



Module 1 visual exercise

300 401

[Dan Wilton](#)[All Sections](#)

The power of pictures

In *Doughnut Economics* Kate Raworth argues that “the most powerful stories throughout history have been the ones told with pictures.” Educators say we learn by doing, listening, and visualizing. Visual graphics like Raworth’s help illustrate complex ideas. A graphic is condensed knowledge; a model that strips away details to reveal the key elements and patterns of an issue. Like a flash of insight, however, a graphic image can stimulate new ways of thinking in the viewer.

Each week we encourage you to seek out and select a different image describing that week’s key topics. Try using the internet to find an existing graphic, map, cartoon, diagram, graph, or photograph that illustrates some element, pattern, or regularity you see in a topic. Alternately you can sketch, draw, paint, photograph, collage, or upload an image or short audio podcast from your digital camera, scanner, or phone camera that speaks to that weekly topic.

This is not an art or technology project, but an exploration. Take a few minutes beforehand to consider how you think “visually” about the week’s issues based on your experience. In Module 1, we have been talking about questions of “neoliberalism,” “commons,” “environmental limits,” “gender,” “commons,” “social inequality,” and “systems change.”

Your assignment is to find or create an image of any one or more of these topics, post it to the online site with your name and any comment you wish to add (written or audio; small files are better). You can tell us where you found the image. If you like, add a comment or two explaining what the image means to you in terms of the course.

Then, feel free to explore and comment on your classmates’ postings.

Done well, the exercise should become like crowd sourcing an idea. If you have time, comment on a few of the postings by your MOOCmates. (Please, say something more than “well done” or “nice one.” Be analytical!) Most of all, have fun.

From here on, each module will include a visual exercise for you to share and discuss with others. Your collective work will be live online, a gallery of images and ideas, and contribute to ongoing global debates on these topics.

Where to start finding Images on the Internet

Go to Google Images. Enter a short description of what you are looking for. Scan the images that come up. Choose an image that best depicts your understanding of one or more of the elements of the weekly topic.

Copy the image, give it a title, and save to a folder that you will recall. Then upload the file as an

attachment or use the Embed Image button and post it into the MOOC for the appropriate week (theory, food, energy, social care, etc.).

Remember to check back and review what others in the class have posted. Share any new thoughts that strike you as you cruise the groups' visual gallery.

How to embed an image

[See this FAQ from the Help and FAQ forum](#) for tips on embedding an image into your post.



1 | [2](#) | [3](#) | [>>](#)

○



[Guy Dauncey \(https://learn.canvas.net/courses/2527/users/546983\)](https://learn.canvas.net/courses/2527/users/546983)

Mar 25, 2019



This is a negative image, which conveys both the mess we are in, and the confusion that so many people feel about how we got into the mess, and how on earth we can get out of it.

Edited by [Guy Dauncey \(https://learn.canvas.net/courses/2527/users/546983\)](https://learn.canvas.net/courses/2527/users/546983) on Mar 26 at 7:55pm

← [Reply](#)



[Kelleigh Wright \(https://learn.canvas.net/courses/2527/users/897550\)](https://learn.canvas.net/courses/2527/users/897550)



Mar 26, 2019

Great choice of imaging. It invokes the emotions of despair but also of hope (the turtle appears to still be alive). Until we see ourselves actively untangling this mess, I also see the image calling out to us to be able to sit in an extended period of uncertainty - not a comfortable place to be.

← [Reply](#)



[Nicholas Brown \(https://learn.canvas.net/courses/2527/users/911478\)](https://learn.canvas.net/courses/2527/users/911478)



Apr 7, 2019

reminds me that we need the help of others in some situations...

← [Reply](#)



[karen nelson \(https://learn.canvas.net/courses/2527/users/905159\)](https://learn.canvas.net/courses/2527/users/905159)



Mar 30, 2019

Nice example. It suggests so many captions that apply to our global dilemma and need to act:

"Now whadda We do?"

"What? Me Worry?"

"Don't just stand there. Do something!"

Add Your Own

Karen Nelson

← [Reply](#)



[Nicholas Brown \(https://learn.canvas.net/courses/2527/users/911478\)](https://learn.canvas.net/courses/2527/users/911478)



Apr 7, 2019

"thanks for the intelligent design you created...is this really the best your mind can do?"

← [Reply](#)



[Dominick Christian S. Tabug](#)

<https://learn.canvas.net/courses/2527/users/871852>

Mar 31, 2019

great choice! it shows how mankind can destroy the very life of the ocean.

← [Reply](#)



[Margaret Albert "Peg"](#)

<https://learn.canvas.net/courses/2527/users/904995>

Apr 1, 2019

Hi this is Peg,

The turtle lives long and has much wisdom, but even he is entangled in the byproduct of globalization, waste, thus creating climate change. The picture also shows the degradation and disrespect for our environment. Very moving.

← [Reply](#)



[Karen Clouston \(https://learn.canvas.net/courses/2527/users/908519\)](https://learn.canvas.net/courses/2527/users/908519)

Apr 4, 2019

It is a beautiful photo. In my mind though, it depicts a despair that many of us cannot imagine fixing. Through social media we come across many forms of shock imagery - meant as a call to action. For some, that works - at least I imagine it does - but for some, it simply cements the idea that we are too far gone, and that it is too late. The task is simply too vast. I block the worst of the images simply because my heart can't take it. It's just too sad to see what people are capable of doing to each other, or to the earth. It doesn't mean I don't want to acknowledge the problem but I for one need to hear of ways that we can change.

So I thought about this turtle image (and beyond) and what I did was google images of people freeing a turtle from nets. Doing something. Being active in a solution for one turtle, for a hundred or a thousand turtles. Being part of a greater good. Does it solve the problem? Well, for one turtle it might, but it doesn't solve the global issue which is a whole other aspect.

Which kind of image will keep the nets from the water or will keep the plastic from killing in the oceans? Do either positive or negative images actually change behavior on a scale that can

exact a lasting positive change?

I think that we do need to see the damage, but we also need to see that there is a hope - a strength we can all access - a path forward - a way we can bring everything back into balance and that it's doable. That we can, literally, untangle the mess we've gotten into.

Edited by [Karen Clouston](https://learn.canvas.net/courses/2527/users/908519) on Apr 5 at 8:23pm

[Reply](#)



[Guy Dauncey](https://learn.canvas.net/courses/2527/users/546983)

Mar 25, 2019

Where is the group's visual gallery?

Edited by [Guy Dauncey](https://learn.canvas.net/courses/2527/users/546983) on Mar 25 at 12:13pm

[Reply](#)

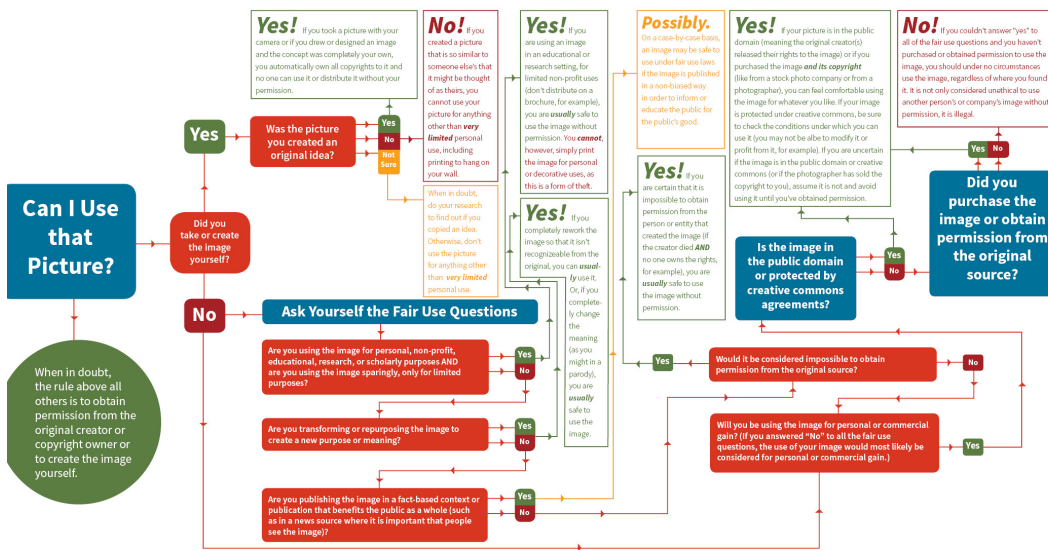


[ari rosenberg](https://learn.canvas.net/courses/2527/users/901647)

Mar 25, 2019

Can I Use that Picture?

The Terms, Laws, and Ethics for Using Copyrighted Images



<p>Copyright The protection given to any created image or work from being copied or distributed without permission. All images are immediately given copyright to the creator when the image is created.</p>	<p>Fair Use The legal right to use copyrighted images as long as the images are used for educational, research, or personal use or as long as the image benefits the public good in some way.</p>	<p>Creative Commons Images that are copyrighted but that the creator has put provisions on their use. A creative commons license might stipulate, for example, that an image can be used as long as it isn't modified in any way.</p>	<p>Public Domain Images that no longer have copyright restrictions either because the creator willingly relinquished their copyright or because the creator is dead AND no one owns the copyright.</p>
---	--	--	---

When in doubt, the rule above all others is to obtain permission from the original creator or copyright owner or to create the image yourself.

While the distribution through social media channels can sound generally socially a redistributor was originally the public creator. Typical images on news sites, media channels, or the person the image permission.

However, on the web, it is unethical to use an image, for example, for public in a post or on a website, if the origin is considered to link back to the source as a commercial gain.

Pay attention to fair use questions. Consider images carefully as images for commercial use even if you don't have a permission.

This image on whether or not you can use images from "the visual communication guy" really gets

at the heart of capitalism.

← [Reply](#)



[Mike Gismondi \(https://learn.canvas.net/courses/2527/users/227458\)](https://learn.canvas.net/courses/2527/users/227458)

Mar 25, 2019

No Kidding. Great contribution.

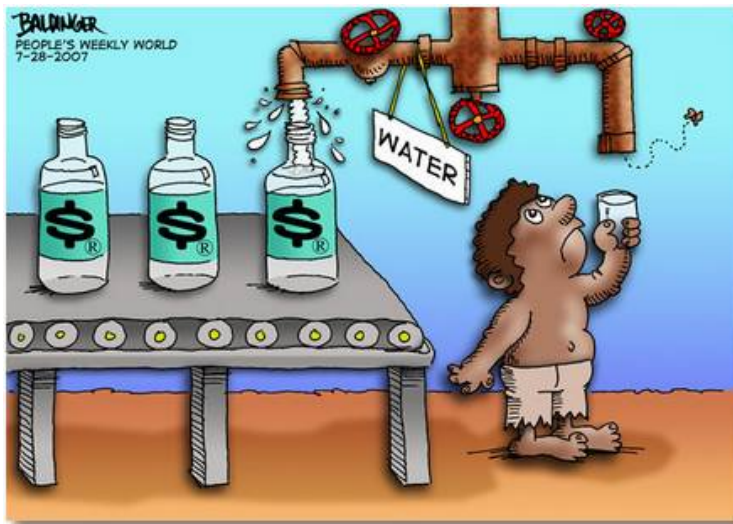
← [Reply](#)



[Benjamin Turner \(https://learn.canvas.net/courses/2527/users/897723\)](https://learn.canvas.net/courses/2527/users/897723)

Mar 25, 2019

Very interesting topics to start this MOOC off! The image I chose to upload is a cartoon making light of the risks of privatization. Although the Puerto Rico video did not speak on the privatization of water, it did for its energy and education systems. These opportunistic governments are blinded by the short term solutions and the quick influx of money. Many nations are trying to renationalize their energy sector in attempts to curb reliance on fossil fuels and corporate greed -- not a simple process at all.



← [Reply](#)



[Stuart Boothman \(https://learn.canvas.net/courses/2527/users/899891\)](https://learn.canvas.net/courses/2527/users/899891)

Mar 28, 2019

Great image, and agree.

I am interested in the political possibilities inherent in the restructuring of the energy system

away from centralised thermal power generation to dispersed renewable generation. The same possibilities were shown in the food production stories in Peurto Rico.

← [Reply](#)



[CJ Holden \(https://learn.canvas.net/courses/2527/users/906739\)](https://learn.canvas.net/courses/2527/users/906739)



Mar 31, 2019

Water is a very real issue in the Taos Valley. We have the Rio Grande running through, but its a small river compared to its historic flows. The State of Utah is actively draining water from the Colorado and Arkansas River, and downstream, Texas has filed suit to get more of the water from New Mexico.

A 20 year effort to settle water rights with Native Peoples, the Pueblo Tribes along the mountains to the East of Taos Valley has resulted in approval of 8 massive wells to be drilled to a depth of 8,000 feet, well below our aquafir basin. The first of these wells is underway --- and the water belongs to the Pueblo, where it could be commercially sold. No one disputes the water rights of the Pueblo peoples who have been here for 1,000 years and more. WE do dispute the commercialization of water resources by anyone in this valley.

It is not just land that can be grabbed. Its water. And in the Western States of North American, both in the U.S. and in Mexico, the history of long droughts is real, and water is worth dying for. Who owns the water, controls everything.

← [Reply](#)



[Sibyl Frei \(https://learn.canvas.net/courses/2527/users/903934\)](https://learn.canvas.net/courses/2527/users/903934)



Apr 2, 2019

We have hundreds of First Nation communities living under boil water advisories, some for decades, some while living close to locations where corporations are siphoning water for bottling under licencing agreements that pay pennies.

← [Reply](#)



[Tiona Corcoran \(https://learn.canvas.net/courses/2527/users/904129\)](https://learn.canvas.net/courses/2527/users/904129)



Apr 14, 2019

This image also highlights inequality and access to basic resources. As a necessity water and access to drinking water should not be commoditized.

← [Reply](#)



[Graham \(https://learn.canvas.net/courses/2527/users/895080\)](https://learn.canvas.net/courses/2527/users/895080)



Apr 27, 2019

Broken link? I can't see this image.

[← Reply](#)

○



[ALLAN CONCINA](#)

<https://learn.canvas.net/courses/2527/users/904394>

Mar 26, 2019



Photo credit to: The legitimate

This is a negative photo Agriculture land Triggering a food crisis.

[← Reply](#)

○



[ALLAN CONCINA](#)

<https://learn.canvas.net/courses/2527/users/904394>

Mar 26, 2019

Agriculture land Conversion to satisfy few millionaire Triggering a food crisis

[← Reply](#)

○



[Caroline Smalley \(https://learn.canvas.net/courses/2527/users/892839\)](https://learn.canvas.net/courses/2527/users/892839)

Mar 27, 2019

Says so much. Thanks for sharing.

← [Reply](#)



[Deborah Dergousoff](#)

<https://learn.canvas.net/courses/2527/users/895874>

Mar 28, 2019

Great image of what land grabbing is about!

← [Reply](#)



[Barbara S Balch](#) (<https://learn.canvas.net/courses/2527/users/903742>)

Apr 2, 2019

Especially apropos re Puerto Rico, I think. Thanks!

← [Reply](#)



[Barbara S Balch](#) (<https://learn.canvas.net/courses/2527/users/903742>)

Apr 2, 2019

Here is a (very!) negative image which seems to show well what we're up against. The awarding of the Puerto Rico electric infrastructure repair contract to Whitefish, an American company with ties to a wealthy donor to the president and Interior Secretary Zinke, is but 1 small example. (The contract was later cancelled.)

[coopcommonvisual exercise week1.odt](https://learn.canvas.net/files/873074/download?download_frd=1&verifier=kHexX6bEkPMvp30cJCKuOmaqQhxYPvUXEjIBDnS7) (https://learn.canvas.net/files/873074/download?download_frd=1&verifier=kHexX6bEkPMvp30cJCKuOmaqQhxYPvUXEjIBDnS7)

← [Reply](#)



[Ladytubb](#) (<https://learn.canvas.net/courses/2527/users/897857>)

Mar 28, 2019

What Im not keen on in this image is passing the 'blame' to a few 'giants'. I know in reality this is somewhat true but we have talked in Module 1 about the power of the commons, and seen students marching in protest. I think its time to take some responsibility for the mess we are in ourselves - in the choices we make on a day to day basis.

← [Reply](#)



[Stuart Boothman](#) (<https://learn.canvas.net>)

[/courses/2527/users/899891](#)

Mar 28, 2019

I understand your point, and there's is a significant role for personal responsibility.

However, at the moment, most people do not realise the control that a small number of multi nationals have over food production. The same companies own the seed genetics, the fertilisers, the herbicides, pesticides and fungicides, and have the power to sell these as integrated packages - monopolies.

The counter movement for seed sovereignty is very vulnerable against these corporations. I can't see how consumer power can reset this power balance without raised awareness.

We are sitting in a strange place where only some like our MOOC colleagues can see - we are at the beginning of a long story that we hope to be able to write.

Both exiting and scary!

↩ [Reply](#)



[Graham \(https://learn.canvas.net/courses/2527/users/895080\)](#)

Apr 27, 2019

The majority have little real choice on a day to day basis, and little or no awareness of the impact of those choices. I agree that for those that are aware, and do have real freedom of choice, and yet continue to act against the common interest, they must take responsibility.

↩ [Reply](#)



[Girma Amare Wolana \(https://learn.canvas.net/courses/2527/users/895461\)](#)

Mar 26, 2019

I cant upload pictures

any one who can help me how

Edited by [Girma Amare Wolana \(https://learn.canvas.net/courses/2527/users/895461\)](#) on Mar 26 at 7:40am

↩ [Reply](#)



[Richard Lang \(https://learn.canvas.net/courses/2527/users/895239\)](#)

Mar 26, 2019

Click on 'reply'. Then bottom left 'attach' (paper clip symbol). Upload the picture. Then select 'Embed Image' (landscape symbol) on the top. In the opened window, go to 'Canvas' and

select the picture in your folder.

Edited by [Richard Lang \(https://learn.canvas.net/courses/2527/users/895239\)](https://learn.canvas.net/courses/2527/users/895239) on Mar 26 at 3:10pm

[← Reply](#)

○



[Marion Repetti \(https://learn.canvas.net/courses/2527/users/892790\)](https://learn.canvas.net/courses/2527/users/892790)









Mar 26, 2019

"Let's change the system, not the climate" was one of the banner that Swiss students showed during the recent international March for Climate. It represents to me both the great capacity of many of us to understand the structural economic roots of climate change, and the challenges that still exist to actually make this change come true at individual, local and global levels.



Edited by [Marion Repetti \(https://learn.canvas.net/courses/2527/users/892790\)](https://learn.canvas.net/courses/2527/users/892790) on Mar 26 at 12:55pm

[← Reply](#)

-
-  [Rachel Lachance \(https://learn.canvas.net/courses/2527/users/897551\)](https://learn.canvas.net/courses/2527/users/897551) 
Mar 26, 2019
- This is a great choice, we've been following the Swiss student movement and Greta Thunberg specifically, their voices on Climate Change are so needed to bring the issue to the forefront. Its been the catalyst for movements all over the world! I love how Greta talks openly about the crisis, and how the news chooses not to portray it that way.
- ↳ [Reply](#)
-
-
-  [Kelleigh Wright \(https://learn.canvas.net/courses/2527/users/897550\)](https://learn.canvas.net/courses/2527/users/897550) 
Mar 26, 2019
- Great choice! When we understand that capitalism if based on a set of values that set these systems in motion, the task to shift to values that actually support life as a structural foundation won't seem so daunting.
- ↳ [Reply](#)
-
-
-  [Mike Gismondi \(https://learn.canvas.net/courses/2527/users/227458\)](https://learn.canvas.net/courses/2527/users/227458) 
Mar 27, 2019
- Good point we need to get these values clear in order to distinguish alternative ones and shape them into our work
- And then we need a new story about transition peoples
- My 2 cents
- ↳ [Reply](#)
-
-
-  [Larry Greene \(https://learn.canvas.net/courses/2527/users/900542\)](https://learn.canvas.net/courses/2527/users/900542) 
Mar 27, 2019
- I will match your 2 cent contribution because I agree that the first step is to come to agreement on the values we hold in common and build the societal infrastructure from that foundation.
- And, definitely we need a new American and global story to establish the path society must take in order for the transformation to healthy, life-supporting systems to occur.
- ↳ [Reply](#)
-



[Bryan Hammond \(https://learn.canvas.net/courses/2527/users/903252\)](https://learn.canvas.net/courses/2527/users/903252)

Apr 3, 2019

The quote in red, within my quote from, *The Media Monopoly*, by Ben Bagdikian (black text), is a very clear statement of the most primal "value" of the Neo-liberalism of the last 50 years.

"...it is fruitless to ask competing corporations to show 'social responsibly' on their own. In his book "Capitalism and Freedom", the free-market economist Milton Friedman has written: 'Few trends so thoroughly undermine the very foundation of our free society as the acceptance by our corporate officials of a social responsibility other than to make as much money for their shareholders as possible.'"

I.E. Compassion, and true Intelligence - that necessarily takes a holistic view of ALL that is entailed - are a "threat". Its also very clear that by "our" Milton Friedman was referring only to the extremely Wealthy Investor and Power Elites (WIPEs) that that parasitic system is intended to serve. It may be helpful to popularize that M.F. quote as part of a mass re-education program to undo what WIPEs have done through 50+ years of their multi-faceted self-serving propaganda. We need to quickly mobilize multi-millions of people to realize they must stop supporting WIPE systems, and become actively involved in the alternatives such as you are revealing and advocating in this course.

[← Reply](#)



[Kevin Schmidt \(https://learn.canvas.net/courses/2527/users/903129\)](https://learn.canvas.net/courses/2527/users/903129)

Apr 14, 2019

Very ironic to use Milton Friedman, since he is much to blame for ushering in the neoliberal, libertarian, transnational oligarchy control of much of the global economy and political structures.

[← Reply](#)

Bryan Hammond (<https://learn.canvas.net/courses/2527/users/903252>)



Sunday

I really don't see anything "ironic" about my reference to that quote of Milton Friedman, or my or Ben Bagdikian's comments on it. Though the quote itself may seem ironic if you don't realize that he was speaking from the point of view of what I referred to as the WIPes (Wealth, Investor, and Power Elites). When I first read it I thought there must be a typo, **then** I realized that from a ruthless, heartless parasite's point of view... it makes perfect sense. From that point of view its "good business" to:

- collaborate with dictators who will torture, imprison, or murder activists who try to improve anything for the common people in any country;
- sell weapons to such dictators;
- pay slave wages to the people of those super-exploited countries;
- ravage the environment wherever/however its profitable for WIPes to do so;
- leave all messes for the common folk to deal with;
- and of course master the "art" of deception of the sheeple in the "developed" countries with the hired help of those with the array of knowledge and skills to do it well.... which they certainly have.

I think it speaks poorly of the ignorant and apathetic majority - in the so-called "developed" countries specifically - for US to have allowed such a small minority to prevail to the vast extent that they still do. **Its all quite a grand lesson in the shortcomings of a life based on short-sighted greed.**

SO... now WE have to make a more convincing case for the Values of Compassion and Intelligence... and co-creating New local-to-global systems of systems... based on a synthesis of OUR Collective state-of-the-art knowledge and know-how, AND whatever is genuinely worth retaining of our traditional ways. This MOOC is desperately needed, long overdue, and will - I hope - attract enough Caring people around the World that WE will Unite our efforts ASAP.. before the WIPes really do wipe us all out, along with most of the highly evolved lifeforms of the biosphere.

[← Reply](#)

Don Skerik (<https://learn.canvas.net/courses/2527/users/890501>)



Mar 28, 2019

I don't think we can solve climate change until we change the economic system.


← [Reply](#)

 [Ladytubb \(https://learn.canvas.net/courses/2527/users/897857\)](https://learn.canvas.net/courses/2527/users/897857)

Mar 28, 2019

I tend to disagree. We can and should start by looking at what we do on a day to day basis.


← [Reply](#)

 [Don Skerik \(https://learn.canvas.net/courses/2527/users/890501\)](https://learn.canvas.net/courses/2527/users/890501)

Mar 28, 2019

I agree as individuals we can do our part but don't expect big changes from govt.

← [Reply](#)

 [John Restakis \(https://learn.canvas.net/courses/2527/users/379201\)](https://learn.canvas.net/courses/2527/users/379201)

Mar 29, 2019

What I have come to understand is that it's never a question of sequencing "first this, then that...". It seems to me that everything has to be done, by everyone who can, at the level they can, all at once.


← [Reply](#)

 [Sibyl Frei \(https://learn.canvas.net/courses/2527/users/903934\)](https://learn.canvas.net/courses/2527/users/903934)

Apr 2, 2019

I like the encouragement for doing by "everyone who can, at the level they can, all at once." We all have a piece we can do, some at national or international levels, some at home, and everywhere in between.

← [Reply](#)

 [Bryan Hammond \(https://learn.canvas.net/courses/2527/users/903252\)](https://learn.canvas.net/courses/2527/users/903252)

Sunday

I agree, and your statement reminds me of a quote from Aldous Huxley's novel *Island*:

"Patriotism is not enough. But neither is anything else. Science is not enough, religion is not enough, art is not enough, politics, and economics are not enough, nor is love, nor is duty, nor is action however disinterested, nor, however sublime, is contemplation. Nothing short of everything will really do."

I've thought for over 45 years that **the whole spectrum of people types - who share the common ground of respect for Compassion and Intelligence - MUST UNITE, around the World, to co-create the beautiful world WE know is "possible"**. By the way, by "*Intelligent*" I mean seeing life as it really IS - which requires an open, attentive, and honest mind, not necessarily a high IQ and great education - and being willing and able to realize when one's beliefs and opinions - however cherished and traditional - are not in sync with life as it really IS. In this MOOC it seems that chances are very good that that basic Intelligence - combined with high IQs and very advanced education in many participants - are FINALLY coming together!

Bye the way, **for over 30 years its been "possible" for activists to create a local to almost global peer-peer computer network to unite ourselves... BUT WE still haven't done it!** I hope that expansion of this MOOC, and/or linking it with others that are complementary, will quickly lead to co-development of the software WE need to follow through with developing the decentralized peer-peer networks we need to organize and educate on such a grand scale. I hope that it is clear that that is not just "idealistic", but a practical necessity.

For lots of reasons we must use open source software that WE collectively control, but I won't try to make that case right here.

HOWEVER... I truly hope that this NEED will be dealt with by the IT pros who tune in to this MOOC!

↳ [Reply](#)



[Dave Darby \(https://learn.canvas.net/courses/2527/users/887852\)](https://learn.canvas.net/courses/2527/users/887852)



Apr 8, 2019

Ladytubb: capitalism has to grow forever. Investors want a return on investment, but it's not like other forms of gambling. People playing slot machines or betting on horses don't expect to win overall. They know the gambling industry needs to make a profit, so overall, people lose. But this isn't the same with investors. They expect a profit, a return, and to provide it requires a constantly expanding economy. That's the root of our ecological situation. We are a species on the road to extinction, and yes, of course we need to change our lifestyles. But most people won't do it, and even if they did, within the context of a constantly-growing capitalist economy, it would be pointless - like serving organic food on the Titanic.

↳ [Reply](#)



[CJ Holden \(https://learn.canvas.net\)](https://learn.canvas.net)



</courses/2527/users/906739>

Mar 31, 2019

Love this image.

For sometime now its been obvious capitalism is the problem. And we must be careful what systems we replace it with. The Commons philosophy is not new. And it is land-based, without comodifying food or land or water. And it supports the democratic process of people for self-determination. Whenever I hear the word "monetize" its about someone taking profit from something that is not inherently theirs to sell.

↩ [Reply](#)



[Rachel Lachance \(https://learn.canvas.net/courses/2527/users/897551\)](https://learn.canvas.net/courses/2527/users/897551)

Mar 26, 2019

This is a photo I took of my children harvesting garlic grown by us using regenerative practices from the commons of our land-based cooperative. It really embodies this module for me because it represents resistance to neoliberalism, environmental stewardship, gender (equality and educating girls), fighting social inequality (we give and barter our veggies) and systems change by giving the next generation the tools they need to choose if they want to participate in the current system or move toward a more circular and just (for people and earth) economy. This is what living the change looks like for me. Giving the next generation the opportunity to connect and live on land in a good way is a big piece, it's a decision that has come with many sacrifices but so worth the effort. We transitioned back to this lifestyle full-time 3 years ago, this module has touched on many of the reasons we did! Thanks

Edited by [Rachel Lachance \(https://learn.canvas.net/courses/2527/users/897551\)](https://learn.canvas.net/courses/2527/users/897551) on Mar 26 at 1:53pm

[fullsizeoutput_18d.jpeg \(https://learn.canvas.net/files/871268/download?download_frd=1&verifier=FmFRaUhBmS74pT8KVZqQ2tADutqa3DbqP1hOZQRx\)](https://learn.canvas.net/files/871268/download?download_frd=1&verifier=FmFRaUhBmS74pT8KVZqQ2tADutqa3DbqP1hOZQRx)

↩ [Reply](#)



[Kelleigh Wright \(https://learn.canvas.net/courses/2527/users/897550\)](https://learn.canvas.net/courses/2527/users/897550)

Mar 26, 2019

The confidence to BE THE CHANGE that you want to see is very inspiring. To also acknowledge that this comes with many sacrifices is also something that isn't often addressed.

↩ [Reply](#)



[Mike Gismondi \(https://learn.canvas.net/courses/2527/users/227458\)](https://learn.canvas.net/courses/2527/users/227458)

Mar 26, 2019

This italo/scot gardener loves that garlic foto. In the north here we grow many good ukrainian hardnecks, music and many others. I like your commentary on passing across generations knowledge and practice. Food is a good vehicle.

The whole experience of saving seed, recording names and times and yields, then planting and harvesting, is my secret pleasure. Oh, and eating it all.

The system level issues here can be found more in the food module. But I noticed in the introductions some people exploring permaculture as systems change vehicle. Keep an eye open.

← [Reply](#)



[Tao Orion \(https://learn.canvas.net/courses/2527/users/897635\)](https://learn.canvas.net/courses/2527/users/897635)

Mar 27, 2019

Hi Rachel,

Its inspiring to learn a bit more about your family and land-based project. I'm on a similar path on my small farm and rural community in Oregon, USA. I totally agree about the importance of raising children in these contexts - nothing is more important in my opinion than helping the next generation become connected to and familiar with how to steward land.

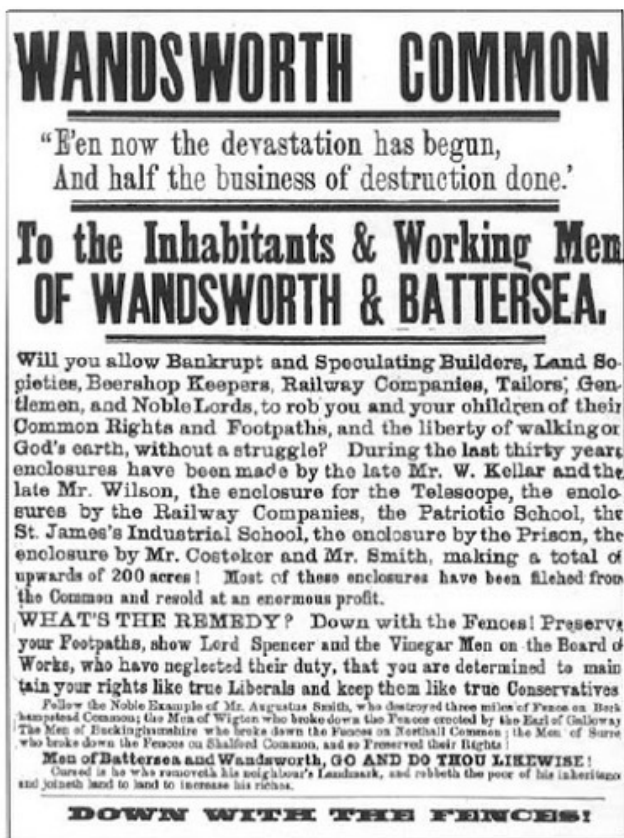
← [Reply](#)



[Kenneth Eidel \(https://learn.canvas.net/courses/2527/users/901522\)](https://learn.canvas.net/courses/2527/users/901522)

Mar 26, 2019

The movement to enclose the Commons has been brutal and unwavering over the centuries; and always over the resistance and outrage of The People. That is all changing now. I am certain that The People not only see through their lies, they have gained confidence in their own power to replace that system with one that respects all existence. All of you sharing in this course are fanning out across the globe, in some cases showing the way, in others joining the wave; all engaged in the process of change through sharing. DOWN WITH THE FENCES!



← Reply



Helen Armstrong (<https://learn.canvas.net/courses/2527/users/608133>)

Mar 27, 2019

I really like that you found something from the past and are connecting it with the present.

One of the presenters discussed how the Commons is/was a place for us to have our collective memory of ancestors and more. Thank you.

Helen

← Reply



Anthony Christie (<https://learn.canvas.net/courses/2527/users/843860>)

Mar 29, 2019



← [Reply](#)

○




[Anthony Christie \(https://learn.canvas.net/courses/2527/users/843860\)](https://learn.canvas.net/courses/2527/users/843860)


⋮


Mar 29, 2019


Hi Helen,
I agree that it's great that we pass the important cultural information down through generations.


← [Reply](#)


 [Helen Armstrong \(https://learn.canvas.net/courses/2527/users/608133\)](https://learn.canvas.net/courses/2527/users/608133) Wow I know you!!!
Mar 30, 2019 [← Reply](#)

 [Anthony Christie \(https://learn.canvas.net/courses/2527/users/843860\)](https://learn.canvas.net/courses/2527/users/843860)
Mar 30, 2019
Haha. Nice to see you. Hi to T.
[← Reply](#)

 [Genevieve Mitchell \(https://learn.canvas.net/courses/2527/users/906705\)](https://learn.canvas.net/courses/2527/users/906705)
Apr 2, 2019
I love this art, who is it by? Lovely!
[← Reply](#)

 [Anthony Christie \(https://learn.canvas.net/courses/2527/users/843860\)](https://learn.canvas.net/courses/2527/users/843860)
Apr 2, 2019
https://en.wikipedia.org/wiki/Henry_Ossawa_Tanner (https://en.wikipedia.org/wiki/Henry_Ossawa_Tanner)
[← Reply](#)

 [Emery Hartley \(https://learn.canvas.net/courses/2527/users/900507\)](https://learn.canvas.net/courses/2527/users/900507)
Apr 4, 2019
I love this one! In this context it is such a great reminder of a decomodified relationship. In my experience music is a beautiful example of a knowledge commons, where sharing music can catalyze other acts of community, including sharing food and sharing physical space. Thank you for sharing!
[← Reply](#)

 [Anthony Christie \(https://learn.canvas.net\)](https://learn.canvas.net)

[/courses/2527/users/843860](#)

Apr 4, 2019

Hey Emery. The painting's from 1893, so it's reasonably likely that the teacher was *literally* decomodified, as he easily looks old enough to have been born before emancipation. When I was a boy I knew people who, when they were boys, knew people who had been enslaved in America. My great-great-grandfather may well have *owned* African-Canadian slaves in Nova Scotia. This is "history", yes, but so close you can still practically taste it. Certainly every time some cop shoots some kid on suspicion of being black. Or some white jury acquits some white farmer "defending" "his" land from marauding Native teenagers.

The painting's incredibly beautiful; I agree. Heartbreakingly so.

← [Reply](#)



[Karl Horak \(https://learn.canvas.net/courses/2527/users/903858\)](#)



Mar 28, 2019

Yesterday I came across this <https://www.atlasobscura.com/articles/ramblers-protect-rights-and-corpse-roads> discussion of public rights of way in the UK. Once again, it appears that traditional rights to roam will be curtailed in 2026 unless a huge grassroots mapping effort succeeds.

← [Reply](#)



[Eleanor Lines \(https://learn.canvas.net/courses/2527/users/889328\)](#)



Mar 29, 2019

Fabulous article, thanks for suggesting it. I want to join in the mapping of corpse roads and any other paths that can be made public!

for me, it made me realise that we all have preferred scale of involvement. Small-scale, community involvement feels best to me.

Making rights of way public represents a power to the people in a very neat way, I love it! And I love walking and maps, too. This has helped me realise how best to get involved in the social movement. Thank you.

← [Reply](#)



[Michelle Colussi \(https://learn.canvas.net/courses/2527/users/889950\)](https://learn.canvas.net/courses/2527/users/889950)

Mar 26, 2019

I am interested in the idea of children as voiceless victims as we drawdown on almost every resource and the notion of what resistance looks like for them. What role can they play what are the implications of leveraging their involvement what is the grief work they need support with lots of questions.

[water is life.jpg \(https://learn.canvas.net/files/871466/download?download_frd=1&verifier=3WRbUJmKXXG3vesiKDIKDsd7VlhzkSPQxdQDtp3g\)](https://learn.canvas.net/files/871466/download?download_frd=1&verifier=3WRbUJmKXXG3vesiKDIKDsd7VlhzkSPQxdQDtp3g)

[Reply](#)



[Mike Gismondi \(https://learn.canvas.net/courses/2527/users/227458\)](https://learn.canvas.net/courses/2527/users/227458)

Mar 26, 2019

these points about children resistance, involvement, grief, add depth to the often stated calls to sustain for future generations-Txs Michelle

[Reply](#)



[John Restakis \(https://learn.canvas.net/courses/2527/users/379201\)](https://learn.canvas.net/courses/2527/users/379201)

Mar 29, 2019

Michelle,

I recall when I was organizing parents around education issues in Toronto in the late '70's, that we would work with the teachers and the principals to get messages to parents about organizing actions, and the kids were key in this. They carried the messages home from the parent organizations and were often present at the actions/demonstrations. We used to get outraged and indignant yelps from the papers and other "concerned citizens" about using kids in political work. I wished we had as much outrage about the cost that the kids paid in reduced educational opportunities, fewer teachers, cuts in libraries & music programs, and increased class sizes. We just went on with our organizing and ignored it. Same today. People indignant about kids marching about climate change and "missing class" are barely worth responding to. The sooner kids get awakened to the issues that will irreversibly affect their lives, the better. The sooner they learn how to recognize these issues and speak for themselves, the better. Engaged parents are key here and the willingness to encourage and support the political actions of their kids is crucial. Greta Thunburg's activism has touched a nerve and sparked a long repressed desire among young people to get into the act. About time.

[Reply](#)



[Saviour Ubong David \(Blaze Nissi\)](https://learn.canvas.net/courses/2527/users/902864)

[/2527/users/902864](https://learn.canvas.net/courses/2527/users/902864)

Mar 26, 2019



A picture that depicts how people can offer their gifts and skills to provide for a collaborative and sustainable economy and build a healthy community. Picture Credit to: Josh Pashmore on Contributionism.

Edited by [Saviour Ubong David \(Blaze Nissi\)](https://learn.canvas.net/courses/2527/users/902864) on Mar 30 at 7:12pm

[48058869_588413381598629_2284612646567149568_n.jpg](https://learn.canvas.net/files/871510/download?download_frd=1&verifier=ARbwGU3hQEjz9y3HK8NkMI0RyiDfk0P8YuxTsfTp)

↳ Reply



[Paris Kirby](https://learn.canvas.net/courses/2527/users/897160)

[/courses/2527/users/897160](https://learn.canvas.net/courses/2527/users/897160)

Mar 31, 2019

I really love how this image portrays a sense of teamwork and ritual around cooking and the sharing of food. A communal respect for the energy that sustains us.

↳ Reply



[Jacqueline Thompson](https://learn.canvas.net/courses/2527/users/902864)

[/courses/2527/users/902864](https://learn.canvas.net/courses/2527/users/902864)

[/2527/users/889545](#)

Mar 26, 2019



Planting seeds of knowledge: Old East Common 2018

This is one of my favourite photographs from Old East Common last year. It reminds me of the challenge of scale the **Silvia Federici** spoke of and how we need to be thankful for the challenge of time. Projects can be small and still produce significant knowledge about food and become places where generations can gather to pass on our collective knowledge. This 'common ground' cares for our children during the summer, while they are on break and their parents, many sole-support mothers, are being exploited by capitalism. We offer an ecological classroom and keep them connected to learning and literacy. They cook the food they produce and invite their parents to join community dinners... where the seeds of social justice and resistance are planted. When the 'green economy' became fashionable and 'fundable' there were suddenly urban gardens everywhere, but once the funding was gone, so too were the gardens. **Shiva, Vandana's** talk certainly legitimised how this happens. This week provided insight on the problems; looking forward to building sustainable solutions and sustainable leadership.

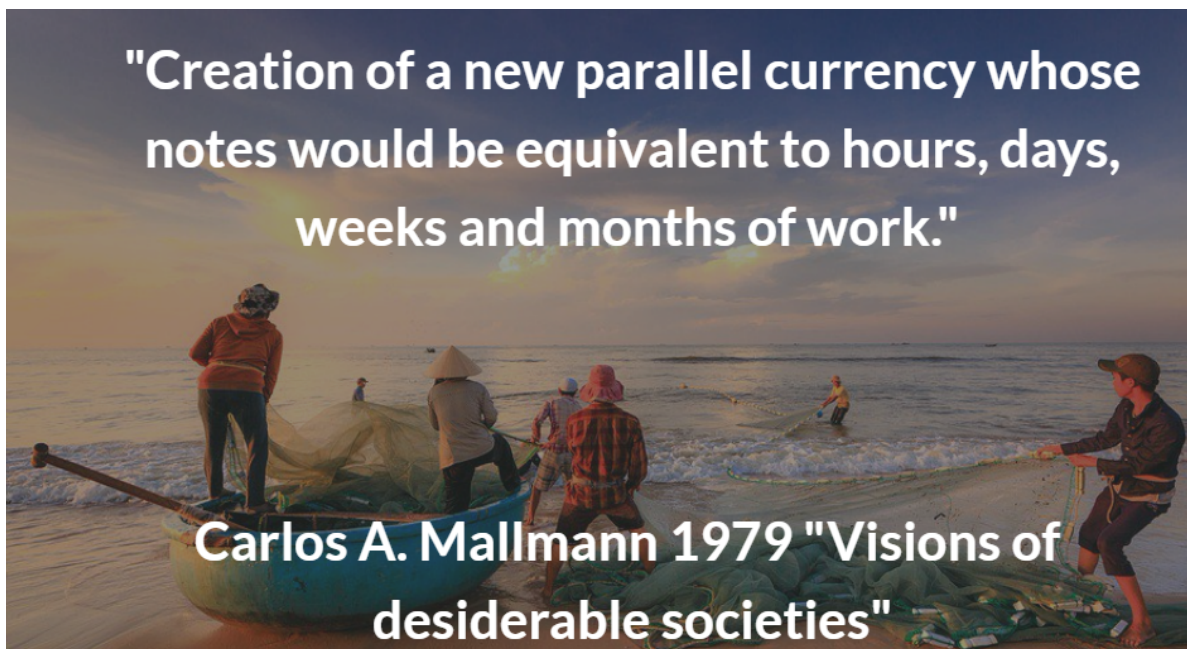
Edited by [Jacqueline Thompson \(https://learn.canvas.net/courses/2527/users/889545\)](https://learn.canvas.net/courses/2527/users/889545) on Mar 27 at 3:09pm

← [Reply](#)



[Jesus Martin \(https://learn.canvas.net/courses/2527/users/902512\)](https://learn.canvas.net/courses/2527/users/902512)

Mar 27, 2019



I'd like to design good infographics because I understand the power of pictures but, now I use free photos from internet and I usually add some quotations for framing the issue. This one that I posted in my twitter some months ago, resonates with the topic of the week.

It's about changing systems or just **thinking out of the box**. We are talking mostly about money but what about thinking about time. The same way as the game "[Less is Max \(https://menosesmax.org/en/testimonios-de-jugadores-as/\)](https://menosesmax.org/en/testimonios-de-jugadores-as/)", the only thing we have in life is time, **why not value "time" more than "money"**. I chose this picture with fishermen, but it could be farmers or whatever other job. The question was to say aloud the quotation by "Mallmann"

suggesting **“Why an hour of a kind of worker values less than an hour of other one?”** A difficult answer because, in my opinion, there is not right answer (black and white) but a lot of grey, so the debating issue can just take us to:

First) throwing out some wrong ideas we have in our head

Second) because our head is emptier, we can add some new ideas that emerges in the discussion.

Edited by [Jesus Martin \(https://learn.canvas.net/courses/2527/users/902512\)](https://learn.canvas.net/courses/2527/users/902512) on Mar 27 at 4:53am

↩ [Reply](#)



[Jacqueline Thompson](https://learn.canvas.net/courses/2527/users/889545)

[/2527/users/889545](https://learn.canvas.net/courses/2527/users/889545)

Mar 27, 2019

This photo and your description took me back to my early 20's, when I lived on a farm and shared the farm with families from the city... chop wood & carry water was a book that reminded me to experience joy in my work, whatever that work may be.

ps how did you get the picture to load in your comment? Most of them are hidden in the attachments.

↩ [Reply](#)



[Jesus Martin \(https://learn.canvas.net](https://learn.canvas.net/courses/2527/users/902512)

[/courses/2527/users/902512\)](https://learn.canvas.net/courses/2527/users/902512)

Mar 27, 2019

Thank you for your comment, Jacqueline . The quotation helps to frame the picture deeper in comparison with a photo without words that could be see more ambiguous. Regarding how to get the picture visible, in the HTML editor, press the “picture symbol” (embed image), then go to CANVAS TAB and press “My files”. You can upload a photo in your folder (unfiled) and then update.

↩ [Reply](#)




[Jacqueline Thompson](https://learn.canvas.net/courses/2527/users/889545)

[/2527/users/889545](https://learn.canvas.net/courses/2527/users/889545)

Mar 27, 2019

Thank you so much

← Reply

 [Mike Gismondi \(https://learn.canvas.net/courses/2527/users/227458\)](https://learn.canvas.net/courses/2527/users/227458)

Mar 27, 2019

Txs Jesús
Very simple but effective way to develop the info graphic
Like Japanese pottery!

Maybe you could do a short teaching post on
How to add text and quotes like this to an image

Or

Point us to a YouTube how to video

Or post a few easy steps

If it is easy

Or email to me and I will skip it in the course

Resources

Mikeg

Edited by [Mike Gismondi \(https://learn.canvas.net/courses/2527/users/227458\)](https://learn.canvas.net/courses/2527/users/227458) on Mar 27 at 9:03am

← Reply

 [Josef Davies-Coates \(https://learn.canvas.net/courses/2527/users/554940\)](https://learn.canvas.net/courses/2527/users/554940)

Mar 27, 2019

<https://www.canva.com/> (<https://www.canva.com/>) is a popular tool for doing such stuff online


← Reply

 [Jesus Martin \(https://learn.canvas.net/courses/2527/users/902512\)](https://learn.canvas.net/courses/2527/users/902512)

Mar 28, 2019

<https://pablo.buffer.com/> (<https://pablo.buffer.com/>) In just 1 minute you can have a photo with a quotation. No signing up, just go to the website, do it and download it

← Reply

 [John Restakis \(https://learn.canvas.net/courses/2527/users/379201\)](https://learn.canvas.net/courses/2527/users/379201)

Mar 29, 2019

Excellent resource Jesus... thanks!

← [Reply](#)



[Guy Dauncey \(https://learn.canvas.net/courses/2527/users/546983\)](https://learn.canvas.net/courses/2527/users/546983)

Mar 28, 2019

I do this all the time, Mike - here's how:

- (1) Find the image you want, and copy it into a Powerpoint slide
- (2) Use the Powerpoint tools to trim the image, add text, or add additional images and remove the background, so that you can have an owl sitting on a woman's head, for instance.
- (3) Use a piece of software called GRAB that captures the image as a whole, and converts it into a tiff.
- (4) Use a tif/jpg converter online to turn the tiff into a jpeg that can be posted anywhere.

It's a really easy process, essential for social media postings!

← [Reply](#)



[Deborah Dergousoff \(https://learn.canvas.net/courses/2527/users/895874\)](https://learn.canvas.net/courses/2527/users/895874)

Mar 29, 2019

I like this idea because it does not imply that 'work' necessarily means waged labour - it leaves room to account for reproductive work that takes time and effort, is socially and practically vital, and yet is not conceptualized as contributing to productive economy. Should this kind of work be reduced to a monetary value? I think the idea of a 'parallel currency' allows room to reconceptualize the 'value' of reproductive and other forms of undervalued work [artistic?] without completely destabilizing waged labour itself

← [Reply](#)

















[Jennifer Miller \(https://learn.canvas.net/courses/2527/users/901720\)](https://learn.canvas.net/courses/2527/users/901720)

Apr 2, 2019

Time invested as 'tender' - very interesting idea.

← [Reply](#)

-  [Kelleigh Wright \(https://learn.canvas.net/courses/2527/users/897550\)](https://learn.canvas.net/courses/2527/users/897550) 
Mar 27, 2019
- This image sums up the impact of capitalism, neoliberalism, and dominant culture viewing its self importance through the lens of hierarchy, The commons has been taken hostage, the balance of feminine and masculine has been hijacked and perverted by dark money, environmental limits have been forcefully ignored, rural communities are sacrificed for unsustainable urban demands. There is however a light on the horizon.
- [neoliberalism -Mario Nevados.jpg \(https://learn.canvas.net/files/871601/download?download_frd=1&verifier=fqAprjur7zSkhmnnyandpLPfyFwIHU0P6ET6OLg5\)](https://learn.canvas.net/files/871601/download?download_frd=1&verifier=fqAprjur7zSkhmnnyandpLPfyFwIHU0P6ET6OLg5)
-  [Reply](#)
-
-  [Mike Gismondi \(https://learn.canvas.net/courses/2527/users/227458\)](https://learn.canvas.net/courses/2527/users/227458) 
Mar 27, 2019
- The light is encouraging
-  [Reply](#)
-
-  [John Restakis \(https://learn.canvas.net/courses/2527/users/379201\)](https://learn.canvas.net/courses/2527/users/379201) 
Mar 29, 2019
- Fantastically evocative image.
-  [Reply](#)
-
-  [Tiona Corcoran \(https://learn.canvas.net/courses/2527/users/904129\)](https://learn.canvas.net/courses/2527/users/904129) 
Apr 14, 2019
- Very provocative image that highlights many of the challenges that were discussed in this module-gender equality, environmental degradation, capitalism, etc.
-  [Reply](#)
-
-  [Jessika Hepburn \(https://learn.canvas.net/courses/2527/users/903669\)](https://learn.canvas.net/courses/2527/users/903669) 
Mar 27, 2019

One Human Family, Food for All



Sharing this short video illustrating the 'Parable of the Long Spoons' as a visual representation of neoliberalism and the two sides of donut economics. Neoliberalism requires us to be individuals concerned about our own success without realizing that 'heaven' or living well on earth is bound up in our relationships with others and our communities. We have everything we need to live well if we choose to use our spoons to feed one another and not just ourselves.

The Parable of the Long Spoons is a story that exists, in one version or another, across many spiritual communities and cultures. Sometimes the spoons are replaced by chopsticks, tongs, or by splints that keep the arms from bending. Sometimes there is a teacher leading a student through heaven and hell, other times a traveler is speaking directly to god. In every example, the message is the same: The difference between 'heaven' and 'hell' is much less than we imagine, and it isn't imposed upon us. What creates each condition is how we choose to be with each other.

[← Reply](#)



[Rachel Lachance \(https://learn.canvas.net/courses/2527/users/897551\)](https://learn.canvas.net/courses/2527/users/897551)



Mar 28, 2019

I really love this video, thanks for sharing!

[← Reply](#)



[Kankshi Waghay \(https://learn.canvas.net/courses/2527/users/892027\)](https://learn.canvas.net/courses/2527/users/892027)



Mar 28, 2019

I agree with you Jessika. Great selection. I was just listening to a podcast today that conveyed that when we are sitting at the same table, no matter what external setting, we are too busy being reactive and blaming one another for what is really unsettled in our internal environment. It seems we are so bothered by the impact of Neoliberalism and the level of injustice we are

facing in today's society that we can't recognize and be thankful for what we have in front of us. This leads to discord and greater division, dampening the spirit instead of creating an atmosphere of what could otherwise lead to much needed and valuable collaborative initiatives in various communities.

[← Reply](#)



[Lella Blumer \(https://learn.canvas.net/courses/2527/users/896798\)](https://learn.canvas.net/courses/2527/users/896798)



Apr 2, 2019

Great choice - really relates to the topic and conveys so much without words.

[← Reply](#)



[Candice Moen \(https://learn.canvas.net/courses/2527/users/622517\)](https://learn.canvas.net/courses/2527/users/622517)



Apr 5, 2019

I also really loved this parable and thought it was a perfect representation of how we get so caught up trying to meet our own needs that we forget that by meeting the needs of our communities, our needs will be met too. No matter what culture or community we belong to, on a very basic level we are all human and we all share the same basic needs.

[← Reply](#)



[Nicholas Brown \(https://learn.canvas.net/courses/2527/users/911478\)](https://learn.canvas.net/courses/2527/users/911478)



Apr 7, 2019

I appreciate this part of your note especially....'heaven' or living well on earth is bound up in our relationships with others and our communities.... clearly making this a priority allows us to help and be helped...

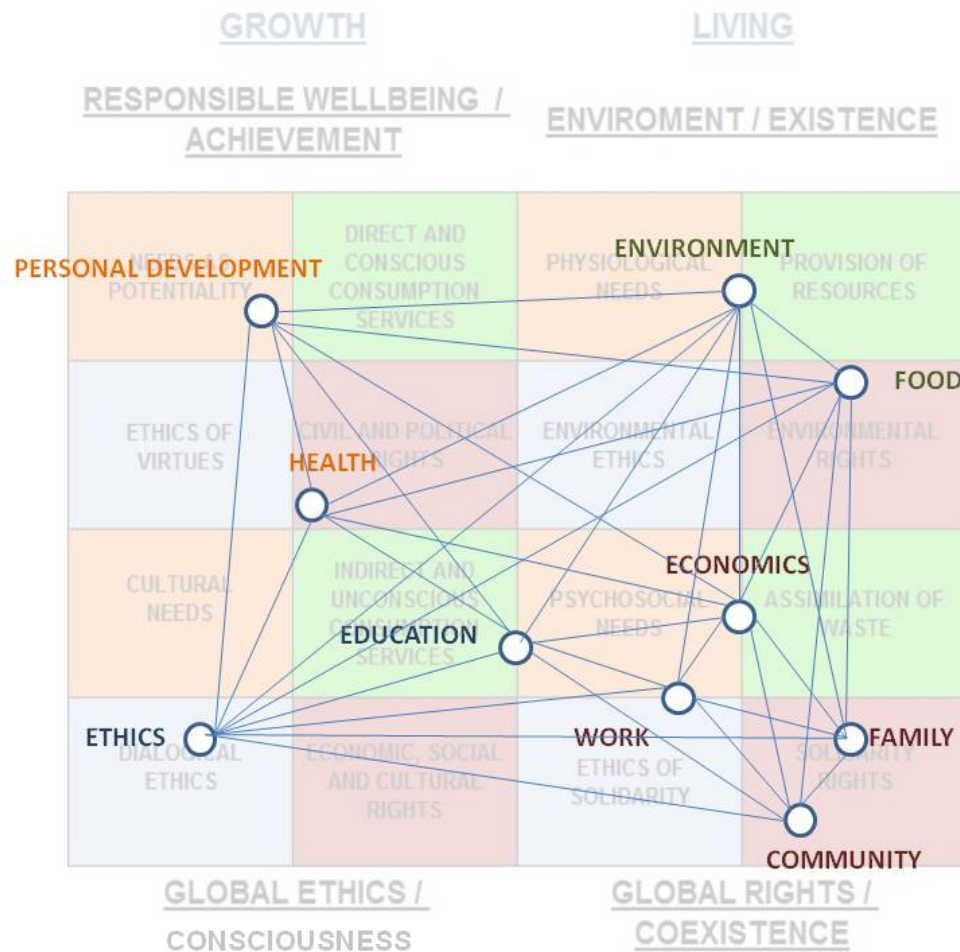
[← Reply](#)



[Jesus Martin \(https://learn.canvas.net/courses/2527/users/902512\)](https://learn.canvas.net/courses/2527/users/902512)



Mar 27, 2019



Although I have posted a picture before, I have forgotten this image that could be relevant for this module. It is big picture of a **model for sustainability/wellbeing** that I created years ago. I remember meeting Kate Raworth in 2013 when she was presenting everywhere her "**doughnut economics**". At that moment, my model had not name (neither now) but it surged on my mind the name of the "**waffle of sustainability**" because of the square shape and its 16 small quadrants. Basically, the 16 frames could be divided in 4 big frames. **Existence (environment)** (UPPER RIGHT), **Coexistence or conviviality (global right)** (LOWER RIGHT), **Achievement or development (responsible wellbeing)** (UPPER LEFT) and **Consciousness (global ethics)** (LOWER LEFT). The right side of the model is the external side and the left is the internal. It was quite difficult to design a graphic in 2D (static) and at the same time trying to show it that was a kind of holography. I mean what happen in a small quadrant has connections with the others. In 2014 I put the "**topping**" or the lines (invisible liquid) that connect all the 16 quadrants of the "waffle" through 10 key nodes.

Regarding this module 1, **issues like neoliberalism, women, food, commons, social inequality has some similarities with the nodes of economics, family, food, environment, community and work**. All of them mostly with a more external perspective. I don't know exactly why, but in general, western perspective is looking most of the time for external solutions. In my opinion, with **an 80/20 perspective**, I mean, putting more energy (80) in the internal quadrants (THE GROWTH SIDE) where less key nodes are (20); health, personal development, education and ethics, would be a more long-term solution. However, according to Donella Meadows's systems thinking and their [leverage points to intervene in a system](http://donellameadows.org/archives/leverage-) (<http://donellameadows.org/archives/leverage->

[points-places-to-intervene-in-a-system/](#)), to change the mindset or the paradigm where we live by, it is the most difficult of them. In fact, this MOOC (mostly with a focus on education) is a leverage point for changing the paradigm from the internal side.

← Reply



[Mike Gismondi](#) (<https://learn.canvas.net/courses/2527/users/227458>)

Mar 27, 2019

The Meadows piece is helpful.
I will add it to module 8 resources
But people might like to save it in their own places.
Thanks Jesus

← Reply



[Genevieve Mitchell](#)
(<https://learn.canvas.net/courses/2527/users/906705>)

Apr 2, 2019

Thank you Jesus! Great graphic. Since it's on this message board, I am assuming I am free to use it? Yes, I will credit you. Thanks!!

Genevieve Mitchell

← Reply

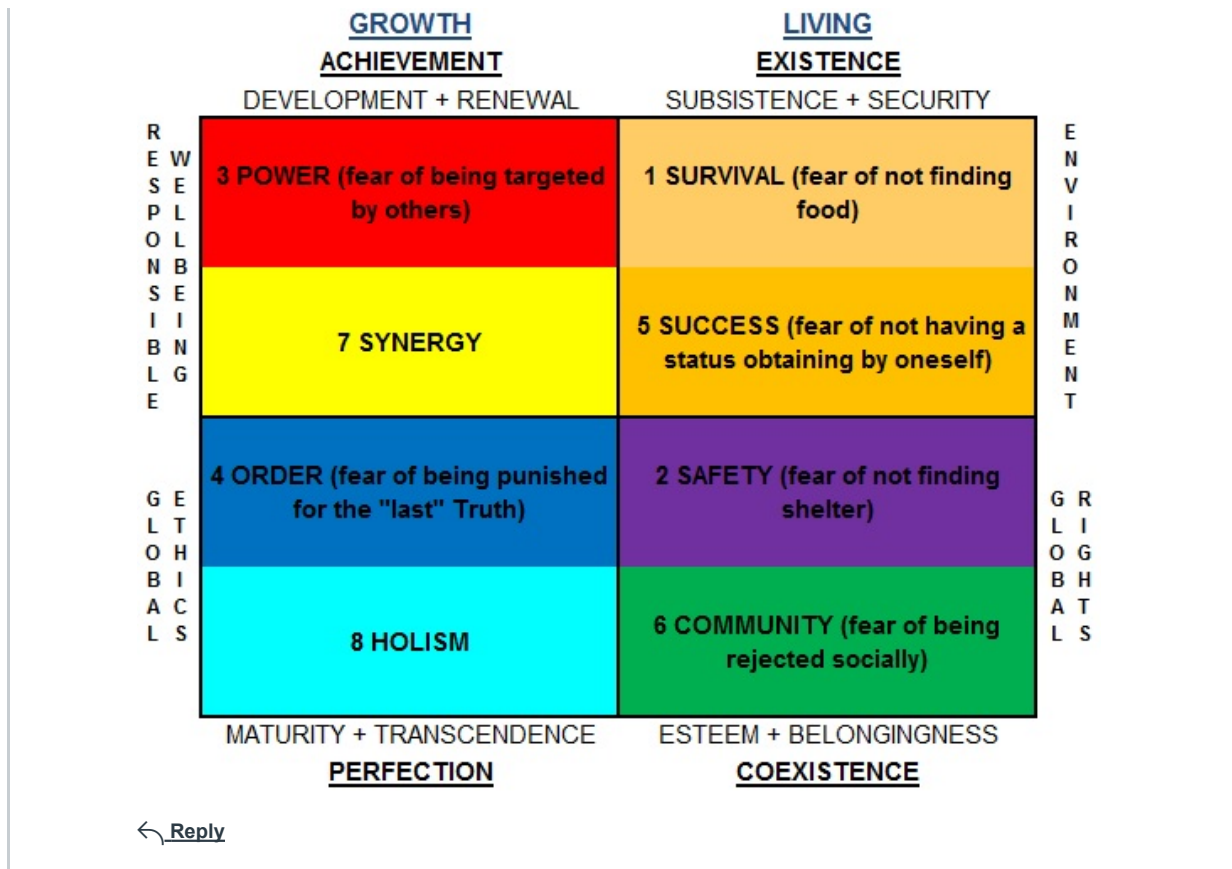


[Jesus Martin](#) (<https://learn.canvas.net/courses/2527/users/902512>)

Apr 3, 2019

You can use it, Genevieve. The transparent graphic was developed [here](https://www.academia.edu/3635757/Construction_of_the_foundations_for_a_normative_model_based_on_the_paradigm_of_Sustainability_An_approach_to_the_implications_of_the_new_situation_in_the_company_and_its_Corporate_Social_Responsibility) ([https://www.academia.edu/3635757/Construction_of_the_foundations_for_a_normative_model_based_on_the_paradigm_of Sustainability. An approach to the implications of the new situation in the company and its Corporate Social Responsibility](https://www.academia.edu/3635757/Construction_of_the_foundations_for_a_normative_model_based_on_the_paradigm_of_Sustainability_An_approach_to_the_implications_of_the_new_situation_in_the_company_and_its_Corporate_Social_Responsibility)) and then I added the 10 nodes on the graphic in [this post \(Spanish\)](http://autonomiaybienvivir.blogspot.com/2014/11/diez-nodos-del-bienvivir-brujulas-que.html) (<http://autonomiaybienvivir.blogspot.com/2014/11/diez-nodos-del-bienvivir-brujulas-que.html>). So later, I translated the graphic but not the whole text.

I sometimes mix this model with other models. Here is the model with the Spiral Dynamics (I haven't changed the word "perfect" for "consciousness" yet.) I also remember to mix the model with a U-Theory model but I can't find the graphic now.



○



[Tao Orion \(https://learn.canvas.net/courses/2527/users/897635\)](https://learn.canvas.net/courses/2527/users/897635)

Mar 27, 2019

I was interested to consider the parallels between the movement toward keeping schools open and the development of the farm school shown in Naomi Klein's video. To me, reimagining "schools" as places where people of all ages engage in the necessary tasks of life, including growing food, restoration and reforestation, community energy generation, water system development, etc. is such an important part of this conversation of system change. I've been drawn to the unschooling concept as my children grow, and find that the question of school, and what we are "training" the next generation to do, is incredibly pertinent to how the future will look. Rethinking schools as interest-driven and based on the potential for engagement with local ecologies and economies is an exciting prospect, as there are so many types of projects that kids can and should be engaged in during such an impressionable and formative time of life. Below is a video of my at-the-time three year old son using a broadfork in our organic no-till garden.

https://www.instagram.com/p/BZq_NRrHHLA/?utm_source=ig_web_button_share_sheet
[\(https://www.instagram.com/p/BZq_NRrHHLA/?utm_source=ig_web_button_share_sheet\)](https://www.instagram.com/p/BZq_NRrHHLA/?utm_source=ig_web_button_share_sheet)

← [Reply](#)

○



[Mike Gismondi \(https://learn.canvas.net/courses/2527/users/227458\)](https://learn.canvas.net/courses/2527/users/227458)

Mar 29, 2019

Yes schools

In Germany they put solar on all the schools first.

So the children came home and explained climate change and the reasons for renewables to their parents.

Where I live in oil country one university researcher gave many puBloc talks about this all over the province sharing his PowerPoint slides. Ccitizens started asking for solar on schools.

A new government came in and adopted an all new schools have solar policy.

I cannot prove causality but I know how powerful this one story on myself that this man strategically shared

And I shared in my rural town with high school students , municipal councillors, and friends.

Good ideas circulate.

↩ [Reply](#)



[Caroline Smalley \(https://learn.canvas.net/courses/2527/users/892839\)](https://learn.canvas.net/courses/2527/users/892839)



Apr 1, 2019

Highly Recommend <https://ineducation.ca/ineducation/article/view/61/547>
<https://ineducation.ca/ineducation/article/view/61/547>

[Lil'wat Principles](https://sites.google.com/site/lulwatprinciples/home) <https://sites.google.com/site/lulwatprinciples/home>

Ways of knowing	
<i>Euro-American-Centrism/Neoliberalism</i>	<i>Indigenous</i>
<i>(Predetermined curriculum)</i>	<i>(Learner/teacher Collaboration</i>
Prescribed learning; expected outcomes pre-determined →	Learning is emergent
Teacher to student focused →	Focus on students and teacher interaction
Learning happens in the classroom; classroom is quiet →	Learning happens in many locations, inside and outside the school; classroom can be noisy
Knowledge is transmitted →	Students construct knowledge through gathering and synthesizing information
Students work independently →	Students work in pairs, groups, or alone depending on the purpose of the activity
Teacher evaluates student learning →	Assessment is used in context to promote and diagnose learning

Teacher monitors and corrects students' responses →	Learners are guided to find their own solutions and answer their own questions
Teachers evaluate student learning; teaching and assessing are separate →	Students evaluate their own learning; teachers also evaluate; teaching and assessing are intertwined
Students are ranked according to pre-determined criteria →	Students have multiple opportunities for success and quiet recognition
Teacher chooses what is to be learned →	Students have some choice of learning activities and topics
Focus is on a single discipline →	Approach is compatible with multi- and inter-disciplinary investigation
Culture is competitive and individualistic →	Culture is cooperative, collaborative, and supportive

Figure 1. Contrasting Euro-American-centrism influenced by neoliberal discourses and Indigenous ways of knowing.

← Reply



Jesus Martin (<https://learn.canvas.net/courses/2527/users/902512>)

Apr 3, 2019

Thanks Caroline. I like the perspective of the text or graphic. I very often say aloud that we have to learn a lot about Nature, so biomimicry appears. The same way, **we have to learn a lot about indigenous people for finding new things to take to our present contexts**. If you can read Spanish this is a free book that teach us some interesting things relating to your graphic. [Ciencias, diálogo de saberes y transdisciplinariedad. Aportes teórico metodológicos para la sustentabilidad alimentaria y del desarrollo.](https://www.crim.unam.mx/patrimoniobiocultural/sites/default/files/PL7.pdf) (<https://www.crim.unam.mx/patrimoniobiocultural/sites/default/files/PL7.pdf>)

← Reply



Erin Araujo (<https://learn.canvas.net/courses/2527/users/895088>)

Mar 27, 2019

This is the logo for my project (a women's moneyless economy)- it says in English El Cambalache (the Swap) Dismanteling Capitalism. I created it 5 years ago when we first began. I think it is an

adequate image for this discussion because the butterflies as sometimes they represent fragility are also fierce, smart and collectively have the strength to dismantle capitalism. Also in Latin America butterflies have been symbols of many women's movements.

Edited by [Mike Gismondi](https://learn.canvas.net/courses/2527/users/227458) on Mar 29 at 9:56pm

[sello final.jpg](https://learn.canvas.net/files/871677/download?download_frd=1&verifier=fqIkTR0H1xpxVXUwKGYGWDIZnMdzhjaFwiR2RrWj)

[Reply](#)



[Mike Gismondi](https://learn.canvas.net/courses/2527/users/227458)

Mar 29, 2019

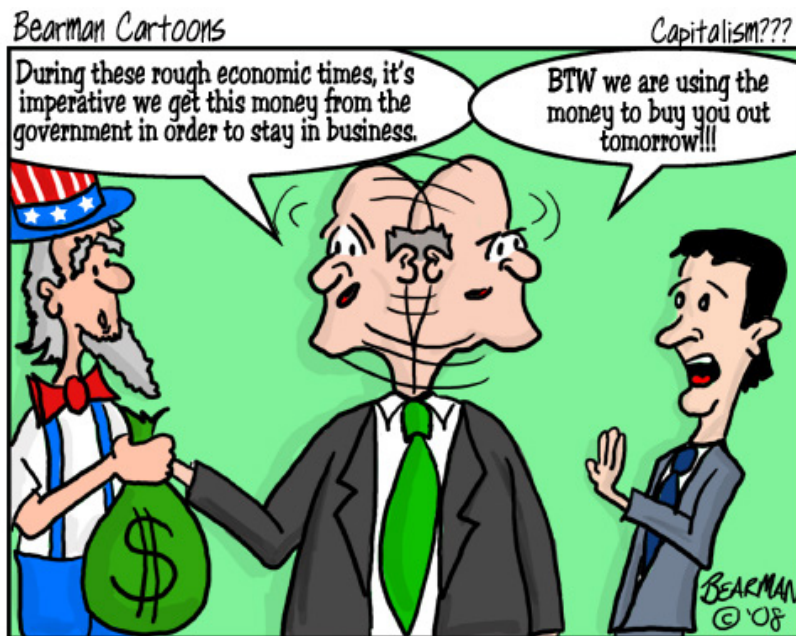
I like the collective imagery here Erin and the artwork, mostly i like the straight forward approach to capitalism... to dismantle

[Reply](#)



[Stephanie Geller](https://learn.canvas.net/courses/2527/users/902412)

Mar 27, 2019



© 2008 bearmancartoons.wordpress.com bearmancartoons@yahoo.com

Edited by [Stephanie Geller](https://learn.canvas.net/courses/2527/users/902412) on Mar 27 at 1:47pm

[Reply](#)



[John Restakis](https://learn.canvas.net/courses/2527/users/379201)

Mar 29, 2019

Great image... says so much in a nutshell.

↳ [Reply](#)



[Colin Hynson \(https://learn.canvas.net/courses/2527/users/190920\)](https://learn.canvas.net/courses/2527/users/190920)

Mar 27, 2019

This is a photo I took of some 'grafitti' near the market in my home town of Norwich in the UK. It reminds me that many of the struggles that we are involved in have been recognised for decades. Writers and thinkers from the 19th century like William Morris, John Ruskin and Henry Thoreau saw what was coming and gave us both a warning and their own solutions.

[Morris.jpg \(https://learn.canvas.net/files/871697/download?download_frd=1&verifier=n219ueAf14hCtMAVSDb3EzJZMD5zaJoPhiG6Kv8L\)](https://learn.canvas.net/files/871697/download?download_frd=1&verifier=n219ueAf14hCtMAVSDb3EzJZMD5zaJoPhiG6Kv8L)

↳ [Reply](#)



















[Helen Armstrong \(https://learn.canvas.net/courses/2527/users/608133\)](https://learn.canvas.net/courses/2527/users/608133)

Mar 27, 2019



These are images from a community I am part of called Unicamp of Ontario. It takes a village to raise our children, and this place in rural Ontario helped me raise my daughter, first with summer camping with other families and supportive staff and adults. Then later my daughter became a leader in training/ and then a summer staff person taking on various roles. She learned the importance of supportive community and we saw her grow and develop communitarian values.

↳ [Reply](#)

-   [Stuart Boothman \(https://learn.canvas.net/courses/2527/users/899891\)](https://learn.canvas.net/courses/2527/users/899891) 
Mar 28, 2019
- I like the message - and such careful "graffiti". Surely that was sanctioned? It raises questions about permissions in the public sphere which seem pertinent to the theme.
-  [Reply](#)
-
-   [Portia Msimang \(https://learn.canvas.net/courses/2527/users/905943\)](https://learn.canvas.net/courses/2527/users/905943) 
Mar 30, 2019
- That last part, about being "willing to sacrifice something", is key. What is the "something" though? Should someone have a word with the vegans who drive cars daily and take planes to reach somewhere warmer, more beautiful, and unspoilt, twice every year?
-  [Reply](#)
-
-   [Dan Schubart \(https://learn.canvas.net/courses/2527/users/602205\)](https://learn.canvas.net/courses/2527/users/602205) 
Mar 27, 2019
- This is a composite representing stages of consciousness of our challenges and the consequences of proceeding with business as usual. The first panel was actually clipped from a newspaper c. 1983 and adorned the door of my elder brother's fridge. The others are rather more recent. I keep these handy so I don't get lost in political quibbles.
- Edited by [Dan Schubart \(https://learn.canvas.net/courses/2527/users/602205\)](https://learn.canvas.net/courses/2527/users/602205) on Mar 27 at 7:44pm
- [Image-compendium.jpg \(https://learn.canvas.net/files/871873/download?download_frd=1&verifier=5bmfc7Ui3dlnR5cL3iXYOAK7QjOxMGbxaAnIHgyf\)](https://learn.canvas.net/files/871873/download?download_frd=1&verifier=5bmfc7Ui3dlnR5cL3iXYOAK7QjOxMGbxaAnIHgyf)
-  [Reply](#)
-
-   [Stephanie Hartline \(https://learn.canvas.net/courses/2527/users/906461\)](https://learn.canvas.net/courses/2527/users/906461) 
Mar 30, 2019
- Thank you for sharing Mr. Dan Schubert, it will definately come in handy. It paints a perfectly clear picture for those who at the peak of escape from the fog of deception.
-  [Reply](#)

○



[Dan Ohler \(https://learn.canvas.net/courses/2527/users/732461\)](https://learn.canvas.net/courses/2527/users/732461)

⋮

Mar 27, 2019

The Soaring Golden Eagle.

What I've seen, learned and read has helped me to look at systems, our world, the situation, my own personal life from a much higher perspective. Sure, we as a civilization have put ourselves in an interesting situation. There has been a lot of crap. And there has been a heck of a lot of great work done, and still being done. And there are a lot of things in between.

The Golden Eagle symbolizes vision, sight, meaning, purpose, and care for humanity and our world. In my mind and heart, I'm striving to find ways to create a way of life (for me and those with whom I can influence) of joy, happiness, love and care for ourselves, each other and our environment, so all can thrive.

I also have a huge attraction to golden eagles. In fact, I have one in my living room.

[soaring golden eagle.jpg \(https://learn.canvas.net/files/871893/download?download_frd=1&verifier=YRF75WkA5HVuGpqqeRiSOBihvUB3Zytpn29MZbG\)](https://learn.canvas.net/files/871893/download?download_frd=1&verifier=YRF75WkA5HVuGpqqeRiSOBihvUB3Zytpn29MZbG)

← [Reply](#)

○



[Mike Gismondi \(https://learn.canvas.net/courses/2527/users/227458\)](https://learn.canvas.net/courses/2527/users/227458)

⋮

Mar 29, 2019

hi Dan good to see you here. nice eagle! see you in the alberta group.

← [Reply](#)

○



[fernanda rocha vidal \(https://learn.canvas.net/courses/2527/users/615705\)](https://learn.canvas.net/courses/2527/users/615705)

⋮

Mar 27, 2019

I saw this photo series called Unequal Scenes, by Johnny Miller (<https://www.unequalscenes.com/> [\(https://www.unequalscenes.com/\)](https://www.unequalscenes.com/)). For me, it shows lots of the ideas covered here such as inequality, the social foundations presented by Kate, the commodities of labour, land and money, enclosures...and how we get, somehow, used to seeing and living with such shocking problems, as if TINA. I post here one of his pictures and also a picture of my own hometown, where it's common to have a slum right by a rich neighbourhood, with mansions and swimming pools... (hope you can see the details!)



Edited by [fernanda rocha vidal \(https://learn.canvas.net/courses/2527/users/615705\)](https://learn.canvas.net/courses/2527/users/615705) on Mar 27 at 10:16pm

[← Reply](#)













[Sally Hanford \(https://learn.canvas.net/courses/2527/users/62027\)](https://learn.canvas.net/courses/2527/users/62027)

Mar 28, 2019

Very poignant images - this photographer is very talented - A stark reminder of a world where the 'free' market has assumed greater importance than human rights.

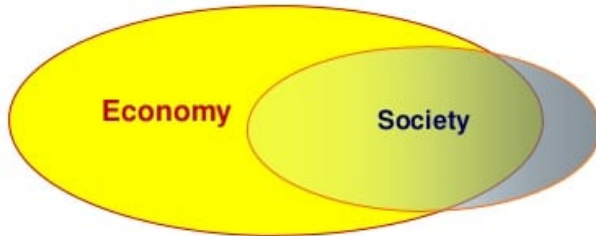
[← Reply](#)

-  [Sally Hanford \(https://learn.canvas.net/courses/2527/users/62027\)](https://learn.canvas.net/courses/2527/users/62027) 
Mar 28, 2019
Basic human rights I meant to say!
[← Reply](#)
-  [Stephanie Hartline \(https://learn.canvas.net/courses/2527/users/906461\)](https://learn.canvas.net/courses/2527/users/906461) 
Mar 30, 2019
Inequality at its truest form. The top picture is incredibly powerful. The truth I obtain from it is felt in my soul.
[← Reply](#)
-  [Harmony Raine \(https://learn.canvas.net/courses/2527/users/905251\)](https://learn.canvas.net/courses/2527/users/905251) 
Apr 5, 2019
Amazing. Such a sharp and visible contrast!
H
[← Reply](#)
-  [Christina Sakali \(https://learn.canvas.net/courses/2527/users/907349\)](https://learn.canvas.net/courses/2527/users/907349) 
Apr 12, 2019
Thanks for these images and comparison. I teach a course on inequalities and have used these photos as course material as they point out these contrasts so starkly and beautifully. The whole photo project is clever and breathtaking. It's also very interesting to compare Miller's photos with a picture from your own hometown, which in a way shows that the problem is real and affects us all, so thanks for the idea.
[← Reply](#)
-  [Don Skerik \(https://learn.canvas.net/courses/2527/users/890501\)](https://learn.canvas.net/courses/2527/users/890501) 
Mar 27, 2019
I read Karl Polyani's book many years ago. It really gives you a good understanding of how the Industrial Revolution started. Since we are starting a New Economic Revolution it may help us find a way forward. Only we won't be able to rely on governments to create new Enclosure Laws, this

will have to be truly a worldwide grassroots movement which will eventually force gov't to change.

Polanyi's Great Transformation

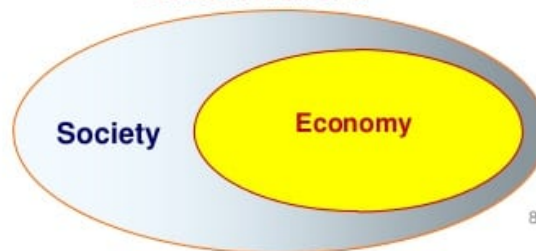
Large parts of economic processes separate from society and rule social relations instead of being regulated to benefit societal needs – *'fictitious commodification' of land, labour and money*



Society becomes an 'annex' to economic and market forces

Institutional and governance innovations seek to re-embed these market forces into social relations – *'double movement'*

... But where does the environment fit into this picture?



Edited by [Don Skerik \(https://learn.canvas.net/courses/2527/users/890501\)](https://learn.canvas.net/courses/2527/users/890501) on Mar 27 at 10:16pm

↳ [Reply](#)



[Steven Liaros \(https://learn.canvas.net/courses/2527/users/889948\)](https://learn.canvas.net/courses/2527/users/889948)

Mar 27, 2019

[2019-03-28T05:15:41.243Z.jpg \(https://learn.canvas.net/files/871912/download?download_frd=1&verifier=rtmNkt4VTNw3tmohMoFavj0XVh9PMQuikkfNAN4B\)](https://learn.canvas.net/files/871912/download?download_frd=1&verifier=rtmNkt4VTNw3tmohMoFavj0XVh9PMQuikkfNAN4B)

↳ [Reply](#)



[Steven Liaros \(https://learn.canvas.net/courses/2527/users/889948\)](https://learn.canvas.net/courses/2527/users/889948)

Mar 27, 2019

Layout for village of 200 people...we are planning no more than 5 hectares for the built environment (suburban density) on total site area minimum 40 ha.

↳ [Reply](#)



[John Restakis \(https://learn.canvas.net/courses/2527/users/379201\)](https://learn.canvas.net/courses/2527/users/379201)

Mar 29, 2019

This is helpful Don, thanks. We rely a lot on Polanyi's insights as a framework for this course

(and our system change work) and this image helps place the core of what he said into visual format. Much appreciated.

With respect to the environment...

Polanyi's insistence that societal values and the common good are the basis for regulating markets is at the heart of the matter with respect to the environment. It is precisely the urgent need to responsibly steward economics and to protect the environment as a common good that is the larger frame within which the re-socialization of the market has to occur. This is a key theme for this course and the work of Synergia.

← Reply

<https://learn.canvas.net/courses/2527/users/892839>

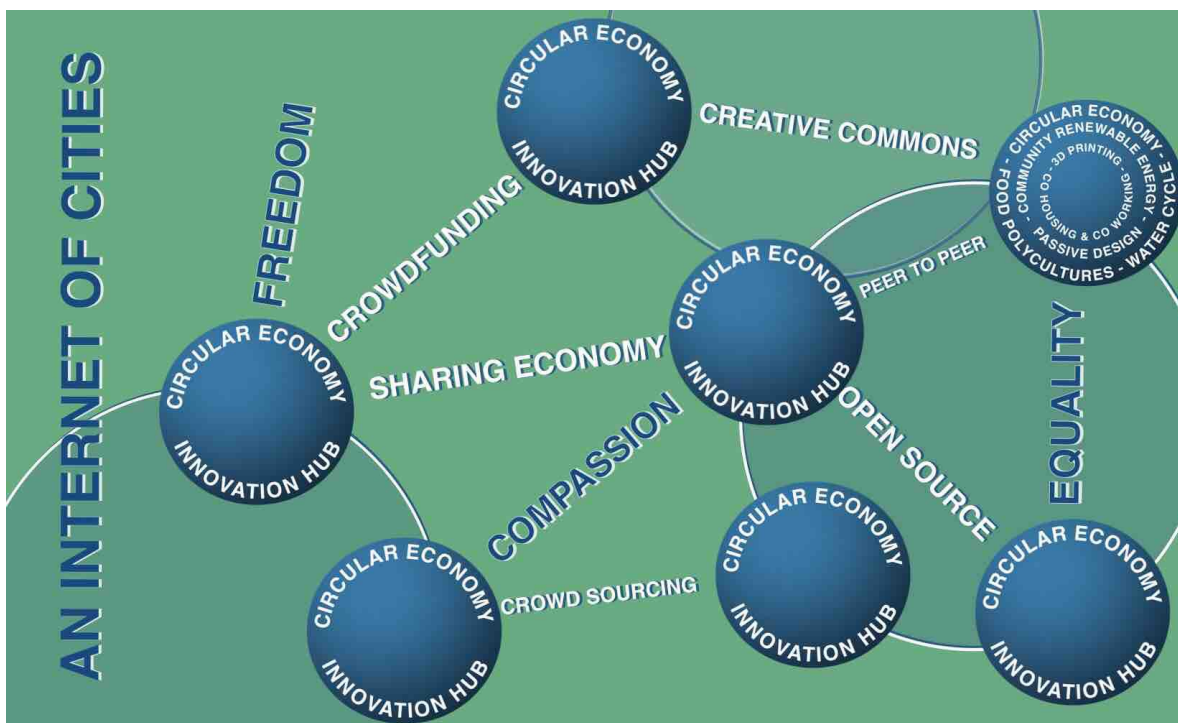
Apr 1, 2019

YES!! Community IS Economy. It's the way we connect what we each have to give... with mother Earth too.

← Reply

<https://learn.canvas.net/courses/2527/users/889948>

Mar 27, 2019



In a couple of the videos they talked about a network of resilient local communities. I agree the future is distributed and the technology now allows us to do this. The internet is a revolution in our information system precisely because it is distributed, making it more resilient and more powerful

than centralised systems. The energy revolution is also more than just a shift away from fossil fuels, it is a shift from a centralised to a distributed system. We are designing a new model for land development based on the principles of the Circular Economy—systems thinking, planning for life-cycles and striving for zero waste. A renewable energy micro-grid powers a water micro-grid, which irrigates a regenerative agricultural food system. The co-living and co-working built environment is designed to minimise energy demand. See more at our website [BeautilityDevelopments.com.au](http://beautilitydevelopments.com.au) (<http://beautilitydevelopments.com.au/>).

↳ [Reply](#)



[Hamilton Brown \(https://learn.canvas.net/courses/2527/users/903763\)](https://learn.canvas.net/courses/2527/users/903763)

Mar 28, 2019

Gabe Brown is a rancher in North Dakota with something like 5000 acres that he farms for soil health with no till, minimal pesticides and incredible productivity of both plants and animals. Go to brownsranch.us for more information. It can be done even on a large ranch.

[Gabe Brown's Ranch.jpeg \(https://learn.canvas.net/files/871985/download?download_frd=1&verifier=JinhDs5lVWuegrvLDviC95vxAcJMzZsADsMMogz9\)](https://learn.canvas.net/files/871985/download?download_frd=1&verifier=JinhDs5lVWuegrvLDviC95vxAcJMzZsADsMMogz9)

↳ [Reply](#)

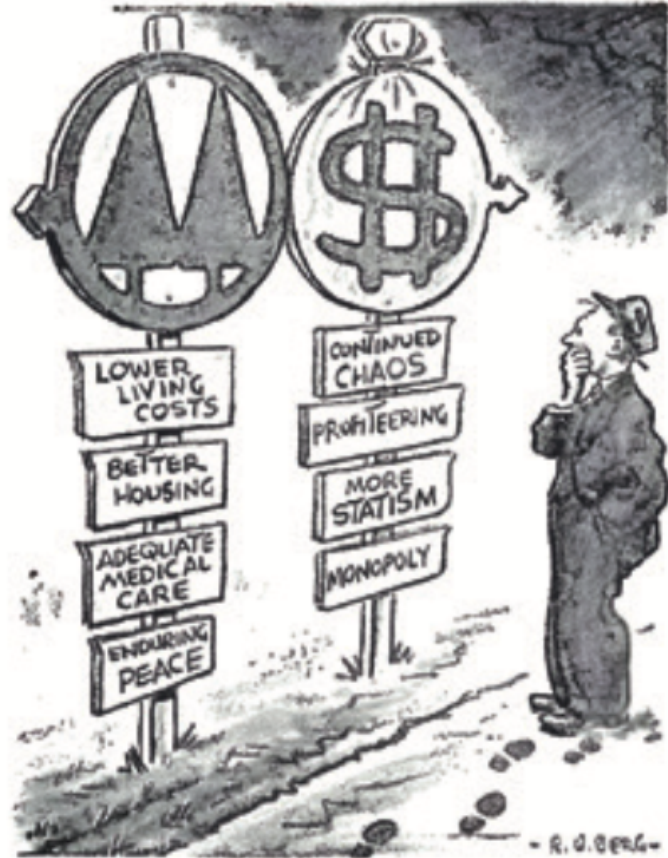


[Tristan Laing \(https://learn.canvas.net/courses/2527/users/679918\)](https://learn.canvas.net/courses/2527/users/679918)

Mar 28, 2019

**C'mon,
Mister**

**Let's start
the
New Year
Right . . .**



These pine trees in the circle stand for

Cooperative Economic Action

—The Balance Wheel of a Free Economy—

For more information, and what to do
about it, contact the co-op nearest you,
or write National Cooperatives, 342
South Dearborn Street, Chicago 4, Illinois.

(Local co-ops: Revise this ad to suit for your local newspaper. Map of illustration available.)

Ok, so,

I think this image is interesting in relation to the concepts in the module for a number of reasons.

It presents the choice for co-operation as a choice for economic activity based on meeting human needs (housing, living costs, medical care), as opposed to the choice of profit-motivated economic action which is associated with chaos. We could criticize the gender politics of the image for

focusing exclusively on Men. We could talk about the absence of a concern for the environment (although the green colour of the twin pines did symbolize the generative property of nature, the circle the all embracing cosmos' dependence on co-operation - but that isn't mentioned here). We could talk about "Peace", and ask whether "peace" was somewhat missing from the first unit, although Monbiot did implicate war in his focus on migration.

However, I think it's more interesting because of the way it positions co-ops in relation to liberalism, and this is related to the political context of the US co-op movement in '47. In the 20s and early 30s, The Cooperative League of the USA - CLUSA was led by Warbasse, its founder, who was what I think Ian MacPherson would call a "mystic co-operator" - someone who believes in the salvation-bringing properties of co-operative organizations, especially working in concert with each other, and their ability to completely supersede the existing economic and also political order of democratic-capitalism, to be replaced with a "co-operative commonwealth" (the title of our course!). However, this "radical" or "pure" approach to co-operation was really hated by the majority of co-operators in the USA, who were involved in farming and who came to see "consumers' cooperation" as a leftist danger. There was internal conflict in CLUSA starting in the early 30s over the program, which called for the socialization of farmland through ownership by co-operative wholesaling federations (we would now call them '2nd tier co-ops'). Keep in mind what "socializing the land" means in the USSR at the time, and although Warbasse did as much as he could to convince farmers that collectivization under co-op wholesalers would not look like the Soviet experiment, he failed to convince the farmers. By 1946, for a lot of reasons including the growth of the Welfare state, and also the anti-leftist political climate (McCarthyism), CLUSA's shift to the right was cemented - (they even told rural co-ops to stop using the term "consumers' co-operation" for fear of scaring farmers!). So, this ad is from 1947, and it's placed on behalf of "National Cooperatives" - essentially a huge amalgamation of co-op wholesalers, in CLUSA's magazine. This is a bit of a slight of hand because by this point, the two organizations had effectively been amalgamated (against Warbasse's warnings that wholesaling and educational federations should always be kept separate, for fear of the educational work being de-prioritized).

So, with this context in mind, we can see why this ad would have been meant to carry an anti-leftist political message, there is a equivocation going on in the "more statism" between the statism of totalitarian socialism, and the statism of the state needing to regulate unbridled capitalism. So, this is actually presenting co-operation as a defense for economic liberalism. CLUSA didn't simply move from aiming at a utopian "co-op commonwealth" to seeing co-ops as a sector in the capitalist economy (which is for the most part how co-ops see themselves now), but rather as **a saving grace for a liberal economy**. This embodies what we might call the "utopian liberalism" of the post-war Co-op movement in the USA, a set of ideas which can be broadly associated with Jerry Voorhis, who became the leader of CLUSA in this same year (his book "American Cooperatives" (1961) offers a detailed statement of this view.

This question of the relationship between co-operation and liberalism is more fundamental, I think, than the talk about neo-liberalism. Neo-liberalism, in my understanding, is an extreme form of liberalism in which the very few, who can protect themselves with their own power from the devastating effects of unregulated markets, have full control over market regulation. The problem with focusing on "neo-liberalism" as the problem, is it leaves the question of liberalism open, i.e. "everything would be ok if we had a softer, gentler form of liberalism". As if everything would be better if we could just have a liberal President who would reign in the neo-liberals and let markets do their thing without letting them kill so many people (the popularity of "The West Wing" with its

idealization of President Bartlett, and President Santos - literally based on Obama - is fully symptomatic of this). Of course it's fine to talk about neo-liberalism, because it is awful and it kills a lot of people (and potentially the planet as a whole), but it's not fine to side-step the question about liberalism itself, which is hundreds of years older than neo-liberalism, and which is much more difficult to propose simply what the alternative should be. Sure, we can say "community power", etc etc, but the point of this image is it shows there is no contradiction between calling for community wealth as a defense of a liberal economy - I would propose this means we haven't yet begun to answer the question.

Edited by [Tristan Laing \(https://learn.canvas.net/courses/2527/users/679918\)](https://learn.canvas.net/courses/2527/users/679918) on Mar 28 at 11:37am

[← Reply](#)



[Ed Mayo \(https://learn.canvas.net/courses/2527/users/893222\)](https://learn.canvas.net/courses/2527/users/893222)

Mar 29, 2019

Thanks for the story around this. A key tension, synergy or at times contradiction between the pull of ideas and the power of practice - has never gone away

[← Reply](#)



[Tristan Laing \(https://learn.canvas.net/courses/2527/users/679918\)](https://learn.canvas.net/courses/2527/users/679918)

Apr 4, 2019

Hey Ed, nice to meet you. I was hoping I'd get the chance last year when I visited Holyoake house, but you were out at the time. I really enjoyed the book of yours that Neil gave me ("Short History of Co-operation and Mutuality).

Not really related to your comment, I've been thinking about what I wrote above for the past week, and I finally had something like a breakthrough today while walking (always the best way to think). It's a response to my above question, so that's why I'm posting it here.

It helps, I think, that I've been reading Bernard Mandeville, the true patron saint of Liberalism (not Smith!)

So here goes: Victorian reformism is not liberal. It's not liberal precisely because it attacks vice, it goes after the private sphere, and sees social regulation of the private sphere as crucial for bringing about a greater harmony in society. Temperance, but also "freedom" as freedom from vice, rather than freedom to do what you want. Freedom from your own self-destructive drives.

Utopian Socialism has always been in continuity with Victorian Reformism. Owen, after all, was both a Utopian Socialist and a Victorian reformer. In a commune, your "private" behavior is of public concern, there is no sphere of private vice which can be socially justified because it creates employment, etc etc.

Scientific Socialism has social liberalism as an ally. Of course focusing on large, economic/historic forces is appealing, it removes the focus on personal responsibility central to Utopian socialism. Let's dismiss all that talk as "kooky", and even better, "paternalistic". This is directly connected to the antagonistic attitude of so many Marxists towards Social Justice, but I'll get into this later on.

The co-operative spirit, as a spirit, has never been socially liberal. The focus on the relations between us, and their success as victory and failure as the enemy, is fundamentally a partisan attitude with respect to "private vice". It seeks to reform humanity, not politically, but through our human relations around transactions, ownership, and production (depending on which kind of co-operation you think is best - huge 19th century debate. Neale has the last laugh).

Now there are two false alliances that can be demonstrated on this basis - on the one hand, the "economic liberalism" of the co-operative movement, and on the other hand, the apparent alliance between contemporary social-justice movements and bourgeois capital.

The economic liberalism of the co-operative movement was just that - economic. Get the state out of the way of economic regulation, because these new guilds want to self-regulate local, long distance trade, and production. It's not a social liberalism - in fact, the political neutrality of co-op orgs is often related to the lack of internal agreement on social issues, but the general sense: social issues can be best regulated by our social relations (which should be well structured, focused on creating and maintaining harmony and fellowship, respectful of hard work and wisdom, etc).

The support of social justice movements by bourgeois capital is a strategic error on their part, because it is far more difficult to get society to agree to social regulation than economic. The creation of discourses that allow outrage to be socially directed at individuals who have engaged in morally reprehensible behavior can also allow outrage to be directed at organizations that trade and produce. Social Justice is not socially liberal in the traditional sense, it is has much more in common with Victorian Reformism - it's highly moralistic, and it has as its goal the transformation of the private sphere. It's utopian - and if we can hear that word without its pejorative connotations, could I venture that I want to live in a socially utopian world - a world without systematic oppression (based on race, gender, ability, and all the others). And of course it's insufficient not to include class. Probably some people have seen this:



But what strikes me about the relationship between "Social Justice" as economic justice is, at the level of discourse, economic justice can be added to the list which is constantly having new systems of oppression added to it. Yes there is a major block of support for Social Justice which has a vested interest in excluding class justice from the pantheon, but that's not at the level of discourse, it's at the level of people's motivations. And, at the same time, we cannot ignore the role of traditional "Marxists", who continue to oppose social justice for not putting "class" in the absolute primary position always, in the marginalization of class from this discourse. This needs to be read in continuity with the role that oppressive structures play within Marxist organizations, and the way that the primacy of class is used as a tactic to sideline and repress internal critiques of oppressive institutional norms, or at worst, of violent behavior by leaders (SWP much?)

This is all very rough, of course, but I feel like I'm finally getting somewhere here. Very interested in anyone's thoughts on the above.

← Reply



Claire Swallow (<https://learn.canvas.net/courses/2527/users/898372>)



Apr 11, 2019

Very interesting analysis. I often see at many a demonstration or actions that the SWP turn up to try and concentrate everyone's minds on "class" but their focus is also exclusionary and devisive and pretty misogynistic at its root. They are much regretted.

← Reply



Candice Moen (<https://learn.canvas.net/courses/2527/users/622517>)



Apr 5, 2019

Makes you wonder why we even need to think about it!

← Reply



Guilherme Lito (<https://learn.canvas.net/courses/2527/users/890935>)



Mar 28, 2019



I chose this image because it condenses a lot of the tensions and ambiguities we are facing today in Brazil. We didn't live the industrial revolution as the Europeans did. Rather our economy was developed strategically to serve the industrial revolution (supplying coffee to British factories, for example). We had a different kind of transition from a mostly commons based way of life to a capitalist one, with a very complex entanglement of indigenous communities (rather different than what happened in USA, with some indigenous partnering with the Portuguese, French and others), the Portuguese monarchy, local "Barons" (coffee, gold, sugar, slave-traders, etc) and foreign investors.

Some centuries have passed and now scenes such as the one in the photo are very common. Are they also desirable? I used to think that in order for the traditional cultures of our land to be cultivated/preserved, they needed to exclude themselves from every occidental aspect of life. Now it seems clear to me that there is no choice, and more importantly, without many of the technologies that were developed outside their culture, they will not survive.

This photo is, to me, a good representation of the paradoxes we live through, and in some sense shows how some of the products that were created during/for the marketization of the world are now being used to demarketize it. The double movement reciprocally creating itself.

Edited by [Guilherme Lito \(https://learn.canvas.net/courses/2527/users/890935\)](https://learn.canvas.net/courses/2527/users/890935) on Mar 28 at 12:23pm

[indigenas.jpg \(https://learn.canvas.net/files/872015/download?download_frd=1&verifier=pk2uwEb90eH9fNzmK6yKMeV1FcRz5QKxiaKQ4Ra\)](https://learn.canvas.net/files/872015/download?download_frd=1&verifier=pk2uwEb90eH9fNzmK6yKMeV1FcRz5QKxiaKQ4Ra)

↳ [Reply](#)



[Jo \(https://learn.canvas.net/courses/2527/users/900738\)](https://learn.canvas.net/courses/2527/users/900738)

Mar 31, 2019

I was really struck by this picture, you're right that it really gets at these contradictions. It's especially poignant given the current political situation in Brazil. I have been learning a bit more about struggles in Brazil recently, which are so important for all life on Earth. Thanks for sharing this one!

↳ [Reply](#)



[Erika Lorena Arteaga-Cruz \(https://learn.canvas.net/courses/2527/users/886777\)](https://learn.canvas.net/courses/2527/users/886777)

Apr 9, 2019

I am unsure as to whether Indigenous people's would not survive without the technologies or is US as a world who would not survive without their existence/ resistance in the territories.

Noam Chomsky identified indigenous resistances as a way to tackle planetary destruction (protecting their ways of living and their lands from extractive industries).

Questioning the development model and how it has changed ways of living (as well as our own possibility to survive as a planet) is a must.

Great pic.

← [Reply](#)



ANNA BUBEL (<https://learn.canvas.net/courses/2527/users/551904>)

Mar 28, 2019

O.K. you expected compliance with the assignment? LOL. What came to mind for me was not a picture but an illustration that captures many of the dynamics raised so far, specifically the parallel struggles of venture and counter-venture forces. It also speaks to the various dimensions at which we have organized our ignorance and oppression - structural, cultural, etc. This graphic is taken from the Human Venture Institute. Ken Lowe has many more "maps" that are appropriate to this introduction but they would need more unpacking. I think this one works to express the larger systems dynamics behind what is going on in Puerto Rico and why we are not proceeding to make the kinds of macro changes the planet demands of us (despite having the answers!)

[Counter Venture Forces.pdf \(https://learn.canvas.net/files/872023/download?download_frd=1&verifier=YD2rQrZ8XOT6jV6HHbgFyYGqD4RI7M47pA2mkEHV\)](https://learn.canvas.net/files/872023/download?download_frd=1&verifier=YD2rQrZ8XOT6jV6HHbgFyYGqD4RI7M47pA2mkEHV)

← [Reply](#)



Mike Gismondi (<https://learn.canvas.net/courses/2527/users/227458>)

Mar 29, 2019

Thanks for the counter venture emphasis. Seductive ignorance. Is the counter-balance different in rural Alberta and urban these days? Why do you think?

← [Reply](#)



ANNA BUBEL (<https://learn.canvas.net/courses/2527/users/551904>)

Mar 31, 2019

I would have to think through the difference between intentional ignorance, genuine lack of knowledge and ignorance based on distortion/manipulation. What are the sources of the ignorance and error? What are the implications of the roots/sources of the ignorance? Where are the sources placed, i.e. at the level of the individual, culture, conventional institutions, technology/scientific knowledge, etc. Each of these generate their own types of ignorance and error.... In terms of Alberta, I don't know that it is so much seductive ignorance as self-interested confirmation bias. Albertans are less likely to believe that

climate change is real than anybody else in the country. Is that because we are less informed or because this belief runs counter to how many of us earn our bread and butter? Likely the latter.

← [Reply](#)



[shirley gallegos \(https://learn.canvas.net/courses/2527/users/903000\)](https://learn.canvas.net/courses/2527/users/903000)



Apr 4, 2019

I think community, collaboration and cooperation have been at the heart of any human advancement. Where we became corrupted in the last 2 centuries is where money instead of community greased the wheels--then mass media (radio, tv, internet) propelled the worst in all of us. It's sell, sell, sell! Grow, grow, grow--even where there's no water or money (there are other means of exchange, even human organs). That's where we've lost our way and headed into the abyss. I am reminded of the poem by Robert Fulghum (attached). You may have read it: "All I need to know I learned in kindergarten."

[All I need to know.jpg \(https://learn.canvas.net/files/873456/download?download_frd=1&verifier=Oqtd4mgTDsFuHm8FYmyzcmUDDVray2R2Gj0ER5XE\)](https://learn.canvas.net/files/873456/download?download_frd=1&verifier=Oqtd4mgTDsFuHm8FYmyzcmUDDVray2R2Gj0ER5XE)

← [Reply](#)



[Gertjan Mulder \(https://learn.canvas.net/courses/2527/users/906090\)](https://learn.canvas.net/courses/2527/users/906090)



Mar 28, 2019



"Yes, the planet got destroyed. But for a beautiful moment in time we created a lot of value for shareholders."

← Reply

○



Anthony Christie (<https://learn.canvas.net/courses/2527/users/843860>)

⋮

Mar 29, 2019

Bleak. But funny. Thanks!

← Reply

○



Inka Santala (<https://learn.canvas.net/courses/2527/users/893538>)

⋮

Mar 30, 2019

Sad, but so increasingly possible looking future scenario. Sometimes you wonder if the capitalists ever stop to think about the implications of their actions or do they even care, they are the once staying afloat as rest of the world sinks anyway.

← Reply

○



Nicholas Brown (<https://learn.canvas.net/courses/2527/users/911478>)

⋮

Apr 7, 2019

yes, if this is the best of the moment that capitalism has created, the kids pictured will have to ponder what exactly is "value" or valuable, as they move onward...

← [Reply](#)



[Anthony Christie \(https://learn.canvas.net/courses/2527/users/843860\)](https://learn.canvas.net/courses/2527/users/843860)

Apr 7, 2019

"Value is the monetary, material or assessed worth of an asset, good or service. "Value" is attached to a myriad of concepts including shareholder value, value of a firm, fair value, book value, enterprise value, net asset value (NAV), market value, private market value, value stock, value investing, intrinsic value, value-added, economic value added, value chain, value proposition and others"

Ya think?

<https://www.investopedia.com/terms/v/value.asp> [_ \(https://www.investopedia.com/terms/v/value.asp\)](https://www.investopedia.com/terms/v/value.asp)

← [Reply](#)



[Claire Swallow \(https://learn.canvas.net/courses/2527/users/898372\)](https://learn.canvas.net/courses/2527/users/898372)

Apr 11, 2019

Just looking at the news today from Brazil and the US rolling back on environmental protections... this image nails it.

← [Reply](#)



[Aine Treanor \(https://learn.canvas.net/courses/2527/users/898557\)](https://learn.canvas.net/courses/2527/users/898557)

Mar 28, 2019

Hi all. I have chosen to go for an image that represents the mass migration from rural to urban (Ireland, in my case). I think this exodus to urban spaces has compounded our disconnection with the land, our food supply, ancestral wisdom, local community and much more.

Edited by [Aine Treanor \(https://learn.canvas.net/courses/2527/users/898557\)](https://learn.canvas.net/courses/2527/users/898557) on Mar 28 at 2:08pm

[image.jpg \(https://learn.canvas.net/files/872042/download?download_frd=1&verifier=h719i1DUu9KHofXZ7Ow9fwE1DHgI4nhzs0SAYVMT\)](https://learn.canvas.net/files/872042/download?download_frd=1&verifier=h719i1DUu9KHofXZ7Ow9fwE1DHgI4nhzs0SAYVMT)

← [Reply](#)

[Caroline Hurley \(https://learn.canvas.net/courses/2527/users/894561\)](https://learn.canvas.net/courses/2527/users/894561)

Mar 29, 2019

This seems to me to relate a lot to the footage of Puerto Rico. There are some initiatives starting up in Ireland: Gromor, Dromcollogher Organic College, Grow Your Own, Quick Crop...but this is in spite of and not with the support of the government. Although under de Valera, a sort of enforced peasantry of the population coupled with the elevation of the Church as state partner made things quite complicated and oppressive in certain respects. It's always complicated, isn't it?!

[← Reply](#)

[Mike Gismondi \(https://learn.canvas.net/courses/2527/users/227458\)](https://learn.canvas.net/courses/2527/users/227458)

Mar 31, 2019

This is a great image for my mind.

In western Canada we now have many new ghost towns that have disappeared in the last generation.

A few shrinking communities have offered cheap and sometimes free building plots to attract people with mixed results. I read of similar attraction strategies in Spain to try and repopulate aging communities and dying towns.

What do you think keeps people moving towards cities? Is it mostly jobs? Ironically, where I live about 90 minutes north of a northern city of one million, you find music, culture, writing, inner life, food, quality of life, decent schools and even work but we remain challenged to find people to come and live here, and work at a university no less. Livelihood and values.

[← Reply](#)

[Anthony Christie \(https://learn.canvas.net/courses/2527/users/843860\)](https://learn.canvas.net/courses/2527/users/843860)

Apr 3, 2019

"What do you think keeps people moving towards cities?"

This is one of those questions to which the conventional answer (jobs) seems so "obvious", that it never gets asked. You're a sociologist, Mikeg. How would one seriously investigate this? Polling?

[← Reply](#)

[Kevin Flanagan \(https://learn.canvas.net/courses/2527/users/884446\)](https://learn.canvas.net/courses/2527/users/884446)

Apr 3, 2019

Thanks for posting

↩ [Reply](#)



[Kankshi Waghray](#)

<https://learn.canvas.net/courses/2527/users/892027>

Mar 28, 2019

This image really spoke to me, not only in relation to the level of inequality but if you notice the gender of those at the top. It clearly depicts the social and financial disparity - showing who really seems to have the power. In a world where globalization and becoming increasingly interconnected should lead to inclusiveness, integration, harmony and cooperation, the social and economic divide could not be more evident.

[social inequality.jpg \(https://learn.canvas.net/files/872057/download?download_frd=1&verifier=ySoQnGN1tAAMLEAUtA7S1wecCqZS6TzdSC7loPBg\)](https://learn.canvas.net/files/872057/download?download_frd=1&verifier=ySoQnGN1tAAMLEAUtA7S1wecCqZS6TzdSC7loPBg)

↩ [Reply](#)



[Mike Gismondi \(https://learn.canvas.net/courses/2527/users/227458\)](https://learn.canvas.net/courses/2527/users/227458)

[/courses/2527/users/227458](https://learn.canvas.net/courses/2527/users/227458)

Mar 29, 2019

Thanks the gender issues cuts across the modules and need to be developed more, this image helps get that discussion going. Mikeg

↩ [Reply](#)



[Karl Horak \(https://learn.canvas.net/courses/2527/users/903858\)](https://learn.canvas.net/courses/2527/users/903858)

[/courses/2527/users/903858](https://learn.canvas.net/courses/2527/users/903858)

Mar 28, 2019



My own mother started out as a pastry chef in the great houses of the wealthy around Lake Geneva, Wis. During WW2, she worked at the Elgin Watch Factory making timers for things like satchel charges. Afterwards, she was a 'computer' at Yerkes Observatory, making astrophysical calculations on a Marchant hand calculator. Talk to the wise women in your life.

Edited by [Karl Horak \(https://learn.canvas.net/courses/2527/users/903858\)](https://learn.canvas.net/courses/2527/users/903858) on Mar 28 at 6:29pm

[← Reply](#)



[Lisa Reinders \(https://learn.canvas.net/courses/2527/users/891980\)](https://learn.canvas.net/courses/2527/users/891980)

Mar 28, 2019



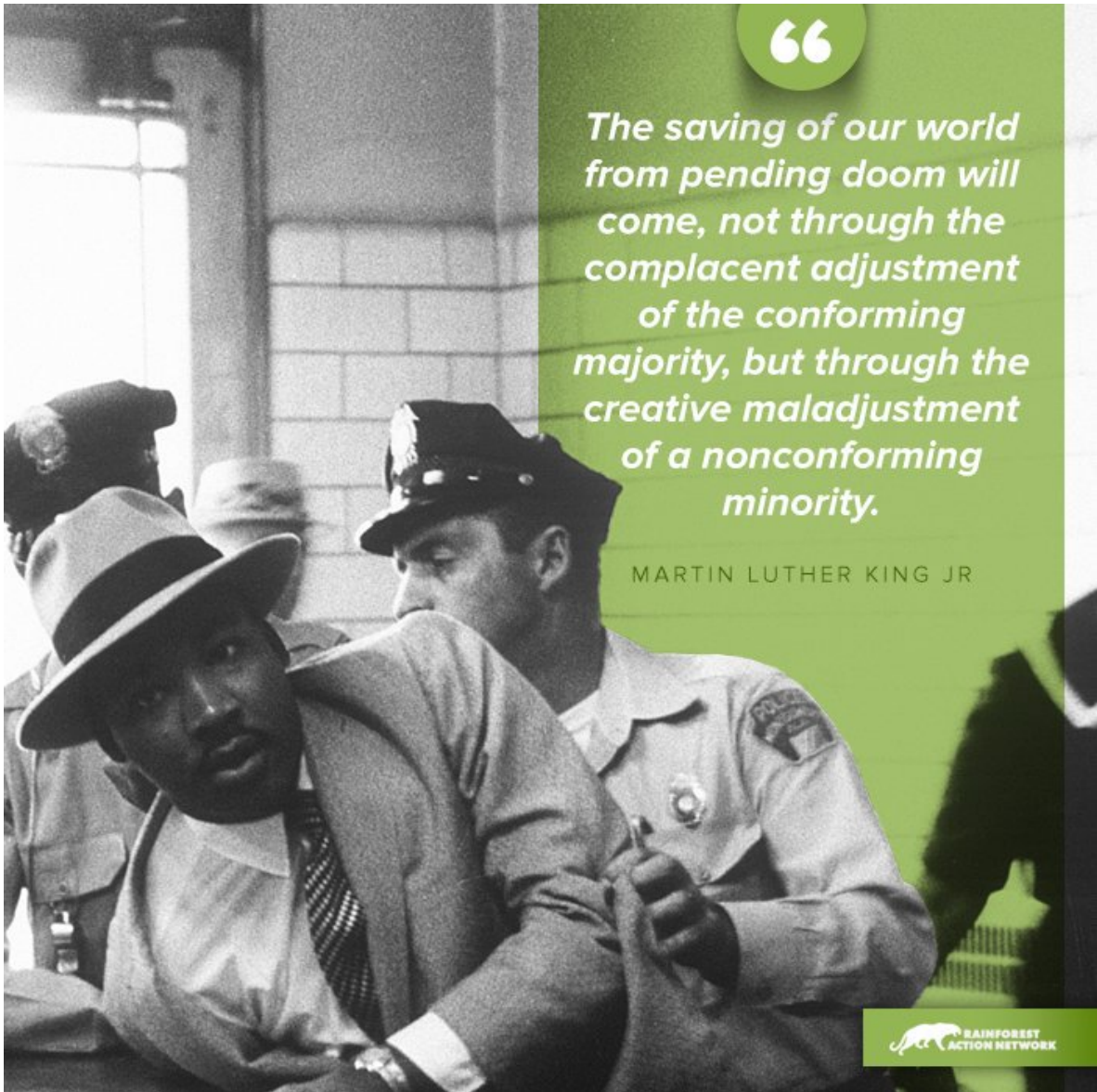
My family lived in High River in 2013 flood, there are so people helping and I related to loss of control with the community in their own recovery

← [Reply](#)



[Ladytubb \(https://learn.canvas.net/courses/2527/users/897857\)](https://learn.canvas.net/courses/2527/users/897857)

Mar 28, 2019



← [Reply](#)



[Deborah Dergousoff \(https://learn.canvas.net/courses/2527/users/895874\)](https://learn.canvas.net/courses/2527/users/895874)

Mar 29, 2019

So true - I think this especially relates well to the student protests in Australia, where the government's response was to declare that students should be in school [learning to be compliant citizens] rather than out in the streets protesting! Whose future is most at stake in this scenario??? What a missed opportunity to develop responsible citizens!

← [Reply](#)



[Stuart Boothman \(https://learn.canvas.net/courses/2527/users/899891\)](https://learn.canvas.net/courses/2527/users/899891)

Mar 28, 2019

Polanyi's Double Movement in two pairs of books.

The capitalist drive to privatise, enclose the commons, extract, set against regenerative agroecology.

This first chapter has been a great introduction for me, scene setting.

Monbiot's and Klein's explanations and illustrations of neoliberal capitalism show why we cannot rely on market driven solutions, and how those controlling forces will actively prevent system change.

The two permaculture books demonstrate how existing technologies and human labour can transform the environment through agroecology.

This illustration of double movement also reinforces the message in the draw down Ted Talk that the solutions already exist. What this image also shows, however, that the draw down talk glossed over, is that the power currently lies in neoliberalism. The challenge for us all is to grow and connect the localised counter movements into a movement for sustained change.

[7871D209-6A73-48B3-8A7A-E7DB9EDFAE5D.jpeg \(https://learn.canvas.net/files/872073/download?download_frd=1&verifier=xa7QxRnIVa4PUxyrDy777G1Qd14M8E6BXkEcXpuU\)](https://learn.canvas.net/files/872073/download?download_frd=1&verifier=xa7QxRnIVa4PUxyrDy777G1Qd14M8E6BXkEcXpuU)

← [Reply](#)



[Mike Gismondi \(https://learn.canvas.net/courses/2527/users/227458\)](https://learn.canvas.net/courses/2527/users/227458)

Mar 29, 2019

Good point, we spend time on power in each module. how it works, who has it, then how to overcome it..txsMikeg

← [Reply](#)



[Sally Hanford \(https://learn.canvas.net/courses/2527/users/62027\)](https://learn.canvas.net/courses/2527/users/62027)

Mar 28, 2019

This comparison of comparative wealth in the US (1980 and 2013) - an example of the negative effects on ordinary people of the 'market' - the commoditisation of labour and accompanying disregard for human wellbeing.

[fig1-2.png \(https://learn.canvas.net/files/872078/download?download_frd=1&verifier=llmO4Eqrj2gKp86FJuhBeOzs5GiRbgLBQJl9CUGH\)](https://learn.canvas.net/files/872078/download?download_frd=1&verifier=llmO4Eqrj2gKp86FJuhBeOzs5GiRbgLBQJl9CUGH)

← Reply



[Sally Hanford \(https://learn.canvas.net/courses/2527/users/62027\)](https://learn.canvas.net/courses/2527/users/62027)

Mar 28, 2019

[fig1-2-1.png \(https://learn.canvas.net/files/872079/download?download_frd=1&verifier=OyIiU7hNnOulajwwHW3ZPNSN9anxC3XWAL0Ck7rS\)](https://learn.canvas.net/files/872079/download?download_frd=1&verifier=OyIiU7hNnOulajwwHW3ZPNSN9anxC3XWAL0Ck7rS)

← Reply



[Jim Bowls \(https://learn.canvas.net/courses/2527/users/905150\)](https://learn.canvas.net/courses/2527/users/905150)

Mar 28, 2019



I chose this image because of the talk on Doughnut Economics. Economics is such an enmeshed

element to both the problems and the solutions. In the image the baker is seen coming in with a sheriff. This part of it struck me because that is exactly what happens when ruling powers feel that their economies are threatened.

Edited by [Jim Bowls](https://learn.canvas.net/courses/2527/users/905150) on Mar 28 at 6:32pm

[← Reply](#)



[Deborah Dergousoff](#)

<https://learn.canvas.net/courses/2527/users/895874>

Mar 29, 2019

Great image, Jim - thanks for posting!

[← Reply](#)



[Jenni Huttunen](https://learn.canvas.net/courses/2527/users/909276)

<https://learn.canvas.net/courses/2527/users/909276>

Apr 10, 2019

What an inspirational image! Think how much value could be added with bigger donuts that would support growth of peoples bellies which then would enable them to eat even more. We should also put our hopes in the police culture developing towards "donut fuelled" era.

Edited by [Jenni Huttunen](https://learn.canvas.net/courses/2527/users/909276) on Apr 10 at 3:17am

[← Reply](#)



[Aylin Çiğdem Köne](https://learn.canvas.net/courses/2527/users/896317)

<https://learn.canvas.net/courses/2527/users/896317>

Mar 29, 2019

"Want to visualize inequality? View cities from above"

<https://www.unequalscenes.com/> [\(https://www.unequalscenes.com/\)](https://www.unequalscenes.com/)

[!80X2LkW.jpg](https://learn.canvas.net/files/872159/download?download_frd=1&verifier=a5lhWUVgwiJeDgzlyKAqiCJ2Zcu9dZTkUZyEzsSC) [https://learn.canvas.net/files/872159/download?download_frd=1&](https://learn.canvas.net/files/872159/download?download_frd=1&verifier=a5lhWUVgwiJeDgzlyKAqiCJ2Zcu9dZTkUZyEzsSC)

[verifier=a5lhWUVgwiJeDgzlyKAqiCJ2Zcu9dZTkUZyEzsSC\)](https://learn.canvas.net/files/872159/download?download_frd=1&verifier=a5lhWUVgwiJeDgzlyKAqiCJ2Zcu9dZTkUZyEzsSC)

[← Reply](#)



[Kelleigh Wright](https://learn.canvas.net/courses/2527/users/897550)

<https://learn.canvas.net/courses/2527/users/897550>

Mar 31, 2019

Powerful image....and not an anomaly. I'm struck by the number of places in the world where this pattern is repeated. Thank you for sharing that perspective

← Reply



Anthony Christie (<https://learn.canvas.net/courses/2527/users/843860>)



Mar 31, 2019



It's not just cities... (...as you well know at the 49th parallel, Kelleigh)

← Reply



Terry Sterrenberg (<https://learn.canvas.net/courses/2527/users/900513>)



Apr 1, 2019

amazing picture!

← Reply



Stephen Michael Zannakis (<https://learn.canvas.net/courses/2527/users/895442>)



Apr 23, 2019

Apparently Canada has taken the title of logging the most area of wilderness from the Brazilians.

← Reply



Anthony Christie (<https://learn.canvas.net>)



[/courses/2527/users/843860](#)

Apr 23, 2019

This photo is actually of Indonesian landscape, as I recall and the devastated land reserved for palm oil. I wish I'd made a note. But the phenomenon of deforestation is world-wide. In Canada the clear cuts never come to the highways. I've noticed there's always a fringe of forest left beside the road to disguise the devastation from the traveling public. But it's obvious from the air, of course.

← [Reply](#)



[Tiona Corcoran \(https://learn.canvas.net/courses/2527/users/904129\)](#)

Apr 14, 2019

Wow! such stark contrasts.

← [Reply](#)



[Kristi Lewis \(https://learn.canvas.net/courses/2527/users/905890\)](#)

Mar 29, 2019

[03.JPG \(https://learn.canvas.net/files/872177/download?download_frd=1&verifier=H4GnmCyjxPDOLi2DPpvaitKGP9mRtI9db5w4Qu2p\)](#)

← [Reply](#)



[Kristi Lewis \(https://learn.canvas.net/courses/2527/users/905890\)](#)

Mar 29, 2019

I'm not sure how to make the picture appear... click on the jpg:)

← [Reply](#)



[Mike Gismondi \(https://learn.canvas.net/courses/2527/users/227458\)](#)

Mar 29, 2019

← [Reply](#)



[Paul Cabaj \(https://learn.canvas.net/courses/2527/users/893364\)](#)

Mar 29, 2019



What is the psychology resistance to accepting that we live in a commons for which we are mutually responsible? I live in Alberta Canada, the Texas of the North. Oil is part of our collective psyche as is the holding of personal liberty above any sort of external constraint. There is significant engrained emotional resistance to accepting climate change science and recognizing our environment is a world wide commons that we have some moral responsibility to care for. I have family and friends, very good people for the most part, for whom if you suggest that they may need to modify their lifestyles for the good of the planet they become morally indignant. The world may burn around us but my 450-diesel truck is my inalienable right.

I believe there is strong tie between this fear of change in personal lifestyle and the rising populism across the world. Trump has come to power in part as his morally unconstrained, narcissistic, self absorbed individualism is a symbol of the resistance to reducing personal liberties for the good of the commons.

We need to build easily accessible psychological bridges for the individualist parts of our natures accept that we need significant behaviour change.

One such bridge I have used is this hydrocarbon battery image. It has taken our natural world Our millions of years to charge our hydrocarbon batter. We have effectively drawn it down by half (or more) in a matter of decades. We would never consider a battery of an efficiency rate of $2.8571E-7$ to be viable. This is akin to needing to charge your cell phone for 100 years before you can use it. I find this metaphor provides some pause for those who resist can't be any kind of consequences form our use of hydrocarbons.

[← Reply](#)



Laurie Simons (<https://learn.canvas.net/courses/2527/users/900496>)

Apr 3, 2019

Appreciate your thoughts. I am originally from Alberta (now living in New York), and I am astonished with how my friends and family back home are indignant when talking about the objections people (like me) have to the pipelines. They say that transporting oil by pipeline is

way safer than using trains. I dare not even question the extraction of the oil and gas for energy (and plastics). That forms the basis of the Alberta economy, and is apparently not up for discussion.

← [Reply](#)



[mike hales \(https://learn.canvas.net/courses/2527/users/887961\)](https://learn.canvas.net/courses/2527/users/887961)

Apr 3, 2019

It's so hard, getting into these kinds of perception blockages with folks in everyday life? When people JUST KNOW something, in their guts, bcos it's SO OBVIOUS (not) and they cling to what they know SO hard. So, to even walk around it questioningly is easily felt to be a baseball-bat attack. Is the only way to open the conversation, to open a working livelihood alternative . . . and then say: Here, look at this! Different, huh? Take a walk around! You could do this.

'Values' and ideology wars won't cut it? Joe Bageant is pretty good on this kind of thing, along the Mason-Dixon line . . . <<https://www.joebageant.org/>>, <https://www.joebageant.org/> >, Despatches from America's class war.

← [Reply](#)



[Claire Swallow \(https://learn.canvas.net/courses/2527/users/898372\)](https://learn.canvas.net/courses/2527/users/898372)

Apr 5, 2019

I hear you. Its always difficult to cope with hostility when reactions such as the ones you describe here come up. I get quite terrified and freaked out in the face of them especially from loved ones such as family members or friends. I have never found a good way to persuade people to have an open mind about stuff when their views are so deeply entrenched but then again they may well view me from that same perspective too. I think I my confidence at arguing my point is not so good. I currently live in the UK but I lived in Indiana for nearly 11 years (leaving just after Trump was elected) and I was often astonished by the sharp divide between what I thought of as left and right... this seemed (and I might be wrong here too) to run along boundaries of poor and rich, post-industrial - employed, religious fundamentalism - everything else. It was a bit shocking but of course that is in part because I was an outsider but what I did see were clear indications of huge groups of people who had been left behind by neo-con/neo-liberal ideologies, ideologies that had made them promises too. Indiana has a huge opiod problem for example but because its governor (Mike Pence) was ideologically and religiously opposed to supporting things like recovery centres and needle exchanges there was a massive outbreak of HIV amongst a population who had no access to healthcare. I was also around as the tea party made its debut fighting against things such as the affordable health care act and I was astonished by the openly callous ways people would argue against someone else having access to medicine. I lived in a liberal University town, Bloomington Indiana, and I don't think this place helped any either because it was also quite smug and detached from

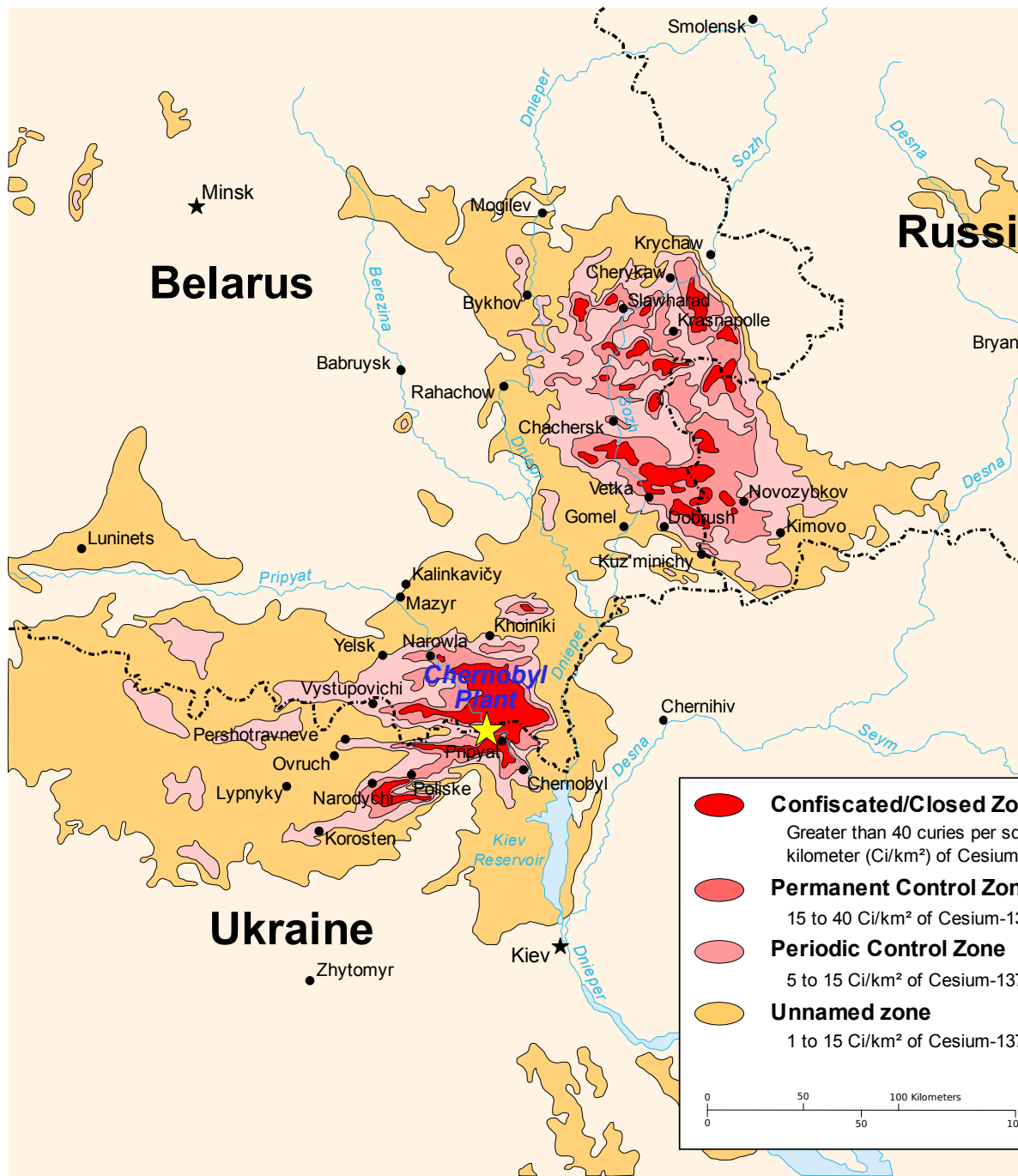
its environs. I don't think very many of the faculty travelled into the boonies of Indiana, or realised the extraordinary levels of poverty and depravation people were struggling with out there. What I saw when driving around the state were the dying towns and villages that really stopped consisting of anything more than a grain silo and a couple of bars, I consider this to be the Walmart effect. Regeneration was what seemed to be needed but the appetite for the investment was lacking... in part I think because of a reluctance to increase taxation of the wealthiest and the middle classes to improve infrastructure and public services such as transport and schooling. It is a very depressed state from Gary up near Chicago right down to the Kentucky border. What I think was most demoralising though was that instead of reaching across the boundaries that seemed so entrenched between town and gown these boundaries were effectively enforced. I did not see that there was any kind of alliance between people who worked the land, worked in the factories, worked at the utilities and the people who worked at the university despite their so called progressive principles. I suppose what I am reaching for in this rather rambling reply is that we stopped listening to each other quite a long time ago (by we I mean lefties by the way not you as I do not know you). I thought that the left was there to represent and be allies to the working classes to be honest but most of the conversations I saw coming from the democrats in the states seemed to be concerned about the plight of the middle classes. I sometimes think that this is in part the reason why someone like Trump got elected (well that and the racists who very much left out of whichever shed they had been inhabiting as soon as Trump won... Indiana became a very toxic state for us from that point onward). Anyway sorry this was a of a ramble and drifted off point a tad but you really have my sympathy. My friends and family are pretty much of the same thinking as me to lessor or greater degrees but I saw and know of friends who are no longer speaking with their families and that is a horrible space to inhabit.

← [Reply](#)



[Caroline Hurley \(https://learn.canvas.net/courses/2527/users/894561\)](https://learn.canvas.net/courses/2527/users/894561)

Mar 29, 2019



Chernobyl disaster. Still a huge exclusion zone. But not a climate change disaster? A project attempting to meet needs (as is refrigeration, agriculture) gone very wrong. I include this because nuclear energy is listed at 20th place for worthwhile draw-downs. I don't know where to find the statistics but risks associated with nuclear energy seem to me to equate with those of climate change, when compounded, as they need to be due to waste half-lives of thousands of years, across time and space. From the late 1960s, Ralph Nader and friends have been making this point, advocating for decentralised regenerative energy production - solar, wind, biomass etc.

Edited by [Caroline Hurley \(https://learn.canvas.net/courses/2527/users/894561\)](https://learn.canvas.net/courses/2527/users/894561) on Mar 29 at 7:48am

← [Reply](#)



[Portia Msimang \(https://learn.canvas.net/courses/2527/users/905943\)](https://learn.canvas.net/courses/2527/users/905943)

Mar 30, 2019

I quite agree, Caroline Hurley. Thanks for adding this map.

← [Reply](#)



[Kevin Flanagan \(https://learn.canvas.net/courses/2527/users/884446\)](https://learn.canvas.net/courses/2527/users/884446)

Apr 3, 2019

Thanks for sharing Caroline

← [Reply](#)



[Claire Swallow \(https://learn.canvas.net/courses/2527/users/898372\)](https://learn.canvas.net/courses/2527/users/898372)

Apr 5, 2019

Hi Caroline Hurley. Thanks for this image its pretty stark and clear demonstration of what exactly can go wrong with Nuclear power in the wrong hands. I have been conflicted about this very question for years... I have physicists friends who are adamant that the overall risk from Nuclear power is considerably lower than the accumulated disaster that is fossil fuel usage. And I find their arguments, in the abstract, compelling. I think the nuclear option is in part offered because we are at crisis point right now and this offers a short term solution but it does mean pushing the problem of waste disposal down the line. My friend argues that ditching spent fuel into deep ocean as the russians he claims do is not causing any long term issues but I have not seen the data behind this claim and am not sure I would believe any produced by the Russian Federation anyway. I also am not convinced that we can trust our current for profit model to build safe and responsibly run nuclear power stations either. Another troublesome aspect of Nuclear power plants is that they require nuclear fuel that has to be transported and/or created, that there is always the risk of fuel landing in the wrong hands, and that it requires very specialised and skilled workforce. They are also colossally expensive to build and deeply (for obvious reasons) unpopular. What happened at Long Mile Island, Chernobyl and Fukushima have made very clear is that if things do go wrong they go wrong spectacularly and devastatingly and are not limited to their locality. There have of course also been 'minor' leaks and local damage from nearly all nuclear power stations, small changes in flora and fauna in close locality but there have been upsides too managed properly the exclusion areas around nuclear power stations offer amazing wildlife sanctuaries I was born in the 60's and grew up utterly terrified of nuclear war so I suppose my concentration regarding the nuclear question has always been more focussed on weaponisation and I think that is

ultimately what puts me off nuclear solutions. I am not sure we can be trusted as a species with the safe control of such a tricky element. Never the less I do think it needs to be left in the discussion in part because the emergency we currently face ecologically is so dire it may have to be part of the solution.

↩ [Reply](#)



[Caroline Hurley \(https://learn.canvas.net/courses/2527/users/894561\)](https://learn.canvas.net/courses/2527/users/894561)



Apr 5, 2019

It wasn't only Russia. There's footage of American sailors dumping barrels of nuclear waste over the sides of boats, and reportage of similar in Britain and elsewhere.

Chernobyl also was where the rapidly advancing science of deliberately-engineered climate change, used for example so devastatingly over Vietnam through Operation Popeye, merged with the activity of radioactive fallout:

<https://www.theguardian.com/commentisfree/2019/apr/04/chernobyl-nuclear-power-climate-change-health-radioactivity> [_ \(https://www.theguardian.com/commentisfree/2019/apr/04/chernobyl-nuclear-power-climate-change-health-radioactivity\)](https://www.theguardian.com/commentisfree/2019/apr/04/chernobyl-nuclear-power-climate-change-health-radioactivity)

Here arrived once more hell on earth.

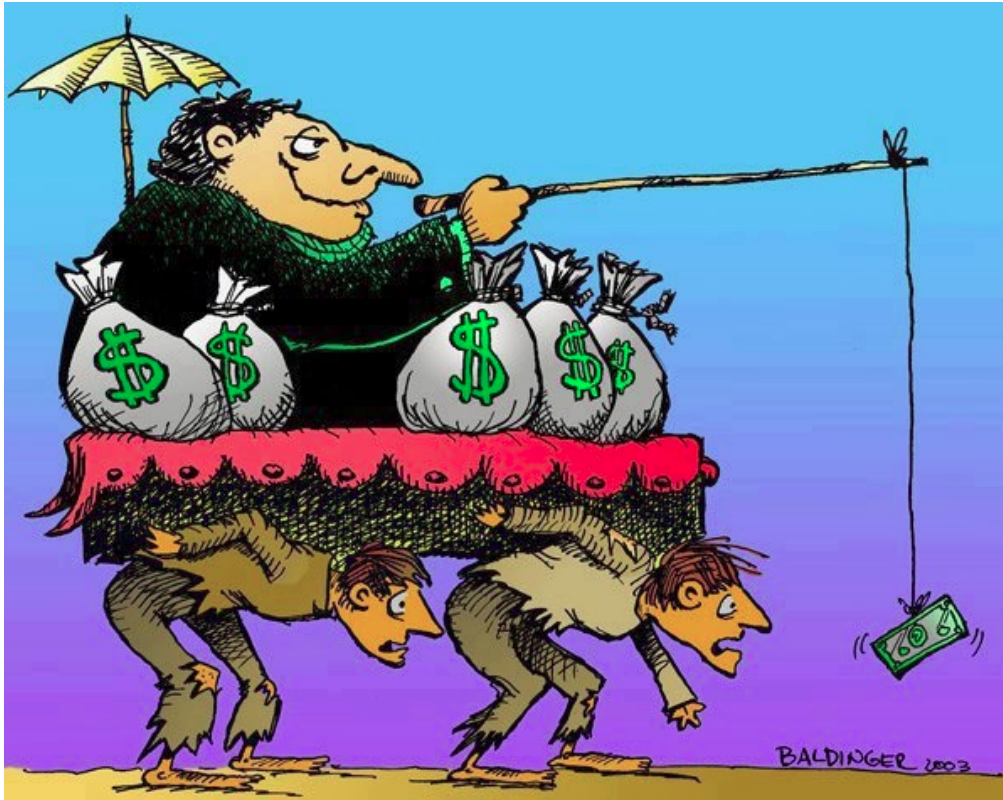
↩ [Reply](#)



[Terry Sterrenberg \(https://learn.canvas.net/courses/2527/users/900513\)](https://learn.canvas.net/courses/2527/users/900513)



Mar 29, 2019



Edited by [Terry Sterrenberg \(https://learn.canvas.net/courses/2527/users/900513\)](https://learn.canvas.net/courses/2527/users/900513) on Mar 29 at 8:22am

[← Reply](#)

○



[Marta Hawkins \(https://learn.canvas.net/courses/2527/users/897908\)](https://learn.canvas.net/courses/2527/users/897908)

⋮

Mar 31, 2019

The capitalistic ethos could not be better illustrated;)

[← Reply](#)

○



[Candice Moen \(https://learn.canvas.net/courses/2527/users/622517\)](https://learn.canvas.net/courses/2527/users/622517)

⋮

Apr 5, 2019

Oh, absolutely!

[← Reply](#)

○




[Tiona Corcoran \(https://learn.canvas.net/courses/2527/users/904129\)](https://learn.canvas.net/courses/2527/users/904129)

⋮

Apr 14, 2019

The rich becoming more wealthy on the backs of the poor.

[← Reply](#)

- 


<https://learn.canvas.net/courses/2527/users/900575>

Mar 29, 2019

⋮

Hey I'm sharing this image to articulate the ironic characteristic of neoliberal ideology that calls for deregulation, but then requires government support when it inevitably reaches a crisis point.

[wall-street-deregulation.jpg \(https://learn.canvas.net/files/872208/download?download_frd=1&verifier=xyaPQKfY09zPBr1gbwTTBTVhv1aRsgDKyxr6cynp\)](https://learn.canvas.net/files/872208/download?download_frd=1&verifier=xyaPQKfY09zPBr1gbwTTBTVhv1aRsgDKyxr6cynp)


← Reply
- 

[http://learn.canvas.net/courses/2527/users/227458](https://learn.canvas.net/courses/2527/users/227458)

Mar 29, 2019

⋮

bravo a common refrain where I live

← Reply
- 


<https://learn.canvas.net/courses/2527/users/578198>

Mar 29, 2019

⋮

If we look far back enough all ownership as total dominion originates in theft and is enforced by tacit threat of violence.

[commons enclosure.png \(https://learn.canvas.net/files/872219/download?download_frd=1&verifier=zGBvHVbh82QzOmiu5dz3RTLLe15tjnRkpg5ZYW3ym\)](https://learn.canvas.net/files/872219/download?download_frd=1&verifier=zGBvHVbh82QzOmiu5dz3RTLLe15tjnRkpg5ZYW3ym)


← Reply
- 

<https://learn.canvas.net/courses/2527/users/522642>

Mar 29, 2019

⋮

[Abrahamian-inequality_img.jpg \(https://learn.canvas.net/files/872223/download?download_frd=1&verifier=i9CowkYCL040rvq8zGTrSkwCGUEkNtpPj68Gx2rB\)](https://learn.canvas.net/files/872223/download?download_frd=1&verifier=i9CowkYCL040rvq8zGTrSkwCGUEkNtpPj68Gx2rB)

← Reply
- 

[http://learn.canvas.net/courses/2527/users/227458](https://learn.canvas.net/courses/2527/users/227458)

Mar 29, 2019

⋮

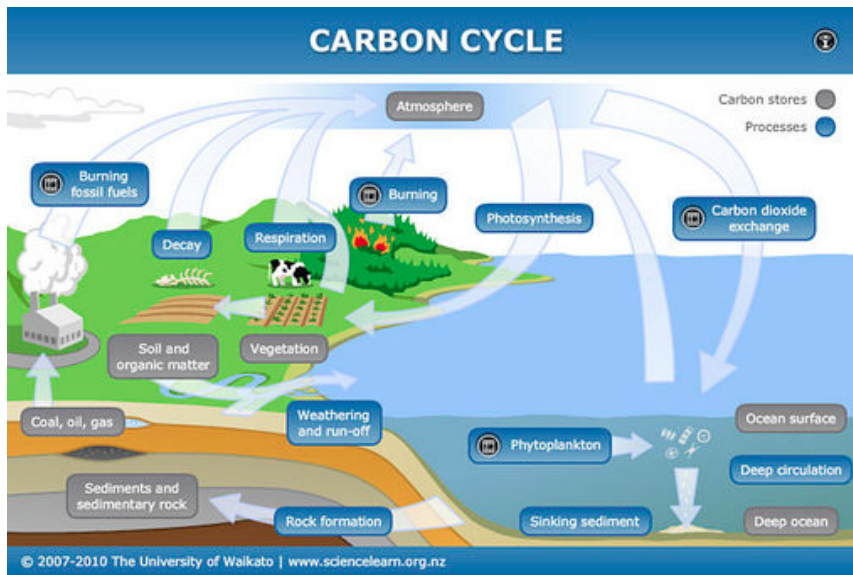
brilliant image

↳ [Reply](#)



[Scott Sharplin \(https://learn.canvas.net/courses/2527/users/903599\)](https://learn.canvas.net/courses/2527/users/903599)

Mar 29, 2019



The carbon cycle illustrates the invisible but ubiquitous presence of what is arguably the most important commons of all: the atmosphere. Despite national attempts to exert ownership over "airspace," the CO2 emitted by factories, power plants, and vehicles do not stay in place over their countries of origin. Instead, greenhouse gases spread dynamically across the atmosphere, and infiltrate oceans, sediment, and soil.

Citizens throughout the world are justified in holding polluters and greenhouse gas emitters accountable for devastating our shared environment through global warming.

↳ [Reply](#)



[Mike Gismondi \(https://learn.canvas.net/courses/2527/users/227458\)](https://learn.canvas.net/courses/2527/users/227458)

Mar 29, 2019

Hi Scott, Nice to see you here. You should look up my friend Marck Mc Cutcheon, a fellow writer. He's in the introductions section. Best Mike

↳ [Reply](#)



[Mark A. McCutcheon \(https://learn.canvas.net/courses\)](https://learn.canvas.net/courses)

[/2527/users/251199](#)

Mar 31, 2019

Hi Scott & Mike. This infographic aptly illustrates (among other things) how businesses must internalize some hard truths about the pollution & emissions they perversely term "externalities."

← [Reply](#)



[Rolando Ramirez \(https://learn.canvas.net/courses/2527/users/893132\)](#)



Mar 31, 2019

Hello..... Eventhough I have found most enlighten the presentantions and videos, and have identified correctly the challenges, an some answers, still I wonder what we have learned from from our own errors in strategies, political interventions, to improve and reach the level of incidence and protagonism the progressibe parties and movements had. Frgamentation of paradigms need to be addressed, plus our own missreadings of the past, to reach society's profound needed transformations at a global scale....in my humble opoinion.

Rolando

← [Reply](#)



[Mike Gismondi \(https://learn.canvas.net/courses/2527/users/227458\)](#)



Apr 7, 2019

Good point Rolando
Let's keep identifying this thread throughout the
Next modules

← [Reply](#)



[John Restakis \(https://learn.canvas.net/courses/2527/users/379201\)](#)



Apr 8, 2019

Thanks for raising this Rolando – a key question! I am just in the middle of reading Eric Hobsbawm's classic, The Age of Revolution, where he examines the events of 1848 and the failure of the revolutionary movement at that time. Despite the immediate victory of absolutism over the revolutionary forces, and the ultimate victory of bourgeois liberalism, there was yet an unprecedented power and mobilization of revolutionary forces across not just western Europe, but in the Americas as well.

One thing he points to as the catalyst for this upheaval was the sheer miserly

generated by the economic conditions of this period. We in the west are not at this point today, despite the continuing decline in economic standing and the fall in quality of life for a growing number of people. In the 1840's people were dying of starvation. Food was an overwhelming motive force.

Secondly, there were unifying forces that helped bind people & movements together – economic precarity, absence of political voice, the bonds of a shared religion, the bonds of geographic proximity, and, ultimately, the unifying vision of fundamental reforms that were everywhere demanded but still in the future – political democracy and the universal suffrage, the ending of feudal exploitation and slavery, the ending of institutionalized class privilege in the form of the nobility. The universal appeal of socialist ideals to the oppressed was a compelling, and still unsullied attraction as socialism had never been applied as a political project at any scale. This is not true today.

It seems to me that the decline of socialism's revolutionary appeal, due in large measure to its co-optation by state power, coupled with the alienating social effects of contemporary capitalism (e.g. the disappearance of the factory workplace and thus, of the visible collective interests of workers and universal mobility), makes the task of unifying a revolutionary movement so much more difficult. What is emerging of course, is the collective threat of environmental breakdown, in itself perceived as a consequence of capitalism. The challenge here is to launch a movement at the global scale that is required while at the same time proposing an economic model that is capable of both protecting the environment and safeguarding people's economic security. It is hard to imagine anything more difficult to accomplish, despite the existential threat that is posed.

Hence, our efforts here to conceptualize what this challenge means practically in the way of concrete ideas, models, and actual practices that transition to a new form of political economy. We are calling it co-operative commonwealth. Going forward, there may be better ways to formulate it. We draw on a rich history which highlights what happened and why, but are constantly challenged with issues and conditions that are unprecedented. The history we know is a source of inspiration, but given our current reality which is in many ways unique in human history, must serve primarily as a point of departure for visualizing something that is still a work in progress.

Edited by [John Restakis \(https://learn.canvas.net/courses/2527/users/379201\)](https://learn.canvas.net/courses/2527/users/379201) on Apr 8 at 3:11am

[← Reply](#)



[Claire Swallow \(https://learn.canvas.net/courses/2527/users/898372\)](https://learn.canvas.net/courses/2527/users/898372)

Apr 5, 2019

I agree and it has often struck me that "air" is ignored on so many fronts. I am reminded of certain peace treaties between the Israeli's and the Palestinians for instance where airspace is never really addressed, or water ownership and usage, or the sea boundaries and utilisation. So on top of the already disastrous lack of consideration of the carbon cycle (which is hardly

news is it) there is the cynical and frankly illegal denial of the rights of occupation and usage of a particular peoples who are under occupation

[← Reply](#)

1 | [2](#) | [3](#) | [>>](#)