radical imagination for social & ecological transformation

"Like artistic and literary movements are driven by imagination... **Every** important social movement reconfigures the world in the imagination. What was obscured comes forward, lies are revealed, memory shaken, new delineations drawn over the old maps: it is from this new way of seeing the present that hope emerges for the future... Let us begin to imagine the worlds we would like to inhabit, the long lives we will share, and the many futures in our hands."

- Susan Griffin

radical: forming the root imagination: the force that creates seeds of emergence

--radical imagination--

collective. emergent. limitless.

it is crafting the worlds we cannot live without while dismantling the ones we cannot live within

it shifting from fighting against to fighting for - building instead of knocking down

it shifting the narrative from a decaying world to one that is emergent

radical imagination exists in the individual, collective, and in the deep force at the basis of the human subject.

it is what sustains change.

a deep thank you

thank you to everyone who has made this zine- this tangent- this art possible.

thank you to nich who i first sat down with a few years back to get wildey stoked about radical imagination and artivism with, and who participated in co-creating our first RI zine. thanks to brooke for co-creating the first RI zine as well, and for her ever-brilliant art, ideas, and spirit. thanks to sam stone for her art, visionary fiction, excellence, and for always being there as a main Woe. thanks to zoe foxe for her contributions to this zine and the world. thanks to emily for moral support and all she does for those around her.

thanks to max haiven (the author of two rad books on RI), to adrienne maree brown, to octavia butler and the afrofuturist movement. thanks to my mom, my ancestors, my teachers, my peers, and to teddy and tigger the dogs. thanks to the ongoing resistance- taking form in so many ways- against Empire. so, so, so many thank yous... wish i had more space.





The Individualization of our Ecological Imagination

"Individualization: Plant a Tree, Buy a Bike, Save the World?" by Michael Maniates articulates a particular way in which our radical imaginations have been constrained, and thus have limited how we desire going about shaping ecological change-- The internalization of individualism perpetuated by a consumption based capitalist society. Maniates writes that:

Given our deepening alienation from traditional understandings of active citizenship, together with the growing allure of consumption-as-social-action, it's little wonder that at a time when our capacity to imagine an array of ways to build a just and ecologically resilient future must expand, it is in fact narrowing. At a moment when we should be vigorously exploring multiple paths to sustainability, we are obsessing over the cobblestones of but one path.

He argues that the normalization of individualized consumer choice as a valid form of political agency has inhibited the population from engaging in real citizenry (i.e. active and *radically collective* social and political movements).

And doesn't this notion of individual responsibility for environmental, or any issue, perfectly placate capitalism's agenda (also the institution most at fault for our ecological demise)? As Max Haiven writes, "[Capitalism] relies on each of us imagining ourselves as essentially isolated, lonely, competitive economic agents. It relies on us imagining that the system is the *natural expression* of human nature, or that it is too powerful to be changed, or that no other system could even be desirable." What has steeped into our collective imaginations is important and must be brought about in the political sphere, because it *is* political and there is a lot at stake.

Maniates writes:

To many, alas, an environmentalism of "plant a tree, save the world" appears to be apolitical and non-confrontational, and thus ripe for success. Such an approach is anything but, insofar as it works to constrain our imagination about what is possible and what is worth working towards. It is time for those who hope for renewed and rich discussion about "the consumption problem" to come to grips with this narrowing of the collective imagination and the growing individualization of responsibility that drives it, and to grapple intently with ways of reversing the tide.

The task then becomes understanding this "individualization of responsibility" as a narrative ingrained in our collective imaginations, and that the crises we are facing are largely crises of imagination. Perhaps undoing and redoing this is a daunting task, but it is also hopeful. Just as we "imagined" our way into this, we can imagine ourselves out of it.

"What you pay attention to grows" -adrienne maree brown

Embodied Liberation is Necessary for Radical Imagination

We all possess "an imagination." This landscape is not universal. As Max Haiven writes, "The imagination is shaped by our experiences as embodied subjects who are intersected by race, class, gender, sexuality, nationality, ethnicity, and other differences." Thus, our imaginations cannot be separated from our unique positionalities, or from contexts of power and privilege. Imperialism, capitalism, white-supremacy, and heteropatriarchy are all products of someone else's imagination (now deeply steeped into the general collective's). This landscape is one where most of us living and working towards shaping change cannot thrive in. However, we are all shaped by these systems and institutions, and consequently shape them as well. Understanding our individual radical imaginations, means acknowledging and addressing how, or where, our imaginations are stunted or limited. Here, we can recall Gaventa's "three faces of power," where the third face is when, "... a group shapes the very wants, desires, and aspiration of others." This hegemonic control of our individual and collective efficacy is at the heart of what has led us believe that there are no alternatives, or that we already live in the best alternative possible. This is not the end-all be all though. By learning how to *embody* liberation, we can unshackle our radical imaginations.

Radical imagination is not only a tool for crafting new futures, but can also be used to help us heal and reconcile wounds that we might carry-- realities that may be holding us back from doing the the work we need to do as embodied change-makers. As Max Haiven says:

[Radical imagination] is about bringing possibilities back from the future to work on the present, to inspire action and new forms of solidarity today. Likewise, the radical imagination is about drawing on the past, telling different stories about how the world came to be the way it is, remembering the power and importance of yesterday's struggles, and honouring the way they live on in the present. So, the past, present, and future, are all simultaneously and independently existing in the radical imagination. This is important because part of projecting forward is resolving the tensions we carry in our bodies and minds that may be inhibiting us from embodying the liberation we are striving to imagine.

Somatics -body centered healing- is an important framework for beginning the process of embodied liberation. Somatics begins with the understanding that the oppressive and stunting institutions that govern current society exist much more pervasively in our bodies than in our rational minds. Hence, we cannot focus on purely cognitive ways to address and dismantle these systems. We must work within our own bodies.

Generative Somatics is a transformative training and intermediary organization that serves social and environmental justice movements through trainings for movement leaders and folks involved in somatics, trauma, & social justice work. According to them:

> Our actions, our emotions, and what is *embodied* in us does not inherently align with our values or principles. This also does not mean that trying to think about is harder or control ourselves more will have us change. What we have embodied lives deep in our neurology, muscles and sinews, identities, emotional landscapes and collective practices. To transform, we need a holistic, embodied approach.

This, "embodied approach" *is* tied to our radical imagination-- to how far we can reach and emerge out of our institutions and break through those places in our bodies and our imaginations that have been constricted and stunted for so long. After all, in order to craft a new future, we need to be embodied subjects.



Some more on Generative Somatics and their principles (taken directly from their website):

http://www.generativesomatics.org/

Somatics views the individual as well as the collective from the vantage point of "embodied practices," or "we are what we practice, and we are always practicing something." What does this mean?

- It is the view that *what* we have been repeatedly exposed to, had to react to, and have practiced is what we embody.
- What we embody defines our automatic actions, our worldview, our emotional landscape/capacity, our relational skills and our sense of self and others, both individually and collectively.
- Thinking alone, cannot change what we have embodied.
- We have embodied a deep interpretation of power and control, we have embodied capitalism, we have embodied an objectifying relationship to the earth and "resources", racism, sexism, etc.
- We are in collective practices, spurred by institutions and cultural norms, which we have become, even while we simultaneously try to dismantle them.
- This is aligned with an understanding of the systemic perpetuation and institutional support of these collective "practices." This happens both through the infrastructure in which we are caught and the more proactive use of community and state violence to keep us controlled/participating in systems of oppression.

To transform these deeply-held narratives of family, conditions, and legacies that live inside us, we make powerful declarations about who or what we are trying to become. We look deeply at our embodied reactions, or habits, under pressure, and we build new skills and practices toward what we care about and long for. We will continually look at how we show up and what we contribute individually to the group, and how our collective body moves (or doesn't) toward our larger aims. We believe wholeheartedly in pragmatic healing, cultivating resilience, and building capacity to transform ourselves and our organizations toward who we long to become for the sake of our movements and our liberation.

Generative Somatics offers workshops and trainings for those wanting to get involved! You can find dates and more information for these happenings on their website.

Sites of Shaping / Sites of Change





Somatic Arc of Transformation





The 5 Anchors For Settling your Body*

Working towards social and environmental liberation and justice should not be constricting or trauma inducing, but it is at times. Take care of yourself, and know there are tools to help you that also assist you in becoming an embodied change maker.

Anchor 1: Soothe yourself to quiet your mind, calm your heart, and settle your body.

- Don't say anything.
- Put down anything you are holding.
- Sit down. Put down your hands.
- Mentally tell yourself to calm down
- Find an internal resource your body experiences as safe or pleasurable.
- Go somewhere you can be alone.
- Find a way to slow yourself down.

Anchor 2: Simply notice the sensation, vibrations, and emotions in your body instead of reacting to them.

- Pay attention to how your body feels in your clothes.
- Notice other body sensations, and name each sensation (heat, cold, trembling, relaxation...)
- Don't run off with emotions bring yourself back to your body and its sensations.

Anchor 3: Accept the discomfort, and notice when it changes instead of trying to flee from it.

- Don't flee from your discomfort, keep your attention directly on it. When you feel the impulse to analyze/think about your discomfort, bring yourself back to the *sensation* of it. Notice when it changes
- When your mind spits out strategies of what to do next, do not grab onto them. Sit with it. Notice when speed, focus, or quality of thought changes.
- Stay with your body in the present.
- Remind yourself that any discomfort you feel is a protective response, not a defective one. Accepting, experiencing, and moving through that discomfort is the foundation of healing.

Anchor 4: Stay present and in your body as you move through the unfolding experience, with all its ambiguity and uncertainty, and respond from the best parts of yourself.

- When your attention moves to what's wrong with you or with what a jerk the other person is, use those first three anchors to bring you back to the present.
- Realize the impossibility of knowing what will happen next. Be honest about you uncertainty.
- Don't try to wrestle or finagle a particular response from anyone else.
- Act from the best part of yourself-- from your deepest integrity. As events unfold, you will see what these parts are.

Anchor 5: Safely discharge any energy that remains.

- After you have been in the heat of conflict, the energy remains in your body. It is important to discharge this as fast as you can.
 - Most forms of exercise and sports
 - Dancing
 - Physical labor
 - Your body's moment-by-moment guidance.
- What is not useful:
 - Sports that do not make you move your whole body for at least 20 minutes consecutively.
 - Stretch/relax based activities (yoga, meditation, tai chi...). This will gather rather than disperse your energy.

*Exercise taken from Resmaa Menakem's book My Grandmother's Hands





"It is a paradox of the twenty-first century that just as the contours of multipronged environmental crisis are coming into sharp focus, the world, and especially the United States, may be suffering from "catastrophe fatigue." Apocalyptic imagery has saturated popular culture for decades, but came to a boil with the "rapture" of 2011, the apocryphal "Mayan" prophecy of 2012, racist anxiety over the erosion of white majorities in the Global North, theocratic panic over the changing gender order, the ongoing financial meltdown, and the endless stream of "end-times" movies and video games." The ubiquity of apocalypse in recent decades has led to a banalization of the concept—it is seen as normal, expected, in a sense comfortable. When a crisis does occur, people immediately reference it to movies, and there are now CGI images that serve as reference points for any conceivable disaster. Environmentalists and scientists must compete in this marketplace of catastrophe, and find themselves struggling to be heard above the din."

<u>journal entry - 11/17</u>

california is burning down. the air smells like poison where I grew up. choked. claustrophobic. is this the new normal? every californians gotta own an air purifier and some masks now just in case! i've never had a snow day, but my sister's already had two weeks off in her life for "smoke days."

shit.

my numbness grows as the smoke thickens. the amount of grief there is to feel for all. that is being lost is too much to even conceive of.

yet there is a fucked-up sense of familiarity to this all.

fire is burned into my apocalyptic imaginary.

stories i've been told of "hell" and dystopia always involve some sort of burning. maybe because we always associate fire with destruction.

with declension.

with loss of control.

----- the symptoms and narratives of a decaying society.

but I was also taught that fire is regenerative.

that the vast oak tree valleys I so associate with home would not exist without the respectful harnessing of flames. i was taught that fire is passion. that fire is spirit.

so I guess the question turns into how to harness these stories amidst devastating eco-grief...

<u>"rebirth is recreation"</u>

almost close enough to touch the light of flames curls against and with the movements of my mirror palm

i can't hold it close enough to comfort self i can't wrap it into my chest close enough to transform grief

in sparks, there is creation yet when fire surges into tsunami-like flames the creation burns to hope

we will watch the ashes all we will feel the pain of our missing? we will wonder - what created this? how could we create something different?

...

and we will clutch to our chests just close enough the spark of recreation

- Zoe Foxe

"whenever we try to envision a world without war, without violence, without prisons, without capitalism, we are engaging in speculative fiction. All organizing is science fiction."

 octavia's brood ("introduction" by walidah imarisha)

feeling like your radical imagination is stuck in a rut? ask yourself these questions & then think of some more!

what does is look *and* feel like to thrive in a climate changed future?

what is there to look forward to in a climate changed future?

what values and what aspects of your current life would you like to bring with you to your idea of more just future?

what does living in an extractive economy *feel* like in your body? how does this contrast to what your body feels like when it thinks of living in a solidarity economy?

A PEEK INTO MY PROCESS: Exigence, Research, and the Politics of Science Fiction

By: Samantha Stone

Climate fiction, eco-fiction, science fiction, speculative fiction – whatever you wish to call them, I believe these stories can help raise consciousness around social and environmental injustices and broaden our imaginations of what is possible. They often make us uncomfortable, they make us question reality, and make us feel very much alive. Most importantly, their narratives ask us to practice empathy and delve into imagined futures which explore not only dystopian regimes and apocalyptic superstorms, but also, the ways in which communities navigate mayhem through cooperation and collective action so that readers may witness the humanity at work in impossible times.

I'm an advocate for radical hope, mostly because there's simply no other option for me. It's not that I'm always optimistic about the future of our world, just that I see the need to celebrate the victories for humanity and other non-human beings, however small, and recognize that there may be curiously beautiful things that spawn from climate changed communities. This was the seed for exigence in my project - a burning desire to imagine, not a utopian world by any means, but one which asks characters to grow into the best versions of themselves and define new ways of coexisting and collaborating with one another.

There was a lot of research that went into this project and there is sure to be more. The process has been a humbling one, as I've ventured through the dark matter of my own imagination and done a lot of necessary reflection around the inherent biases that show up, sometimes rather crudely, in fiction. *Who am I to write a story about the future?* This question often resounded in my mind throughout the writing process. As a white, middle-class, cisgendered, able-bodied woman who wholeheartedly believes in justice for all peoples, I've been taught to elevate marginalized voices and calmly recede with my own. But it may true that I'm quite as fascinated by social constructions of difference as I am committed to dismantling them. I'm passionate about facilitating spaces that address whiteness, white fragility, white-supremacy and the anti-racism we need to dissolve oppression. This is where I've found my voice, and these are the spaces which have best utilized my positionality and skillset. I didn't used to love science fiction the way I do now. I'll admit that I didn't revel in the android full, alien-invaded, space-centric worlds customary of many white male novelists. It wasn't until I started reading works of speculative fiction authored by women, trans folks and people of color that I began to connect to, and feel changed by futuristic worlds which explore dynamics of race, gender, ability and other nuanced facets of power and oppression. Novels like *Parable of the Sower, The Fifth Sacred Thing, Handmaid's Tale,* and *All The Birds in the Sky* were revolutionary to me in the way they cleverly addressed present day patterns of oppression in nuanced ways. Many science fiction stories authored by people of marginalized groups insist upon the presence and power of marginalized peoples in the future. These stories invite people who are not often represented in conventional works of science fiction to imagine themselves living in alternative paradigms. Not only do these stories suggest that alternative realities are possible, they also somehow demand that it is our *responsibility* to imagine them.

With acute awareness of my own whiteness and all of the race and class privileges that have contributed in shaping my worldview, I humbly offer my own work of science-fiction to the world. As someone who's read a lot of of this genre, I've noticed that many white-authors have a way of side-stepping race-related issues. If there are dynamics of power and oppression at play in white-authored novels, they usually revolve around aliens, cyborgs or other supernatural characters. This serves as a substitute for writing about racism directly - the kind we know as being associated with skin color. Often times the science-fiction worlds created by white authors conveniently take place in post-racial societies, where people of color have already liberated themselves from institutional racism and other systems of oppression, so there is no need to mention race dynamics in the novel. The trouble is that the reader doesn't know how the society overcame racism in order to become the world we are now seeing. If the reader doesn't know, it's probably because the author doesn't know either.

Perhaps these white authors feel that racism doesn't involve them, or if they do wish to address race in their novels, their underlying terror of getting it "wrong," keeps them from doing so. I think white artists of any discipline do have some responsibility to reflect on whiteness as a part of race, because too often whiteness assumes a position of invisibility. Whiteness also continues to be the racial construction by which other races are measured, (i.e. white-supremacy) and is therefore the root of racism. I'm not advocating for white authors to attempt to write about the experiences of people of color, but instead, to explore what roles white people have in dismantling white-supremacy. In other words, what do those dismantling and rebuilding processes look like, so they may offer a model to readers? This is some of the work I am interested in doing and I hope that my fiction and non-fiction writing will continue to grow in this direction.

SANCTORIUM

AT THE END OF THE WORLD AS THEY KNEW IT, IT WAS FUNGUS THAT SUSTAINED THEM IN THE TWO LONG MONTHS UNDERGROUND. THEIR CULTIVATION OF MYCELIUM REPARIA PURIFIED THE WATER SEEPAGES IN THEIR BUNKER.

THEY BROUGHT CHICKENS AND RABBITS WITH THEM TO RATION THROUGH THE HIDING PERIOD. THEY ALSO PACKED A VARIETY OF SEEDS - VEGETABLES, HERBS, MARSH AND WOODLAND NATIVES - WITH WHICH THEY INTENDED TO BRING TO THE NEW WORLD - IF THEY EVER MIGHT SEE IT...

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OKET'OH (FORMALLY ARCATA) 2048



AYANA: WOW, SOUNDS THRILLING! WHERE WERE YOU IN THE DREAM?

BRACKEN: IN SOME KIND OF RAVINE, I THINK. IT LOOKED LIKE THE HATCHERY - OR WHAT WAS A HATCHERY IN THE TIME BEFORE.

AYANA: BUT YOU WERE MOVING?

BRACKEN: YEAH! SORT OF SWIRLING AROUND ONE WAY, AND THEN I'D CUT IN ANOTHER DIRECTION....

AYANA: BRACKEN, IT SOUNDS LIKE YOU WERE THE RIVER IN YOUR DREAM.



AYANA: WELL, SINCE THE YUROK AND FUNGUS COUNCILS FINISHED THE MYCOREMEDIATION PROJECT LAST APRIL,* THERE'S BEEN A FEW KIDS WHO'VE HAD SIMILAR DREAMS. REMEMBER MAYA, TRILIUM?

TRILLIUM: MAYA? YEAH, SHE STOPPED COMING TO NEW MOON CHOIR AFTER BELTANE!*

AYANA: THAT'S BECAUSE SHE STARTED STUDYING WITH KOSMA.

BRACKEN & TRILLIUM: AREN'T THEY THE CURANDERA WITCH?

AYANA: YES, KOSMA IS A HEALER, THEY'RE ALSO AN ECO-TRANSLATOR AND A TEACHER. THEY BRING THE REDWOOD NEWS, THE DOUG-FIR NEWS, AND THE SITKA NEWS TO THE REGENERATION COUNCIL.

*WHEN THE PEOPLE OF OKET OH EMERGED FROM THE BUNKER IN 2045, THEY VOTED TO CENTER THE VOICES AND LEADERSHIP OF YUROK, WIYOT AND HOOPA TRIBE MEMBERS. IT WAS THESE COMMUNITY MEMBERS AND THEIR ANCESTORS, AFTER ALL, WHO HAD ENDURED MORE THAN ONE APOCALYPSE IN THE LAST FEW CENTURIES UNDER SETTLER COLONIALISM. THE YUROK INSISTED THAT INOCULATING RIVERBANKS WITH MYCELIUM REPARIA WOULD HELP THEM, AND MANY OTHER SPECIES SURVIVE THE AFTERMATH OF SEVERE CLIMATE CHANGE AND NUCLEAR WAR. OUR CATA RENAMED "MAD RIVER" BY ITS FORMER YUROK NAME, "POTAWOT RIVER," AFTER THE INITIATION OF THE MYCOREMEDIATION PROJECT.

*BELTANE IS THE PAGAN CELEBRATION OF MAY DAY.

TRILLIUM: SO MAYA'S AN ECO-TRANSLATOR NOW, TOO?

AYANA: SHE IS LEARNING. AS YOU MAY LEARN, BRACKEN. THE RIVER OBVIOUSLY HAS A LOT TO SAY THESE DAYS! I'LL TELL KOSMA ABOUT YOUR DREAM TONIGHT AT HUM-UNION.

AYANA: NO DOUBT THEY'LL SEND YOU HOME WITH A POUND OF MUGWORT *CHUCKLES*

TRILLIUM: I'M HUNGRY!

AYANA: TELL ME ABOUT IT! WOULD YOU TWO MIND FETCHING BREAKFAST AND A BASKET OF SQUASH?



TRILIUM OFTEN LOST HERSELF IN THE GARDEN. SHE FOUND IF SHE SAT QUIETLY FOR LONG ENOUGH, SHE COULD HEAR THE SQUASH BREATHING.



AYANA: JAGO IS GOING TO TAKE YOU TWO TO THE PLAZA TODAY - I HAVE POLLINATION DUTY IN THE NORTH HILLS UNTIL HUM. UNION.

BRACKEN: I STILL DON'T GET WHY BEES BOTHERED DOING ALL THAT WORK IN THE TIME BEFORE...

TRILLIUM: ARE YOU KIDDING? IMAGINE BEING THAT SMALL! YOU COULD GET YOUR WHOLE BODY INTO A FLOWER - LIKE WALKING INTO A PURPLE ROOM THAT SMELLS LIKE LUPINS! MMmmMMM.

AYANA: *SIGH* WE DIDN'T KNOW HOW GOOD WE HAD IT. ALL WE CAN DO NOW IS PLANT THE NATIVES THEY LOVED AND HOPE THEY'LL RETURN TO US ONE DAY.

BRACKEN: AND THE HONEY! IT SOUNDS AMAAAAZING! I'D PUT IT ON EVERYTHING - TOAST AND KALE AND QUINOA AND-

KNOCK KNOCK

TRILLIUM AND BRACKEN: JAGO!!



JAGO, TRILLIUM AND BRACKEN WALK TO THE PLAZA WITH BASKETS FULL OF SQUASH. DWELLINGS ARE LODGED INTO HILLSIDES, SHAPED PRIMARILY FROM SCRAP METAL PARTS, WOOD AND EARTH.



AS THEY MAKE THEIR WAY TO MARKET, THEY HONOR THE BEINGS WHO NOW ONLY OCCUPY THE LANDSCAPE IN SPIRIT





AFTER TRADING THEIR SQUASH FOR POTATOES, GARLIC, BEANS AND OTHER GOODS, JAGO, TRILIUM AND BRACKEN WALK INTO THE WOODS TOWARDS A LARGE BONFIRE THAT LIGHTS THE FACES OF FIFTY OR SO PEOPLE. A SPEECH IS MADE ABOUT THE INCEPTION OF HUM•UNION. COLLECTIVE HUMMING OR "BUZZING," THEIR SOCIETY HAS FOUND, HELPS THE COMMUNITY MEMBERS METABOLIZE THEIR ANXIETY AND TRAUMA ASSOCIATED WITH THE NUCLEAR WAR. IT ALSO SERVES AS A SYMBOLIC CRY FOR THE RETURN OF THE BEES AND INSTILLS A SENSE OF HOPE FOR THE FUTURE.

AYANA WHISPERS INTO KOSMA'S EAR. WE SEE KOSMA'S EYES LIGHT UP AS THEY SPOT BRACKEN.

HMMMMmmMMMmmMMM REVERBERATES FROM THE FIRE-LIT CROWD

End of preview...

Note by the author on publishing venues:

I hope that once my piece is finished it may find publication through AK Press. AK Press is a small, worker run, independent publisher that prints and distributes radical media including books, audio, comics and other "mind-altering material," as they call it. I think their leftist, anarchist leaning politics would be fitting for my story, which definitely takes on themes of power, oppression and environmental justice later in the story. The fact that they are open to publishing a wide variety of visual media is quite promising too, as I see this story taking less of a comic form, and more an illustrated novel form.

you're an artist, i'm an artist, we're all artists.

It is evident how transformative exercising our radical imaginations can be, but for many the question still begs: How *do* we reclaim imagination? Living in the imperialist-capitalist- white supremacy-heteropatriarchy inevitably results in trauma, and consequently suppresses our creativity. However, if ever there was a way to envision new worlds while fostering creativity it has been art. Here, art is referenced to as any process that grows and nourishes seeds of emergence whether it be through visual art, music, theatre, writing, gardening, etc. As Toni Cade Bambara said, **"The role of the Artist is to make the revolution irresistible,"** and, it is true, art has the tremendous power to joyfully assist us in putting our radical imaginations to practice, while at the same time engaging a point of view *and* inspiring others to do the same. *Art allows us to become intricate observers of our world while crafting reflections and projections of it that can be deeply metamorphic*. By centering art in our visioning work, we can exercise and actually improve radical imagination.

Art also has the immense power to act as a platform for vulnerability--a crucial skill in building relationships and thus crafting collective visions. Art forces us to show the world something that came from deep inside of ourselves, an act that I personally know to be terrifying, but that is vulnerability. The act of being vulnerable allows us to heal wounds, build empathy, and recognize our own worth. If we are to craft new worlds with each other, we must be prepared to talk with each other about what we want and what we need. We must be vulnerable, and art can help us do that.



"the activist and the artist seem at first to have been engaged in in markedly different lifework, yet they embraced a shared dream for the future. their work is linked by faith and a fusion of spiritual teachings and social consciousness, a futuristic social gospel."

octavias brood ("birth of a revolution" by sheree renee

thomas)

make some art:

local radical imagination mobilizations: (a quick internet search can tell you how to get involved)

Ink people - nonprofit helping other nonprofits become nonprofits. always with a focus on supporting art and artists!

Cooperation Humboldt - nurturing and co-creating a solidarity economy in humboldt county.

Transition Humboldt - working towards transitioning humboldt to a more sustainable future.

Outer Space - all ages art, music, and community space.

Seventh Generation Fund for Indigenous Peoples - dedicated to promoting indigenous peoples' self-determination and the sovereignty of native nations.

Food Not Bombs - a loose-knit group of independent collectives, sharing free vegan and vegetarian food with others.

Every Body Humboldt - accessible healing through mindful movement, art, and community.

Move to Amend - working towards taking corporate money out of politics for good.

Teen Court - all youth court for first-time juvenile offenders. working towards youth empowerment and restorative justice.

Word Humboldt - radical spoken word tuesday nights at northown coffee.

CCAT - student run and funded living sustainable demonstration site for appropriate technology.

WRRAP - student run and funded program working towards redefining and institutionlizing zero waste practices

Scrap - inspiring creative reuse and environmentally sustainable behavior by providing educational programs and affordable recycled materials to the community.

Ruffhouse - communal living space on 14th and J always available to feed, snuggle, uplift, and support you!

are you feeling stoked about radical imagination? try these resources for further learning:

books:

- Emergent Strategy adrienne maree brown
- Octavia's Brood co-edited by adrienne maree brown and Walidah Imarisha
- Anything by Octavia Butler
- The Radical Imagination Max Haiven
- Crisis of Imagination, Crisis of Power Max Haiven & Alex Khasnabish
- The Ecological Revolution John Bellamy Foster
- Braiding Sweetgrass Robin Wall Kimmerer
- Joyful Militancy carla bergman and Nick Montgomery
- The Fifth Sacred Thing Starhawk
- Sisters of the Revolution edited by Ann & Jeff Vandermeer

podcasts:

- Healing Justice
- How to Survive the End of the World
- For the Wild
- The Lit Review
- Big Planet Big Feels (still not out yet, but will be rad!)

this link that takes you to a great pdf about artivism:

https://www.degrowth.info/wp-content/uploads/2016/07/DIM Artivism.pdf



put in its place?



about this zine's curator:

shanti balam

is, among many self-identifiers, a student of life, an artist, a witch, and a radical imagination enthusiast.

she thrives in the sweet spot of shaping change while being shaped by change

this zine series is constantly emerging and evolving, and will most definitely continue once shanti graduates.