**TEDx 6 ways mushrooms save the world (Paul Stamets)**

Mycelium (mushroom) saving the world

Mycophobia—fear of fungi

We the top organisms are now trying to allocate resources to save the biosphere

Einstein university research-Fungi not needing light for food but can use radiation for food

Lifeworld- every organism has a significated meaning oriented landscape

The book is:

* A multi specie ethnographic study of matsutake mushroom
* The ecology of these mushrooms

Matsutake mushrooms form symbiotic relationship with pine

Strong communication bw plants and fungi

The mycelium even warns the forest species if a climatic change is about to happen

Maintain the soil 30% of soil is fungi

Results of damaging ontologies

Using nature as resource, as mechanical (just a machine to help us)

Giant older trees start to nurse other cities- help maintain the forest

Just cutting a few old tall trees have transformed big forests into deserts in few years

The influence of British colonialism— Irish old growth forests wiped out only 1% left

Same happened to north America

A native species of one area can’t grow anywhere else

René Descartes – mechanical view of the world

Up until 1989 vets were told to ignore the pain animals express while treating them

Within 7 years a human completely change the body, since body is continuously changing, you don’t have any part of you from 7 years ago ???????

Author says **precarity??** is a fundamental part of our time so acknowledge it accept it

We live a self contained world (which itself is flawed and delusional)

We taint the world for ourselves

**SEMINAR**

1. **Examine your interactions with the city, other people, and animals and identify the anthropocentric element in at least one of them. Then point out what the anthropocentricism stops you from noticing (you don't need to have incredibly specific and detailed ideas, just share your observations and views)**

**Killing stray dogs just because we don’t like the sight of them (since we see them as disgusting and filthy beings) we just care about our area looking ‘clean’, quiet and high class.**

**Also, thinking stray dogs as dirty low beings but being all so lovey-dovey with expensive pet dogs. We discriminate animals as per our likeness**

**We do not think about these animals losing their own habitat and sending them back to the environment good for them.**

**the animals don’t have natural habitat to live in they are just separated from their environment and fellow species just for human entertainment**

**Recently I read about the movement going against Islamabad zoo,**

1. **Contamination (think about how the writer uses the term and apply it to life around you)**

**“This book argues that staying alive—for every species—requires livable collaborations. Collaboration means working across difference, which leads to contamination. Without collaborations, we all die.”**

**“Thinking through self-containment and thus the self-interest of individuals (at whatever scale) made it possible to ignore contamination, that is, transformation through encounter.”**

**The diversity that allows us to enter collaborations emerges from histories of extermination, imperialism, and all the rest. Contamination makes diversity**

1. **How do we think of the city of Karachi or your hometown or your apartment building, as an assemblage? (this idea is present in the reading but was not discussed in class)**
2. **Is it helpful to accept precarity as an inherent part of the experience of Karachi? What impact, in your view, will this have on your relationship with the city?**

**If we accept precarity, we will be able to notice our city as it is. We will be able to make choices to survive in the already ruined world.**

**We wont just rely on progressive narratives and use our curiosity to explore the world around us as it is and only then we will try to find a way to restore it.**

**“The challenge for thinking with precarity is to understand the ways projects for making scalability have transformed landscape and society, while also seeing where scalability fails—and where non-scalable ecological and economic relations erupt.”**

**“We can’t rely on the status quo; everything is in flux, including our ability to survive. Thinking through precarity changes social analysis. A precarious world is a world without teleology. Indeterminacy, the unplanned nature of time, is frightening, but thinking through precarity makes it evident that indeterminacy also makes life possible.”**

**“One value of keeping precarity in mind is that it makes us remember that changing with circumstances is the stuff of survival.”**

**“The problem of precarious survival helps us see what is wrong. Precarity is a state of acknowledgment of our vulnerability to others. In order to survive, we need help, and help is always the service of another, with or without intent**.**”**

1. **Anna Tsing doesn't support the idea that you are an individual. In light of recent developments in biology in the past two decades, the idea of a biological individual is becoming obsolete. Try to internalize what this means. Does your outlook of life change in any way if thinking of yourself as an individual is no longer an option? Express your views**.