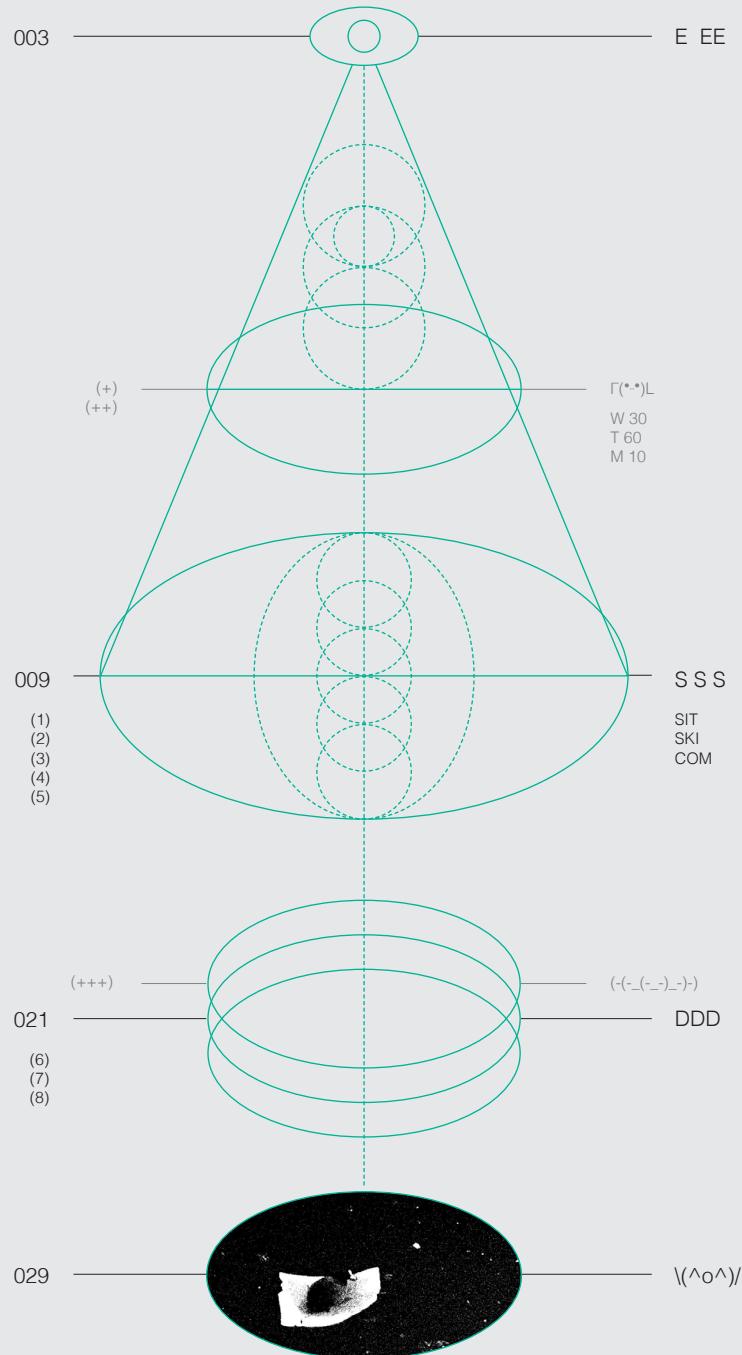


since we became
liminal in the ruins
of surplus we
learned to dance
in the iridescence
of balance



researching and testing the
ruins of surplus and precarity
as a tool for collective opinion
formation on new ways of
living and producing in the
Anthropocene

3218309 Elisa Piazzzi
MA INSIDE - KABK

**E EE 003**

When I first saw
the ruins of surplus

S S S 009

I've started analyzing
the ruins of surplus

(1) (2) (3) (4) (5)

If walking is a controlled way of falling
is consumerism what has thrown
us off balance?

Is the negative leap second the cause or
the effect of overproduction and overwork?
In a time where volcanoes outlive us but
so do plastic bags, how can we stop
believing in a natural right to abundance?
If shared biological fatherhood results
in more support, care and protection
why are we not familiar with the concept
of collective wealth?

Wood-chippers make me cry, they
transform nature into waste, in our closed
ecosystem could they instead improve
the flourishing of humans and non-humans?

$\Gamma(*\cdot)L$

I began to walk in
the ruins of surplus

(+) (++)

It didn't feel right and I wanted to share
this feeling with others.

I wanted to share this feeling with someone
I couldn't, so I imagined what they would
have said.

$(-(-(-_-)_-)_-)$

I started testing
alternatives in
the ruins of surplus

(+++)

I wanted to learn the best qualities from my
friends practising group responsibility and
interdependence.

DDD 021

and I'm now learning
how to dance in
the ruins of surplus

(6) (7) (8)

How can we light up the ruins of surplus
to create a stage?

How can we show promises for alternatives
in the ruins of surplus promoting collectivity
and hope?

How can design practices help us with
the first steps in the ruins of surplus?

 $\backslash(^o^)/$ 029

soon we will be
dancing in the
iridescence
of balance

instructions

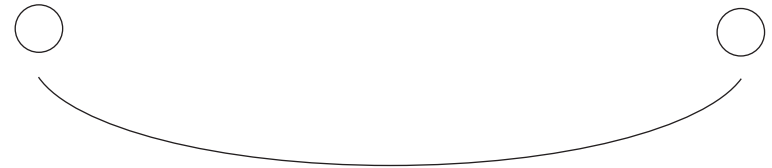


there is an outside
like there is a body
a choreography
hydrogen and helium forming the sun

and an inside
and a soul
and bodies moving together
and the heat and light coming from it

in the iridescence of balance the ruins of surplus contain and reveal them both
like in this thesis, if you practice the arts of noticing you will see inner pages
thoughts - drawings - reflections - stories - diagrams - observations - hopes

enjoy and smile



000

001



001

002

Before you start reading I must warn you that the following is my very own personal research, updated on date 01/03/2021.
I'm not a sociologist, economist, anthropologist or historian.
Not a proper architect (and not sure if I will ever be) nor a writer, but somewhere in between a designer and someone with hope in the present.
See this as the confession of a wonderfully lost young adult.

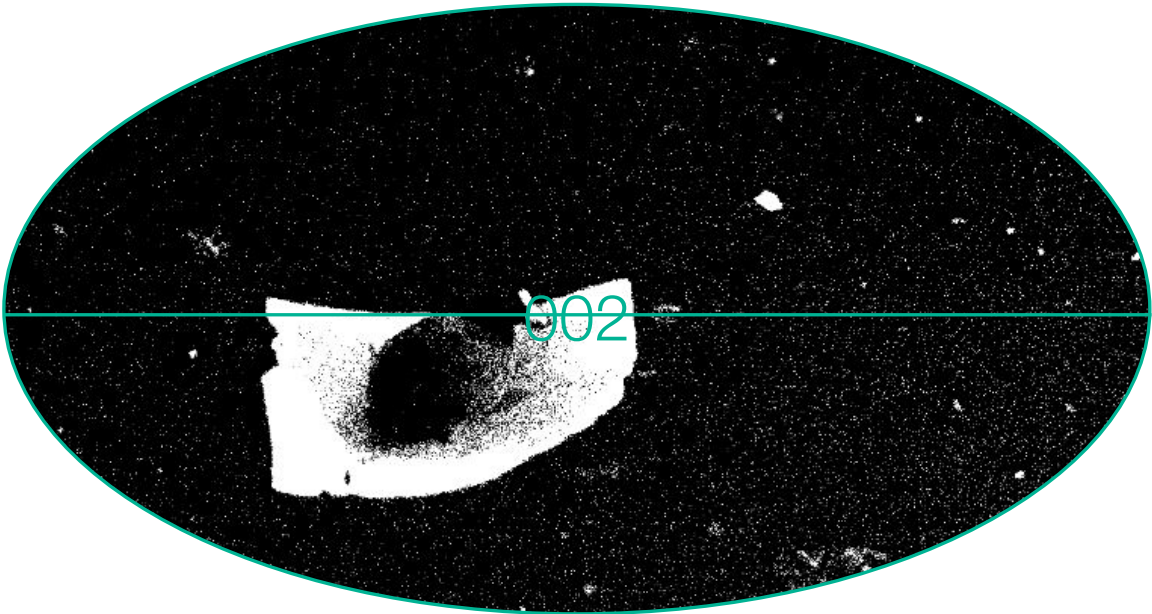
This is not only a confession made after reading a lot, but also a sum of the talks, observations and feelings I experienced during these months. Aware that despite my ambitions my design can never be neutral and that as a designer I always take a position promoting some values over others, here I want to apologize. Sometimes I might be wrong and sometimes you might disagree. In some parts I might be overestimating or underestimating some issues, forgetting something or contradicting myself, I can assure that I tried very hard not to do that. Some parts might be too personal, some might even be in Italian. Moreover this thesis can already be considered contradictory because it was written completely in the same capitalism system it is criticizing, and that made it possible in the first place. It involves production of waste and self-exploitation of myself. I want to see my work then, however contradictory, as a sign of a sense of urgency and a need to pose questions.

With this text I would like to address everyone - my neighbour, the stranger in the street, the lady next to me on the bus - for this reason I'm not making any discrimination nor distinction. Being realistic, if you are reading this we probably know each other, or you are a friend of a friend. You might even be a stranger, but probably one with the same interests as me. Moreover if you have the means to access this text, you probably live in abundance too, so my goal to address everyone is very unlikely to be fulfilled. Thus I don't see this as a failure, the act of writing this text is already valuable in itself for my very own personal growth. Furthermore I see the slow down of reasoning this text will hopefully provoke in you as a first small step towards change, and we have to start somewhere.

This is still a work in progress and it will always be.
The process is what I'm interested in.

E oppure
P

E EE
When I first
saw the ruins
of surplus



The *ruins of surplus*¹ are a result of the piling up of discarded objects, neglected spaces and precarious beings. Existing in a different temporality detached from the rigid social structure they do not follow the rules of everyday life. Slowly losing assigned functions and meanings, blurring the boundaries of ownership, the ruins become *liminal*.² $\Gamma(\bullet\bullet)L \ \Gamma(\bullet\bullet)L$ **2910** Casually and temporarily located in new spaces they are ambiguous, enigmatic, yet familiar. Once revealed the ruins can be instantly recognizable as part of our own past. They make us realize our complicity with the rapid disposal and constant transformation of the material world. The ruins of the surplus are un-contextualized material traces of people, carrying with them an unreachable bible of information. They represent things we half know but are just beyond grasp. They remind us of the absence of those who were there before, suggesting a multitude of scenarios and alternatives only offering possibilities to speculate. $\Gamma(\bullet\bullet)L$ **1111** The waste that constitutes the ruins is a dynamic category of things that can hold various positions within our hierarchy of value that are though only ever temporary.

I started noticing the ruins of surplus this summer in the bulky waste on the streets of Den Haag. This caused a feeling in me. An initially negative emotion of discomfort, injustice and inequality that was coming back with every encounter with the ruins. Subsequently I started noticing more and different ruins. With this writing and research I tried to identify the possible causes of this feeling by analyzing the ruins of surplus and what had caused them. Although very dependent on each other and interrelated, I have decided to report them in my thesis by grouping them into five different categories. (1)(2)(3)(4)(5)

I have then discovered that a part of my sensitivity was positive, I saw in the ruins of surplus a possibility for creating and testing alternative ways of living and producing together. Characterized by only having tendencies to occur, the ruins can help us create spaces for collective opinion formation on how to live in the uncertainty and *precarity*³ that characterizes the Anthropocene. (6)(7)(8)

Fully aware that not everyone is ready -or wants- to recognize the ruins of surplus and precarity as the condition of our times, I would like to question our current society and life-style suggesting alternatives of a new prosperity. Through analyzing and experimenting with art and design practices I tried to transform and overcome the anxiety, stress, disorientation and individualism caused by our consumerist society and by our constant need to negotiate life in our human-damaged environments. $(-(-_(-_)-)-)$ **0702** Since collaboration is necessary for our survival, we need to take a collective action to redefine the value of relationships within our society. With this project I want to test if, by using the ruins of surplus as a tool and by working as a facilitator of processes⁴ for and with the community, we can discover a new kind of social space that offers hope for how we might live better in the iridescence of balance. Can we create spaces and events for *collective opinion formation*⁵ posing questions but resisting the urge to give answers?



003

004

our best machines
are made of sunshine

1 ruins of surplus

space, material object or intangible thought, that exceeds the portion that is actively utilized. Usually neglected, seen, unseen and unforeseen, the ruins of surplus are liminal. Un-contextualized, ambiguous and unclear they carry with them a story that is just beyond grasp. An in-between takeover that goes against the order of the material world, creating a local disruption in the city landscape.

004

2 liminal

condition of a space, material object, intangible thought or human characterized by a different temporality. Detached from the rigid social structure, this condition allows for the creation or experimentation of new behaviours based on acts of togetherness. Erasing assigned functions and meanings, blurring the boundaries of ownership.

005

3 precarity

the condition of our time characterized by being insecure and uncertain, lacking in job security, material or psychological welfare while at the same time being overworked and at the mercy of others. Usually a condition to be avoided, we must recognize precarity as not necessarily bad or dis-empowering: on the edge of the capitalist system, sometimes inside sometimes outside, it can create a set of controls that allow more freedom and promote collaboration, contamination and care, just like the ruins of surplus.

5 collective opinion formation

way of acting, set of behaviours or mindset in which participants act as one whilst preserving oneness, generating an horizontal, non-hierarchical and solidary, relationship of mutual dependency. A coalescence of ways of being in which thoughts are interwoven with a multitude of other entities, human and non-human, and are collectively translated in new forms of positivity.

io non ho potere
sulla bellezza,
la bellezza ci stupisce

l'altro come alleato
non come nemico
o minaccia

il **più**
costruito
sul **meno**



007

la libertà esiste
soltanto se
possibile per tutti

008

certeza affettiva

ci siamo ritrovati all'improvviso
a capire che siamo fragili

come pensare,
~~non cosa~~
pensare

il fascino del collasso

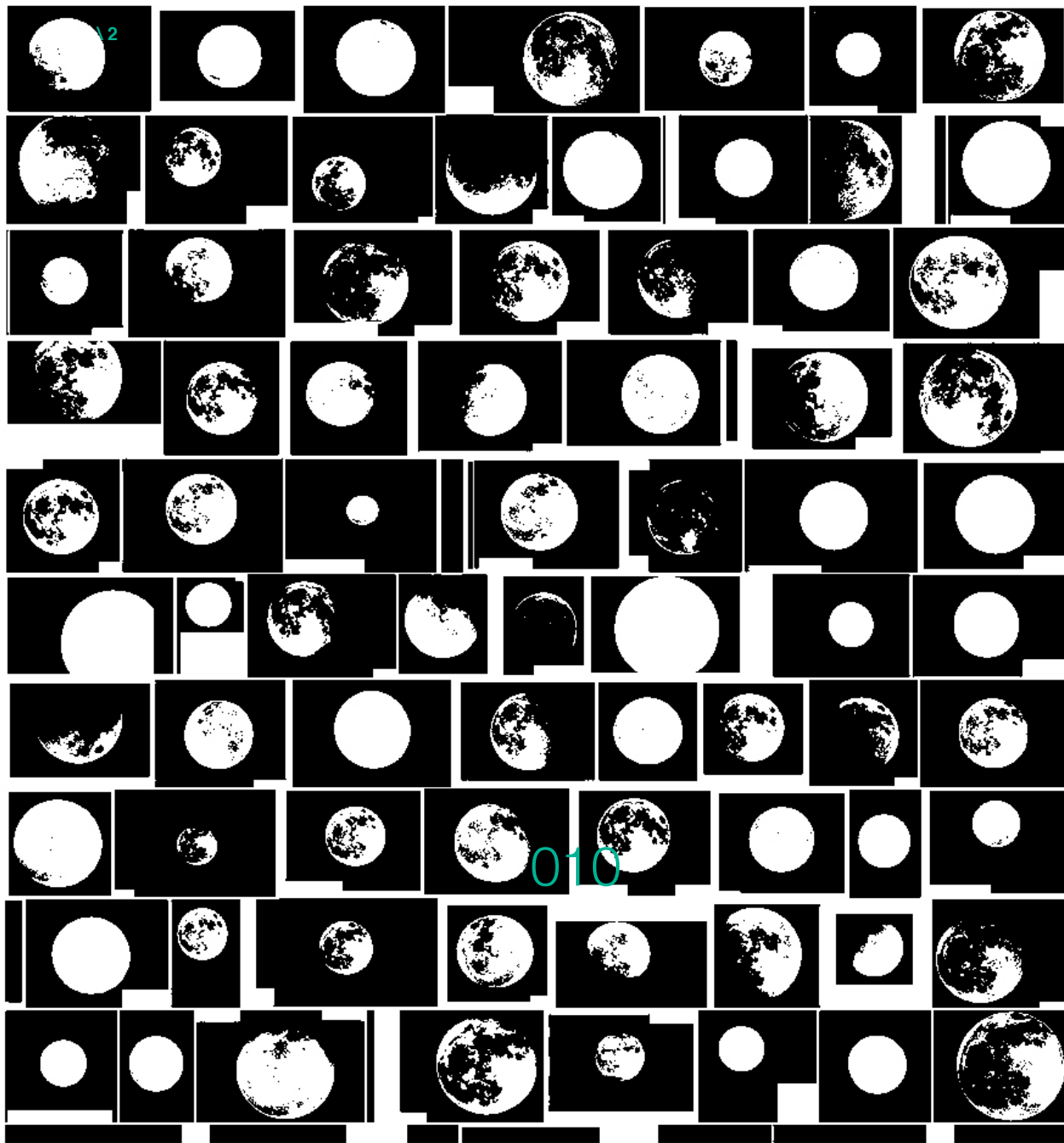
le relazioni con gli altri ci rendono felici



SSS

I've started
analyzing the
ruins of surplus

009



(1)
If walking is
a controlled way
of falling
is consumerism
what has thrown
us off balance?

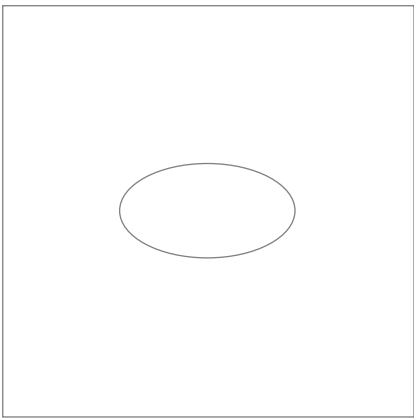
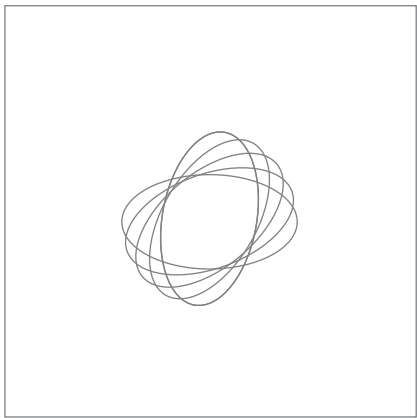
Nowadays we have reached the top of the surplus heap. We live surrounded by more objects than people. Some will say that we do not exist if not in things. \1

In *hyper-consumerism*,⁶ we consume for the sake of consuming. During the 19th and 20th centuries the developing middle class had a percentage of disposable income to spend on items not considered to be necessary and were used for displaying one's wealth. Now identified as conspicuous consumption,⁷ we have a tendency to perceive objects as our own reflections, as if they have the ability to define us better than we can do ourselves. We swallow goods of no use to shape our own identity. Hence consumerism is now commonly used as a system of signs that we use to communicate with each other. In communicative capitalism exchange-value, as it was happening in the ritual of Kula,⁸ has been replaced by sign-value. Meaning that we never consume objects in themselves since they acquire most of their value by means of being seen. Assigning us to certain social classes by isolating and differentiating without promoting any collective solidarity.

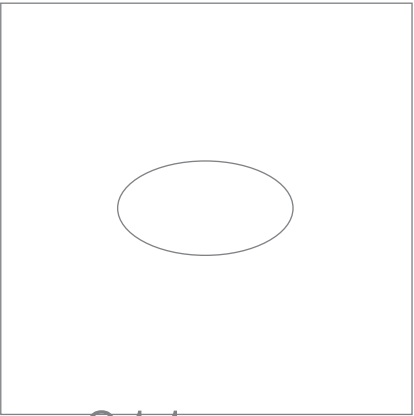
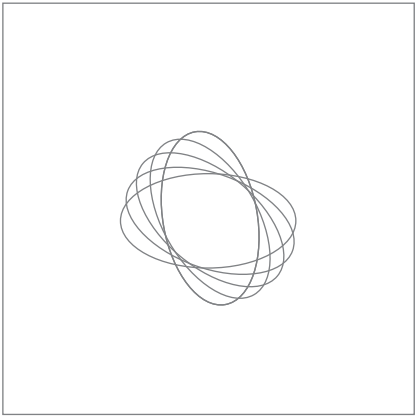
We experience consumption as a freedom, as a choice. We don't see it as a result of the pressure of modern society or like a code we are obeying. However, to what extent is this statement true? Since "authentic" satisfaction or "artificial" satisfaction can't be proven. There is no proof on which to decide what is true or what is not, so all desires must be accorded as equal. The truth is that the very own system of needs is the product of the system of production. Needs are not produced one by one, they are produced as a consumption power, an overall lifestyle, an eternal prosperity that can also be seen as a generalized hysteria. Therefore, looking down from the heap of the ruins, we won't be able to distinguish our need for an object, because it is driven by desire which is by definition insatiable and based on lack. If we recognize that what we need is never for a specific object but more the need for differentiation, we can understand that we can never be satisfied as one desire will be fast replaced by another.

Antonio Negri⁹ affirms that after the Second World War capitalism has been reconfigured. It's now shaped by more intangible products based on services and the manipulation of information, that are at the heart of economic production. More than simple products, we buy the right to use an intellectual property, \2 the means that enables us to do more, to differentiate us more and to fit in the "social factory".¹⁰ Γ(••)L 1811

Thus consumption is not only a way of communication, it is a structural organization, a collective phenomenon, a system of ideological value that leaves us alone and isolated, surrounded by a million ruins of surplus with hidden histories and neglected possibilities.

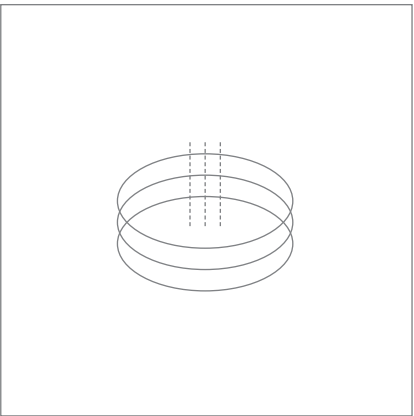
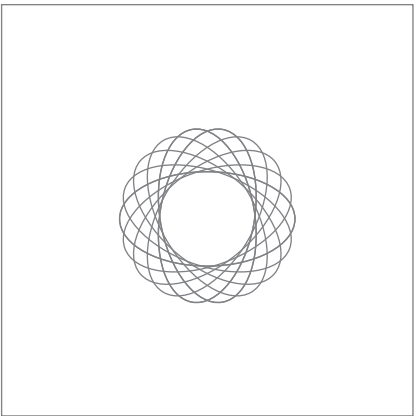


I've read somewhere that walking is a controlled way of falling: letting yourself go into a fall and finding the balance once again

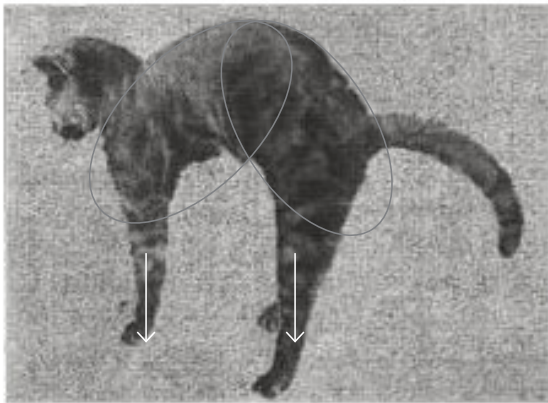
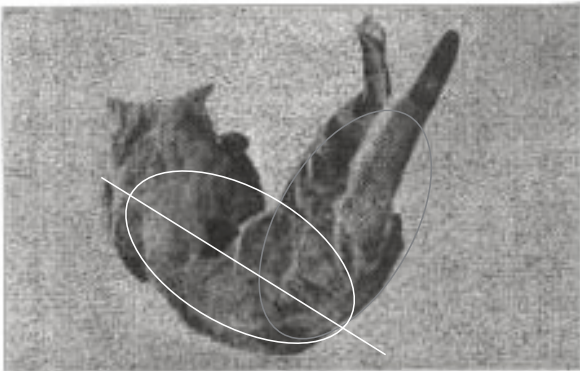
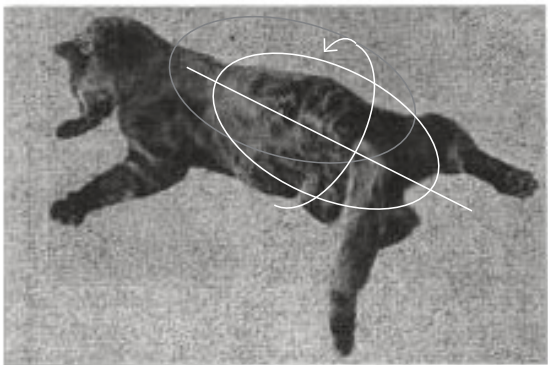
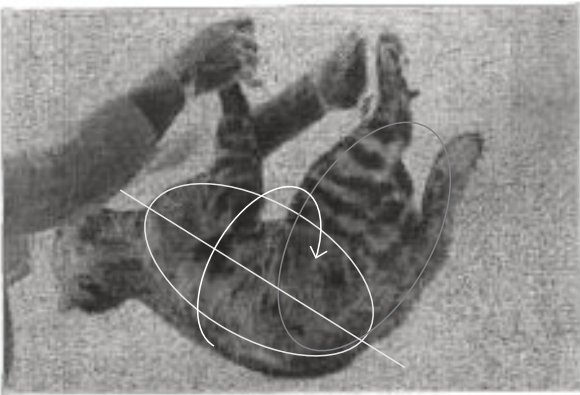


011

to move forwards is not about escaping gravity, it's about playing with it



but if we can't find the balance can the heap of surplus make our fall softer?



012

We can learn how to fall from other non-human species*

IMG: How does a cat fall on its feet?, The New Scientist, vol. 7, by Dr McDonald
 * How does a man twist in the air?, The New Scientist, vol. 10, by Dr McDonald

(2)
is the negative
leap second
the cause or
the effect of
overproduction
and overwork?

Raised by the *myth of growth* and progress we are constantly selling our time to get advanced watches that would give us the feeling of being in control of time, as if we could actually possess time. But we have to remember that the Western idea of time and progress is in reality just an idea - and not the only possible one. \3
When talking about progress we focus on one side of the story: we speak about the glorious triumph of economic growth and progress - forgetting colonization, slavery, workers exploitation, suppression, ecological destruction and all the others factors that made growth possible in the first place.

The myth of growth finds its origins in the Industrial Revolution. Machine production in factories required people's time to be mechanized, to be the same as clockwork. This created a system whereby hours spent working or praying would accumulate future rewards, whereas playing, lingering, gambling or giggling were badly spent hours. (It is important to underline that the Church had a big influence too: many missionaries throughout history thought of bringing order into people's lives by imposing their western Christian time and working schedules). Nowadays we are still being raised to believe that work is the index of our value to society.¹¹ \4
Furthermore time started to be associated with power, a power often used to trick workers into working more. After the Industrial Revolution productivity and modern methods of production were valued, not because they offered the possibility to reduce the amount of work or ensured security to all, but because they allowed industry to progress to new frontiers and quantities of goods and services. Leisure too started to be seen as valuable, not because it perfected work or increased free-time for personal matters, but because it was helpful in promoting consumption and production. In contemporary capitalism, where information on people's patterns and taste are the most valuable matter and where the whole society is a sequence of gateways, our leisure activities have become a form of value-producing labour and they are being capitalized on. Brian Massumi¹² states that in every moment there are certain steps we have to take, with each of them we give out some information entering in a feedback loop that will be thrown back at us in the form of some ads trying to sell us something.¹³

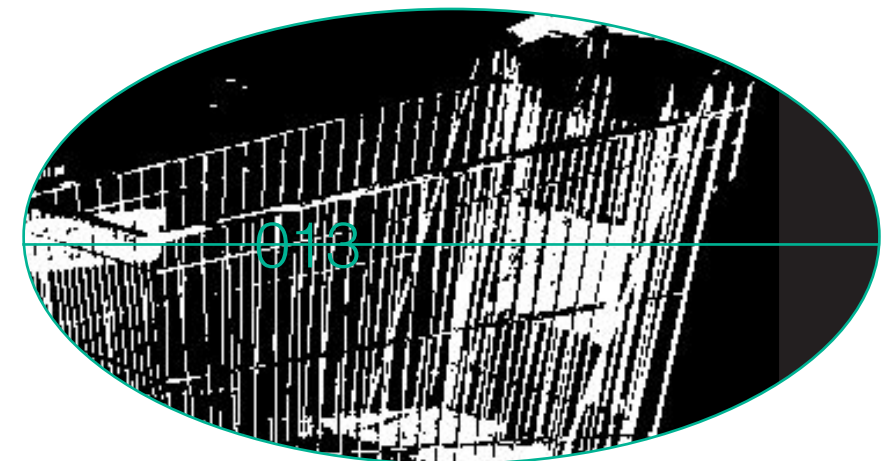
In our 24 hours society, we work, shop, consume, sleep, sometimes play, without the rhythm of day and night. We possess enormous quantities of property living like the kings of history but we do not even recognize this reality. We are always moving, always late, in a hurry, disconnected from the outside and ourselves, in a world that keeps us busy. Γ(*•)L **2211**

Nonetheless, it is now widely recognized our minds are victims of an ever-increasing pace of stimuli generating stress, panic and anxiety and that our good life is actually a cause of unnecessary noise, waste and pollution. We spend most of our time in front of screens¹⁴ to help in the creation of an ever faster material culture of programmed obsolescence and an excessive surplus. So dependent on the very economy that has systematically exploited us we have come to need and believe in the illusion of an eternal growth that is destroying our planet as well as ourselves.

The Autonomist Marxists, founded in the 60s in Italy, drew inspiration from workerism¹⁵ and on the understanding of capitalism as "a social system based on the imposition of work with the commodity form."¹⁶ They called for the *refusal of work* as a political revolutionary act, they believed that to refuse to work is to negate the whole capitalist society. In particular they emphasized the positive and constructive aspect of the refusal: bringing into existence new ways of living and being, when

refusing one has also to "construct a new mode of life and above all a new community."¹⁷

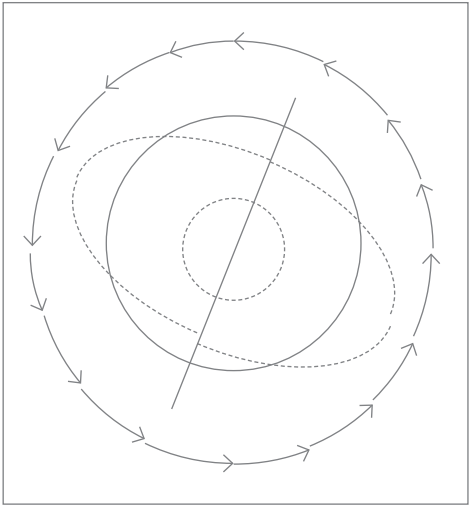
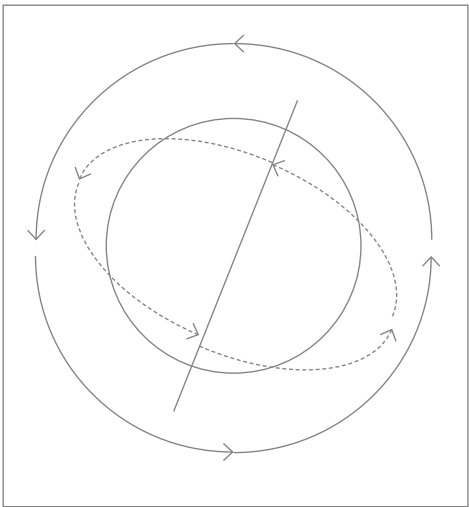
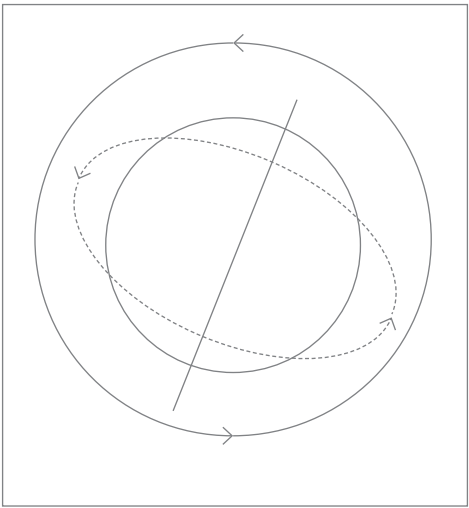
Stressed or overworked we are used to face this situation as a problem of individual habits rather than discussing the whole economic and political system that might actually affect our lifestyle. I don't want to deny or negate the pleasures that might be found in the act of producing, or of work as a source of belonging and sociality. I want to question the possibility of a reduction of work that might leave space for self-development, conviviality, collaboration and spontaneous enjoyment. We need to be aware that work, as we see it now, is a mere social and historical construction. "The willingness to live for and through work renders subjects supremely fit for capitalist purposes."¹⁸ \5



\3
Maori tribe walks backwards into the future facing the past, since the past is the only certain truth while the future is uncertain.

\4
Boredom, The Mass Ornament by Siegfried Kracauer

\5
Hunter-gatherers societies have no concept of personal possessions nor obsession for their objects, which they use only in case of need and throw away to be able to move easier.



International timekeepers have ultra-accurate atomic clocks to meter out the the Coordinated Universal Time (UTC) by which everyone sets their clocks.

1 day ----- $\approx 86,400$ sec

Earth is spinning faster than it was in the last 50 years, 28 of Earth's fastest days since 1960 all occurred in 2020.

19 July 2020 ----- 1.4602 millisec shorter
SHORTEST DAY EVER ----- did you notice?
I did not
I just went to work

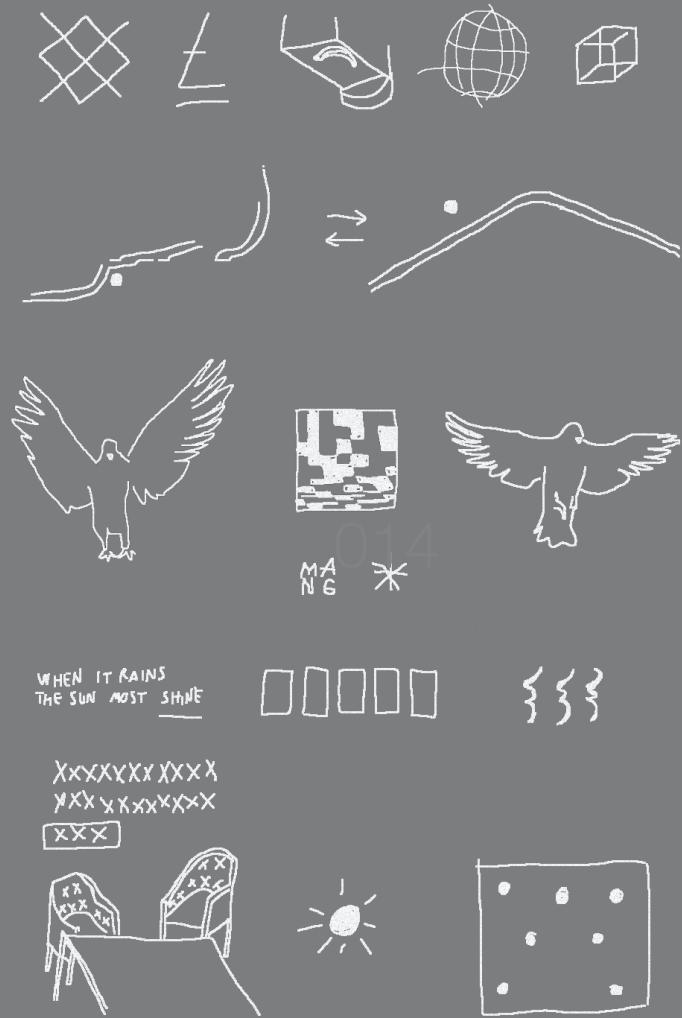
013

Scientists are considering a negative leap second instead of adding a they might need to subtract

----- one second

They are also wondering if global warming is one of the reasons that Earth is spinning faster = snow caps and high-altitude snow is disappearing.

If time is nothing more than a result of human perception
----- what is spinning faster?



(3)
in a time where
volcanoes
outlive us but
so do plastic
bags, how
can we stop
believing in
a natural right
to abundance?

Our capitalist society is characterized by the constant production of surplus. Suffice to say: only in the forty years between 1960 and 2000 more services and goods have been consumed by the people alive than by all the previous generations in human history.¹⁹ In 2020 global human-made mass exceeded all living biomass.²⁰ As Jean Baudrillard states: "today, it's we who watch them as they are born, grow to maturity and die, whereas in all previous civilizations it was the timeless objects, instruments or monuments which outlived the generations of human beings."²¹ \6 It is thus natural that in order to avoid an endless piling of previous artefacts, the old has to be disposed of, neglected and identified as waste. Worldwide our system produces big quantities of *premature waste*: 99% of the items we buy are trashed within six months.²²

Dump sites all over the world are growing, especially in developing countries where 80% of e-waste is imported labelled as second-hand goods and subsequently illegally disposed of. This informal system generates exploitation and pollution, whilst simultaneously offering new infrastructures of jobs, products and services. \7 How can we stop the contamination of these areas while providing the infrastructure needed to support these newly generated opportunities?

Progress and growth raised us with the myth of a natural right to abundance. We live in the rejection of *scarcity* - that we refer to as something negative, associated with poverty and/or caused by inequality, corruption or shortage of natural resources. We experience consumerism as a form of unconscious pleasure, but there is a difference between the manifest presence of surplus and the affluent society.²³ For example: mineral water industries are flourishing, but their very own creation is a mere result of the decrease in the quality of urban water.

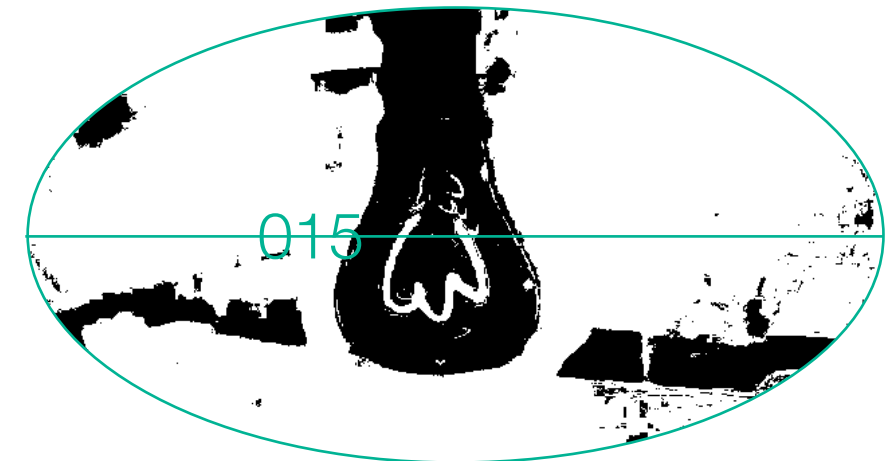
Societies have always consumed and wasted beyond what is necessary. It is due to the consumption of surplus that the individual feels not only that they exist but that they are alive. \8 For something to become valuable there has to be not simply enough but too much. Thus if every society always had generated surplus, the difference is in the way this is done: nowadays we consume without noticing. Just as there were societies aware of magic and those who were not, there are now societies that know they spend and those who don't - or better, that like to live in this illusion. In the ancestral ceremony of Potlatch²⁴ consuming was experienced as a collective act of festivity, conversely today it is perceived as a personalized phenomena, a daily obligation we need to satisfy to be part of contemporary society, just to mention one - Christmas. Γ(*•)L 1611

Waste, mainly composed of surplus, is a phenomenon strongly correlated with culture \9 and class - "wealthier people can better afford to waste."²⁵ These differences can also be seen in Den Haag: the presence of the ruins of surplus in low-class neighbourhoods is frequent and ordinary, while in higher class neighbourhoods so is their absence. Is it because richer people can afford more expensive objects - usually more durable? Γ(*•)L 1811

How can we privilege durable products, and because of that more sustainable products without privileging the few ones that can afford them? William Morris²⁶ during his career, and more specifically with the Kelmscott Press,²⁷ tried to tackle this problem. Goods and services of our everyday practice don't present themselves as products embodying work. Alienated from crafts and production we are incapable of understanding all the processes behind even the most simple objects. \10 Morris started thinking of objects as a result of the labour involved in their production. He believed that if a system where workers and materials mattered more than profit or scale could be

reached, products would no longer be experienced as a miracle and therefore valued more. This thought was followed by many others, one worth mentioning is Enzo Mari, an Italian modernist artists and furniture designer, who wanted to educate the user by turning him into an active part of the process instead of just a passive consumer. Moreover, nowadays it's easier to buy something new than fixing it: my computer broke while writing this thesis and the cost of replacing one single piece was higher than buying a new computer. Objects with a short lifespan, unavailability of replacement parts, high costs of repair and a general limited knowledge of crafts are just a consequence of what we now call *planned obsolescence*, \11 a key to capitalist models of consumption. Together with it, *perceived obsolescence* makes sure that if a product is not transient enough people will still have to buy a new one for other reasons, like styling.

As designers and consumers we have to design, buy and repair durable products, so that they could serve us for a lifetime. Production and consumption have now become a wheel spinning increasingly faster, where we are exhausting not only ourselves but also our resources, where we keep on advancing but not in the right direction and the growth in production is only needed to sustain the conditions for survival of the system.



\6
Circular Geology
by Pauline Alt

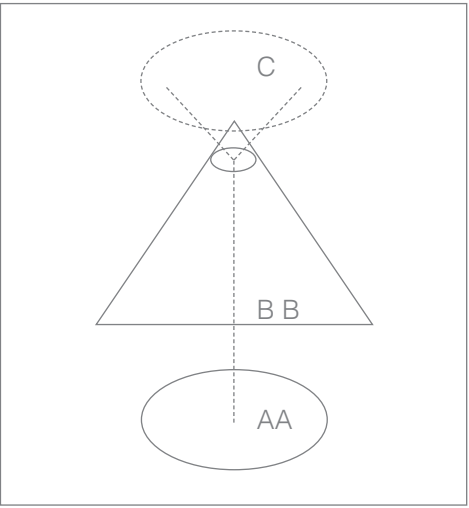
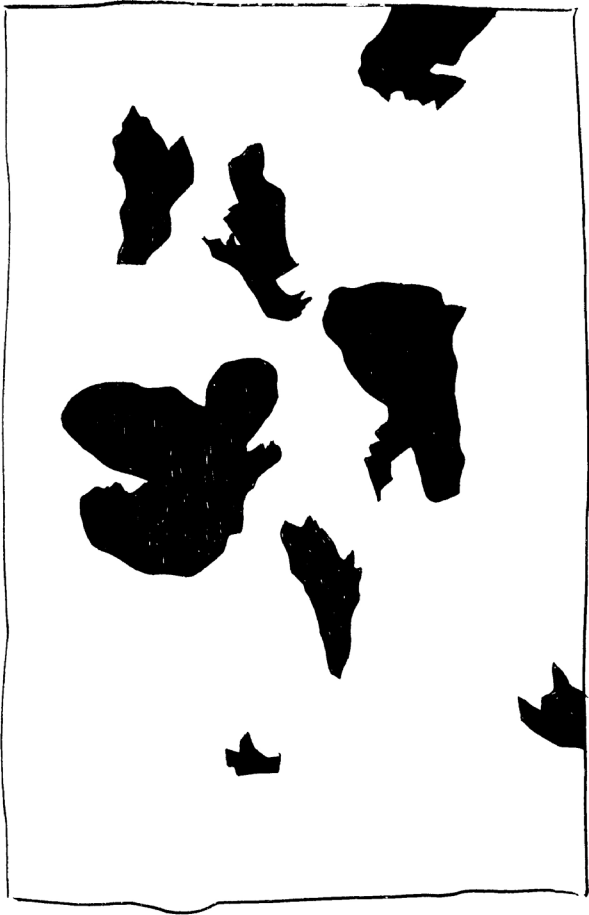
\7
*THE TRANSBOUNDARY
LOOPHOLE*
by Noud Sleumer

\8
Datcha, in the Soviet system
citizens own a flat which
does not belong to them as
private individual, they often
own a secondary residence -
something which belongs to
them, which can survive them
and become hereditary.

\9
Supernatural
by Pink Pony Express

\10
The Toaster Project
by Thomas Thwaites

\11
Centennialbulb.org

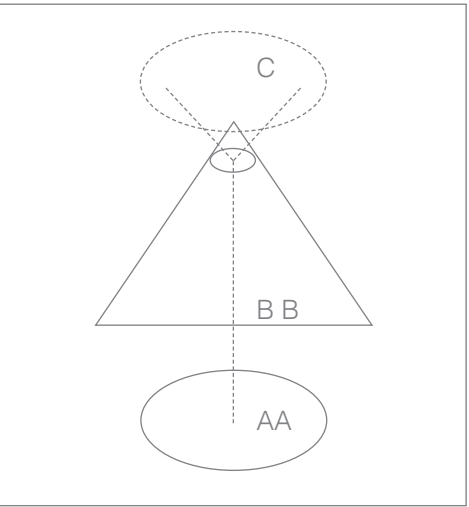


geological time scale

B B volcanoes outlive us

perpetually erasing what we know of their history

A A ----- C

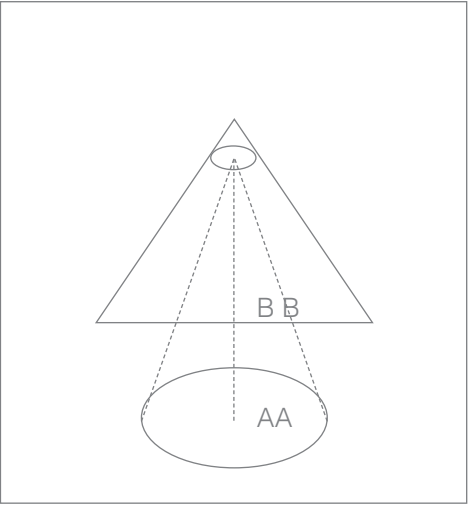


human time scale

B B we outlive objects

perpetually making their information inaccessible

010 A A ----- C



geological time scale

B B some objects outlive us

how can we make sure their information is still accessible?

A A ----- A A



(4)
if shared
biological
fatherhood
results in more
support, care
and protection
why are we not
familiar with
the concept
of collective
wealth?

In the past thirty years the capitalistic system has caused *inequality* in terms of income, ownership and wealth both with regard to individuals as well as between countries, giving always more to few, already wealthy, hands.²⁸ As a matter of fact advantages and wealth tend to accumulate over time and "social classes are kept in place by elites in an effort to consolidate their own wealth."²⁹ The result is an ever widening gap between rich and poor, both on global and local scale. Nowadays two billion people live on less than \$3 a day while the world's richest 1% own more wealth than all the others together.³⁰ Unequal distribution, the cause of waste, overproduction and surplus, is not a product of scarcity but as poverty and deprivation it is a consequence of inequality and has to be solved considering a redistribution of resources. \ 12 According to Marshall Sahlins poverty is in fact caused by the relations between human beings, not by having small quantities of goods nor by not having the means to reach an end. This explains why, in the economy of gift, where goods were exchanged and shared constantly, small quantities of goods were enough to generate collective wealth. \ 13 Γ(••)L 1910

Happiness is, in the consumer ideal, the demand for equality. Thus growth is a function of inequality that can't continue at the same pace without the production of discrimination and differentiation. The very process of production of aspirations is unequal - the ones at the bottom of the social hierarchy have lower aspirations caused by different objective possibilities of satisfactions. Therefore, not only capitalism generates unequal access to the conditions to live a flourishing life, but also deprives some people of those conditions in the first place. Not having access to the basics of life the capabilities of people are limited instead of enlarged, which should be the aim of our economic system. Promoting health, education, creativity and political power for all, would advance the richness of human life rather than the richness of the economy, allowing everyone to choose to be and do the things they value.

We depend on the market for survival, but the capitalist economic system doesn't acknowledge factors such as health, education, social relationships and community that are despite these being fundamental to human well-being. When we think about the future we think about our individual achievements rather than our group responsibility. Competitive *individualism*, characterized by the constant need to be better than others, is a result of the norm of measuring one's self-worth by comparison. The preference of being independent makes us take personal responsibility mostly on our personal future rather than relying on and collaborating with others.

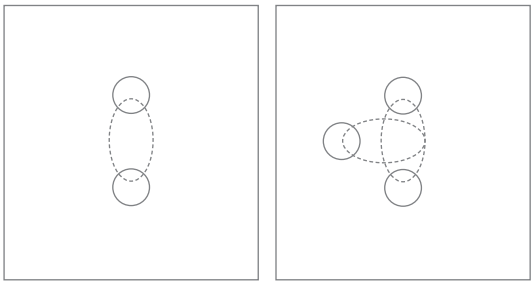
This way hyper-individualism has become a central theme in the culture of capitalism that's dividing and isolating us, making us strive for success even when at the expenses and impoverishment of others. Thus hyper-individualism is no longer thinkable, at least in ecological terms. If capitalism focuses on the individual we collectively need to come to the conclusion that what we really need is each other. We need to take inspiration from concepts as swarm intelligence and collective behaviour from other non-human species.³¹ \ 14 We depend on each other to live and thrive in the world. \ 15

\ 12
The Utility Scheme
UK, Board of Trade

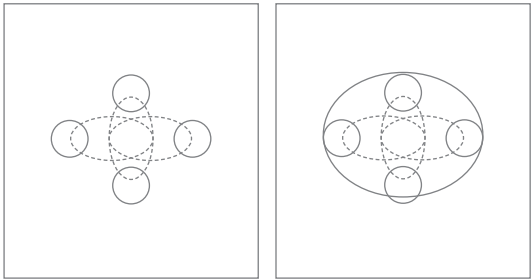
\ 13
News from Nowhere
by William Morris.

\ 14
Ants, more than 14,000 species
have evolved collective
behaviour

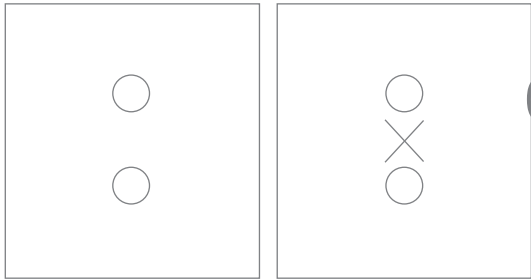
\ 15
Auroville, experimental and
universal township in Tamil Nadu



In the Bari Tribe of Venezuela, and many other indigenous groups, biological fatherhood can be shared.

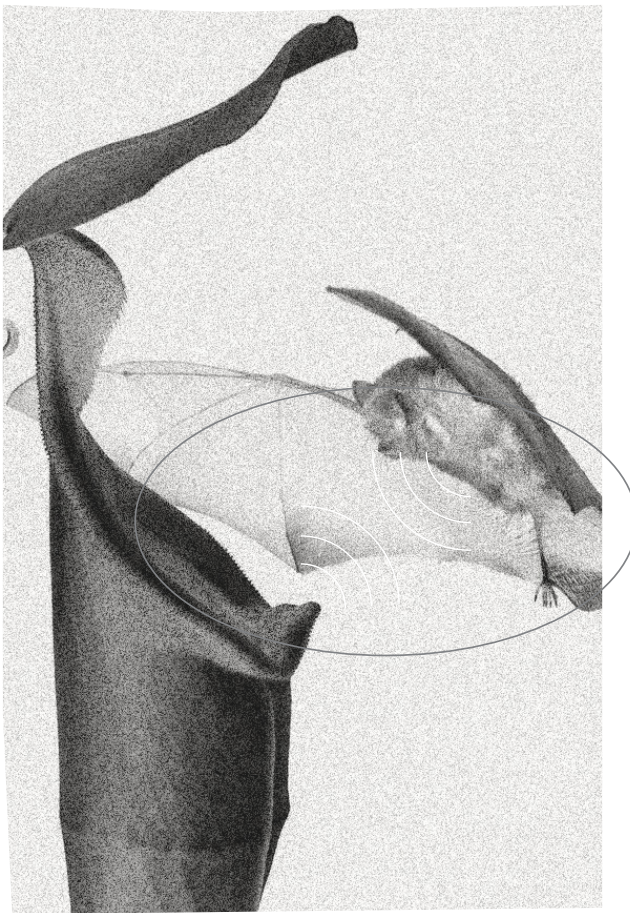


All men who have intercourse with a pregnant woman share biological fatherhood, resulting in more support, care and protection for the child.



If in non-western societies something as fatherhood can be shared why are we so focused on private property, individualism and egocentricity?

017



018

We can learn mutual relationships from other non-human species

IMG: Nepenthes hemsleyana and Kerivoula hardwickii are dependent on each other, the plant provides a shelter for the bats which in return receives additional nitrogen from the bat's faeces. 33.8% of the plant nutrition derives from this relationship.

(5)
wood-chippers
make me cry,
they transform
nature into
waste, in
our closed
ecosystem
could they
instead improve
the flourishing
of humans and
non-humans?

Our polarized world, is on one side characterized by the hyper-reality of consumption, wellness, media and spectacle, while it hides the infra-reality of the neglected and precarious ruins on the other. Capitalism is not only the cause of inequality between humans but also with other non-humans species. Defined by Donna Haraway as *Capitolocene*, the current economic system sees nature as an infinite input of exploitable resources that will grow infinitely and that can be transformed into products at any time; ecosystems as nothing more than dumping grounds, mines or free building lands.³² Archaeologists of the future when looking for traces of the twenty-first century will not have any trouble to find one of countless ruins of surplus, dump-sites of man-made objects, plastic, metal and other synthetic materials that do not decompose in a short period of time. \ 16 "The human impact on this planet is literally written into the rocks and capitalism is the instrument of this brutal inscription." - Donna Haraway

However our ecosystem is closed and can't support a continuous growth of the economy and the *pollution* it causes.³³ Only in the last forty years we broke a balance that existed for hundreds of thousands of years: N2O, CH4, Methane CO2 now far exceed the natural range over the last six hundred fifty thousand years.³⁴ Every minute a refuse truck worth of plastic is dumped in the sea, at this pace by 2050 there will be more plastic than fish in the sea.³⁵

"Climate change will amplify existing risks and create new risks for natural and human systems. Risks are unevenly distributed and are generally greater for disadvantaged people and communities in countries at all levels of development."³⁶

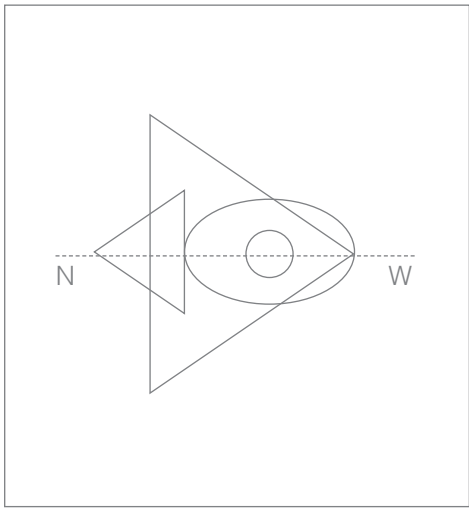
Thus even if we have gained more "consciousness of this global disaster in a very short span"³⁷ our economic system is still moving faster with its effects on the environment. Moreover in many countries, like China and India, growth and acceleration have just started.

It might seem as if we are caught by an inertia, not only caused by our passiveness, that won't stop without a frictional force or body. The problem is not that humankind is too slow to respond, rather that in most cases our power and authoritarian structures somehow prohibit collective actions against the capitalist system and accumulation. Naomi Klein formulated this concept in her book "The Rise of Disaster Capitalism" under the name of *Shock Doctrine* - after a disaster, either natural or terroristic, the shock generated is used to impose some sort of economic therapy, which includes privatization and deregulation and has as a result a situation of torture for those who are trying to oppose it.³⁸ Capitalism turns security and disaster into a market, just like culture, sexuality, human relationships, fantasies and individual desires. \ 17

In "The Monkey in the Machine and the Machine in the Monkey", from the documentary series made in 2011 called "All Watched Over by Machines of Loving Grace", Adam Curtis forms his argumentation on why all political dreams of changing the world for better seem to have failed. Speaking about the selfish gene theory³⁹ and the source of the ethnic conflict occurred in Congo he explains how petrocapitalism⁴⁰ has led us to hide in machine-fantasies that say we have no control over our action, in this way excusing our failure.

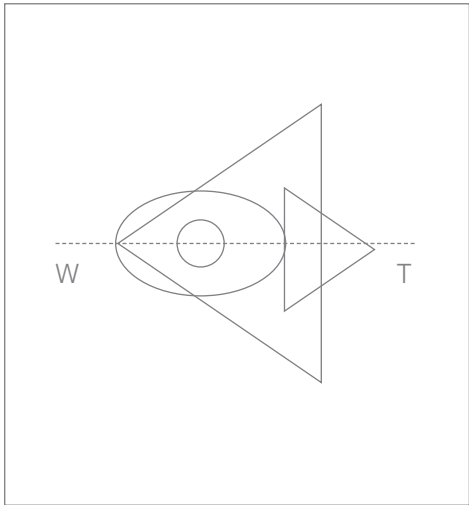
Capitalism has enormously increased human productivity and has generated benefits for many but it has also generated harm and multiple ways of human and non-human suffering and we can no longer excuse our behaviour. How can we, from a premise of such an apocalyptic future, collectively create elements and possibilities for a new world? An alternative system that could improve the flourishing of most people and the environment?





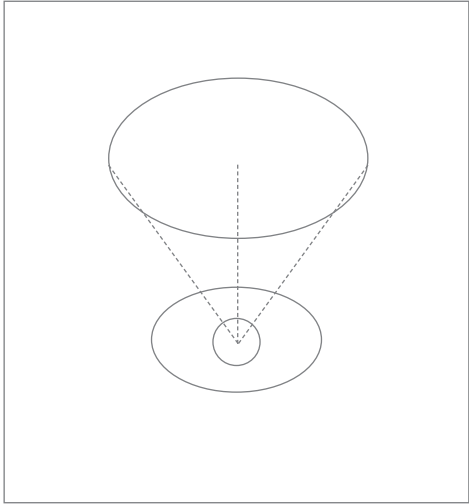
Few days ago I saw this object,
a wood-chipper. I really don't like it, it makes
me cry.

It transform nature into waste
N ----- W



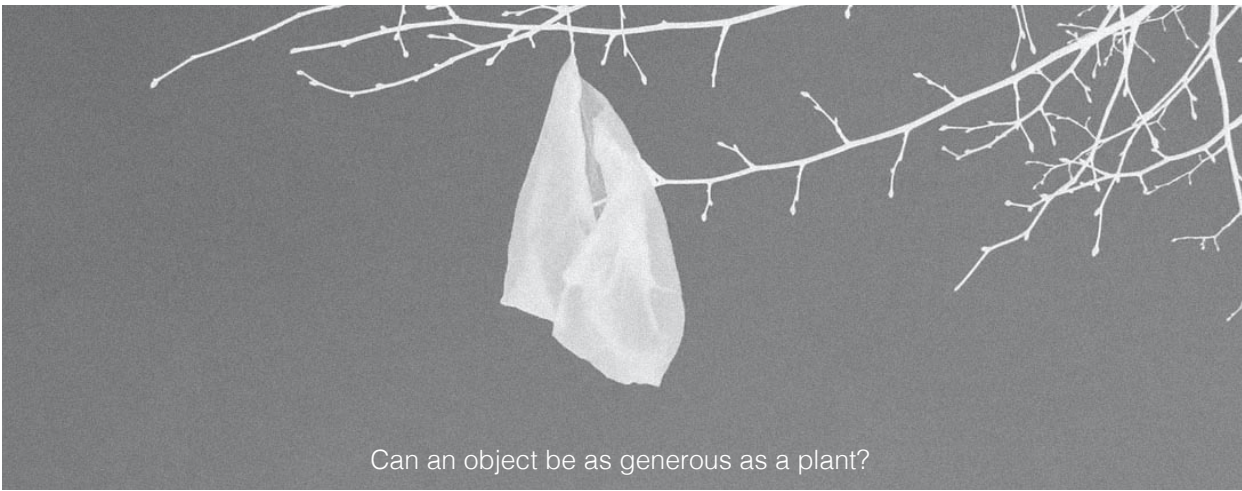
Just after it I saw a street vacuum cleaner,
it was somehow very beautiful. It collects,
mixes and creates new things.

Somehow transforming waste into a treasure
W ----- T

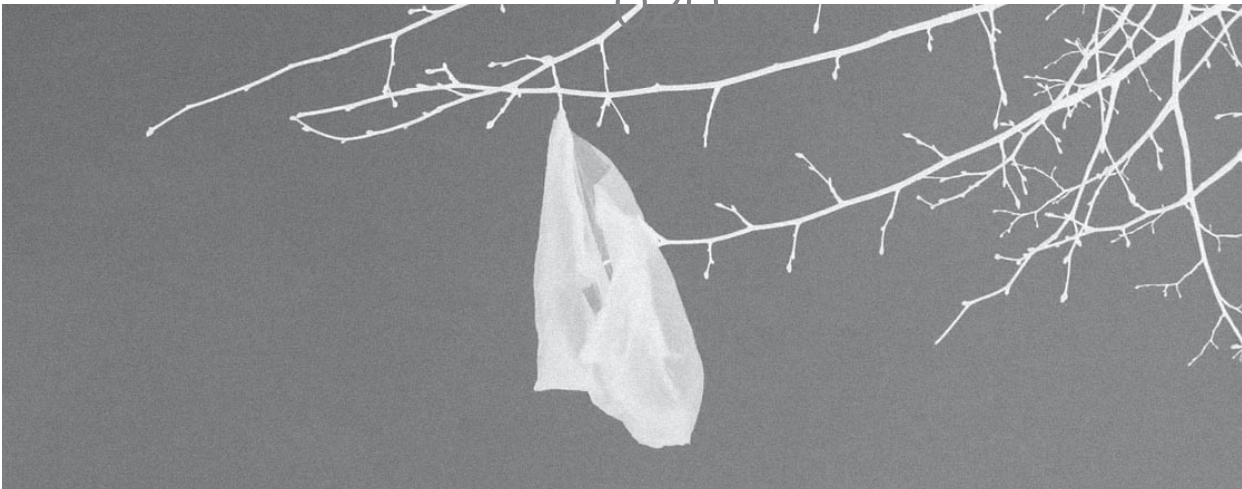
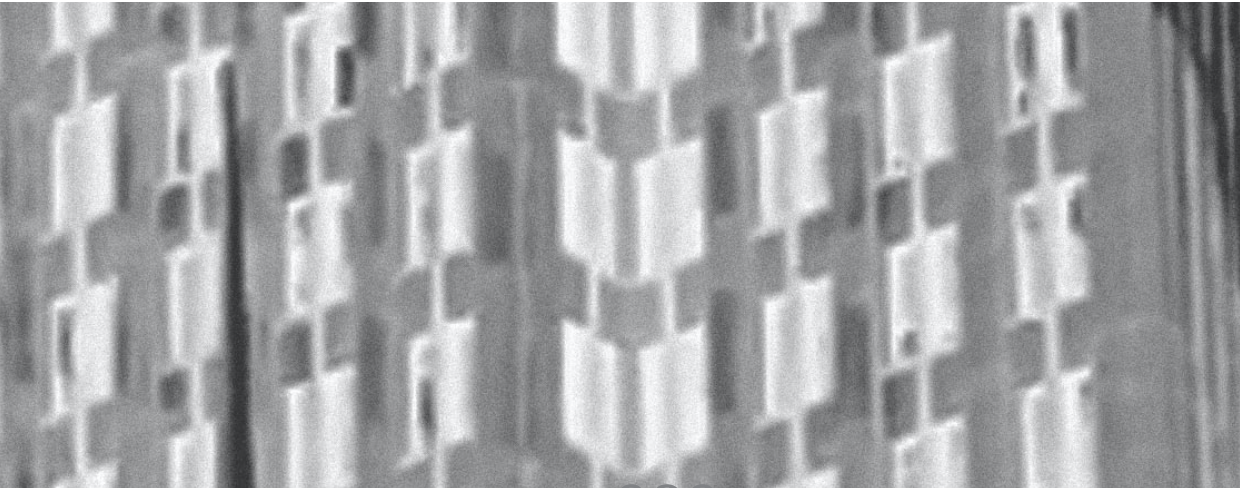


What if we take all the wood-chippers and
we put them into a street vacuum cleaner?

019



Can an object be as generous as a plant?



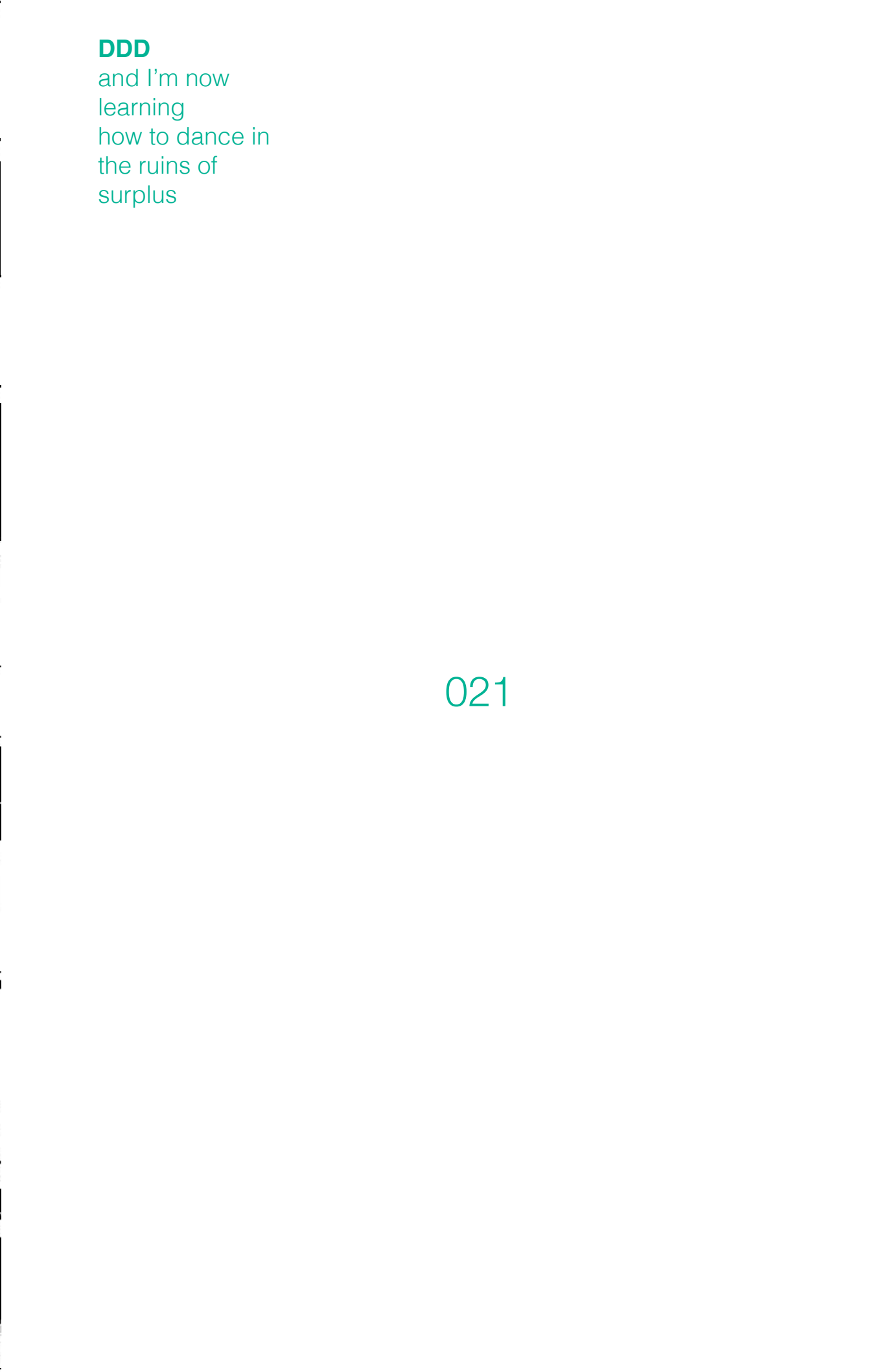
A city be as generous as a forest?



020

DDD

and I'm now
learning
how to dance in
the ruins of
surplus



021

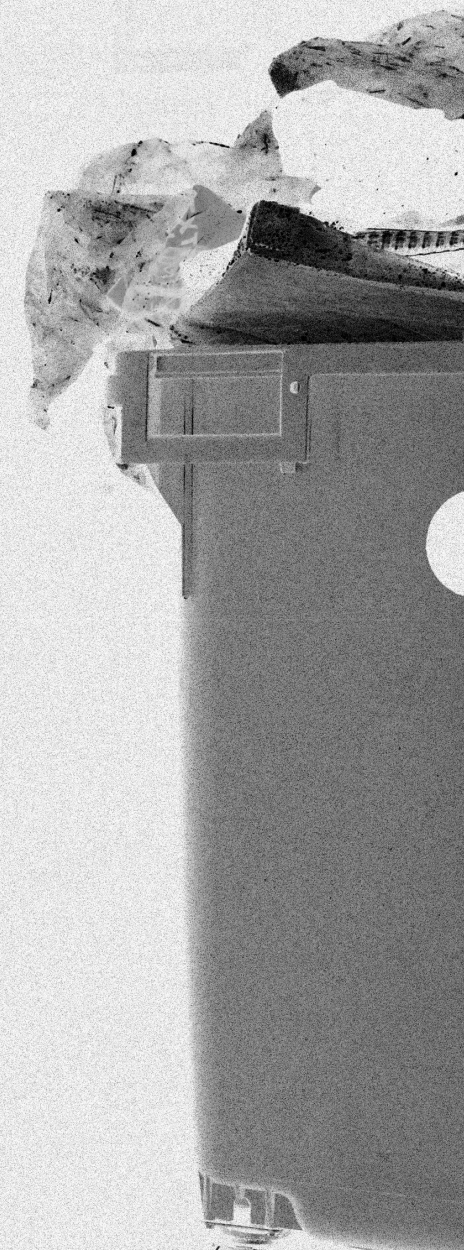
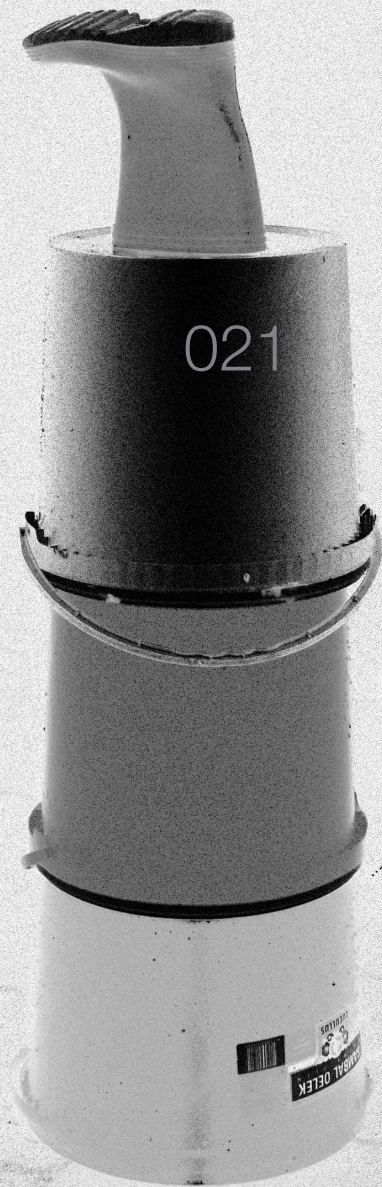
while most people think of slums as this dangerous, unsanitary place, dharavi has a thriving economy and a sizable GDP just out of recycling Mumbai's waste. there is leather taneries where all of the leather for gucci and burbury come from, but also it recycles so much plastic from mumbai, and all from grassroot level collectives of the residents of the community.

08:39

and since it is "illegal encroachment" slums, the government acknowledges the value of how much resource it is producing by recycling, it cannot be classified as legal as it is still encroached land. and if you acknowledge it, then people get the legal right to live there and never move. and the government also has togive them electricity and plumbing.

08:41

from a conversation with Shripal Shah



Da Cavalese, Scoti ha deciso di fare il pastore perchè gli piaceva la vita di montagna ed essere circondato da animali, viveva in una roulotte per portersi spostare meglio e tornava nella casa di famiglia raramente per lavarsi. In estate passava il tempo nelle montagne della Val Di Fiemme e Val di Fassa mentre in autunno scendeva con il gregge di pecore lungo l'Adige fino a raggiungere la Pianura Padana. Magari un giorno camminano 20 chilometri mentre il girono successivo si fermano, recintano gli animali e se ne prendono cura. Le pecore comunque tengono pulito il territorio, mangiano cespugli ed arbusti che nessuno altrimenti andrebbe a tagliare.

18:29 ✓

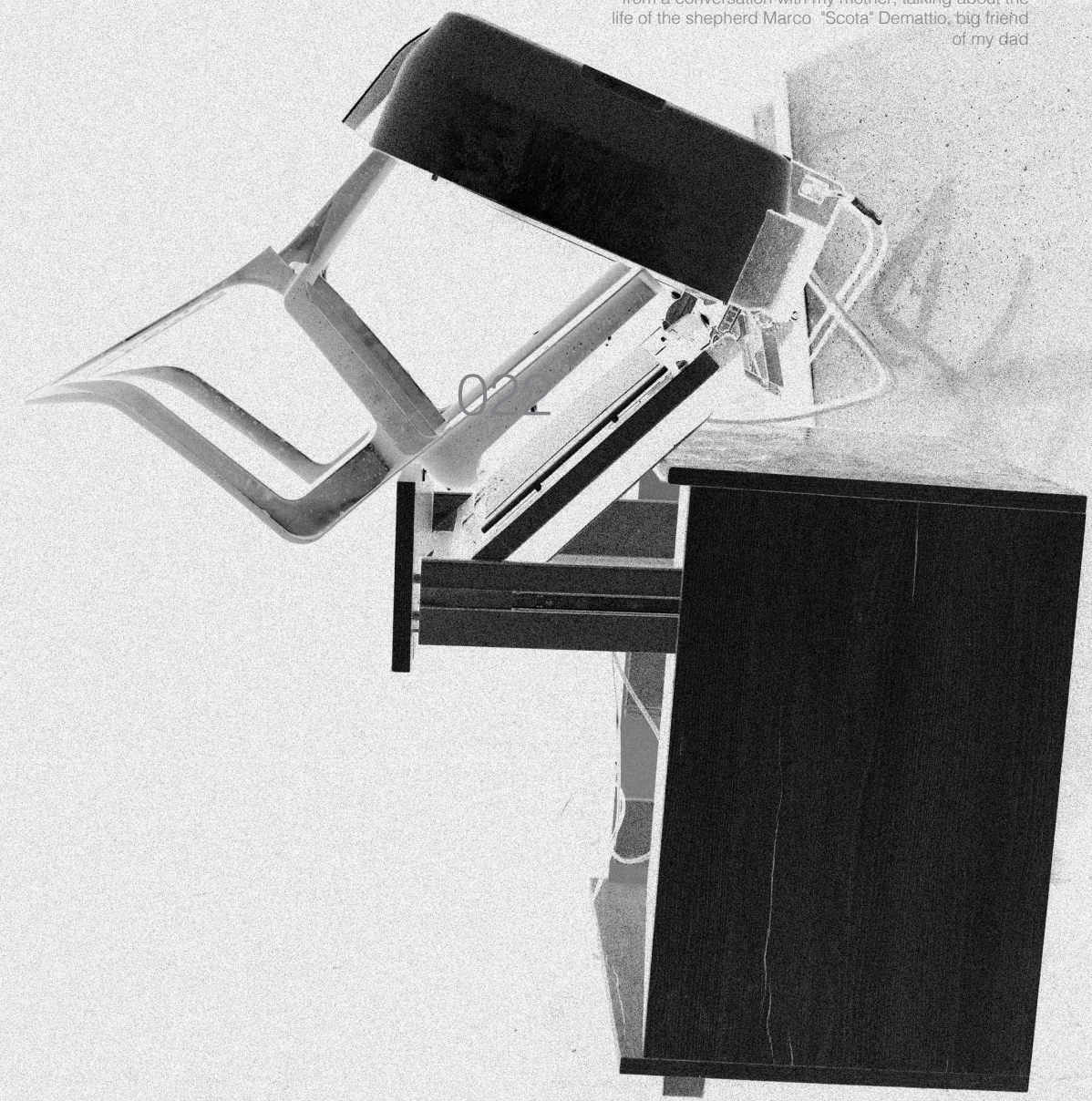
è un lavoro che necessita di molta passione, non assicura una vita privata ma una vita precaria, lui infatti non era sposato. Ora purtroppo non può più fare il pastore a causa dell'età. Era stato operato di tumore alla prostata e gli avevano dignosticato solo pochi mesi di vita, nonostante questo Scoti ha deciso di continuare a fare il pastore ed oggi giorno è ancora vivo. era una persona molto buona, il papa diceva sempre che era una persona molto saggia, dedicava a tutti il suo tempo, era molto umile e intelligente. Piaceva molto al papa

18:34 ✓

ecco qui un video: <https://youtu.be/B9iienLkiWO>

18:34 ✓

from a conversation with my mother, talking about the life of the shepherd Marco. "Scoti" Demattio, big friend of my dad



(6)
How can we
light up the
ruins of surplus
to create a
stage?

The ruins of surplus can show us an alternative, when identified as waste or as leftover space, they are part of a dynamic category characterized by an ambivalent social status that frees the object, the space and the user in the situation from clear laws, rules or habits.

In our cities social order is usually maintained by an organized and predictable distribution of objects in space. A disorder in this system is rare and when present it's often neglected but once noticed it can create local disruptions in the city landscape. \ 18 When walking we are usually sensually alienated from the material world around us, in a smooth, cleaned, polished and controlled space the ruins of surplus can provoke a sudden awareness of the presence of alternatives, either on a small scale or on a bigger scale of a building or space. Unfamiliar and enigmatic they question the usual sense of perspective. Sometimes disturbing or not aesthetically pleasing, they offer opportunities to act and engage in a more playful and free way. Γ(*•)L 3011 Someone might think about heterotopia.⁴¹ Every society has, and always had, some sort of space where the anti-structure is organized into a permanent space forming an heterotopia. In the empty spaces between what is allowed and not, or not yet allowed, there is the possibility to initiate what the state has not yet thought of. This does not correspond to or justify criminal behaviour, it's a fluid space where positions still have to be created, like in the ruins.

I would like to reflect on one example, *Turbo Island* in Bristol. Not because of the peculiarity in the use of the space nor because of its success, but for the repercussions that the mere presence of this area has on the surroundings. In a few words, this piece of land at a road junction was once home to a local shoe shop that was destroyed during World War II, after that the government decided to keep the land clear to guarantee more visibility for drivers.⁴² It was then bought by an advertising company called Inside Poster Properties which added a billboard but had no interests in the land, that became a sloap - a piece of land left over after development. Technically private land but at the same time public, the local police cannot intervene to stop gatherings, parties or other activities happening in the area. As said before, I am not mentioning this example because I admire the uses that are been made of the space, mostly associated with alcohol and drug consumption, but because Turbo Island is one of the few remaining spaces in Bristol where homeless can affirm their humanity. Moreover it's frequently used by artists collectives to organize cultural events. Perhaps the most interesting fact is that this space is somehow fighting the process of gentrification happening in Stokes Croft, the area where Turbo island is located. After the war this neighbourhood was attracting artists, squatters, bohemians and other precarious creatives because of low property prices. This is a common prelude to many processes of gentrification where artworks and activities organized by the initial inhabitants only benefit landlords interests thereby increasing property prices pushing the first out, as they are not able to afford those spaces anymore. Turbo Island is still existing, in a constant process of becoming, slowing down the process of gentrification around it by going in the opposite direction.

So I'm now wondering, how can we shed light on the ruins of surplus without having them lose their peculiarity? Γ(*•)L 1212 Can we, in the ruins of surplus, promote different values that go against the capitalist system of production and consumption? Γ(*•)L 0512 To take it one step further, if the Great Garbage Patch,⁴³ as imagined in the book "The Man with the Compound Eyes" by Wu Ming-Yi, would ever become a proper island able to host a member of a small community that had no contact with the outside world, what are the behaviours we want to promote there?

Dwelling in the ruins and often in close contact with them we can find another figure: the precarious beings living without the promise of stability. As the ruins of surplus, precarious workers are neglected, overlooked and left out from our economic system of production and consumption.

Moreover precarious workers are often divided into different categories and in the western, eurocentric and androcentric ideals "different precarious figures" are even less considered and addressed. I used the term "different precarious figures" because in most cases precarity is discussed referring to the male flexible worker unsatisfied with the job market. The conditions of cultural labour are indeed extreme and inadequate - being characterized by competitiveness, where precarity becomes a form of self-exploitation. One's free time is then used for self-improvement or self-care just to be able to perform at best - but this is only one of the many possible examples. Precarious is also the unpaid work of giving birth, building a community, fighting for justice, defending ecosystems, or more, the undocumented migrant, care workers and sex workers.⁴⁴

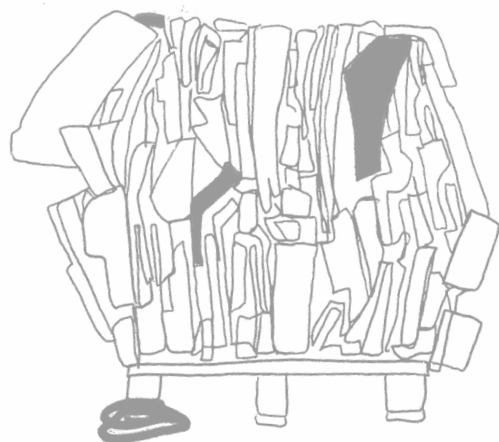
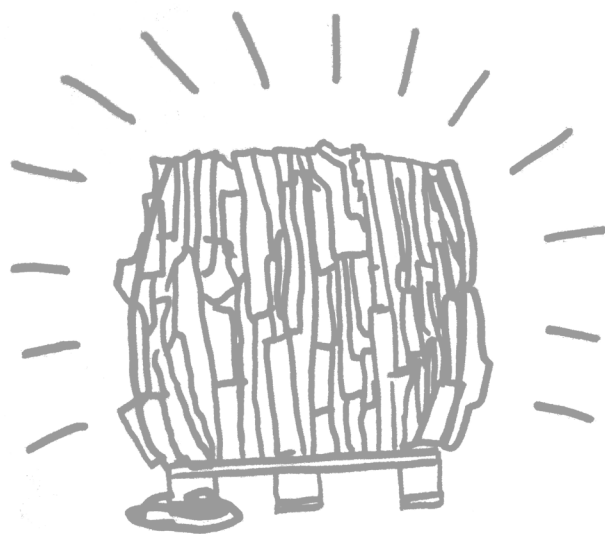
However, what I am trying to address here is that being in a state of precarity is not necessarily bad or dis-empowering, it can create a set of controls that allow more freedom, just like the liminal object on the street.

Matsutake Picking,⁴⁵ whose characters and process are well documented in "The mushroom at the end of the World" by Anna Tsing, is described as another way of getting by for people with no other way to make a living. The pickers live a precarious livelihood astride the limits of capitalism, but here is also where they can find room for imagining other worlds and where collaborative survival takes place. Moreover matsutake mushrooms are themselves an interesting species of fungi, living in human-disturbed forests they help forests grow in endangered places, showing us a way for collaborative survival, at the same time not being a reason for further disturbance. \ 19

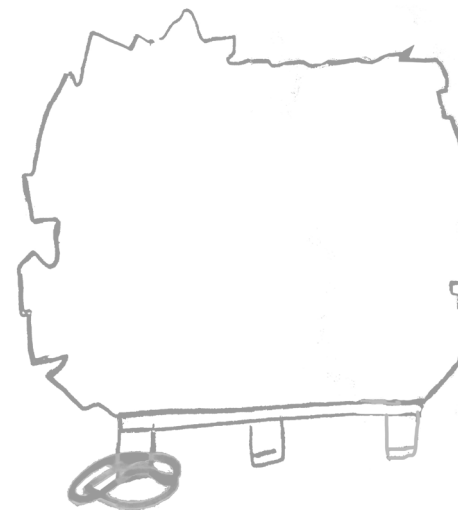
In New Dehli's informal settlements, hosting 49% of the city's population alongside thousands of pigs, human and non-human activities meet and surplus lands are used for pigs as a place to live and forage.

Pig keepers, usually members of the Balmiki or Balmiki Dalit community⁴⁶ are in most cases employed by the government under precarious contracts. Their existence transforms the ruins of surplus into an infrastructure, abandoned environments in urban farmyards and waste into food. (-(-(-_-)-)-) 2611 Since it can not be quantified on the common scale of time and money in the capitalist system, there is no recognition for such informal workers and more-than-human infrastructures.

I'm now asking myself, do we really want this kind of labour to fit into the capitalist system? When we recognize precarity as the condition of our time, and not as the exception, we can collectively test and find alternative ways to support these activities, acknowledging them as social goods and promoting the value they create. Can a diverse, more cooperative, equal and sustainable lifestyle create the structures needed to support each other sharing the surplus? \ 20 (-(-(-_-)-)-) 1412



023

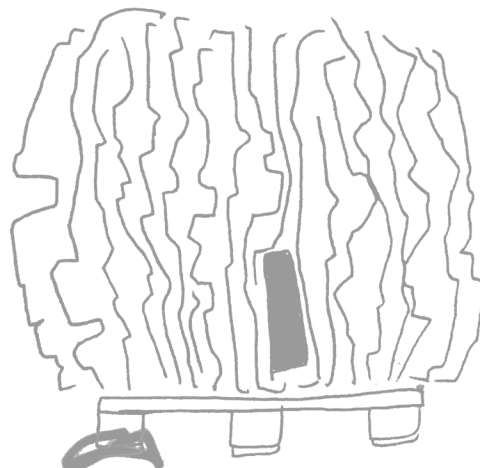
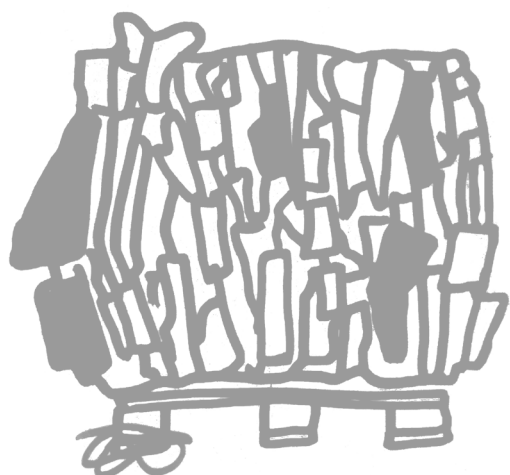


024

ruins don't shine
iridescent
they exist only insofar as they are seen

ruins don't scream
imagine the noise if they could
the music

would you dance?



(7)
How can we
show promises
for alternatives
in the ruins
of surplus
promoting
collectivity
and hope?

Surrounded by damaged landscapes, lost livelihoods and consumed objects we need to see the promise in the ruins - not be overwhelmed by them and abandon all hope. In our contemporaneity, where everything is interrelated, we must be aware of the ruins and the catastrophe they bring with them, without feeling helpless and sinking into melancholy. In a state of permanent catastrophe where we reached the next stage of grief, and melancholia became a mania, we need to turn to *hope*.

Ernest Bloch in "The Principle of Hope" speaks about how our perpetual condition of confusion and anxiety turns into fear - the ground and the walls we have build shake around us and the complexity of our everyday life makes it impossible for us to understand why.⁴⁷ Yet hope, contrary to fear, makes people broad, open and requires them to actively move towards what is becoming. Hope is a concrete force of wanting to build reality with a rational consciousness, it shows us the potentialities of the present moment. In the uncertainty, contingency, indeterminacy and precarity we need to learn hope to be able to navigate the great space of liminality that makes alternatives possible. Dwelling in between the present, an unfinished past and a possible future, utopian consciousness must look far into the future indicating a distant but achievable goal. Only in this way can we make sense of the nearest present. Accepting reality as it is doesn't weaken our desire for change. It is necessary to begin where the world is - and work within it. Hope, as well as the utopian thought, needs to go beyond its ideals and address real world situations that can be realized with real collective actions.

In this human-disturbed earth we can learn how to accept the ruins not as a defect but as the condition of our time by promoting interdependence, collaboration, reciprocity and mutual help.

In the ruins, human and non-human agents already work together transforming the familiar material world. (-(--(--)_-)-) **0702**

To collaborate means finding common solutions, working across differences and going through processes of collective opinion formation which lead to contamination. We need to learn how to practice the art of noticing, acknowledging our *vulnerability* to others not as a weakness but as a driving force. Weakness as well, has to be accepted as a natural human quality. (-(--(--)_-)-) **1412**

Weakness promotes dialogue - especially one characterized by contradictions and heterogeneities, once again contamination. By focusing on different economies and value, and not on the dominant capitalist idea of living and producing, we can discover different models of society and things such as Solidarity Economics.⁴⁸ \ 21

We must take into account that human intelligence is not isolated but is interwoven with a multitude of other entities, human and non-human, and that with every encounter and confrontation we are transformed in unpredictable ways. We need to not limit ourselves by analyzing one creature or relationship at the time, what we need to observe is ways of coming together, *coalescence of ways of being*. In these assemblages we can find new conditions for change. How can we facilitate and create relevant structures for now-unknown relationships among humans and non-humans in open modes of otherness? According to Carol J. Adams the problem is in the setting of a boundary between what is "human" and what is not since it becomes a tool to legitimize violence against other non-humans, as well as some non-normative humans. Suffering and death are often caused by relationships of use where humans are the only ones considered as somebody and not only something, and non-humans are at the opposite side thus incapacitated to respond. Thereby the simple concept of "otherness" must be eradicated from our minds since it is the cause of consolidating hegemony and inequality. \ 22

Every landscape is affected by our actions and human-disturbance is nowadays considered ordinary. Although disturbance can destroy ecologies, it can also renew them, leading the way to coordination and enlargement of possibilities. I believe it is important to collectively translate, re-inscribe or transform things into new forms of positivity. \ 23

Living well but being committed to reduce consumption, overproduction, waste, inequality and environmental degradation in a non-depressive and non-affirmative way. Stimulating imagination, creativity, will and interdependence with one another. We need to learn the practices of commoning as a form of solidarity, the art of noticing as a form of coordination and the collaborative ways of living as a form of working for common good.



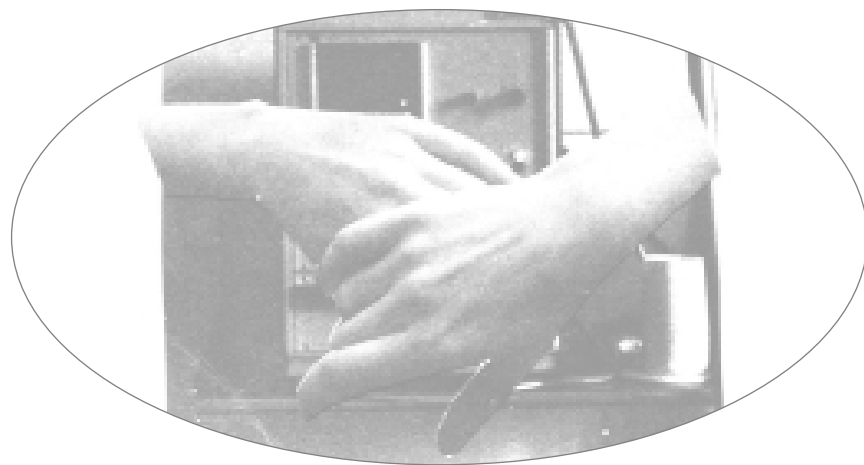
\ 21
Community Supported Agriculture, system where producer and consumer are connected within the food system with the goal of strengthening a sense of community.

\ 22
Ayllu, in Quechua language, is used to refer to a society in which humans and other-than-humans are connected by kinship.

\ 23
Museo Aereo Solar by Aereocene

One person comes into a country with a little cold or influenza and it spreads. If such a bad thing can spread, could not then the elevated thought of love and kindness and good will towards all men also spread? Thus we should see to it that there are finer germs of good will going from one to the other -

025



of love and kindness,

of feeling of brotherhood,

of desire for spiritual evolution;

026

they will have greater results than the other ones.

(8)
How can design
practices help
us with the first
dance steps
in the ruins of
surplus?

We have seen how the existing political and economic system ruling much of the world is making political activity powerless, by facilitating some behaviours while making others less possible or even illegal. How our collective imagination is being usurped by advertising industries while the illusion of growth keeps us distracted and the ruins around us keep on growing. According to Franco "Bifo" Berardi⁴⁹ the future ended in 1977, or better, the conception of the future we had for the last hundred years ended. Any kind of alternative futurity was defeated, leaving space to only one way forward - the capitalist one. The fall of the Berlin Wall in 1989 and the end of the Cold War declared "capitalism as the best of all possibilities."⁵⁰ So focused on the Here and Now we started to be unable to think about an alternative future.

However with the ongoing accumulation of financial, social, and ecological crises, we came to the conclusion that capitalism has failed and the issue of futurity is now once again widely outspoken. Aware that it is our responsibility to decide what comes next, millions of people, designers, humans and non-humans are looking for alternative lifestyles, using *hope* as a powerful tool for questioning and reinventing the construction of places and knowledge. Pink salmon in Auke Creek, Alaska *adapted* to the changes in climate by migrating two weeks earlier than forty years ago, becoming more *resilient*.⁵¹ What can designers do to facilitate *positive alternatives* acting as catalysts rather than sources?

I believe that the purpose of the designer should be to help create a *good society* making sense of new or already present forms of positive change. By working with and for the community, creating proposals for alternative futures and behaviours, the intent of the designer should be to provoke a slowing down of reasoning and a letting go of concepts such as authorship and the dominance of mere aesthetics. Since humans are more collaborative than they are competitive⁵² constant competition has to be translated into *mutually empowering interdependencies*. The very individualistic approach taught to both design and art students, which encourages competition and entrepreneurialism ignoring the condition of our times, needs to be overcome - when designers follow the capitalist procedures of overwork, overspending and creating without questioning they pressure others to do the same. Moreover our idea of success needs to switch from individual visibility and market value to *ethics of care* and more *collective ways of practicing design*. By elevating and valuing different competences design can create an infrastructure of social relationship and mutual help that can foster justice and equality. Culture too has to be seen not only as a way of producing but as a way to expand knowledge. \ 24 "We have joined together to execute functional construction and to alter or refurbish existing structures as a means of surviving in a capitalist economy." \ 25 Art and design, when applied to a social context, should not have an economic value since one can not speculate on the value of the things to come. Following this thought culture must be seen as aimless spending, as the act of giving without expecting something.

Design should thrive imagination, creating spaces for discussion, making connections between today's world and another possible one, "acting as a catalyst for collectively redefining our relationship to reality."⁵³ But how can we create a space for collective opinion formation posing questions but resisting the urge to give answers? By questioning the norms, design triggers new perspectives and pushes people to take a position. Participating in a totally new idea goes against our internal inertia to follow old habits. By showing alternatives of new prosperities that are

clearly situated in a fictional world, but have the ability to be transferred into the every-day world, design projects can help us see a completely different perspective that can feed our civic consciousness and group responsibility.

In "Market for Immaterial Value" Valentina Karga and Pieter Jan created a shared space that can empower everyone equally on a certain topic by promoting discussion and other forms of collaborations. A space in which to test and experiment different scenarios and where the process is the result. It is about the people that participated in it, the act of togetherness and the sensations experienced more than the final product. \ 26

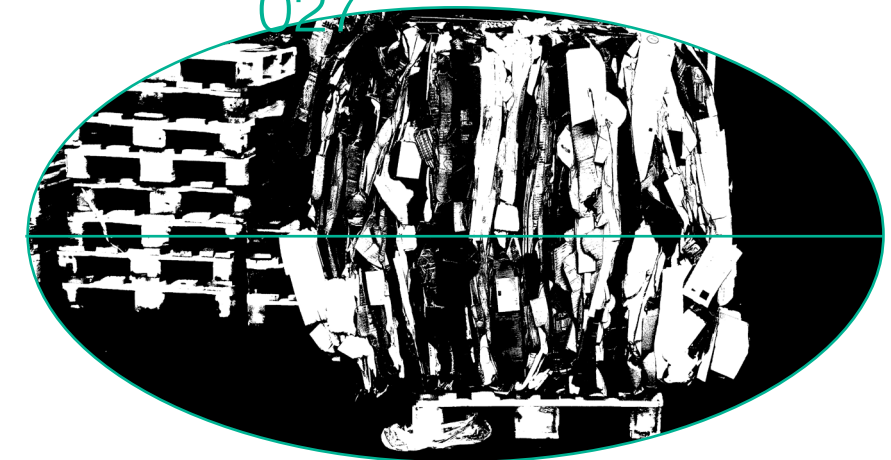
Most of the challenges we are facing nowadays are irreversible. The ruins of surplus cannot be hidden anymore - liminal, they offer us the opportunity to test and develop new behaviours, values and beliefs if we work together in practices of collaboration, contamination and acts of togetherness. \ 27 \ 28

I believe that designers have the possibility and the responsibility to create new communities around their projects, facilitating a dialogue between humans, as well as non-humans, capable of producing innovative practices.

Design and art are already working in the in-between spaces of reality and alternative possibilities. Recognizing precarity as the condition of our times and liminality, allows for an opportunity for more freedom where to test these alternatives. The city becomes our common living room and every corner has the potential to become a place for collective discussion and opinion formation.

026

027



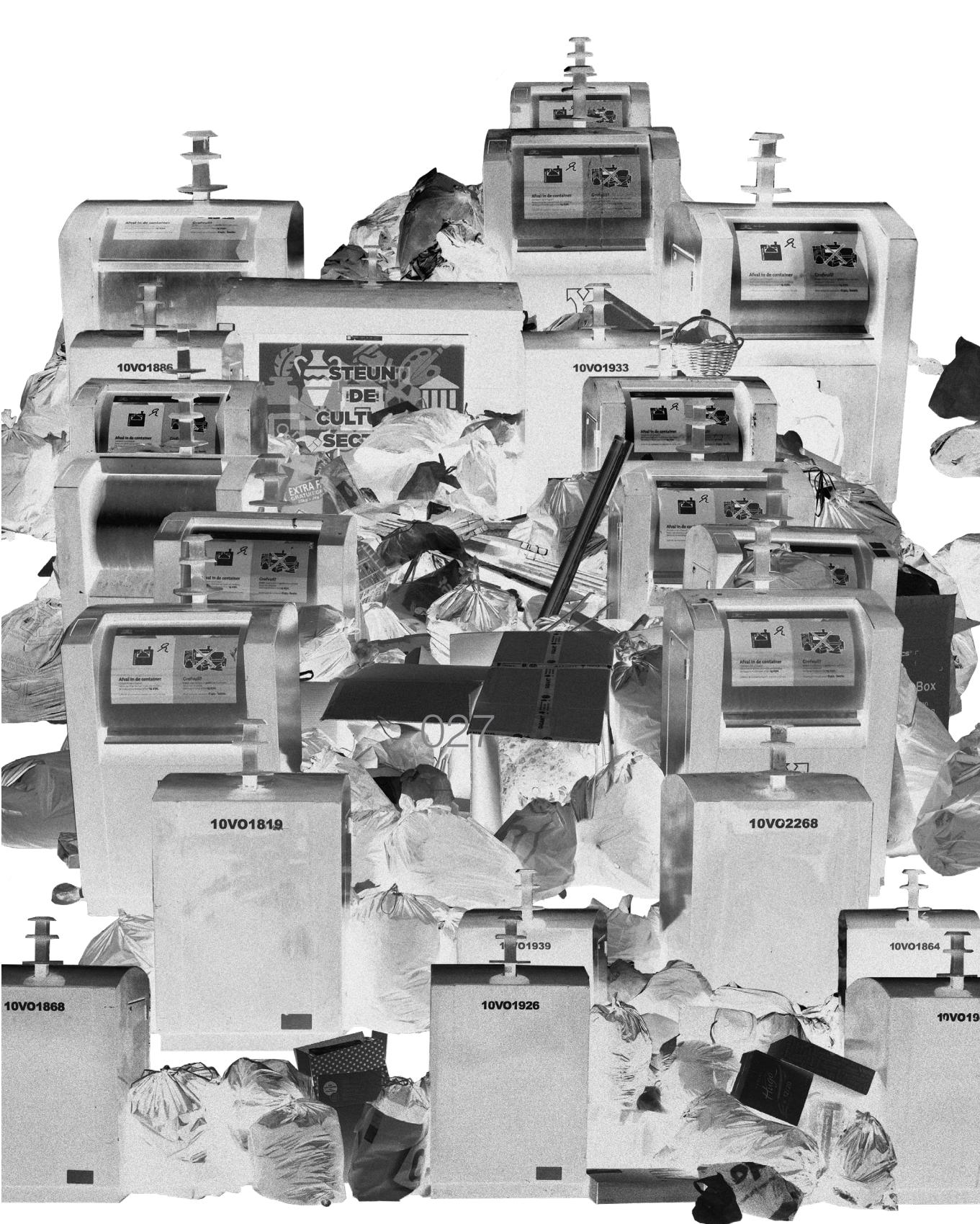
\ 24
Eastside Projects Gallery
artist-run gallery in Birmingham,
by Gavin Wade.

\ 25
84 West Broadway 1978-79,
by Peter Nadin, experimental
art space where artists and
musicians were invited to
respond to pre-existing
conditions found in the space.

\ 26
Conditional design,
by Luna Maurer, Jonathan
Puckey, Roel Wouters
and Edo Paulus.
Method defined by a set of
rules and conditions that aim
at stimulating collaboration
and lead to unpredictable
outcomes.

\ 27
Lecture For Every One
by Sarah Vanhee

\ 28
Lets Tetes
by Bel Horizon



When the snow came this winter everyone gathered to see it.
 When the snow came this winter domestic waste gathered to see it.
 The snow made it impossible to collect.
Chaos



It covered the whole town.
but flowers were growing there.

|(+_+)| we were hiding in
the ruins of surplus

\(^o^)/ soon we will be dancing
in the iridescence of balance

028

029



liminality
ruins of surplus
precarity
consumerism
overproduction and overwork
premature waste
scarcity
inequality
individualism
otherness and disparity
authorship
affirmative
user
economic value

030

alternatives of new prosperities
space for collective opinion formation
practise ethics of care and hope
co-creation of a good society
refusal of work and collective being
solidarity, redistribution and conviviality
practise resiliency and adaptability
mutually empowering interdependencies
value vulnerability and weakness
test coalescence of ways of being
collective ways of practicing design
provoke a slow down of reasoning
contamination
act of togetherness and aimless spending

031



031

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The previous is a possible, non-mandatory nor permanent, proposal for a possible translation into an alternative of a new prosperity.

The questions (1) (2) (3) (4) (5) asked at the beginning of this thesis have been an useful tool to analyze the ruins of surplus. I translated these questions into (I) (II) (III) (IV) (V) new ones that might help you visualize another alternative, where the ruins of surplus and precarity, as well as weakness and vulnerability, are not conditions to be avoided but rather sought after.

I would like to talk with you about this, perhaps on a walk.

(I) (II) (III) (IV) (V)

Once we learn to value weakness and vulnerability, acknowledging care, togetherness, conviviality and interdependence as tools for communal growth, will we be able to fall better? When we recognize precarity as the condition of our time, reconnecting to crafts and the local, using pre-existing stories to form new myths, can the refusal of work provoke a slow down of reasoning? In a diverse, more cooperative, equal and sustainable lifestyle, can we develop group responsibility and new collective actions to deal with scarcity of resources and live joyfully together in the ruins the surplus? If we practise the art of noticing to oppose oppression and inequality, and promote the education of attention and spontaneous enjoyment, can we eradicate the concept of otherness?

Can we promote collaboration between humans, as well with non-humans, valuing our mutual dependency in new kind of social space for collective opinion formation, leaving questions unanswered and introducing new lines of inquiry?

1 PAG 004

2 PAG 005

2 liminal, used by Arnold van Gennep in "Rites de passage" to describe a moment of transitivity usually composed by three phases -separation, liminality and union-. Liminality expresses the ambivalent state of in-betweenness in which participants are done with the previous phase but not yet entered in the following one.

For Victor Turner in liminal periods normative elements of the social structure and individual identity are temporarily inverted or dissolved.

3 PAG 006

4 Design, when everybody designs. An Introduction to Design for Social Innovation, Ezio Manzini, 2015.

5 PAG 007

6 Hyper-consumerism, defined by Frenchy Lunning as consumerism for the sake of consuming.

7 Conspicuous consumption, term coined by Thorstein Veblen in "The Theory of the Leisure Class", 1899.

8 Kula, a ritual in Est-Malesia and New Guines, were objects of no particular use or value, such as necklaces and arm shells, became valuable only because of their role in Kula and the social relationship they establish.

9 Antonio Negri, born in 1933 in Padua, Italy, is an Italian political philosopher and sociologist.

10 Social factory, concept introduced by Anotnio Negri in "From the Factory to the Metropolis" to explain how capitalist social relation had expanded beyond the factory walls to embrace the whole of society. Value creating can be found in potentials for doing and being where we became the product.

11 A sideways look at time, Jay Griffith, 2002.

12 Brian Massumi, born in 1956, is a Canadian philosopher and social theorist on the fields of art, architecture, cultural studies, political theory and philosophy.

13 Navigating movements, Brian Massumi, 2014.

14 Americans aged 18 and older spend 11 hours/day in front of a screen, Nielsen reports - <https://www.statista.com/chart/1971/electronic-media-use/>

15 Workerism, political movement started from the idea that the real force of the economic system is the working class.

They theorized that the workers had the power to be revolutionary by becoming aware of their impact and renounce work, losing their identity in order to overthrow the capital.

16 Reading Capital Politically, Harry Cleaver, 2000.

17 Empire, Michael Hardt and Antonio Negri, 2000.

18 The Refusal of Work: The Theory and Practice of Resistance to Work, David Frayne, 2015.

19 Waste matter, debris of industrial ruins and disordering of the material world, Tim Edensor, 2005.

20 Global human-made mass exceeds all living biomass, Emily Elhacham, Liad Ben-Uri, 2020.

21 The Consumer Society by Jean Baudrillard, 1998.

22 Story Of Stuff, Referenced and Annotated Script, Annie Leonard, 2007.

23 Affluent society, defined by John Kenneth Galbraith a society in which scarcity of resources is not the main condition and a general economic well-being has been achieved by most citizens

24 Potlach, a ceremony in which items are given away or destroyed, in case of rival groups, in order to display someone's wealth and power. The gifts are distributed according to each guest's status.

25 The Responsible Object: A History of Design Ideology for the Future, Andrea Bandoni, 2016.

26 William Morris, born in 1834, was a British textile designer, poet, novelist, translator and socialist activist associated with the British Arts and Crafts Movement.

27 Kelmscott Press was founded by William Morris and his will to return to pre-Industrial production methods. The books finely produced were executed in detail and follow a general aesthetic, opposite from other cheaply produced Victorian books and periodicals that were more accessible but fundamentally ephemeral, these book less accessible but built to last.

28 A Guidebook for alternative Nows, Amber Hickey, 2012.

29 The Status Seekers, Vance Packard, 1949.

30 Doughnut Economics. Seven ways to

think like a 21st-century economist, Kate Raworth, 2017.

31 Swarm intelligence, defined by J. Krause as situations where a group living being solve cognitive problems that go beyond the capacity of single animals.

32 Tentacular Thinking: Anthropocene, Capitalocene, Chthulucee, Donna Haraway, 2016.

33 Limits of growth by Donella Meadows. If the present growth trends in world population, industrialization, pollution, food production, and resource depletion continue unchanged the limits of growth of this planet will be reached sometime within the next one hundred years. "Growth is one of the stupidest purposes ever invented by any culture".

34 Entropic Empire. On the city of Man in Age of Disaster, Lieven De Cauter, 2012.

35 Doughnut Economics. Seven ways to think like a 21st-century economist, Kate Raworth, 2017.

36 AR5, Fifth Assessment Report released by the IPCC (Intergovernmental Panel on Climate Change) which provides an integrated view of climate change.

37 Entropic Empire. On the city of Man in Age of Disaster, Lieven De Cauter, 2012

38 The Rise of Disaster Capitalism, Naomi Klein, 2007.

39 Selfish gene theory, formulated by Hamilton and which holds that humans are machines controlled by genes.

40 Petrocapitalism, defined by Dona Haraway as the hierarchical relations of humans, characterized by the continued violence of white supremacy, colonialism, patriarchy and heterosexism, all of which underline and increase the violence that has been inflicted upon the non-human world.

41 Heterotopia, a sheltered space closed off from the political and the economical sphere, almost following the structure of a sanctuary, it is a time or space safe from the violence of society. Foucault uses the term "heterotopia" as a physical representation or approximation of a utopia, or a parallel space that contains undesirable bodies to make a real utopian space possible.

42 Gabber, cider and community: why Turbo Island should be a national heritage site, Yewande Adeniran, 2020.

43 Great Garbage Patch, the largest accumulation of ocean plastic in the world.

44 Precarity and cultural work in the social factory? Immaterial labour, precariousness and cultural work, Rosalind Gill and Andy Pratt, 2013.

45 Matsutake pickers usually pick mushrooms during the day and sell them in the evenings to buyers, in the open ticket. The interesting part of this job is that matsutake as a product goes through different processes of value creation, spending a few hours as an alienated commodity they enter the capitalist system and usually end their life as gifts.

46 Balmiki Dalit community, where "Dalit" refers to socially, economically and historically marginalized communities in India. It also means "broken/scattered" in Sanskrit and Hindi.

47 The Principle of Hope, Ernest Bloch, 1954.

48 Solidarity Economics, economic system based on solidarity exchange connecting individuals' needs with the community resulting in decent living conditions for everyone. Citizens are seen not as consumers but as right-holders sharing, exchanging, collectively producing sustainable products and services.

49 Franco "Bifo" Berardi, born in 1949, Italian communist philosopher, theorist and activist whose work mainly focuses on the role of the media and information technology within post-industrial capitalism.

50 Futurability: The Age of Impotence and the Horizon of Possibility, Franco "Bifo" Berardi, 2017.

50 Ten Species That Are Evolving Due to the Changing Climate, Helen Thompson, 2014.

51 Design Activism: Beautiful Strangeness for a Sustainable World, Alastair Fuad-Luke, 2009

52 Speculative Everything, Dunne & Raby, 2013.

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034



035



036