

**movement**  
What Lies Beneath



We invite you to explore the magazine with a musical accompaniment by scanning the QR Code:



## **movement**

*/'mu:vm(ə)nt/*

- 1.** an act of moving;
- 2.** a change or development;
- 3.** a group of people working together to advance their shared political, social, or artistic ideas;
- 4.** a campaign undertaken by a political, social, or artistic movement;
- 5.** a principal division of a longer musical work, self-sufficient in terms of key, tempo, and structure;
- 6.** an act of defecation.

— *Oxford English Dictionary*

# What Lies Beneath

a Rights Studio magazine

**What Lies Beneath is a magazine that explores big issues facing humanity from the intersection of human rights and the arts. Through questions, conversations and contributions from intergenerational perspectives, we invite readers to think critically about the world and reflect on what their role might be in changing it.**

**The Rights Studio** is a creative hub for people and organisations to engage on human rights issues affecting children, young people and future generations in creative and artistic ways.

The first two issues were produced under the auspices of our sister organisation, the Child Rights International Network (CRIN). CRIN is a creative think tank that produces new and dynamic perspectives on human rights issues, with a focus on under-18s. They challenge the status quo because the norms that dictate children and young people's place in society need radical change. They believe everyone can help to set right the world's power imbalance if we collectively harness our courage, insight and compassion to break it.



#3 2022

# Trust In Movement

**The only constant is change - trust it.** From the moment we take our first breath, we're moving. Our mouths scream out, our toes wriggle, our chests rise and deflate. These movements continue until we draw our last breath, but they're not our only movements. Our minds are at constant work too. A smile or a sense of fear are induced when our brain releases molecules or hormones. Movement in our bodies is driven by these internal flows, with some of us pursuing exhilaration in adventure, and others peace and relaxation in stillness.

But not all movement is freedom to move, feel or believe. Our fellow humans can curtail our movements through rules, policies, threats and punishment. When children 'misbehave', juveniles 'intimidate', migrants 'swarm' or sexual minorities 'recruit', we respond by locking doors, building prisons, erecting walls and imposing fines, detention or death sentences. Fear of the unknown or perceived external threats can also mean restricted movement in cyberspace, especially for children, with firewalls uncritically serving to Keep - Children - Out.

But nature's movements do not follow human-imposed restrictions.

Accepting that humans, like other species, move in many ways and for many reasons, be it instinct, necessity or choice, is something many of us have a hard time accepting. Climate change is nature in movement, in transition, in decay -- a change that will force over 200 million people to move to safer lands, but tell that to the governments which have not yet recognised climate migration in human rights law.

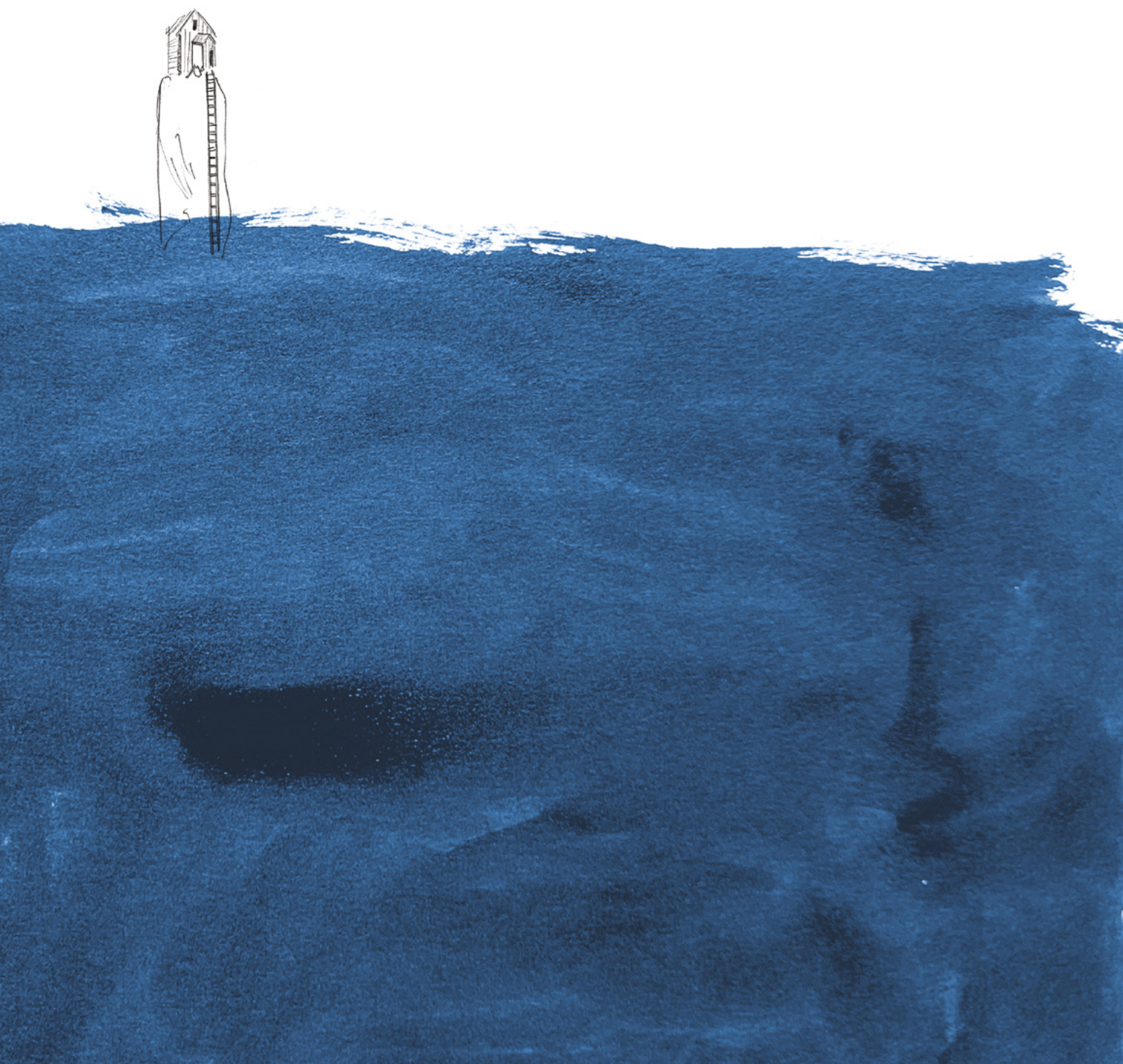
In response to this and other issues, it seems that most reactions, ideas and policies are seeking to prevent change; to prevent movement. But what if we instead stepped into a space where we embrace movement of body, emotion and mind? This movement is not achieved by tightening borders, imposing more rules or clinging to our views; it's reached when we let go, and swim in the direction of the current.

In the following pages, we invite you along on our journey through these questions and ideas from different and constantly shifting perspectives. We hope you enjoy the ride.

Veronica Yates, *Editor*

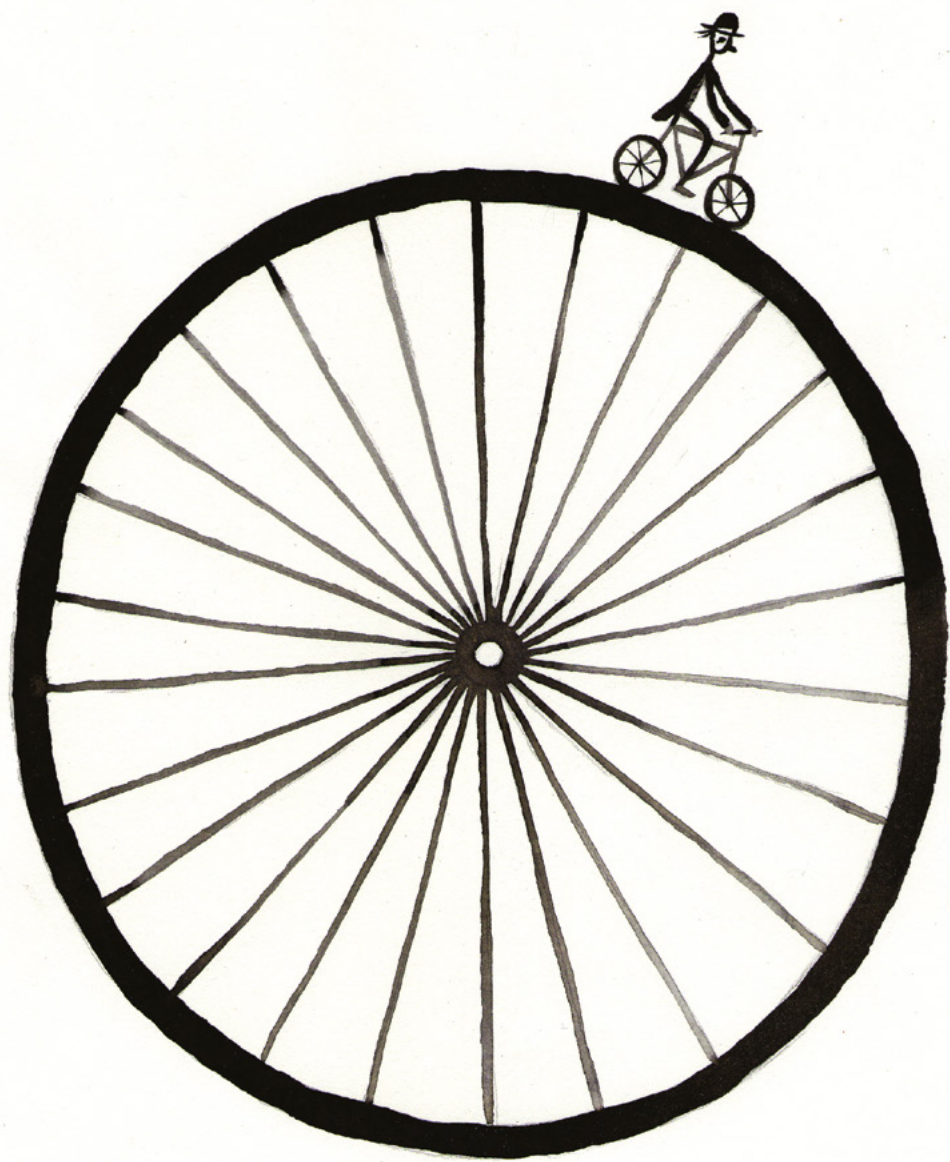
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TROCHE

*“And so a single  
thread can set a  
world in motion.”*

— Joan Miró

# Free Flowing Idioms

## Get a move on

To hurry or move quickly.

## Move within earshot

To move close enough (to someone) to clearly hear what someone says or does.

## Move the goalposts

To alter the rules or parameters of a situation in such a way as to suit one's needs or objectives.

## Move with the times

To modify or update one's behaviour or beliefs to reflect what is current.

## Move in for the kill

Literally, to approach someone or something with the intent of killing it.

## Move along

To keep moving, not staying in one place.

## Move out of the way

To relocate to a position that is no longer an obstruction, impediment, or annoyance.

## Move up in the world

To elevate or improve one's social, political, and/or financial position in life; to become more successful than one was before.

## Move heaven and earth

To do everything that one possibly can.

## The spirit moves (one)

One feels inclined or compelled to do something.

## Moved to tears

Made to cry due to something that elicited overwhelming emotions.

## Move in

To go into and occupy a house etc.

## A false move

An action that threatens to worsen an already precarious situation.

## Move the deckchairs on the titanic

To partake in or undertake some task, activity, or course of action that will ultimately prove trivial or futile in its possible effect or outcome.

## Make a move on (one)

To attempt to attract one romantically.

## Move through the gears

To steadily increase one's momentum, as of speed, intensity, progress, or success.

## To move the needle

To cause a noticeable change in something.

## Make the first move

To initiate an interaction or sequence of events before another person.

## Not move a muscle

To not move at all; to stay completely still.

## Move mountains

To do or achieve something that is incredibly difficult.

## On the move

Moving from place to place.



# Bodies in Motion

*Insight with Pablo Escorcia*

**We are born through movement.**

**From our youngest days, we are nurtured to move, to grab, to crawl. We are taught how to walk, how to run, how to climb. But at some point, our movements become restricted, and we are prevented from running around and exploring our surroundings. This is mostly out of fear. We later spend our days inside classrooms, delineated courtyards and other prescribed parameters - all the way to our office cubicles. While we may take part in various athletic activities, the focus is often on competition, performance or teamwork, and not simply on moving our bodies. With technological advances and everything now at our fingertips, we barely need to leave our homes, desks or sofas. But we are starting to see how static bodies affect our minds, emotions and overall health. And it's time to do something about it.**

*We spoke with Pablo Escorcia, Co-Founder of Purpose and Motion, a social enterprise that supports gamechangers, working together to make the game of life more meaningful, more sustainable and regenerative. They believe that one of the biggest challenges most of us face right now is being able to embody the change we want to see in the world. One of the tools they have developed is what they call 'embodiment for social transformation,' practices that help their clients connect to and consciously use their mind, emotions and body intelligence.*

*Organisations don't tend to have that level of awareness with regards to their needs. But in the context of Covid-19 and lockdown, well-being has become more present. Organisations now know that it's not only about performance, but it's about how we feel while we are working, and how to create the necessary incentives and spaces for people to feel good and well while working.*

## **PART ONE: What does it mean to live in a disembodied culture?**

I believe that we can perceive reality with every cell in our body. But there's a hierarchy in the way we perceive the world, and on top of that hierarchy is the mind. Our whole society is created to train our ability to come up with great ideas and thoughts. But we don't necessarily receive the same amount of education with regards to emotions, to manage and use and express emotions, which is the key to engaging in any kind of relationship.

Most of the education that most of us receive in regards to the body is oriented towards performance; either being a good producer, somebody who knows their set of tasks, or training to compete in a specific discipline - an athletic discipline, for example. But besides these two aspects, we don't understand our bodies as something that is alive. Not just a vessel that carries our mind around, but actually that allows us to perceive reality as we perceive it. And this is the same way that we structure organisations.

With embodiment work, we understand that our bodies and emotions are essential parts of the way that we are aware of ourselves in the world. We start seeing how the organism is more like a network of different types of information that complement one another. And this is the same way that new organisations are trying





to structure themselves, more like networks or ecosystems.

### **People have lost their ability to rest.**

The way that our nervous system is structured means it needs to have a balance between what is going on outside, being active, being fully present, trying to achieve our goals, and at the same time, moments of regeneration, knowing how to rest. This is something that not a lot of people know how to do. And that's where we see this amount of burnout.

### **We don't understand why we are making certain decisions.**

Our bodies understand through sensing. We are sensing all the time. In the space we are in, in relationships, and those sensations guide the way we behave. But the language of sensations

is one that most of us are not fluent in. We never received instructions on how to sense, so most of those sensations still speak to us, but on an unconscious level. Why is this space not good for me? Why do I feel this way? All of those questions that cannot only be answered rationally. And our bodies start screaming so we can pay attention.

### **We see a lot of the 'superhero syndrome' in the nonprofit worker.**

We consider ourselves to be the good guys, so then we burn ourselves out in order to fulfil objectives. We sacrifice ourselves, and this of course is not good for the individual, nor for the organisation.

This is in part because we haven't really reviewed our main motivation. We want to change the world, yes, but at what cost? How can we come back to ourselves, incorporate new habits into our everyday lives in order to take care of ourselves and play a role in trying to contribute to the change in the world? It's not grandiose; it's a much healthier and realistic way to think, and it allows us to take care of ourselves while working.

### **There is a habit of acting out of resoluteness.**

Resoluteness is highly praised in our culture. The person who is most goal oriented is the person that we admire. But we look suspiciously at the person who actually finds the balance to take care of themselves.

If we want change then we feel that the only thing or the most effective thing that we can do is to move forwards with everything that we have until we achieve our goal - which we might never achieve. This is a way of using resoluteness as the main energy that is driving motion, that is driving movement. But it is not the only energy that we can use.

Openness is an embodied skill which we can also practise. And openness is not moving forwards, it's moving backwards; it creates inertia and this allows us to do things that resoluteness doesn't. Specifically it allows us, for example, to listen.

If leaders in the non-profit sector can encourage their staff or teams to move from resoluteness, to a space for openness, this creates a different balance among people and in the way we work.

### **Developing awareness is only the first step.**

When talking about change we need to understand it as a process in which awareness is one of the initial and necessary steps - but it's not enough to say that we have changed. I might be aware that smoking is bad for me and I still do it. I might be aware that eating sugar in excess is bad for me but I still consume it. So we need to talk about how people are behaving. And that's why it's so hard sometimes for teams to change because we are beings of habit, we create the feeling of safety by creating habits in our personal and professional lives. And

what change requires from us is that we leave our habits behind and start creating new ones. And this is not something that is easy for everybody to do.

### **PART TWO: Balance is not static - so how do we achieve this in our everyday lives?**

In order to deal with the complexity of our work and our reality, we need embodiment skills, such as flexibility, creativity and groundedness.

### **We are training our bodies all the time.**

If our work requires us to stay sitting from 9 to 5, Monday to Friday, this means that we are investing this time in training our bodies to do that. If we live in a disembodied culture where what happens to our body is not as important



as what happens to our minds, we are training our bodies for that.

**Movement affects our creativity.** We cannot be expected to come up with creative ideas if we're moving in the same way all the time. If a person is working sitting down all day, almost everyday, their ability to think outside the box, to be flexible, to innovate is going to be very hindered and reduced.

**It also relates to our ability to move out of our comfort zone.** Our comfort zones are those habits that we have created that we repeat again and again, the ones that we feel comfortable with, and the ones that we don't need to pay much attention to.

**So start by moving differently,** start by doing things differently, start by paying attention to what you are doing. You will then realise that you can actually be creative. A lot of people believe that they're not creative, and of course there

are many, many courses to learn creative tools and innovation tools, and those are perfectly fine, but if the existential creativity level is not addressed those tools are not going to be effective. So we have to do this inner work in order to do the outer work.

**And remember to breathe.** Breathing is one concrete example of how our bodies and habits are not necessarily the most healthy and helpful for the life that we want to live. We feel our bodies naturally and automatically breathe, and we don't need to pay attention to the way that we breathe, which is absolutely wrong. A lot of the religious and spiritual traditions know this and have created a lot of different exercises and practices with the breath to create a different awareness of ourselves in the world.

**Move from sustainable to regenerative.** When it comes to climate change, we feel that we are past the point of only trying to create a sustainable world; that the way we live, the way we consume, relate to one another and relate to nature, requires healing. And this is what we call regenerative. What we are trying to create is a world in which we can move together towards a different kind of future, in a different kind of exchange, but not a capitalistic extractive way of relating.

**PART THREE: Movement towards wholeness is part of the work that we all need to do.**

Frederic Laloux speaks about one of the core elements of the new work movement which is *wholeness*. Whole means with everything that we are, emotions, body, thoughts, everything. Yet, this is something that we have learned not to do. We try to be as professional as possible, and that means usually we don't speak about emotions. And because we don't speak about emotions professionally, and maybe not even personally, whenever we do take a pause, take a conscious breath, a tsunami of emotion comes and overwhelms us. And because we don't want to start crying, or be perceived as unprofessional, we'd rather not breathe, we'd rather not feel, we'd rather not be embodied.

**Emotion is an energy that creates movement.** A beautiful way of understanding emotion is by the way that people express those emotions. For example, when I'm super happy, what I want to do is to make myself big, to expand my chest, maybe to jump, maybe to shout, my eyes are fully open, I'm fully present. Those same behaviours would feel completely artificial when I'm sad. What I want to do is to make myself smaller, make myself as quiet as possible and not to move too much.

**It's about creating new rituals.** What we try to do is to invite our clients to reflect on that meta-level of the culture of the organisation, and try to create and implement new practices, new

habits, or what we like to call new rituals that are based on well-being. And this can be anything - it can be yoga practice, but also not working every day, or not working overtime, not working on the weekends, it depends on the context.

So that movement towards wholeness is part of the work that we all need to do, starting with the leaders of our organisations. Because the leaders need to be the ones who allow the teams and their staff to create the space for them to be whole.

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*Pablo is a Berlin-based entrepreneur, Biodanza teacher, Yogui, coach and consultant. His life has been a journey of searching for his own path by integrating the practical world of business and the integral world of yoga and dance. His goal in life is to lead processes of enhancing human consciousness from gratitude and love to help create a better world. He is an experienced organisational consultant, coach and trainer. He has worked with hundreds of organisations, reaching thousands of people, from private companies, public institutions, international NGOs and educational institutions.*



"As long as  
you move,

you're going  
to be fine."

—Bessel Van der Kolk

# Wanderlust

*“Walking, I am listening to a deeper way. Suddenly all my ancestors are behind me. Be still, they say. Watch and listen. You are the result of the love of thousands.”*

— Chickasaw poet Linda Hogan

Wandering can get us to physical spaces like a park or train station, just as much as it can transport us to imaginary places without lifting a finger or toe, or awaken a particular state of being or mind. Like so many of our other basic bodily functions – from breathing, to sleeping, to a heart beating – wandering is a practice inherent in us that we must never cease to cherish.

When done physically, wandering creates a rhythm in our bodies that can lead us to think, reminisce, be inspired and get lost in thought. With body and mind working together, we can also become more finely attuned to the sights, sounds and smells around us. And when done in stillness, our wanderlust can do this and more, taking us to the edges of our memories, beliefs and hopes - and way past them.

A body in action is as powerful as a mind in action, and there are ample examples of where the two have met in the practice of great thinkers, writers and artists, as the following examples illustrate.

**Songlines** - Indigenous communities in Australia and North America have been using navigational tracks called songlines as far back as 60,000 years. Songlines are like narratives about the landscape that would teach those walking about stories of their ancestors, from laws, art, the land, the stars, to warning about potential dangers along the road. One would have to memorise the songline in order to walk a particular path.

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**A conscious act** - In Europe, Jean-Jacques Rousseau made walking a “conscious cultural act” and said his mind only worked when his legs worked too. Many other writers and artists developed their art form, or found inspiration, through the act of walking or wandering, from Charles Baudelaire to Walter Benjamin with the flâneur, to Virginia Woolf and James Joyce’s stream of consciousness.

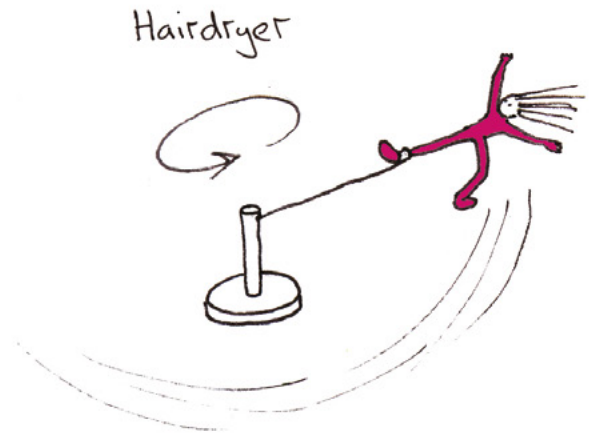


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**The wandering poet** - Seventeenth century poet Matsuo Basho, who gave the world haiku, was known as the “wandering poet” because he would take month-long journeys throughout Japan in order to create his poetry.

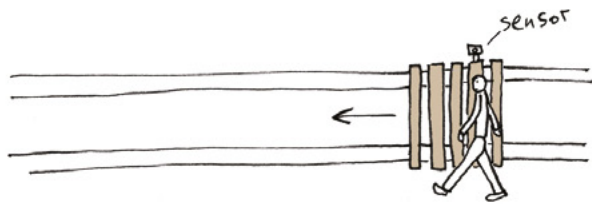
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**Peripatetic philosophers** - peripatetic refers to someone who travels and teaches and who follows Aristotle’s philosophy. Its origins can be found in Aristotle’s academy where he and his students would walk and hold discussions and lectures. It was not a private club, in fact; many of the lectures were open to the general public and given free of charge.

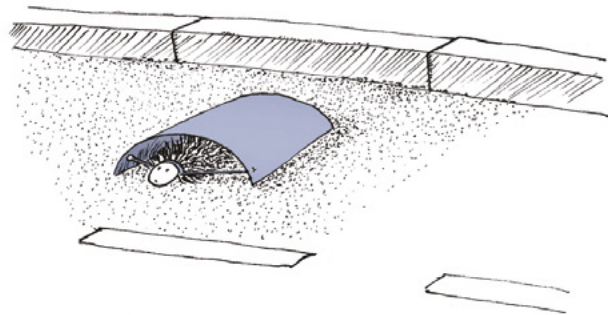


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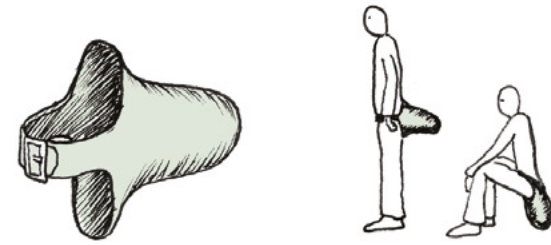
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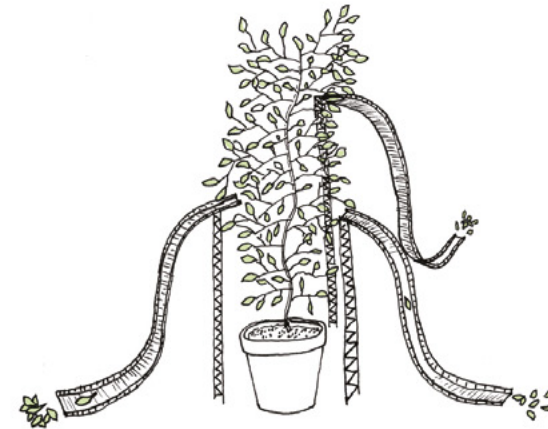
sensor detects position of person and moves fence accordingly



Hedge Hog Road Crossing Protection Device



Portable Bottom Seat



Slides For Falling leaves



Outdoor Walking in Water Device

clear plastic

Dominic Wilcox

# When stories take us places

*Irene Caselli*

Illustrations by Lutay B. Chitiya

*Irene Caselli is the author of the weekly newsletter [The First 1,000 Days](http://www.thefirst1000days.news) which explores the foundational period of our lives that is too often overlooked.*

[www.thefirst1000days.news](http://www.thefirst1000days.news)

I recently took my son on a trip to a small village in Ghana, near the city of Kumasi. There we met Adjoa, a young girl who told us the story of her older sister: a wooden doll named Akua'ba that her mother carried on her back before Adjoa was born.

We then travelled all the way to New York City and met Julián and his grandmother on the subway. We followed them down the street, all the way back to Nana's apartment, where Julián transformed himself into a mermaid.

Later we had the chance to visit Yazan's house in Damascus. It was a dangerous time and the young boy could not leave his house and play with his friends anymore. His school was closed and his parents were constantly watching the news on television.

To confirm, these weren't actual physical trips. In these times of lockdowns and confined environments, moving anywhere further than

our neighbourhood has become difficult to implement, and even imagine. I've personally dreamt about travelling to places where I've lived before, and to countries I haven't even seen a picture of. But there's an even easier way to move around the world, easier than relying on your dreams. And it's a way that you can bring your child along too, no matter your personal circumstances or the pandemic levels. Yes, I'm talking about reading.

When it comes to children's literature, there's a huge potential to the movement that books can generate. This has to do with the possibility to see other places and people via picture books, but also with a more internal, subconscious movement. Research shows that picture books play a great role in shaping who we are, how we come to see ourselves, and who we will become.

Paraphrasing the words of US educator Rudine Sims Bishop, who did pioneering work on the importance of multicultural children's literature, books can be windows into the world, but also mirrors that reflect human experience back to us. Or as Adrienne Yabouza, an author from the Central African Republic, told me in an email: "I believe children all over the world are entitled to stories from all over the world. Reading is a way of getting closer to others, of understanding them and of loving them."

Books are especially important in the first years of life, when we create the foundations for our worldview and attitudes towards the external world. "By three months, infants with extensive exposure to same-race faces prefer those faces. The pervasiveness of different forms of prejudice in children under the age of ten years has been well established," said Dr Krista Aronson, a psychology professor and director of Diverse BookFinder, a collection of children's picture books featuring Black and Indigenous people and People of Colour. She explained that there's clear evidence in children of favouritism for those who look like them in areas such as ethnicity, race, body size, nationality and language.

It's perhaps not surprising then that children retain plot better when they read books with characters that look like them. But they also favour realistic and factual stories, and it's by exposing children to more diversity through



books that they can experience worlds that are different to theirs, fostering curiosity, understanding and developing empathy, says Aronson. In this sense, she adds, multicultural picture books can create a starting point to end racism, ableism and sexism and make so that today's children become more empowered and empathetic.

But the current state of the industry is far from diverse, especially in English-speaking countries. Data collected by the Cooperative Children's Book Center in the US shows that in 2019 83.2% of children's books published in the country were written by white people, with only 5.7% authored by Black writers and 6.1% by Latinx writers. When it comes to main characters featured in the books, the diversity is also very low: 11.9% are Black, 8.7% are Asian, 9.2% have Brown skin, 41.8% are white, and 29.2% are animals or others. Other indexes also show a lack of diversity among industry staff, with 81% of people in publishing identifying as straight and 89% as able-bodied.

So, what can be done about this? "End of racism starts on the bookshelf," says Nadine Kaadan, a Syrian book author who was named on the BBC 100 Women in 2020 for her influential work. Inspired by Kadaan's advocacy work, here are some tips for carers, educators and anyone else with children in their lives to diversify your bookshelf.

## 1. Take a critical look at your book collection

Start off by looking at the main characters in the books your children have access to. Are they mostly white? How are the people of colour depicted? If there are people of colour, do they have agency, do they play a main role, or are they somewhere in the background? "There is a fine line between pity and empathy," says Kadaan. Even if there are animals as main characters, do

ask yourself how they are depicted. Is black the colour used for scary birds or angry monsters?

What about gender? Does the father prepare dinner as a “special surprise” for the mother, does he “help out” at home only when he feels generous, is he sitting on an armchair reading the paper? Is the daughter cleaning the house for her fun day at home with her mother? What are the main characters wearing? Is it mainly pink for girls and blue for boys? Are there single parents, gay parents, other carers in charge? Are there people with a disability and, if so, how are they depicted?

What about the location: in which country is it set?

And maybe, more importantly: will the children in your life recognise themselves in the characters and the environment depicted? And if they are represented in a majority of the books, do they have any access to books that present other realities in the world?

## 2. Look into translated books

There is no better way to understand a different reality than to have someone local guide you through it. A lot of diversity can be added to our shelves if only we look beyond our physical borders and translate books that are published in different languages.

Adrienne Yabouza’s *The Magic Doll* is a perfect example of the power of a translation. The book, originally written in French, recreates life in an Ashanti village in Ghana, depicting the vegetation, customs and colourful fabrics. It also recreates a genuine link between a woman and a fertility doll, a wooden doll believed to bring good luck to women who try to conceive. The author had a doll like that when she was growing up in the Central African Republic, and remembered that when she became a refugee in

France with her five children after escaping ethnic violence and war in her home country.

Even though English is the international lingua franca, only a tiny amount of children’s books are translated into English. For the US, for example, there is little hard data, but those working in the sector say that only 3% of all books published in the country are translations, and similar numbers are true for the UK and Ireland. These numbers are even more surprising when compared to a market like Spain, for example, where some 30% of the published children’s books are translations.

Out of the US’s 3%, the main languages translated are French, German, Spanish, Swedish and Dutch. “Translated children’s literature can play a big role when it comes to adding diversity, but right now translated children’s books are not particularly diverse,” said Ruth Ahmedzai Kemp, a literary translator who curates the World Kid Lit blog, which offers great tips to adults on international children’s literature. She says that she’s seen a positive trend in the increasing number of children’s literature translated over the years, but diversity is still lacking in terms of what languages get translated.

Kaadan believes there is a deeper problem to deal with: “It’s a form of neocolonialism. We want English books to be translated into every language in the world to spread our culture, but we only have 3% of other books translated into our language.”

## 3. No topic is too complex for a child

Children notice race a long time before adults seem to be able to talk about it, different studies have shown. The same is true for questions of gender, ability, language and ethnicity. Children can handle much more complexity than we think.





But when parents don't tackle complex issues with children, problems arise, says Ruth Banda Chitiya, a Zambian-born, British author and illustrator who writes under the name Lutay B C.

She says she started writing, illustrating and self-publishing books when she realised that her first-born son did not recognise himself in the books around him. "Fairy-tale characters are always white, and an angel could not look like us," she said in an interview.

Nonetheless, she said books help her have a conversation with her child about diversity and inequality. This means that you don't have to throw out all the books you currently have on your bookshelf, but instead use them to talk about issues that are problematic. Why is it bad for female characters to be home cooking and for only the father to be out working? Why are there fewer or no Black characters compared to white characters?

## 4. Get advice from those who know

It's very hard to find culturally and ethnically diverse children's literature if you don't look for it. Most mainstream physical and online bookstores don't have a particularly diverse catalogue, a result of the lack of diversity among books that are published to begin with.

If you look for independent bookstores in your area, you may be able to get some local advice. There are also some independent publishers that focus on publishing diverse children's literature. For example, Lantana in the UK or Lee and Low Books in the US are publishers of diverse children's literature, Lil' Libros focuses on Latinx children's literature in the US, while some mainstream publishers also have divisions dedicated to diversity, such as Penguin Random House's Kokila. Even Netflix has taken notice and created a show called Bookmarks where celebrity readers share children's books written by Black authors.

There are also collectives that aim to amplify diversity, such as Inclusive Minds (UK), Las Musas (focused on the Latinx writers in the US), We Need Diverse Books (US) and We are Kid Lit (US), and organisations that have catalogued diverse titles, such as Diverse BookFinder (US) or Outside In World (UK). It's also worth mentioning there are services such as OurShelves that offer a diverse book box scheme.

If you're looking in languages other than English, some publishing houses such as ROSE Stories in The Netherlands dedicate most of their work to translating or publishing diverse literature into Dutch, while Associazione Scosse in Italy works to promote diverse literature in Italian.

## 5. Do the work yourself

A lot of the learning that children do via books happens thanks to the mediation of parents and educators. Having a Black character in a book is not enough if the adults in the room are not willing to recognise and acknowledge the differences. In fact, research shows that a colour-blind reading of books can even support children's racial bias.

One study that focused on understanding racial attitude development in white children concluded that children were absorbing racial prejudices from their parents as a result of colour-blind ideology. The authors asked white mothers to read two books and discuss the story with their child as they would at home. One book featured a black boy, without mentioning race explicitly, while it used zebras that became black or white as a metaphor for racial prejudice. During the readings, mothers avoided the topic of race. When children made negative comments about racial diversity, mothers "did not respond to their children's anti-diversity comments, but instead continued reading" and failed to challenge their children's biases.

"We don't want to say the wrong things, but we can't avoid the subject, and we'd rather pass on responsibility elsewhere," said Banda Chitiya. "But we need to be brave, we need to be open and humble."

Now that I've managed to source books that take us to Ghana, New York City and Damascus, I know that I have a much more difficult task ahead: What are my own implicit biases? And how do I challenge them so that I can help my son challenge his own during the reading?



# New Voices

Thank you to colleagues and partners in Barcelona (Escola Vedruna, secondary school) and at Safe Passage in London for hosting conversations on movement and collecting these quotes from children and young people.

***“Movement is one way of moving on foot or in a wheelchair. But it isn’t only that. It can also be protests that try to change something in the world.”***

—Sofia, 13

***“Life is all about movement and progress whether it’s physical or mental. Without movement what’s the difference between you and someone who is dead?”***


—Sayeed, 21

***“The first thing that comes to mind when I hear the word ‘movement’ is the action of moving, from one place to another, of not staying still in a single place. I think about the strength needed to make something move, for example when you walk, when you drink water. At every moment we move or move something.”***

—Ayman, 13

***“Movement is time and action. We move all the time and many times we don’t realise the consequences or if they can affect someone.”***

—Iris, 13



***“Movement can have many different meanings. It can be a group of people protesting, making change. Like the gay rights movement or the Black Lives Matter movement. It can also be about growth, about change.”***

—Muste, 18

***“Movement is freedom, so you can decide what to do and what activities you want.”***

—Samuel, 13

***“Movement means making an important change on a specific issue, or several, in order to achieve a final goal. If you don’t make a move, you won’t be able to achieve your goal.”***

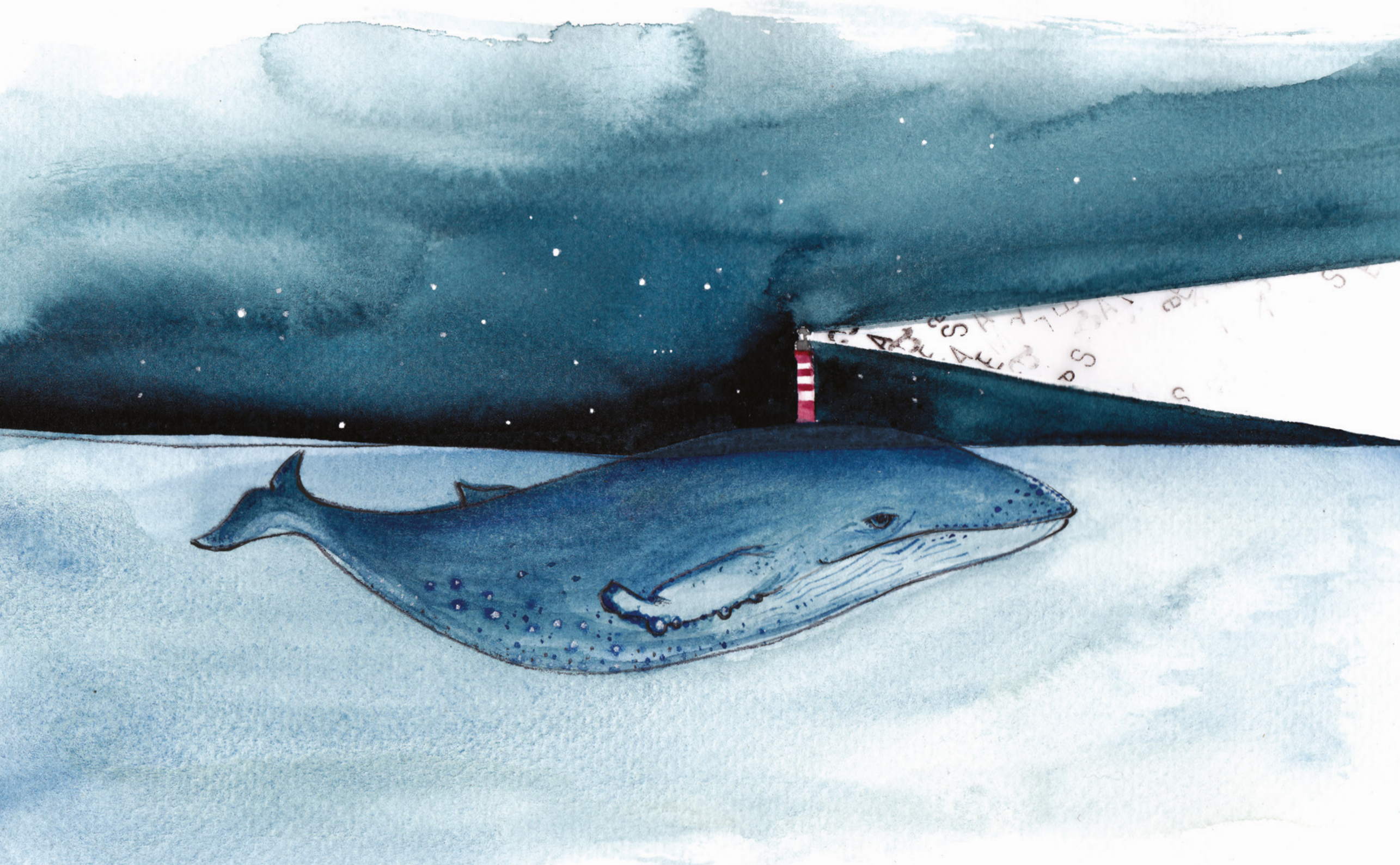
—Rona, 13

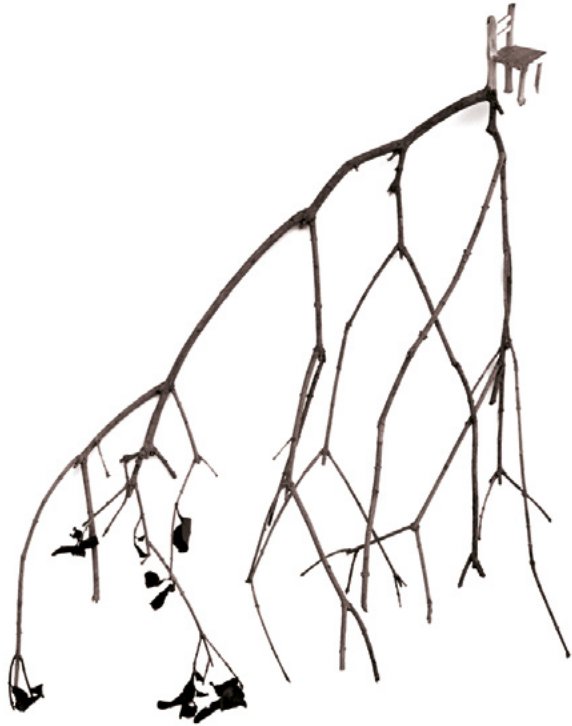
***“Movement is to improve, because in order to improve we have to move to be able to make a change for the better.”***

—Eduard, 13

***“Movement is something we do both physically and morally and it requires effort.”***

—Gabriel, 13





### **What did you do when you knew?**

When our children and grandchildren look us in the eye in years to come, they will ask us these questions. When that moment comes, this is how we are going to want to respond: We woke up, we showed up, and we stood up. We did what we had to do to protect your right to exist. We did everything that we could to protect the animals, the land, and the waters, and to ensure that Mother Earth was given the right to live with all her biodiversity intact. We did everything within our power to ensure that you would not only survive, but have the ability to thrive. We stood up for you, in the same way that our ancestors stood up for us.

Weh'na Ha'mu' Kwasset, Sherri Mitchell

# Voices of Future Generations

*The following are contributions from four young writers who are part of the UNESCO Voices of Future Generations, a movement on children's rights and sustainable development. The programme empowers children to promote the UN Convention on the Rights of the Child (CRC) and the Sustainable Development Goals (SDGs) agenda.*

## My Dream

It is my dream!  
To move to the country  
Where the breeze rustles the leaves  
And blows gently on my face

I am so tired!  
Of this city that's bustling  
The rushing cars, trucks n' buses  
That choke us with their exhaust.

It hurts me so!  
To watch the animals n' birds  
Trapped in their locked cages  
Pleading with their soulful eyes

How I wish!  
To visit the sprawling meadows  
And watch the sheep n' cows  
Grazing their fill in peace

Oh! How lovely!  
Would be the swaying tulips  
The crystalline gushing streams  
And the graceful eagles in flight

It's my dream!  
To leave this scurrying quandary  
And move to the country  
Where my heart belongs!

*By Saira Thomas, from Arabia*



# Youth Movements are Changing the World

By Ying-Xuan Lai, from Taiwan

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If we removed the pandemic from 2020, what would we have left? Even though the pandemic has brought all of humanity to a standstill, people continue to strive to move the world forward to a better place. Political movements continue to arise in many corners of the world because, for many people, ideas like freedom and equality are more indispensable than life itself.

Hong Kong has experienced the Anti-Extradition Law Amendment Bill Movement since 2019. Surprisingly, it was students rather than adults who started this social movement and have been trying to express their demands through strikes. They ask, if there is no hope in our society, what is the point of studying hard?

In 2020, the pandemic slowed down the protests, but the Chinese government's suppression of dissidents has not stopped because of this. At the end of June 2020, the National

People's Congress ignored public opinion, almost unanimously approved the Hong Kong national security law, and arrested protesters on charges of secession, subversion of state power, and terrorism or foreign intervention, yet without sufficient evidence or proper trials.

Although the pandemic made it difficult to organise large-scale demonstrations, young protesters continued to use social media and online forums like Facebook, Twitter, Instagram, Telegram, to make decisions. They hold protests without any leader to prevent anyone from being subjected to accusations or any form of punishment.

Similarly, from the beginning of 2020, demonstrators in Thailand, mainly young people and students, held demonstrations when the Constitutional Court of Thailand disbanded the Future Forward Party, which is popular

with young people. They also want the government to respond to and improve on issues such as freedom of speech, economic issues, the education system and LGBT rights. Their long-term dissatisfaction with the military government has not diminished because of the spread of Covid-19 in Thailand. They use hashtags and memes to successfully attract the attention of young people in Thailand and around the world. Through various interesting themed movements, like Hamtaro, The Hunger Games and Harry Potter, they not only found a way to creatively express their thoughts in a society that doesn't allow freedom of speech, but also spread their demands throughout the world.

The waves of demand for human rights and democracy didn't stop at Asia. In May 2020, residents of Belarus hit the streets to voice their outrage at the possibility of Aleksandr Lukashenko being elected for the sixth time. In the election held in August, Lukashenko claimed to have obtained 80% of the votes, which was regarded by the Belarusian people and many Western governments as a false election. Since then, protesters across the country have continued to protest, despite the fact that they have been severely suppressed by the police. Security forces used tear gas, flash grenades, rubber bullets and batons to crack down on demonstrations. The government also arrested or exiled

opposition candidates, interrupted Internet services and interfered with the print media.

Belarusian students started a strike in protest against the totalitarian government. On the first day, more than ten thousand students participated in the strike, showing their country as well as the rest of the world that their demand for freedom knew no fear.

In the United States, an African-American George Floyd died in Minnesota due to police malpractice through the use of excessive force on 25 May 2020. Within a few days, a wave of Black Lives Matter demonstrations swept across the country and the world.

At first, it was a peaceful demonstration to protest the police's prejudiced treatment of the African ethnic group for a long time, but it quickly turned into large-scale looting and damage. Although violence cannot bring peace, if peace cannot change anything and induce anyone to listen to one's voice, then what options are people left with?

While the outbreak of Covid-19 might have slackened physical demonstrations, the Internet and social media on the other hand accelerated and expanded the movement. People can easily participate in discussions

and express opinions through sharing and hashtags, and also provide information and video materials beyond mainstream media.

At a time when unity is most needed, tags have become a way to easily distinguish and define people. We no longer need to communicate well; we can "know" a person's thoughts and identifications with just a label.

I believe that nothing can stop people from pursuing human rights and better lives, whether it is a totalitarian government, military power or any kind of virus. So now we can see that the Burmese are fighting for their ballot even though the pandemic shows no sign of stopping. We can see that the voice of young people is becoming more important in these movements. As teenagers and students, in addition to being in the classroom to get an education, we also have the right to take to the streets to protest because we are not only children, but citizens.

Through these movements, we can see the importance of freedom, equality and human rights for people, and we can also see the blood, tears and lives that people are willing to pay for these values in the past, the present, and, I believe, the future also.

**Maybe we can't decide what kind of society we have to face, but we can decide what kind of world we want to leave to our future generations, and we have the power to make bad things end and good things happen in our hand. So when we see all these kinds of movements, what movement can we do?**





## The story of the movement in my life

*By Saoud Ahmed Salim Alkaabi, from United Arab Emirates*

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As a child, I consider movement an important part of my life. At every moment I feel movement surrounding me from all directions. I see it in my beautiful body, beginning with my eyes as they move and follow everything that surrounds us. Without it I would not be able to see the wonderful colours and the world with all its beauty.

My hands are the ones that move in a strange harmony, so I draw creative things with them and mix colours with them, and there are many movements that characterise my hands, the most beautiful of which is that I can play my favourite game with it, which is chess. So I arrange the white and black chess stones, then I move it with skill and ingenuity, as if I were playing a musical instrument.

Without these organised movements I would not have won many tournaments. The ball is also my companion and my hands carry it and I also kick it with my legs and it rolls as it makes distinctive sounds that only those who love the game of football can feel. How much I love rolling the ball! And when I train and implement the movements that professional players make, I feel that I am really a professional.

And sometimes I like to beat the drums with regular movements that form a wonderful melody, and these vibrations go to people's ears and feel their beauty. Even these cold vibrations move and flow in the ears with quiet steps, so the movement has a beautiful feeling in my life. I feel pleasure as I contemplate every movement my body makes, and even the blood moves in my body to infuse me with life.

And every time I go to the sea, it plays chase with me, as it advances and then quickly retreats. So I race it while I pick up the wonderful shells, and what astonishes me is that the seagulls also dance a wonderful dance in the waves, as if the waves are playing a beautiful piece that the birds cannot resist. The rain, so the showers fall as if they are strings drawn by the sand and create innovative paintings

above them, and smile when the sun rises after hours from behind the clouds, as if welcoming me and telling me that the rainbow will decorate the sky shortly.

I cannot describe to you the beauty of the colours that paint such an amazing arc, so I hurry and make a nice picture of me and the rainbow, as I move my lips with a nice smile. Then I draw my little brother to me with a quick movement and take a group photo of the memory, and then my brother and I start running on the rubber walkway. At that moment I feel that the rubber walkway is playing a jumping game with me, so I jump over it and raise myself up, and on my way I see bikes for rent, so I take one and look at its wheels as they turn quickly. And the more I hasten with it, the cold air touches my face.

Every movement I spoke about means a lot to me, and this is a brief story of the movement in one day of my life, and if I talked about a week, I would compose a series of stories.

**My advice to you is to relax and contemplate the movement around you, and you will realise that the beauty of your life is in its presence.**

# **Movement, Dance, Migrations, Protests and Ideas**

*By Anisa Daniel-Oniko from Nigeria*

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## **Movement**

A word that brings much to mind.  
From the tap-tap-tap of a dancer's feet,  
To the stamp-stamp-stamp of protesters' feet.  
Or the plod-plod-plod of an elephant's feet.  
Or the silent synergy that is movement of ideas.

Because movement is such a broad spectrum, I am going to tell you what it has meant to me.

## **Dance**

I live in a country moved by rhythm, glowing with dance and song.  
The step-step-step of nimble feet tap out a rhythm I know well.  
One that I only need to hear, to be compelled to join in.  
Isn't it like that for everyone?  
From the swaying movements of native dances, to the swirling softness of ballet,  
dance has been an important part of the human existence.  
It tells a story with each step.  
Dance is Poetry, Dance is Light, Dance is Movement.

## **Migrations**

Animal migrations have always fascinated and awed me.  
Watching noble elephants, for example, make their slow, graceful, way towards

their destinations miles away is a strange but beautiful sight.

Did you know that elephants have been known to migrate up to 62 miles away from their original locations?

That's almost one hundred kilometres!

62 miles of slow, steady, steps making their way to a far-off place.

Every year.

Treading paths like their ancestors did before them.

Some elephants are born with that yearning, travelling their long path once a year without a specific cause. It's born in others only when they need it. When food or water is scarce, and they must go away to find sustenance.

Either way, it is a beautiful sight to imagine. And an even more beautiful one to see.

Migration is Tradition, Migration is Beautiful, Migration is Movement.

## Protests

The right of people to (peacefully) protest is one that has been exercised throughout the ages.

As someone who is passionate about advocacy, it is a right I strongly believe in. And as the Black Lives Matter and End SARS movements swept my world in 2020, I noticed that a lot of other people in my generation are passionate about protesting too.

But we aren't the only ones.

One of the earliest peaceful protests (which took place around CE 26-36) took place in Judea and involved Jews who were standing against Pontius Pilate's impending defilement of their sacred laws. Not a weapon in sight, even when the Romans threatened to draw theirs.

That's almost two-thousand years before Mahatma Gandhi's famous Salt March in 1930.

And that Salt March took place ninety years before the Black Lives Matter protests in 2020.

There have been many protesters who stamped their feet in unison.

That marched in one accord.

That stood in solidarity and civil disobedience.

That marched, that stamped, that shouted, that moved in pursuit of what they knew to be right.

We aren't the first, nor will we be the last.

Protests are Ancient, Protests are Powerful, Protests are Movement.

## Ideas

There are times when I have illuminating conversations with my friends, and I am sure that I can see lightning shooting between us.

I can practically see thoughts and ideas jumping between our heads.

Movement of ideas should not be underestimated as a type of movement.

Because without the movement that begins in the mind, all the other types of movement are unfounded.

Without the ideas of a choreographer jumping to the mind of a dancer, where would dance be?

Without the movement of ideas between the protester's minds, where would their protest be?

Movement of ideas may not be "movement" in a typical sense, but it is the base of movement.

**Ideas are Foundational, Ideas are Electric, Ideas are Movement.**



*“For every image of the past that is not recognised by the present as one of its own concerns threatens to disappear irretrievably.”*

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*Walter Benjamin*

*Theses on the Philosophy of History,  
Illuminations, Thesis V*

# MEMORY MOVES

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*By Kerry Whigham, at The Auschwitz Institute for the Prevention of Genocide and Mass Atrocities, and author of Resonant Violence: Affect, Memory, and Activism in Post-Genocide Societies.*

Memory moves.

We see the past through two lenses that inform each other, that overlap: history and memory. History encompasses everything that occurred in the past. The facts. The events. The dates. History is static.

Memory, on the other hand, moves. It is a dynamic force. Memory is the way we understand our past. It is the way the past impacts us in the present. It is the way the past shapes our visions for the future.

We call some things history—the things we learn in school, for instance, or the words included in the pages of a textbook. But this is only one aspect of the past. A part of it that has been called official, sanctioned through the consensus of the majority or the imprimatur of the State. This is memory masquerading as history. It is not the past, but an interpretation of the past that shapes who we are, how we interact.

Memory moves. It changes as our relationship to the past changes. It moves when people begin to question the “official” narratives of the past, to assert the stories of the forgotten, the disadvantaged, the persecuted. Memory moves when those whose voices have been silenced break down sonic barriers, demanding to be heard. A Black businessman tires of walking under the shadow of a Confederate general on his way to work each day. A Korean grandmother formerly enslaved by Japanese soldiers in World War II breaks through decades of stigma and silence to tell her story. An Argentinian mother dons a white scarf and carries a photograph of her disappeared son to the square in front of a presidential palace, demanding his return. The memory of what they have lost moves them to act. In turn, their actions move memory, amending the ways that others understand the past.

In this way, memory moves us. The past is not passed. It impacts who we are, how we see the world, and how we relate to others. Viewing the past differently can move us to act in unexpected, powerful ways. The voice of a genocide survivor, a water protector, the great grandchild of an enslaved African, a former child soldier—their voices demand attention. We must attend to them, in the true sense of the word:

*ad (to, toward) + tendere (stretch)*

We stretch toward them, breaking the boundaries that fragment, reaching across rifts, creating new communities.

Through attending, stretching across divides, memory moves us to act together, and memory movements emerge. “Never doubt that a small group of thoughtful, committed citizens can change the world,” said Margaret Mead. “Indeed, it is the only thing that ever has.” That small group has done it, however, by becoming a larger group. So often the seed that grows this committed group into a movement is memory.

And not just one memory. Many memories, reflecting and rebounding off each other.

The memory of a policeman’s knee crushing the neck of George Floyd  
recalls the memory of Eric Garner and his pleas for air  
recalls the body of 18-year-old Michael Brown, shot dead in the  
streets of Ferguson,  
recalls the rifle shot at the Lorraine Hotel in Memphis, Tennessee, that  
fell a giant  
recalls fire hoses turned against humans  
recalls dogs biting at their legs  
recalls segregated bathrooms and water fountains  
recalls slave patrols and underground railroads

recalls the crack of a whip  
recalls the beat of a drum  
recalls the scream of a girl  
recalls the yawp for freedom  
recalls bodies piled upon bodies piled upon bodies in ships  
crossing the Atlantic.

Memories multiply. They multiply upon each other, but they also cause us to multiply. A memory that begins in the heart and mind of one person or that “small group of thoughtful, committed citizens” spreads, and that group multiplies into a movement, and that movement moves us, moves governments, moves mountains.

So very often, the memories that move us are those that are most painful. Memories of collective loss, suffering, and death. We could allow those memories to move us toward greater division—and we certainly have. Memory can move us to hate, to separate, to seek revenge. The memory of planes toppling buildings can move us to war. The memory of genocide can move us to isolation and defensiveness. The memory of stolen territory and civil war can move us to erect borders and walls and monuments and laws that prolong conflict and forestall peace.

But not always. When we remember not only our painful pasts—more painful for some than others, to be certain—but also the fact that we are all, at heart, connected by a shared humanity, memory can move us to accomplish incredible things. Tides can be turned, histories rewritten, worlds transformed.

Violence dismembers us. Through memory, to borrow from Toni Morrison, we can re-member ourselves. We can put ourselves together again.



i stand  
on the sacrifices  
of a million women before me  
thinking  
*what can I do*  
*to make this mountain taller*  
*so the women after me*  
*can see farther*

– *legacy* by rupi kaur

# Moveable Language

*Languages are always changing and evolving. Faced with ecological collapse, there are growing calls for a new shared language to reckon with the times we are living in. Enter The Ecotopian Lexicon, a collection of words, some invented, some borrowed from other languages, with the aim of better describing this watershed moment in the history of our planet. Here, we have selected a few of our favourite ones.*

- **Sehnsucht:** from German, the feeling you have when you realise a familiar or conventional way of solving a problem or performing a task is now obsolete.
- **Ghurba:** from Arabic, remembering the song of birds that are no longer there due to climate change that made it inhospitable.
- **Qi:** from Chinese, sustained harmony and balance as the flow of qi at the anthropic level continues to align with the flow of qi at the ecological level (qi is often simply translated as energy in Western language).
- **Apocalypso:** although the situation may look really bad, don't give up because while some things are coming to an end, others are being born.
- **Gyebale:** from Luganda, an informal greeting used to acknowledge the presence of others by first expressing appreciation for the contributions they make toward the everyday work of living well together.
- **Ildsjel:** from Norwegian, a noun referring to someone with a passionate commitment to a cause, somebody working against the odds, a visionary driven by possibilities and potentials for transformation.

- **In lak'ech - a la k'in:** from Ancient Maya, a greeting which can be rendered into English as "I'm another you" to which a respondent would answer: "You're another me," the purpose of which may be to instil a greater sense of interdependence.
- **Sila:** Inukut, refers to the many interconnected concepts, depending on context: outdoors, outer, globe, Earth, atmosphere, weather, air, sky, intellect, life force, etc. Could be used to indicate interconnectedness between all phenomena, in particular how we humans must learn to live in balance with the inner and outer environments.
- **Solastalgia:** from ecopsychology, the feeling of distress caused by negatively perceived changes to the environment, draws from the Latin word solacium (comfort) and the Greek root algia (pain, suffering, sickness).
- **Terragouge:** from environmental science-fiction, a verb relating to the significant contribution made by resource extraction, industrial farming, and urbanism to the human-induced transformation of Earth's planetary environment.
- **Godhuli:** from Bengali and Hindi, refers to the fleeting moment that immediately follows sunset. It resonates with an ethics of place and a metaphysics of possibility. The word comingles light and dust, but also colour and texture. It speaks to the rusty orange dust emanating from the earth as it responds to the hooves of cows seeking shelter.

*The Ecotopian Lexicon, compiled by Matthew Schneider-Mayerson and Brent Ryan Bellamy.*





# A glimpse of something else

By Benedict Lombe

Somewhere along the line, this seems to have become a shorthand for “Who are you? How do you see the world? What makes you tick?” And given the few short seconds we’ve come to accept as adequate time to form a first impression, we’ll opt for stating our professions first. It’s quick. Easy. Familiar.

But maybe, this time, you don’t.

Maybe, this time, you try something else out.

Maybe, this time when they ask “What do you do?” you take a moment to respond.

“I’m a wanderer,” you attempt.

“A child of the diaspora,” you expand.

“A storyteller,” you eventually land on, with the briefest of smiles.

And maybe if they’re looking - really looking - they’ll glimpse something else beyond that smile. And maybe, this time, they’ll respond with - Silence?

Oh. It stretches out. You start to second guess yourself. Was that too vague? Too pretentious? Too whimsical?

But then, maybe, you notice there’s encouragement in it. Curiosity. Room to keep going, to fill in the picture.

And in the silence, it comes to you. You are a wanderer, a child of the diaspora, a storyteller; you keep ideas in motion. Ideas of future, of past, of present - never

linear but always moving, shifting, transforming. Every day, you’re weaving stories together, in pursuit of something new - connection, meaning, hope. Coming from a family, or a community, or a people who have been displaced, who have had to migrate to different lands for many reasons, you have a unique relationship with movement. Not just literal movement, or those familiar narratives of yearning for a place to call home - but the essence of movement. Movement that is an integral part of who you are and how you navigate through the world. Movement that is in your DNA.

You are weaving, threading, and pulling together thoughts, memories and worlds to create connections in new places. You are reaching out with both hands to plant new seeds elsewhere, whilst being anchored by the knowledge of your history. And if it’s a history you have yet to know, then you still feel it. Because it’s a history that runs in your blood.

It’s undeniably transformative, propelled by a truth that moves through time and space, refusing to be ignored, to stay hidden, to remain untold. And as it travels through time and space to meet you where you are in the present, it moves into the light. And as it moves into the light, it begins to take on a different form.

Because it has now been shaped by your unique experience of the world. It’s been given new angles, new sides, new energy. It dances to a new beat - a fusion of past rhythms and present flows. It has light and darkness. It is magnificent in its power. It is yours, and theirs, and in the telling of it, becomes ours.

So when they ask “What do you do?” you take a moment to respond.

“A wanderer,” you attempt.

“A child of the diaspora,” you expand.

“A storyteller,” you eventually land on, with the briefest of smiles.

And maybe, if they’re looking - really looking - they’ll glimpse something else beyond that smile.

# Nature's Moves



In conversation with...  
**Harsha Walia**



**Harsha Walia is the award-winning author of “Undoing Border Imperialism” and, most recently, “Border and Rule.” Trained in the law, she is a community organiser and campaigner in migrant justice, feminist, anti-capitalist, abolitionist, and anti-imperialist movements, including *No One Is Illegal* and *Women’s Memorial March Committee*.**

## The Freedom to **Move**

Perhaps I can start by asking you to explain what you mean by border imperialism?

For me border imperialism is the idea that we can’t think of borders simply as a domesticated immigration policy issue, that we have to locate the existence and production of borders in a global context and especially in the context of imperialism. The fact that there are mass inequities in this world that are underwritten by colonialism, settler colonialism, enslavement, war,

impoverishment, racial capitalism, all of that; and that creates mass asymmetries when it comes to life, life on this planet. And border imperialism is a way to maintain power. And for me citizenship is one of the pillars of global inequity. A lot of the time we talk about it as a very domestic issue, like immigration policies and quotas, how many people are we going to let in, these very policies that question at a national level without implicating these mass forces of inequities that forces people to migrate and constrict their mobility. So for me border imperialism is looking at all those forces in a global context and locating them squarely in the historic and contemporary realities of imperialism.

**In your book you write ‘undoing border imperialism would mean a freer society for everyone.’ Could you speak a bit to that?**

I think borders really are at the nexus of a lot of social issues. If you think about, for example, global poverty, again global poverty is not a function of individuals or the kind of liberal narrative of meritocracy, it’s a function of mass deliberate impoverishment.

Or if we look at issues related to climate justice, if we look at issues related to gender violence, if we look at issues around living wages and labour rights, all of these are connected to the fact that we live in a world that is fortified, and one of the main ways that gender violence is upheld, one of the main reasons racial justice is upheld, one of the main ways in which labour inequities are upheld, all of these are related to the border.

The fact that there are sweatshops in the so-called Global South is not something inherently to do with the Global South, as a place of space, it’s the production of impoverishment in the Global South and then the refusal to allow people in the Global South to live in the Global North.

Right, the kind of access that the Global North prides itself on not only invisibilises how wealth in the Global North is dependent on legacies of imperialism, so enslavement expropriation, theft of land resource (all of that has built the wealth of the North), but also the North maintains that wealth by disallowing people from the South to migrate, so in that sense, undoing borders really unravels the immobilisation that is required to maintain global inequity.

**You've spoken about the freedom to stay, the freedom to move and the freedom to return. And in relation to that, you also make compelling links between different groups, for example Indigenous communities and migrant rights. Can you explain this?**

Yes to me they are related because the freedom to move and the freedom to stay are intertwined in the sense that one of the things that forces people to move, whether that is trade agreements, whether that's environmental catastrophe, whether that's a mining company, an oil company on the land, whatever it is, whether it's war or work, those forces that are compelling you to move are also the ones that are denying you the right to stay.

So to me that is the connection, that people have as much a right to move, as they have a right to stay, a right to live in their land. Indigenous people have the right to remain on their land, Indigenous communities resisting climate change have a right to remain on their land and not have to become climate refugees, Palestinian people have the right to stay or to return on their land and to resist Israeli apartheid and occupation. So those are intertwined

and that the right to migration must be under conditions of freedom. And also, nobody should have to be forced to move, which is the corollary to the right to stay.

**You also say that migration today is the 'human face of climate disaster' and you related that to ecofascism, green nationalism and also to the weaponisation of environmental justice that serves the militarisation and criminalisation of migration. Can you explain what you mean by that?**

One of the ways in which ecofascism plays out is specifically the call to militarise borders and again to create a white sanctuary. That is a kind of apocalyptic view that climate change is real and climate change is coming and in order to survive we need to close the borders, we need to shut down the borders to the floods, the climate floods but also the metaphoric floods, by which they mean people.

I think there's a long troubling trend of white nationalism in the environmental justice movement that is anti migrant and anti Indigenous. A lot of conservation movements talk about saving face

and place as if those were barren lands and Indigenous people don't live there which is a form of settler colonialism. Also there are forms of white nationalism that are deeply anti migrant with population control discourses; idea of scare space, those are all very troubling narratives and not only are they racist, but they really absolve and scapegoat migrants, instead of laying responsibility on extraction, capitalism and destruction of the planet.

**You also say that borders are violence and you draw some parallels with prisons and other systems that prevent people from moving. Could you talk a little bit about that?**

Yes, to me they're violent because that's their function. Borders are not just lines on a map, they are a form of governance that very

much rely on enforcement, whether that's detention or deportation. I mean, all around the world, in Australia, we have mass externalisation of borders so it's not just about the borders of Australia, you have Papua New Guinea, Mauru, Christmas islands.

In Europe, we have mass externalisation of borders into northern and western Africa, into the Sahara. The fact that Europe has the deadliest border is not because of the Mediterranean, it's because of border policies, border policies that create dangerous migration. There is nothing inherently dangerous about migration. And I think we've started to normalise that narrative, we start to normalise this idea that migrants happen to die on their journeys whether that's at the US-Mexico border or the Sonoran desert, the Mediterranean and Libya. But that is not true, there is nothing inherently dangerous about moving.

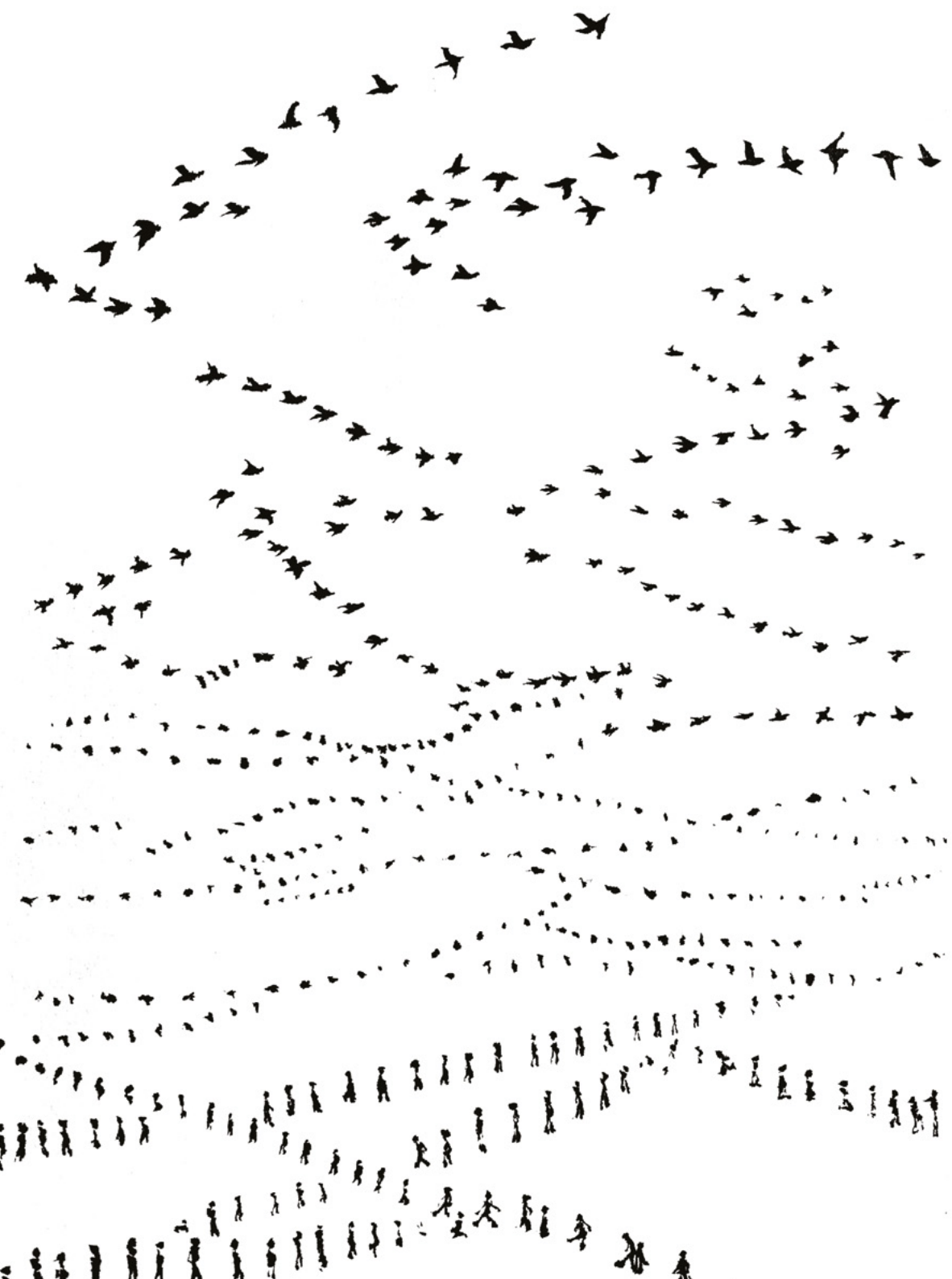


“Borders are not just lines on a map, they are a form of governance that very much rely on enforcement, whether that's detention or deportation.”

There is the State that creates conditions of precarity and fatality, and so in that sense borders are violence. The act of migration is not dangerous, it's border policies that make migration dangerous and fatal. Why are borders violence, they are a form of enforcement to restrict mobility, particularly against those who are racialised and poor.

**How can we change the mainstream narrative around this topic, which is mostly dehumanising, vitriolic and alarmist?**

I take the view that it doesn't help to have liberal humanitarian responses



to such immense state violence. Of course there is a very important role for storytelling, for ensuring that every person's story is allowed the dignity that it deserves. But as a political orientation, I really strongly urge against narratives like *multiculturalism* or *refugees welcome*, with these kind of humanitarian gestures. I don't think that they actually undo state violence, they actually reinforce them by continuing to centre Western [societies], by which I mean American, Canadian, European, Australian, etc. as the arbiters of people's humanity.

So I very much believe in narratives of resistance, I very much believe that we have to turn the gaze away from migrants and refugees, to squarely adopt a no borders analysis and to understand that migrants and refugees are actually state created terms, these are not

natural ways in which people identify. To be a *migrant* or *refugee* simply means that you don't have citizenship in a particular state, that is by its very definition a state defined term, not a linguistic category, not a cultural category. So we have to move against the gaze that really fixates on migrants and refugees and turn the gaze squarely towards state violence, and focus our energies on dismantling that violence.

**Can you imagine a world without borders and how do we build a common vision for that?**

It's hard to say, I can imagine a world without borders in the sense of it's not our present day reality. We have to remember that borders are new, they are man-made, they're not natural, they're not historic. These are all very very new structures, and nation-states and capitalism try to tell us that there is no alternative, but there is, in fact, these man-made systems are newer.

I don't want to romanticise and suggest it's easy, also I know that it's not the reality of the world today, and statelessness, the experience of statelessness is seen as somehow normal, that you don't belong to a state, what an absurd concept, but nonetheless it is one.

I think dismantling borders, and I don't mean that in a symbolic way, I don't mean open a border, that's why I say specifically that *open borders* or *no borders* are different politics. And to me *no borders* means that you have to undo the racial, social organisation of a world, which tells us that somehow black and brown people do not deserve to be in the same space as white people. That is still the racial social organisation of this world, and citizenship maintains that. You have to undo

racial capitalism that continues to deny people again both the right to move and the right to stay.

**In the chapter on decolonisation you say ‘without romanticising the past we have much to learn from ancestors in the evolution of knowledge.’ Could you talk about that?**

Along the lines of what I said now, so much of what we understand today we have to understand as a short snippet in the context of human history. Even 100 years ago everything was so different. I think that we have to look in different places and contexts, there are many parts of the world where people do still live on the land, it’s not some strange idealistic back to the land cult, it’s these people’s

actual way of life, and of course especially Indigenous people but also peasant communities, farming communities, land based, they still very much live in relationship with the Earth and understand that intimately, not just as kind of an environmental project, but the interdependence. So there’s other ways of being free that other communities experience and continue to live and of course it’s no coincidence that the Zapatistas first rose in 1994 to challenge NAFTA, that will continue to remain such a powerful moment in history, that very precise juxtaposition.

**You write a lot about movement building, in particular you say ‘there is no liberation in isolation’ but also that one of the hardest aspects of movement building is building alliances. So, I wonder if there is a recipe perhaps?**

There is no recipe, it’s so context-specific because so much of that is based on relationships, based on specific dynamics of community. There is no recipe but I think there is a general compass which is that you can’t do this alone and you have to realise that learning how to do work with other people is hard because so

much of our interdependence now is underwritten by violence.

When I’m dependent on someone else it’s an extractive relationship or a consumer relationship, and by that I don’t mean intimate friends and family, but I mean the broader world, so we have to figure out how to have relationships and be interdependent human beings, because we can’t pretend it’s an easy task, that’s not what we’ve learned, it’s not what we believe, that’s not what we’ve inherited.

So I think we have to be honest about the difficulties of the scale of that, for many of us, and I don’t mean everybody, but particularly those that are in largely westernised capitalistic urban centres. That work is needed and that’s why it’s also a hard task.

**What advice would you give to people who might not be working in these spaces, but who have a strong desire to do something.**

I think what has really been detrimental in the past 20 or 30 years is the idea that the work of social change is that of experts. That the work is done in the



hands of charities or nonprofits, or academics, or policymakers or professional lobbyists. I know there’s a load of critiques, legitimate ones, for example the *non-profit industrial complex*, but for me the one that is most profound is the ways in which we can’t mobilise people, that we don’t think they are capable of enacting change. We see that as governments downplaying this work by characterising social issues as special interest groups, rather than this is something that impacts everyday people.



And to me no borders means that you have to undo the racial, social organisation of a world, which tells us that somehow black and brown people do not deserve to be in the same space as white people.”



So what I offer is not a concrete action, rather a philosophical orientation, if you will, which is just the necessity and the belief that the only way we will win this, is that if everyone is involved, whatever act someone could do, that is important, and it's so important to not get paralysed by the narratives of not being an expert, whatever that means.

### How can we become better ancestors to future generations?

Trying to leave the world in a better place than we inherited it? I know that's impossible, increasingly, and very dismal. And the other is really just believing and doing in ways

that don't make us feel shame or regret for not having done anything or not having done more when it comes to just the trajectory of the planet - what a massive planetary crisis! And I know it's very easy on top of a pandemic, and that's on top of day-to-day life to somehow wish it away but it's not going away, it's just getting closer and closer. So I think just sitting with the gravity of the situation and finding whatever ways and, again this goes back to that earlier thing, it doesn't mean you have to give up your whole lives and suddenly start a new job in a non-profit. That narrative 'if I can do anything I will do nothing'... I think a good ancestor means being able to be honest with ourselves about what we can do and actually doing it, not allowing those excuses to pile up.

### In your book you mention a Zapatista quote: 'walking we ask questions' what do you understand by this saying?

For me it's the idea that we can't wait for all the answers in order to act. That we can't just theorise that it's necessary to understand the world around us, but instead of changing it, because we

“ I think what has really been detrimental in the past 20 or 30 years is the idea that the work of social change is that of experts. That the work is done in the hands of charities or nonprofits, or academics, or policymakers or professional lobbyists.”

might focus our energy on something that is not useful. So it is necessary to understand the world, as part of the process of changing it, but not fixate on that.

A lot of this, in some ways, might be neutral aim, again the balance between what we inherit and our struggles, but also the political conditions are constantly evolving. But only by the praxis of being and doing, and being involved in struggle will we be able to ask relevant questions and hopefully find answers. I take that Zapatista

saying to mean, you have to be walking.

### If you had to be in perpetual movement what form would this take?

A turtle.

# Migration infographics

It's no secret that the world's population is on the move, but it's rare to get a glimpse of where that flow is happening. In a study released in *Science*, a team of geographers used data snapshots to create a broad analysis of global migrations over 20 years.

The study was conducted by three geographic researchers from the Wittgenstein Centre for Demography and Global Human Capital in Vienna.

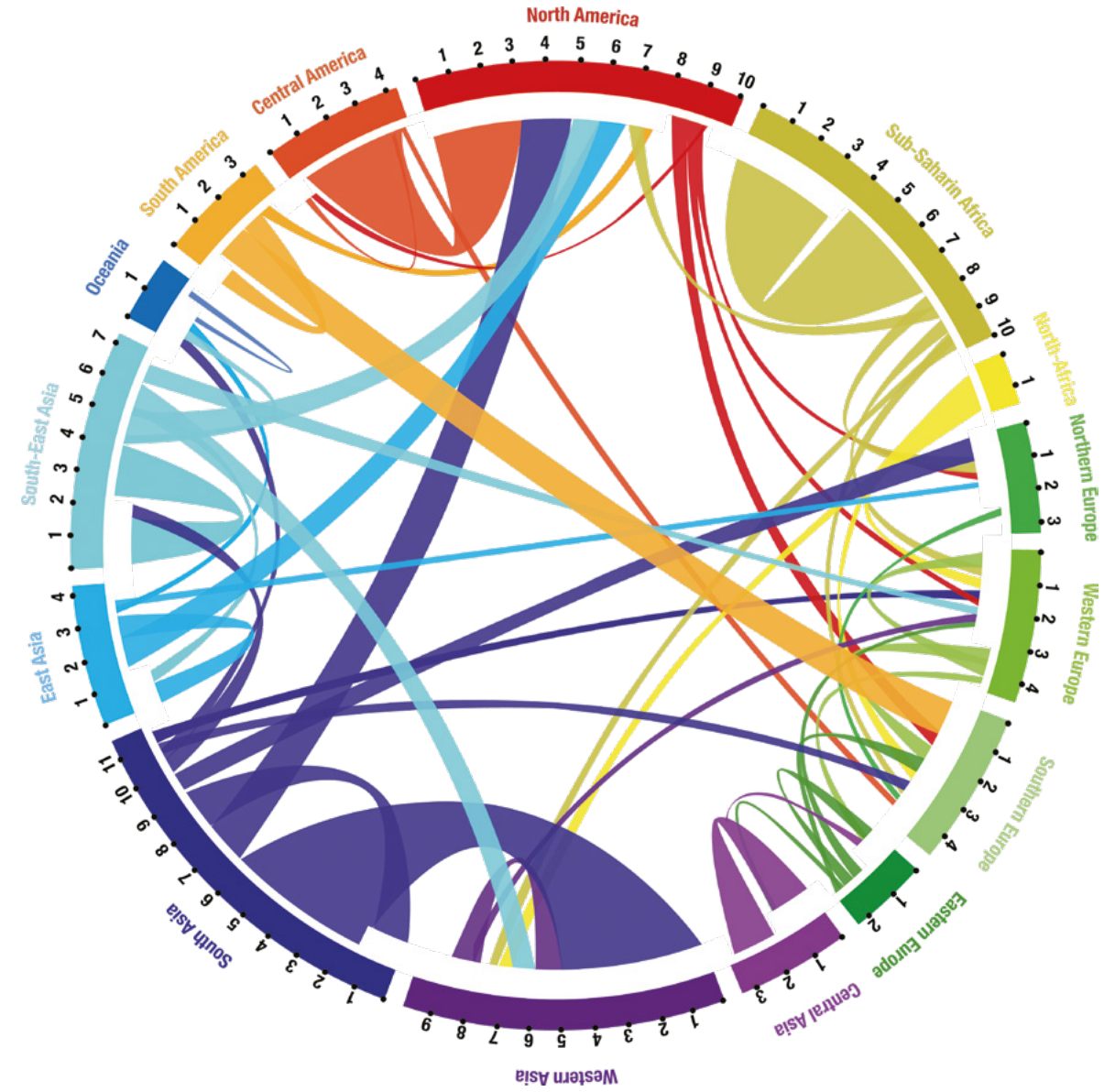
The researchers presented their data in five-year increments, from 1990 to 2010. Their research is unique, because it turned static census counts from over 150 countries into a dynamic flow of human traffic.

Source: Wittgenstein Centre

## Further reading

Abel & Sander (2014).  
Quantifying Global  
International Migration  
Flows. *Science*, 343 (6178).

[http://download.gsb.bund.de/  
BIB/global\\_flow/](http://download.gsb.bund.de/BIB/global_flow/)





*“All things  
change, nothing  
is extinguished.  
There is nothing  
in the whole  
world which  
is permanent.  
Everything flows*

*onward; all things  
are brought into  
being with a  
changing nature;  
the ages themselves  
glide by in constant  
movement.”*

— Ovid



# Movements for Change

*Three 12-year-olds in a Berlin classroom discussing activism and movements. Thank you to their teacher, Katherine Milner, for supporting their contribution.*

## Space Waste

*By Ruby*

When I look into the sky on a clear night, I see stars and stars again. That is when I ask myself what else is up there – and though it may not be the first thing that people think of, I think of a problem. Space offers so many new opportunities, and I do not think that we should waste them by creating space debris.

Movement. This word has a variety of different meanings – it can represent a mental state, but it can also represent physical movement. Though the word has a lot of meanings for me, my favourite is space debris. When you think about space, you are most likely to think of rockets, comets, and other celestial bodies like Mars, but there is far more out there than that. In space there are two kinds of debris: natural debris (comets, asteroids, and meteoroids) and artificial (man-made) debris. Natural debris has been in space from the beginning, but artificial debris first appeared in space after the launch of the first satellite (Sputnik 1). They all move through space at overwhelming speeds (approximately 8 km/s or 4.97 miles per second). Due to this speed, space debris can be fatal to functioning satellites and shuttles in space; this is because if the debris collides with the satellites, they can be damaged or destroyed. But this is not the only thing that happens when debris collides; it creates even more space debris. Additionally, it can cause great disturbances on earth when it hits a satellite that is relevant to the system. All of this could result in a chain reaction, known as Kessler syndrome. Future missions connected to space may be impossible in a few years if we carry on at the same pace as in the last few years – this would mean that we would not have the prospect of being able to build a civilisation on Mars or the moon in the future. Space debris and space technology clearly show human evolution over the past decades. If we do not change, we may lose all our technological progress – but by then it will be too late to act. Movement can be good or bad; movement can cause a problem, but it can also resolve it.

## **Fridays for Future**

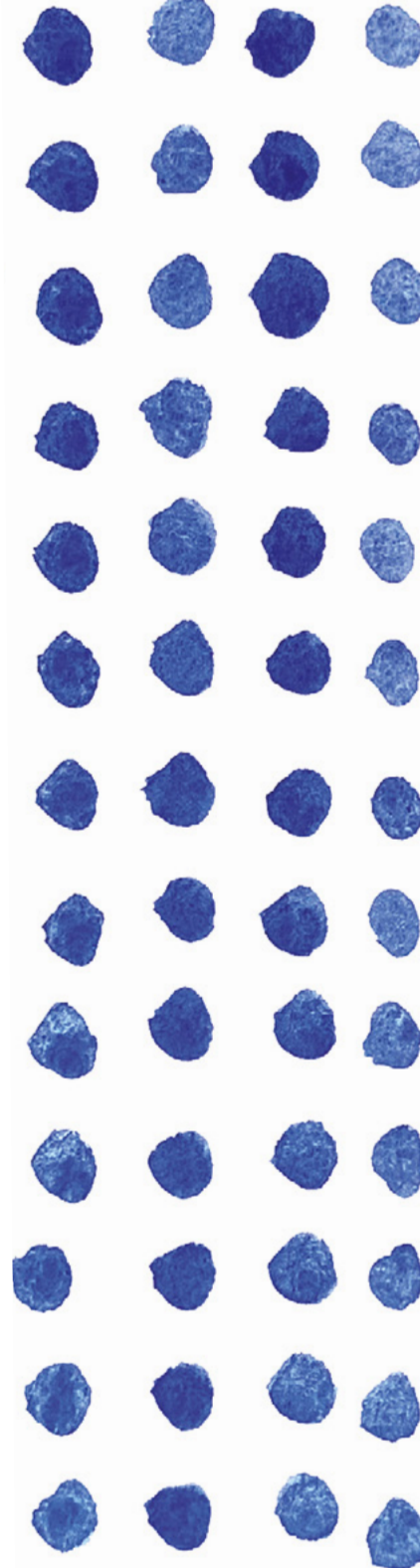
*By Zoe*

Fridays for Future is an organisation,  
That deals with world leaders in conversation.  
Before Covid-19 they organised protests as huge as 1 million people.  
Nature and oceans are treated unequal.  
#FridaysForFuture got lots of attention,  
But grownups are in another dimension.  
78.1% is the sustainability score of the UK,  
One of their biggest problems is British Airways.  
Teenagers took to the streets,  
“Freedom of speech is non-negotiable”, Greta Thunberg Tweets.  
No pollution is what professionals say,  
But politicians still have their way.  
Donald Trump wrote his opinion,  
In a type of dominion.  
Most children and adults disagree,  
But that does not count for all people who have a degree.  
To save our world we must act.  
To save our world we must work together!

## **We need to change!**

*By Carla*

We can choose to change.  
We can choose to shape the future.



We can choose to design  
appealing public spaces,  
Making architectural buildings  
that inspire,  
Changing cities to make them  
impressive,  
Building a powerful  
community,  
Creating attractive building  
yards,  
Changing rooftops to vertical  
farms,  
Your balcony into your secret  
spice farm,  
Making buildings that are  
notable, creative, and crazy,  
Choosing how green it is.  
Choose to care about where  
you live.  
Courageous architecture that  
dares to break new ground,  
The heart of a city being green.  
It's not about money,  
It's about love and passion  
creating our future.  
We can change,  
But only if we choose to.

# MOVEMENT IN PROFESSIONS

## WHAT IS MOVEMENT TO YOU?

**“In Tai Chi Chuan I explore the course of things and thus the liberating power of effortless movement.”**

Martin Neumann, *Tai Chi Teacher*

**“Movement to me, is the pace of the kitchen. The flow of the knife, the speed and cadence of the cut versus the slowness of the boil, sautéing vegetables and its crackling.”**

Amelia Surroca, *Chef*

**“Movement is what makes you understand, feel and experience, what we may call, the fourth dimension in art. In architecture, the path is important; all your senses are questioned, suggested, while you are moving around the space. By entering it, by touring the space, you can feel the colours, the texture, the forms, but also the light, the sequence of spaces, diagonals, and crossed views, and the relations between in and out.”**

Guim Costa Calsamiglia, *Artist and Architect*

**“Movement to me, is the smile on the machine operators’ faces at the end of a tough shift, during which they put their best efforts into bringing to life products engineered to make human lives better.”**

Prashanti Sankaran, *Mechanical Engineer*

**“Movement is an irresistible physical impulse that emerges out of our bodies when we hear the sounds we care about.”**

Yuki Nishimura, *Musician and Illustrator*

**“Movement means mastering the art of pacing; moving from light and shade with fluidity, building momentum and never losing the underlying sense of urgency. It means creating art that will stir, ignite or provoke something visceral within people. It means mapping out journeys that end up in unexpected places.”**

Benedict Lombe, *Playwright*

**“Infectious disease arises as our body moves interdependently with other biological bodies, both humans and other organisms, within space and time, interacting within a larger evolutionary environment in ways that remain largely beyond our control.”**

Dr. Edward Velasco, *Infectious Disease and Social Epidemiologist*

**“Movement to me is dance, it’s a gateway to freedom, giving me the safe space to continue to discover the version of myself best in tune with the inner workings of my heart and my mind, as well as with the outer world. In a way, dancing for me has always been a form of therapy.”**

Anna Tsuda, *Dancer and Designer*



# Musings

White privilege is a comfortable cocoon that most white people are blissfully unaware of. So when racial issues, questions or accusations come up, it can be awkward because it's new territory. Confusion, defensiveness or deluded overconfidence often ensue. If the status quo persists, then society will continue to move on the spot. The following innocuous survey is as much for those who are uncomfortable talking about race as it is for those who think they already know how to spell it out.

*When you say the word 'black', do you:*

- a. Whisper it in case someone hears you.
- b. Hesitate because it's surely offensive.
- c. Say it as you would any other word.
- d. You avoid saying it, as you're not sure how to.

*If you're accused of racism, you:*

- a. Get defensive and deny it.
- b. Prove your accuser wrong.
- c. Hear them out.
- d. Accuse them of racism.

*Which comment makes a person the least racist?*

- a. I have loads of black friends.
- b. I've been to Barbados and Morocco.
- c. I loved The Oprah Winfrey Show.
- d. Curry is my second favourite takeaway.

*If whites became a minority in Europe and North America, you'd:*

- a. Be fine with it.
- b. Think it's racist.
- c. Denounce non-white privilege.
- d. Establish a White Studies curriculum.

*As an employer looking at CVs, whose name do you most like the sound of?*

- a. Belal Mohammed.
- b. Arabella Rees-Guggenheim.
- c. Silvia Elena García del Campo y Picasso Cuellar Jones.
- d. Matthew Davies.

*If you're not sure whether to capitalise races and ethnicities, you:*

- a. Check online.
- b. Capitalise all of them for consistency.
- c. Capitalise none of them for consistency.
- d. Double check online.

*What implicit biases do you have?*

- a. What are implicit biases?
- b. I have none.
- c. My biases aren't implicit.
- d. Is there a test I can take?

*“That similar journeys beyond binary logic and rigid ideology should be happening in such different arenas suggests that when we talk about a movement we are not talking about a specific population or a specific agenda but a zeitgeist, a change in the air.”*  
— Rebecca Solnit

*“I move, therefore I am.”*  
— Haruki Murakami

*“Trust only movement. Life happens at the level of events, not of words. Trust movement.”*  
— Alfred Adler

*“Letting go gives us freedom, and freedom is the only condition for happiness. If, in our heart, we still cling to anything - anger, anxiety, or possessions - we cannot be free.”*  
— Thich Nhat Hahn

*“The supposition that one sex needs the other’s acquiescence in order to exist prevents both from moving together as self-defined persons toward a common goal.”*  
— Audre Lorde

*“A movement is defined by the people willing to stay dedicated to their cause for a long time, those who take risks, work hard, expect defeat, and still keep going.”*  
— Margaret Wheatley

*“Stillness strikes me. This bottle, this glass, a large stone on a deserted beach - these are motionless things, but they set in motion great movements in my mind.”*  
— Joan Miró

*“An object at rest stays at rest and an object in motion stays in motion with the same speed and in the same direction unless acted upon by an unbalanced force.”*  
— Newton’s first law of motion

*“Climate change is outrunning us.”*  
— Amitav Ghosh

*“The first step in the reconciliation process is truth. If we hope to reconcile our path and move forward with any sense of hope, we must begin by telling the truth of our shared history.”*  
— Sherri Mitchell Weh’na Ha’mu’ Kwasset

*“Life is a movement, a constant movement in relationship; and thought, trying to capture that movement in terms of the past, as memory, is afraid of life.”*  
— Jiddu Krishnamurti

*“Everyone’s opinions about things change over time. Nothing is constant. Everything changes. And to hold onto some dogged idea forever is a little rigid and maybe naive.”*  
— Frida Kahlo

*“Consciousness is only possible through change; change is only possible through movement.”*  
— Aldous Huxley

*“The function of freedom is to free someone else.”*  
— Toni Morrison

*“There can be no transforming of darkness into light and of apathy into movement without emotion.”*  
— Carl Jung

*“Humans do not rule the universe, we are temporary passengers.”*  
— Ai Weiwei

*“We don’t stop playing because we grow old; we grow old because we stop playing.”*  
— George Bernard Shaw

*“There is movement and movement. There are movements of small tension and movements of great tension and there is also a movement which our eyes cannot catch although it can be felt. In art this state is called dynamic movement.”*  
— Kazimir Malevich

*“I always feel the movement is a sort of mosaic. Each of us puts in one little stone, and then you get a great mosaic at the end.”*  
— Alice Paul

*“Music is the movement of sound to reach the soul for the education of its virtue.”*  
— Plato

*“The world is always in movement.”*  
— V. S. Naipaul

*“You guard against decay, in general, and stagnation, by moving, by continuing to move.”*  
— Mary Daly

*“The dance is a poem of which each movement is a word.”*  
— Mata Hari

*“In silence and movement you can show the reflection of people.”*  
— Marcel Marceau

*“Music is the expression of the movement of the waters, the play of curves described by changing breezes.”*  
— Claude Debussy

*“Meditation is the journey from sound to silence, from movement to stillness, from a limited identity to unlimited space.”*  
— Sri Sri Ravi Shankar

*“The most important issue we have to deal with is freedom of movement.”*  
— Anna Lindh

*“At present, I am mainly observing the physical motion of mountains, water, trees and flowers. One is everywhere reminded of similar*

*movements in the human body, of similar impulses of joy and suffering in plants.”*  
— Egon Schiele

*“Sometimes we feel that one individual’s action is very insignificant. Then we think, of course, that effects should come from channelling or from a unifying movement. But the movement of the society, community or group of people means joining individuals. Society means a collection of individuals, so that initiative must come from individuals. Unless each individual develops a sense of responsibility, the whole community cannot move. So therefore, it is very essential that we should not feel that individual effort is meaningless - you should not feel that way. We should make an effort.”*  
— Dalai Lama

*Movement in stillness. Stillness in movement.*  
— Taiji Principle

*“In an ever-changing, incomprehensible world the masses had reached the point where they would, at the same time, believe everything and nothing, think that everything was possible and that nothing was true.”*  
— Hannah Arendt

*“The primary and most beautiful of nature’s qualities is motion”*  
— Marquis De Sade

*“It is not enough to have the right to migrate in response to persecution. People should always be able to migrate - certainly when remaining in a place means compromising one’s chance of survival. Animals migrate, plants migrate. Migration is a natural strategy for survival, whose impediment should be treated as a restriction to human dignity.”*  
— Stefano Mancuso

*“We may have made tremendous advances economically, scientifically, and technologically, but without matching psychological and social progress, those advances have only led us to where we are today - heading toward an environmental, political, and social disaster of dimensions heretofore unimaginable.”*  
— Minna Salami

*“Live in each season as it passes; breathe the air, drink the drink, taste the fruit, and resign yourself to the influence of the earth.”*  
— Henry David Thoreau

*“Nature does not hurry, yet everything is accomplished.”*  
— Lao Tzu

*“To stand at the edge of the sea, to sense the ebb and flow of the tides, to feel the breath of a mist moving over a great salt marsh, to watch the flight of shore birds that have swept up and down the surf lines of the continents for untold thousands of years, to see the running of the old eels and the young shad to the sea, is to have knowledge of things that are as nearly eternal as any earthly life can be.”*  
— Rachel Carson

On the third day of the year 47 BC, the most renowned library of antiquity burned to the ground.

After Roman legions invaded Egypt, during one of the battles waged by Julius Caesar against the brother of Cleopatra, fire devoured most of the thousands upon thousands of papyrus scrolls in the Library of Alexandria.

A pair of millennia later, after American legions invaded Iraq, during George W. Bush's crusade against an imaginary enemy, most of the thousands upon thousands of books in the Library of Baghdad were reduced to ashes.

Throughout the history of humanity, only one refuge kept books safe from war and conflagration: the walking library, an idea that occurred to the grand vizier of Persia, Abdul Kassem Ismael, at the end of the tenth century.

This prudent and tireless traveler kept his library with him. One hundred and seventeen thousand books aboard four hundred camels formed a caravan a mile long. The camels were also the catalogue: they were arranged according to the titles of the books they carried, a flock for each of the thirty-two letters of the Persian alphabet.





## TRAINING WORKSHOP: How to change your mind

Are you fed up with having rigid, dogmatic opinions? Are you closed off to views that don't match your own? Didn't know that you can actually change your mind? Or scared that if you do it will mean that you're weak and lack conviction? Then this workshop is for you!

### About us and our approach

At Open Logic Services we understand the pressure on sounding smart and having secure opinions, but that doesn't mean your thinking has to be fixed and immovable. We all have the power to change our minds, yet it remains untapped in most of us. We're here to help you unlock this power.

We're an innovative biovision laboratory specialising in helping people to rediscover their innate abilities. We provide a low-tech, hands-on approach using our state-of-the-art patented conversion balm to induce flexibility of the mind. We call it: The Debate.

Based on the principles of aperture science, The Debate is rubbed into your scalp and absorbed into the brain to unlock the diverse opinions which previously lay dormant. It's through The Debate, which we administer during our day-long workshops, that our clients consistently report the bliss of no longer shouldering the burden of hard-held views. No longer do they endure the torment of tunnel vision and the shackles of blind certainty. It's through The Debate that they achieved open-mindedness, and you can too.

### What you will gain

This workshop will cover everything you need to know to ensure that your mind becomes less defensive and more receptive to new ideas. We will guide you through the fundamentals of diverse opinions, the limits of the status quo and the benefits of challenging your own opinions and preconceptions. You will gain a wealth of knowledge and opportunities in this workshop, including:

- understanding the difference between opinions and brick walls;
- identifying your impenetrable views and exposing the holes in them;
- mastering the process of receiving, considering and testing different opinions;
- the rare chance to speak to your polar opposite; and
- perfecting the art of unlearning.

Following the workshop we provide a helpline should you relapse and experience a rise in judgement and closed off-ness. If this occurs, we recommend increasing your dose of The Debate balm.

### Contact

To sign up or for any queries, please contact us at: freemymind@ols.zz

## PERSONAL ADS

**Tired of being a regular immigrant?** Join the Expat Cafe and rise to the next coveted rank. No migration experience required.

**To the owner of the car** that almost ran me over on Flitt Street last Tuesday morning: please remember that cyclists exist. Also, say goodbye to your wipers.

**Bored of pooping?** Spice up the experience with our picante cabbage and kiwi flush diet. We guarantee fireworks.

**Ultra marathon runner** seeks comfy sofa to sit the fuck down and watch the world go by.

To produce this edition of the magazine, we read, listened to, discovered, and were inspired by the following materials.



## What We're Reading

*A Post-Development Dictionary*, Edited by Ashish Kothari, Ariel Salleh, Arturo Escobar, Federico Demaria, Alberto Acosta

*All About Love*, bell hooks

*An Eco-topian Lexicon*, Matthew Schneider-Mayerson and Brent Ryan Bellamy, Editors

*Children of the Days*, Eduardo Galeano

*Entangled Life - How Fungi make our worlds, change our minds, and shape our futures*, Merlin Sheldrake

*Finding Our Way*, Margaret Wheatley

*La Tyrannie de la réalité*, Mona Chollet

*Learning from the Germans, Confronting Race and the Memory of Evil*, Susan Neiman

*Le Livre des Symboles, The Archive for Research and Archetypal Symbolism*, Taschen

*I Work Like a Gardener*, Joan Miró

*My Seditious Heart, Collected Nonfiction*, Arundhati Roy

*On Connection*, Kae Tempest

*On the Concept of History*, Walter Benjamin

*One-way Street and Other Writings*, Walter Benjamin

*Saving Beauty*, Byung-Chul Han

*Sensuous Knowledge, A Black Feminist Approach for Everyone*, Minna Salami

*Sacred Instructions, Indigenous Wisdom for Living Spirit Based Change*, Sherri Mitchell, Weh'na Ha'mu Kwasset (She Who Brings the Light).

*Sister Outsider*, Audre Lorde

*The Body Keeps the Score, Mind and Body in the Transformation of Trauma*, Bessel Van der Kolk

*The Burnout Society*, Byung-Chul Han

*The Human Condition*, Hannah Arendt

*the sun and her flowers*, rupi kaur

*Trauma Stewardship, an Everyday Guide to Caring for Self While Caring for Others*, Laura van Dernoot Lipsky

*Walden and Civil Disobedience*, Henry David Thoreau

*Wanderlust*, Rebecca Solnit

*Zen and the Art of Saving the Planet*, Thich Nhat Hahn

### From Harsha Walia

*Border and Rule: Global Migration, Capitalism, and the Rise of Racist Nationalism*, Harsha Walia

*Undoing Border Imperialism*, Harsha Walia

### From Kerry Whigham

'Remembering to Prevent: The Preventive Capacity of Public Memory,' Kerry E. Whigham, Columbia University, Genocide Studies and Prevention: An International Journal: Vol. 11: Iss. 2: 53-71. Available at: <http://scholarcommons.usf.edu/gsp/vol11/iss2/7>

*Resonant Violence: Affect, Memory, and Activism in Post-Genocide Societies*, Kerry E. Whigham (Rutgers University Press).

*¡Presente! The Politics of Presence by Diana Taylor State Repression and the Labors of Memory* by Elizabeth Jelin

*Beloved*, Toni Morrison

### From Irene Caselli

*The Magic Doll*, Adrienne Yabouza and illustrated by Élodie Nouhen

*Julián is a Mermaid*, Jessica Love

*Tomorrow*, Nadine Kaadan

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## Magazines

**Emergence Magazine**, believes in sharing stories that have the potential to shift ways of thinking and being in our relationship to the living world. <https://emergencemagazine.org/>

**New Philosopher**, a magazine for curious people interested in the fundamental issues facing humankind. <https://www.newphilosopher.com/>

**Where the Leaves Fall**, Exploring humankind's connection with nature. <https://wheretheleavesfall.com/>

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## What We're Listening To

**Power, People & Planet** with Kumi Naidoo: a podcast about how we fix the world, from the Green Economy Coalition. <https://www.powerpeopleplanet.org/>

**The Way Out Is In:** a podcast series mirroring Zen Master Thich Nhat Hahn's deep teachings of Buddhist philosophy, a simple yet profound methodology for dealing with our suffering, and for creating more happiness and joy in our lives. <https://plumvillage.org/podcasts/the-way-out-is-in/>

**OnBeing** with Krista Tippett: a podcast exploring what it means to be human, how we want to live, and who will we be to each other? <https://onbeing.org/series/podcast/>

**For the Wild** podcast: conversations focused on land-based protection, co-liberation and intersectional storytelling rooted in a paradigm shift away from human supremacy, endless growth and consumerism. <https://forthewild.world/>

## Where We Get Inspiration From

**Eco-versities**, a network of people, organisations and communities reclaiming knowledge systems and a cultural imaginary to restore and re-envision more relevant learning to the challenges of our times. <https://ecoversities.org/>

**Rejuvenate**, a project that recognises the value that children and young people can bring when they are given the space and support to do so. <https://rejuvenate.global/>

**The New Institute**, a mission-driven Institute of Advanced Study and a platform for change. <https://thenew.institute/en/>

**The Alternatives Project (TAP)**, an international and geographically diverse network of progressive academics, union members, civil society activists, and social movement participants concerned with building a global collective critical voice oriented towards education and societal transformation. <https://www.thealternativesproject.org/>

**The Be More Pirate Movement**, a group of autonomous rebels who are out to cause good trouble by standing up to the status quo. <https://www.bemorepirate.com/>

## Join Us Online

Sign up to our weekly **Illustrated Journal** where we share our thinking and conversations: <https://rights-studio.org/blog/>

For more **resources and inspiration**: <https://rights-studio.org/our-reading-list/.org>

Watch replays of the **Rights Studio Festival 2021**: <https://rights-studio.org/festival-highlights-catch-up/>

**The School of Life**, an organisation built to help us find calm, self-understanding, resilience and connection - especially during troubled times. <https://www.theschooloflife.com/>

**The Global Tapestry of Alternatives** seeks to build bridges between networks of Alternatives around the globe and promote the creation of new processes of confluence. <https://globaltapestryofalternatives.org/>

**The House of Beautiful Business** aims to inspire and equip individuals and organisations to reinvent themselves, and to shape more humane futures for business and society. <https://houseofbeautifulbusiness.com/>

**It's Nice That**, championing creativity. <https://www.itsnicethat.com/>

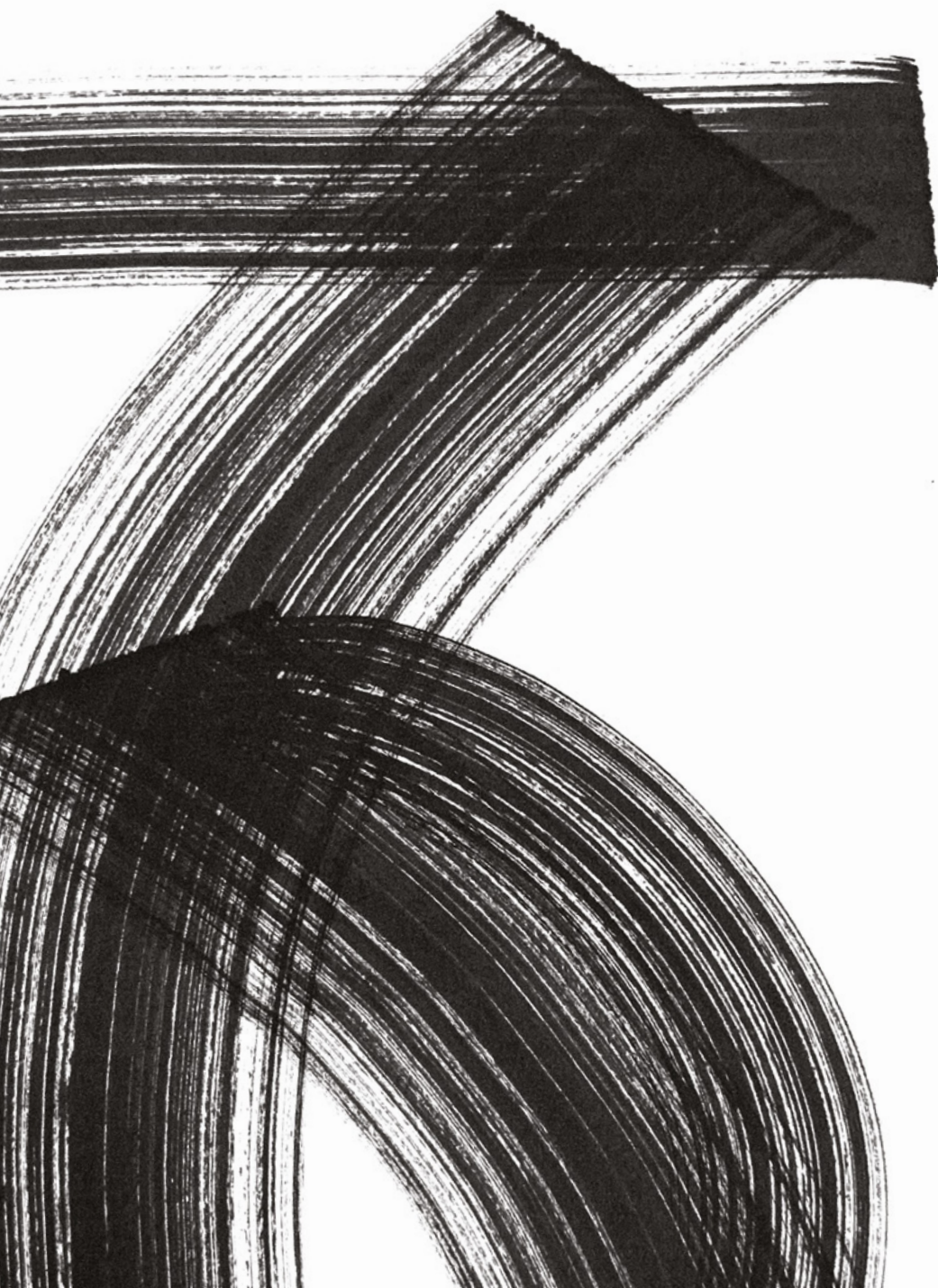
**The Royal Society of the Arts** is committed to a future that works for everyone. A future where we can all participate in its creation. <https://www.thersa.org/>

**Futurium Museum**, is a House of Futures, exploring how we want to live. <https://futurium.de/en>

**Versal Journal**, community-centred publishing and curation. <https://www.versaljournal.org/news>

**Demos Helsinki**, seeking societal transformation through social imagination to tackle global issues. <https://demoshelsinki.fi/>





# movement

/ˈmu:vm(ə)nt/

1. The act of moving mind and body;
2. A change | *Bitch, what you need is a change in yo' understanding, opinions or ideas about people and the world!*;
3. A group of people working together to bring about better conditions for people other than themselves or their families;
4. A campaign to push for - or against - change | the civil rights movement, the anti-gender movement;
5. Art - the impact that collective artistic work may have on our senses and psyche;
6. An ability one has to move without restriction or self-consciousness.

— *Our Dictionary of Interpretations*

*“The moment we  
choose to love, we  
begin to move towards  
freedom, to act in  
ways that liberate  
ourselves and others.”*

*—bell hooks*



# Our Inspiration

*The Rights Studio is a space where we allow ourselves, and encourage each other, to think deeply, to reflect, to let go of what we think we know, and let go of the need for being right. We, therefore, aspire to embody the following:*

## The Turtle: An ode to slowness

This ancient creature represents wisdom, knowledge, longevity, power, tenacity, creativity, and insight. The turtle is a water and earth animal and is considered by some cultures to carry the world on its back.



## Connections: Back to our roots

Everything in the world is interconnected: the universe, the planet, nature, animals, humans and all the issues we worry about. We are connected through our ancestors and future generations. It's about roots, constellations, webs and allies.



## Perspective: Seeing with new eyes

We have to let go of our fixations on what we think we know, of wanting to be right. We must shift perspective, broaden our perspective and welcome new ones. “The real voyage of discovery consists not in seeking new lands but in seeing with new eyes.” Marcel Proust.



## The Condor: An ode to vision and insight

The mighty Condor represents vision, power, and devotion. In Native American culture it represents goodness, justice, leadership and wisdom. In the Andes, it's a symbol of freedom and peace. Referred to as 'the hunter of the skies' or 'king of birds,' the condor 'rides the changing currents in our lives'.



# What Lies Beneath

a Rights Studio magazine

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*from the CRIN Team*

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consists not in seeking new lands  
but in seeing with new eyes.”**

— Marcel Proust

What Lies Beneath