

Robbie Blundell

Graphic and digital designer, primarily working on identity systems, printed matter and digital platforms. I have worked with major commercial and cultural institutions; COS, Galeries Lafayette Champs-élysées, Valiz publishing, and community organisations such as Progressive International, Furtherfield Gallery and MayDay Rooms.

Projects

I was a co-organizer of [Evening Class](#), 2016-2020. Key activities include, the formation of a [Designers + Cultural Workers Union](#), consciousness raising events reflecting on shared experiences of work [Dependent On Experience](#), collaborations with Precarious Workers Brigade, a [DIY Furniture Workshop](#), A Case of the Mondays: A Reading Group on the Refusal of Work. Find out more in the [Walker Arts Interview](#).

I am a member of [Sun Housing Coop](#). A co-operative organizing to develop purpose-built communal housing and work space in London.

Selected Clients and Collaborators

Acne
David Noonan
Earth Percent
Furtherfield Gallery
Hanger Inc.
Institute of Human Activities
MayDay Rooms
Odunpazarı Modern Museum
Parade Skate Co.
Progressive International
Studio TOOGOOD
WMA HK

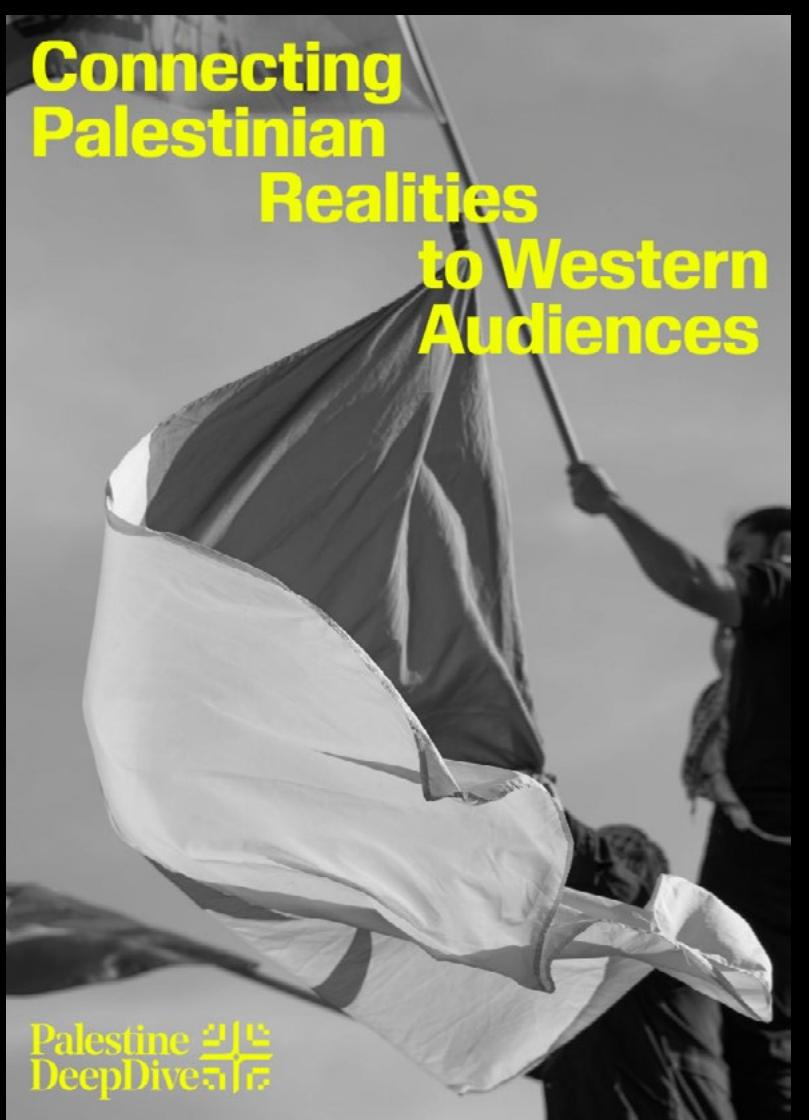
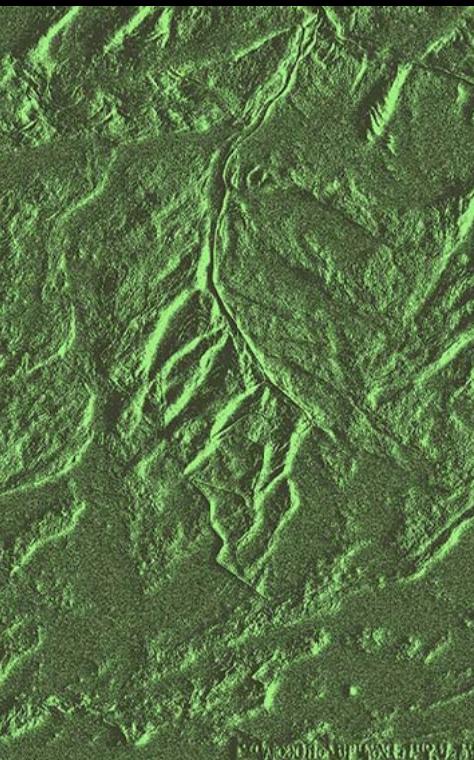
Selected Experience

[COS](#)
[DVTK](#)
[Future Corp](#)
[Metahaven](#)
[NoPlans](#)
[XL Recordings](#)

Contact

robbieblundell@pm.me





Palestine Deep Dive

On Israel's Weaponization of Time

Time is no friend of ours, most Palestinians won't be afraid to tell you. And in Gaza especially, you would be forgiven for thinking that for many years, time has been stuck on a repeat in a loop of its own.

22 November 2022

Gazans hoping to leave Gaza line up at Rafah crossing

On February 1, I left the Gaza Strip to pursue my master's degree in the UK, for which I have obtained a hard-fought scholarship. There are only two ways to exit the Strip into the outside world: the Erez crossing into Israel and then to Jordan (we are not allowed to use Israel's airport), and Rafah crossing into Egypt. The border crossing into Jordan was closed at the time I had

Palestine Deep Dive

From Gaza to Durham: A Journey from One World to Another

I believe I owe my people a story. I want everyone to know what it's like for a Palestinian from Gaza to travel through Rafah crossing into Egypt in a bid for freedom.

22 November 2022

Gazans hoping to leave Gaza line up at Rafah crossing

On February 1, I left the Gaza Strip to pursue my master's degree in the UK, for which I have obtained a hard-fought scholarship. There are only two ways to exit the Strip into the outside world: the Erez crossing into Israel and then to Jordan (we are not allowed to use Israel's airport), and Rafah crossing into Egypt. The border crossing into Jordan was closed at the time I had

Palestine Deep Dive

Sanction Smotrich?

Palestine Deep Dive

Ayah Ziyadeh Palestinian Activist & Journalist



Palestine Deep Dive

Watch Read About Voices Support Search...

A new generation of Palestinian voices. Support independent media uplifting a new generation of Palestinian voices. Support independent media uplifting a new generation of Palestinian voices.

This is Not Journalism: Ahmed Alnaouq, Speaks Out Against the BBC & NYT

17.6.22 Palestine Deep Dive

Latest DeepDive See all videos →

Latest Unmuted See all video →

Anti-Palestinian Repression in Germany

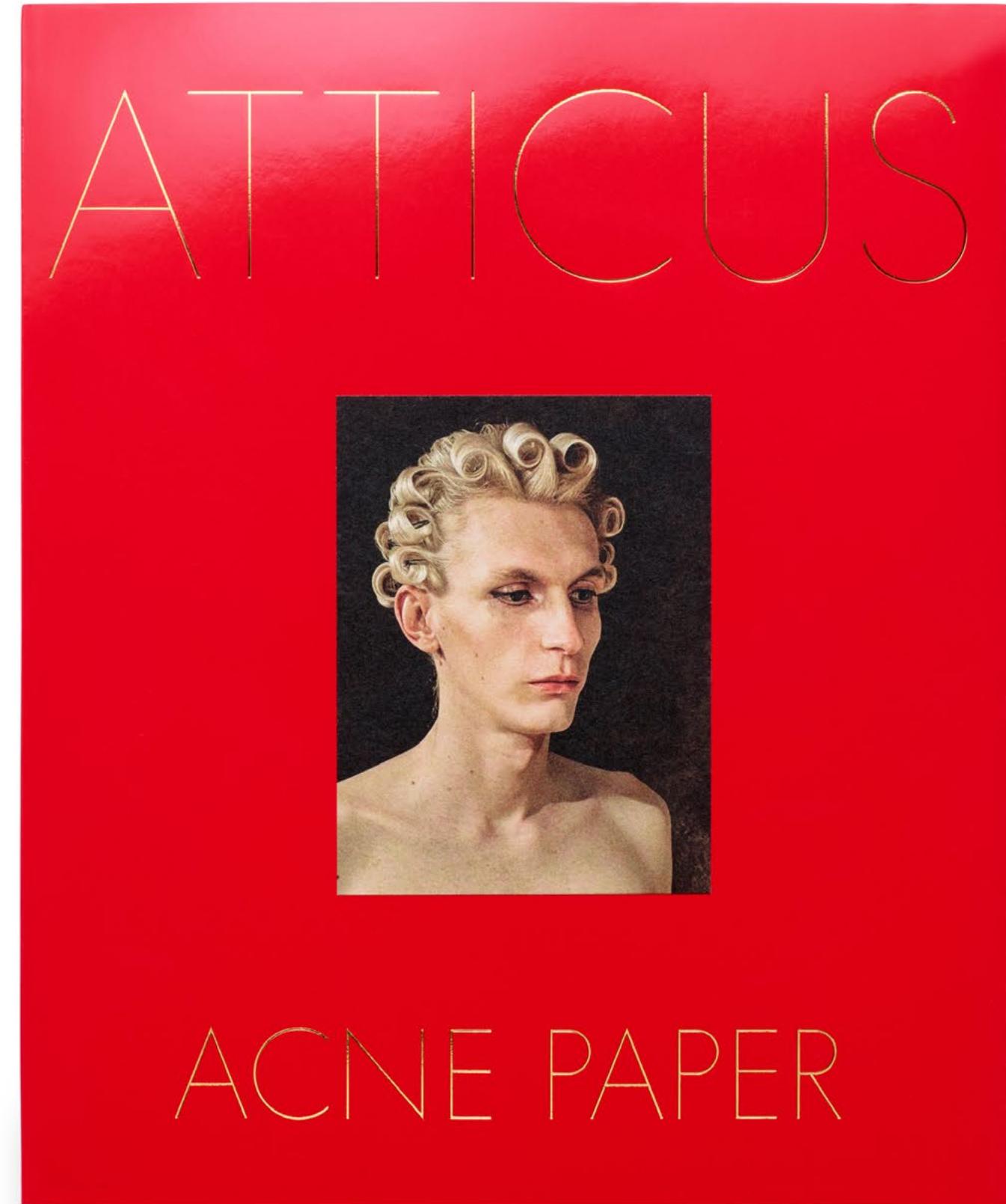
Unmuted 21.4.23 Hebh Jamal

Celebrating the Artwork of Palestinian Children

Unmuted 11.4.23 Rana Shubair

Deep Dive Daily. Your Palestine & Israel news roundup, straight to your inbox.

Name



Illustrations by James Spencer







Visual Culture Archive & Project Space

視覺文化檔案和項目空間

Facilitating greater
understanding of
Hong Kong through
the lens-based art form.

23-29 Wing Wo Street,
Central, Hong Kong

WMA



+852 3974 5488
info@wma.hk
wma.hk
@wma.hk

WMA
8/F Chun Wo Commercial Centre
23-29 Wing Wo Street, Central
Hong Kong

WOMEN 我們: From Her to Here

SUBJECT

WMA is honoured to present the
WOMEN 我們 series with San Francisco
Chinese Culture Center (CCC).

DATE
15.02.22

Become an energy of queer powers — to be fluid, to exist in liminality,
and to bend but not break.

WMA is honoured to present the 'WOMEN 我們' series with San
Francisco Chinese Culture Center (CCC). Inaugurated in 2011 Shanghai,
'WOMEN我們' (a Mandarin homophone meaning both 'women' and 'we')
curated by Abby Chen was the first exhibition to address feminism and
queerness in China at the time. It represents agency and belonging and
focuses on issues such as feminism, gender diversity, and sexual equality.

This exhibition will be presented as a two-phase dialogue – Phase
One will be an adaptation of the series's latest iteration, From
Her to Here, curated by Hol Leung. Brings together works by 6
multidisciplinary artists, Chen Han Sheng, Huang Meng Wen,
Heesoo Kwon, Madeleine Lim, Nicole Pun, TT Takemoto to embody
a "queer state of mind". The exhibition suggests how a nonbinary
approach towards navigating the world leads to new questions
about the seemingly straight and rigid dicotomies that surround us.
Discovering the nature of our world is an energy of queer powers
— to be fluid, to exist in liminality, and to bend but not break.

Date: 21.1.22 – 31.5.22
Time: 12 – 7pm (星期二至日 Tue to Sun)
Place: WMA Space, 8/F Chun Wo
Commercial Centre, 23-29 Wing Wo Street, Central



The Days Before The Silent Spring

Lo Lai Lai Natalie
勞麗麗

WMA

30.06.22 - 29.07.22
WMA.HK



To the Last Light

Catrine Val
勞麗麗

WMA

15.12.20 - 15.01.21
WMA.HK



The screenshot shows the homepage of the Progressive International website. The header features a dark red background with a world map and the text "PROGRESSIVE INTERNATIONAL". Below the header, a large white text box contains the slogan "We unite, organise, and mobilise progressive forces around the world." A "Become a member" button is visible. The main content area has a white background. It includes a section titled "Latest" with a green box containing the text "Italian pro-refugee mayor Mimmo Lucano in his own words" and a photo of a man. Other news items listed include "In Poland, a Refugee Center for Those Farthest From Home", "Why climate justice must go beyond borders", "Hungary's teachers' unions prepare largest-ever mobilisation", and "We are going to Colombia. Here's why". At the bottom, there are five smaller images with captions: "Paris Commune", "Why climate justice must go beyond borders", "Karl Marx", "Statement from the Cabinet on the war in Ukraine", and "Women's Day".

PROGRESSIVE INTERNATIONAL

WHAT WE DO WHO WE ARE SUPPORT EN BECOME A MEMBER

We unite, organise, and mobilise progressive forces around the world.

Become a member

* We are going to Colombia. Here's why • El pueblo de Argentina exige justicia al FMI. ¿Quién la impartirá? • Alexandra Kollontai: 'Women's Day' • A Trail of Blood: Resisting Tyranny in the Philippines • Anoth

Latest

Italian pro-refugee mayor Mimmo Lucano in his own words

21.03.2022

In Poland, a Refugee Center for Those Farthest From Home

20.03.2022

Why climate justice must go beyond borders

17.03.2022

Hungary's teachers' unions prepare largest-ever mobilisation

15.03.2022

We are going to Colombia. Here's why

10.03.2022

Paris Commune

Why climate justice must go beyond borders

PROGRESSIVE INTERNATIONAL

Karl Marx

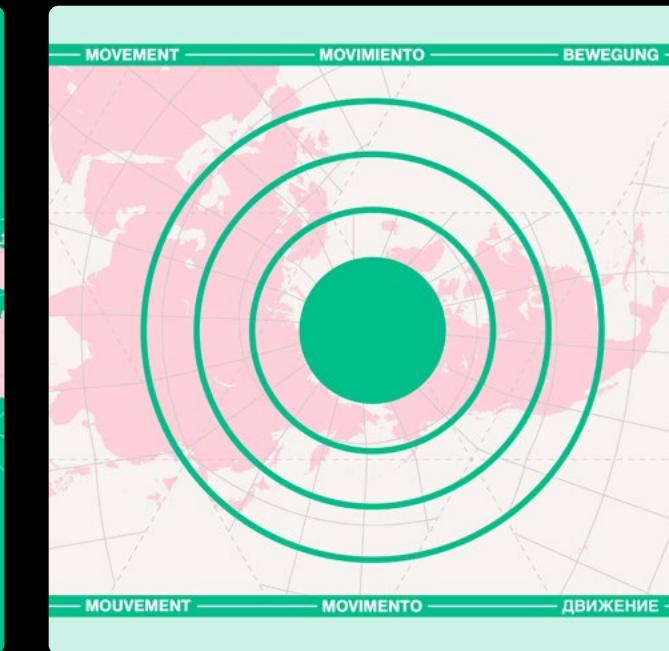
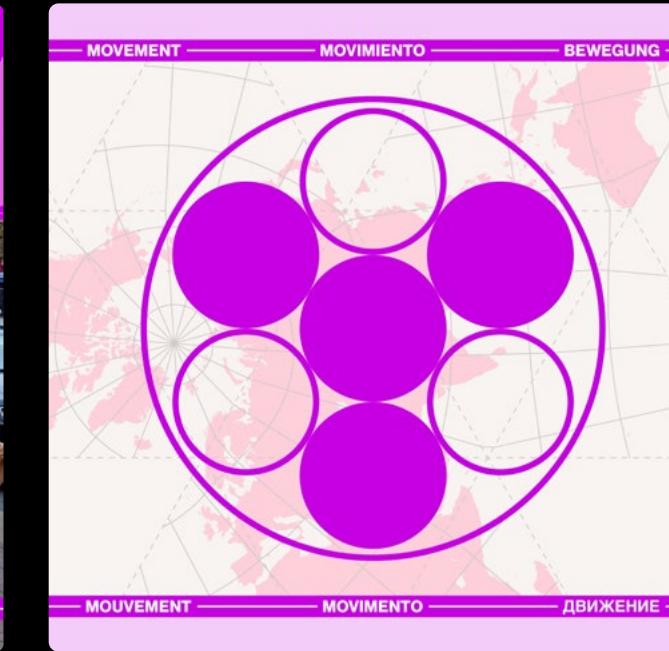
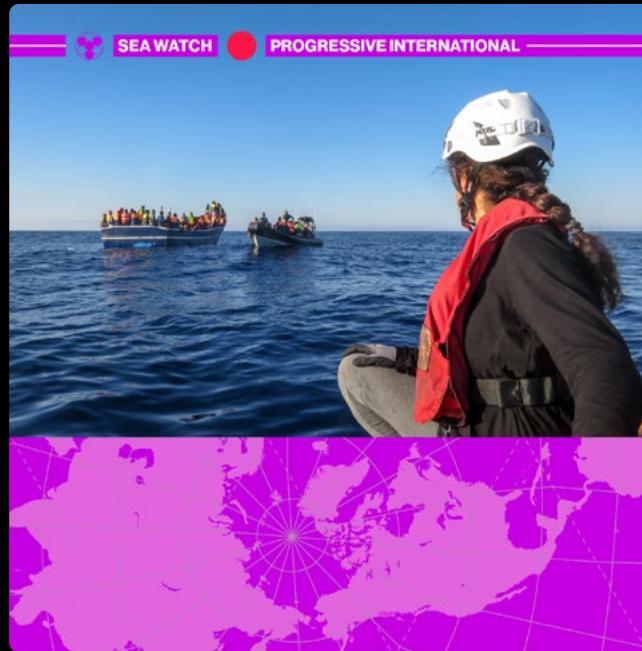
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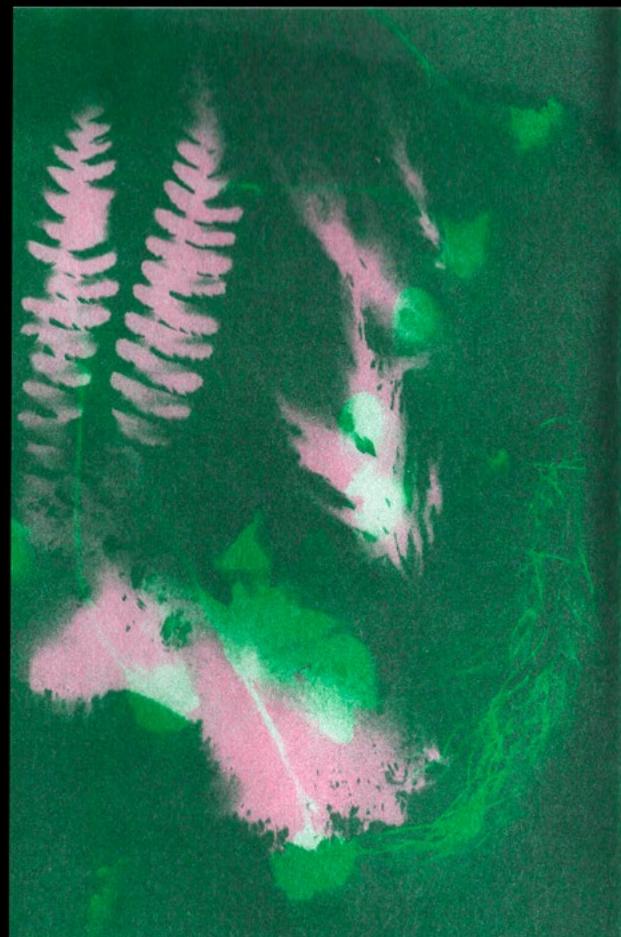
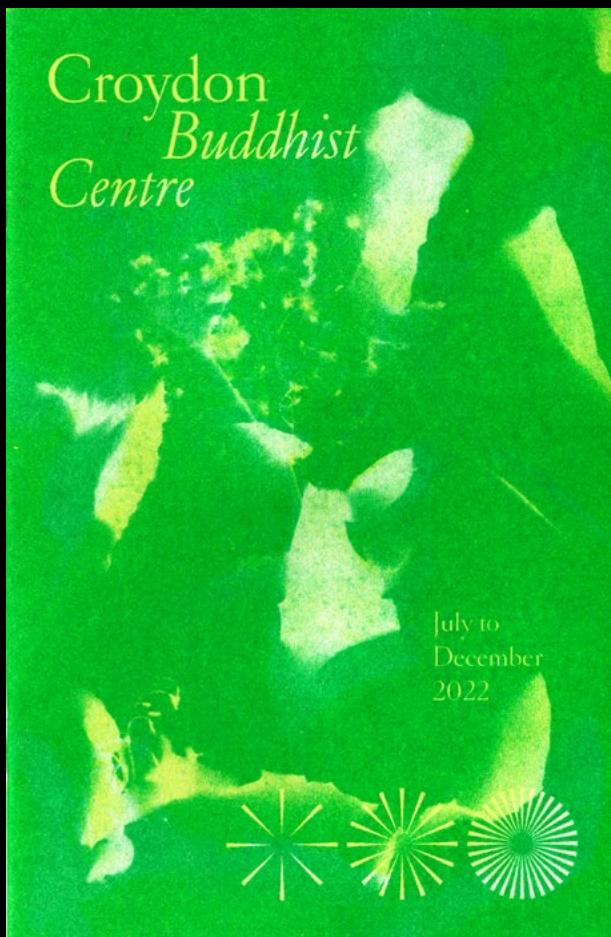
Statement from the Cabinet on the war in Ukraine

PROGRESSIVE INTERNATIONAL

Women's Day

PROGRESSIVE INTERNATIONAL





SUMMER 2022

NATURE OF MIND

The mind is our most valuable asset, and most dangerous possession. It can be amazingly creative or terrifyingly destructive. Every experience we have is mediated through the mind. From a Buddhist perspective, our greatest danger is not realising the mind's potential, and not finding ways of living that out.

Join us this summer for the conclusion of our season of events, courses and retreats on the nature of mind – a deep dive into the mystery of human consciousness.

YOGA FOR MEDITATION

We run a range of drop-in yoga classes, all led by experienced practitioners of yoga and meditation. Check our website for more information.

OTHER BUDDHISM & MEDITATION EVENTS

This brochure contains just some highlights of our programme. We also have drop-in classes, practice evenings, and more – see our website for full details.

THE DANA ECONOMY

We don't have a fixed charge for any of our events. We want to build a Buddhaland: a place that runs on mutual generosity – *dana* – rather than monetary transaction. All prices quoted are suggested donations. Please give more if you can, and help us transform the lives of even more people.



Autumn 2022



JULY	SEPTEMBER
RETREAT Wild Awake Friday 1st - Friday 8th	COURSE Transforming Self and World Weds 14th - Nov 2nd
 Buck Moon, Weds 13th	 Harvest moon, Sat 10th
COURSE Mind is Luminous Wednesday 13th - August 17th	DHARMA MORNING Transforming Work Saturday 10th - Oct 29th
EVENT Dharma Day Tuesday 16th	RETREAT Who is Padmasambhava? Friday 16th - Sunday 18th
AUGUST	OCTOBER
DHARMA MORNING The Open Dimension of Being Saturday 6th, 13th, 20th	 Hunter's moon, Sun 9th
 Sturgeon moon, Fri 12th	NOVEMBER
URBAN RETREAT The Inconceivable Emancipation Friday 12th - Sunday 14th	EVENT Songha Day Saturday 12th
WORKING RETREAT The Crucial Situation Monday 22nd - Friday 26th	 Beaver moon, Tues 8th
DECEMBER	 Cold moon, Thurs 8th
URBAN RETREAT Entering the Great Silence Wednesday 28th - 1st Jan 2023	info@buddhistcentrecroydon.org buddhistcentrecroydon.org





Winter & Spring 2023

DHARMA MORNING SERIES

Buddhism, Ambedkar, and the Struggle for Freedom

Saturdays, 10:30am-12:45pm
21st January-18th March

INTENSIVE COURSE

Training the Mind: Meditation for Emotional Resilience

Wednesdays, 7:15-9:30pm
11th January-1st March

This intensive introduction to Buddhist meditation will take you to the white-hot core of human suffering, and out the other side.

You will be given a thorough grounding in a series of meditations for developing emotional resilience, inspired by the Tibetan *kyong* or 'mind-training' tradition. Born in the harsh landscape of ancient Tibet, *kyong* takes the grit and poison of life and shows us how to transmute it into spiritual power.

The course will take you through a journey which will test our own difficulty and resilience, and end with an overflowing desire to serve all living beings.

This is suitable for people totally new to meditation, and for those who want to learn how to face suffering – your own and others' – with steadiness, resilience and wisdom.

Led by Viryadeva & Mokshashashini
Please note, you'll be asked to practice daily for 40 minutes during this course. Please consider whether you can make this commitment before signing up
Suggested donation: £100/80

INTRODUCTORY COURSE

The Journey and the Guide: A Practical Course in Enlightenment

Saturdays, 10:30am-12:45pm
14th January-4th March

Buddhism teaches that life can become a journey towards Enlightenment – the fullest potential for human beings. On this course, we'll learn how to make this journey – a journey into the heart of reality itself.

This course offers a radical, uncompromising view of the possibilities latent within all of us. It is suitable for newcomers to Buddhism, and for more experienced practitioners who want to deepen their understanding of the Buddhist path.

Led by Prajnanandi and Viryadeva
Suggested donation: £100/80

MORE INFO AND BOOKING

buddhistcentrecroydon.org

Croydon Buddhist Centre

INTRODUCTORY COURSE

Introduction to Buddhism and Meditation

Thursdays, 12:30pm to 2pm
2nd February-9th March

If you are curious about Buddhism and meditation and want an accessible and practical introduction, then this course is for you. We'll guide you in two Buddhist meditation practices, teaching them in the context of the Buddhist vision of human potential for love and compassion. It's a chance to think afresh about your life, and learn some practical methods for unlocking creativity and freedom.

Suitable for complete newcomers, those who want a refresher, or those who have learnt mindfulness meditation and want to explore more deeply.

Led by Viryadeva and Zoe
In-person at the Buddhist Centre
Suggested donation: £60/40

MEN'S DAY AT ARYATARA

Cherish the Doctrine, Live United, Radiate Love: Why Friendship is Central to the Buddhist Vision of Awakening

Saturday 28th January
2:30-8:45pm

Join us for a day for men at Aryatara, during which we'll explore why Buddhism sees friendship as so central to its vision of Awakening. Kalyanamara, Maitrinara, and Viryadeva will share their personal experiences of how they've been inspired, helped, and sometimes challenged through spiritual friendship – friendship based on a shared cherishing of the Dharma – a desire to live united, and an aspiration to beyond ego into love.

Aryatara has an important place in the very early history of Trikuta, and which treasures nine paintings of Green Tara that were gifted to Sangharakshita by one of his teachers, Dharma Rimpoché. The day will also tap into that rich legacy and lineage, as well as time for food and chat round a bonfire.

Feel free to bring your lunch from 1:30pm. Or arrive by 2:30pm when we'll start the day. Food will be provided in the evening. Also feel free to stay on after 8:45pm for more chat round the bonfire.

Led by Prajnanandi and Viryadeva
Suggested donation: £90/70

RESIDENTIAL RETREAT

The Great Treasure Within

Priday 24th-Sunday 26th March

A Buddhist myth tells of a man searching around the world for the wish-fulfilling gem. After many trials, exhausted and weary after having searched everywhere, he has not found it. He is on the verge of giving up. Just then he discovers the jewel, sewn into a hem inside his coat. He has been carrying the jewel with him all this time.

Join us for a weekend discovering what this myth means for our meditation practice – how we can find that great treasure within. This is a precious opportunity to get guidance and to meditate in ideal conditions, allowing us to explore how meditation can be a source of contentment, joy, and well-being.

The retreat starts on Friday evening, and ends after lunch on Sunday.

Led by Prajnanandi and Viryadeva
Residential at Kirevali Retreat Centre
£125 including all accommodation, food, and teaching

EVERY WEEK

Yoga for Meditation

Explore the connection between body, breath, and mind. One-hour classes of stretches and poses that will leave you feeling invigorated, centred, and relaxed.

Tuesdays, 11:15am-12:15pm
Thursdays, 11:45am-12:45pm
Saturdays, 9:15-10:15am
Suggested donation: £8

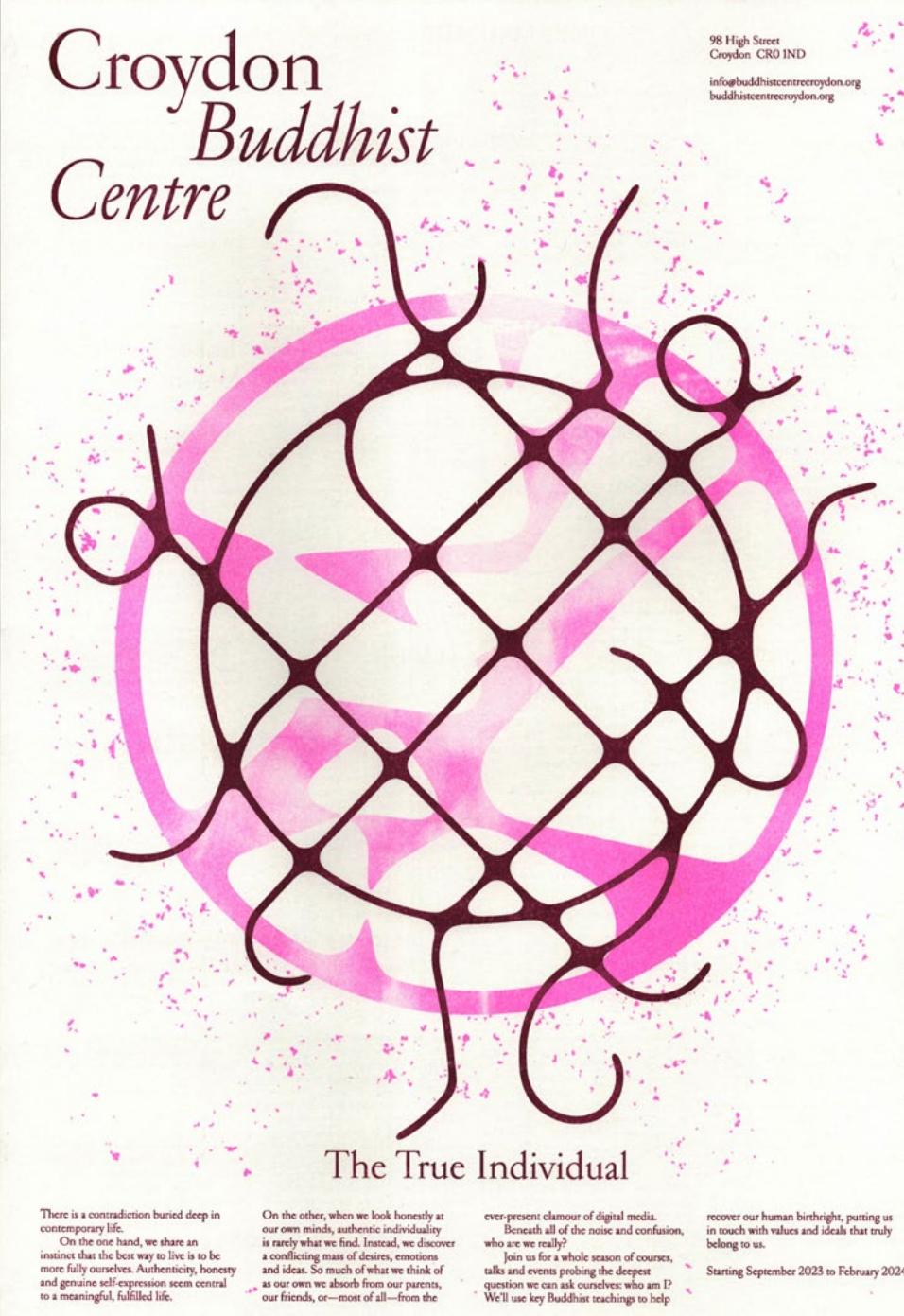
FIRST FRIDAY OF THE MONTH

Sub-35s Group

Join us on the first Friday of every month for an evening for 18-35 year olds. The evening usually involves food, meditation, a talk and discussion, often sat round the bonfire! See website for details of each month.

VISIT US

98 High Street, CR0 1ND



Croydon Buddhist Centre

98 High Street
Croydon CR0 1ND

info@buddhistcentrecroydon.org
buddhistcentrecroydon.org

The True Individual

There is a contradiction buried deep in contemporary life. On the one hand, we share an instinct that the best way to live is to be more fully ourselves. Authenticity, honesty and genuine self-expression seem central to a meaningful, fulfilled life.

On the other, when we look honestly at our own minds, authentic individuality is rarely what we find. Instead, we discover a conflicting mass of desires, emotions and ideas. So much of what we think of as our own we absorb from our parents, our friends, or—most of all—from the ever-present clamour of digital media.

Beneath all of the noise and confusion, who are we really? Join us for a whole season of courses, talks and events probing the deepest question we can ask ourselves: who am I? We'll use key Buddhist teachings to help recover our human birthright, putting us in touch with values and ideals that truly belong to us.

Starting September 2023 to February 2024.

Design: Maya Robbie

PROGRAMME HIGHLIGHTS

SEPTEMBER 2023 TO FEBRUARY 2024

INTENSIVE COURSE Imaginal Ascent: A Training in Visionary Meditation <p>Wednesdays, 7:15-9:30pm 9th September to 25th October</p> <p>Meditation is more than just a way to manage stress. Throughout its 2500-year history, the Buddhist tradition has taught practitioners to use meditation in order to access a strange, magical territory: the realm of vision.</p> <p>The Buddhist tradition is thick with images of mystical beings and spirits. The supernatural is commonplace, as meditators encounter the strange and wonderful worlds that open up as consciousness begins to expand.</p> <p>On this course, you'll learn how to elevate and enrich your natural human capacity for imagination. Step by step, you'll learn to use meditation to ascend to a visionary plane of meaning, significance and depth.</p> <p>This course is especially suitable for people who think they don't have any imagination!</p> <p>With Viryadeva Suggested donation: £100/£80</p>	INTENSIVE COURSE Sitting in the Mandala <p>Wednesday, 7:15pm-9:30pm 8th November to 12th December</p> <p>Our world can seem irreparably broken. War, disease and crisis seem to be on the rise all around us. When so much suffering and uncertainty confronts us, it's hard to believe another reality is possible.</p> <p>Buddhism tells us that this is only one way of seeing things. The human heart is, in its essence, powerful enough to bring about transformation beyond our wildest dreams.</p> <p>On this course we'll learn to create a new world. Starting with what is most important, most valuable to ourselves and others in our lives, we'll learn to bring into being an ever-expanding circle of beauty and meaning. We'll learn to create a mandala.</p> <p>Through meditation, exploration of ancient Buddhist symbolism, and ritual, we'll learn how to live from the wonder and creativity latent in every moment of existence.</p> <p>With Viryadeva, Prajnanandī & team All welcome Recommended donation £100/£70</p>
INTENSIVE COURSE The Individual, the Group, and the Spiritual Community <p>Saturdays, 10:30am-12:45pm 4th November to 16th December</p> <p>Being a Buddhist does not mean being part of a religious group, slavishly following its ideas and practices. It means learning how to see the world as it is—through our own eyes—and acting from that vision.</p> <p>This is a hard thing to do. Our dependence on the group is extremely strong. True individuals are rare.</p> <p>On this six-week course we'll explore how to emancipate ourselves from the need for group approval, and become a true individual. The key—Buddhism teaches—is forming a spiritual community or sangha. By coming together with others who are learning to be themselves, we can help each other discover true individuality.</p> <p>With Vajrapāṇī & Prajnanandī All welcome Recommended donation £85/£60</p>	INTENSIVE COURSE The Journey and the Guide <p>Saturdays, 10:30am-12:45pm 9th January to 24th February 2024</p> <p>Buddhism teaches that life can become a journey towards Enlightenment: the potential for all humans to live a life of total love, energy and wisdom.</p> <p>On this course, we'll learn how to make this journey. Step-by-step, we will find out how to move beyond the distraction and confusion that marks so much of human life. We'll discover a path that is profoundly rewarding, purposeful and effective.</p> <p>With Viryadeva, Mokshadarshini & team All welcome Recommended donation £100/£70</p>
INTRODUCTORY COURSE Kiss the Joy as it Flies <p>NEW YEAR URBAN RETREAT</p> <p>Friday 27th to Sunday 29th October at Rievaulx Retreat Centre</p> <p>Buddhism is not only about suffering. At the heart of the path is a message about the vital importance of pleasure: if we want to live free from craving, distraction and sticky attachment, we need to develop a wellspring of bliss within ourselves. Again and again, the Buddha emphasised the importance of learning to dwell in the <i>dhyāna</i>, otherworldly states of peace, rapture and beauty.</p> <p>Through meditation, we can leave behind unfulfilling pleasures in favour of more refined forms of happiness, and even develop the confidence and clarity to move beyond craving altogether, into the Great Bliss of awakening.</p> <p>With Vajrapāṇī & Prajnanandī All welcome Recommended donation £85/£60</p>	EVERY WEEK Yoga for Meditation <p>Tuesday, 11:15am-12:15pm Thursday, 11:45am-12:45pm Suggested donation: £8</p> <p>FIRST FRIDAY OF THE MONTH</p> <p>Sub-35s Group</p> <p>Join our free monthly event run by and for 18-35 year olds. These evenings always involve dinner and meditation but often also rituals, talks, and discussions sat around a bonfire! See website for details.</p> <p>To book, and to see all our events, visit: buddhistcentrecroydon.org</p>



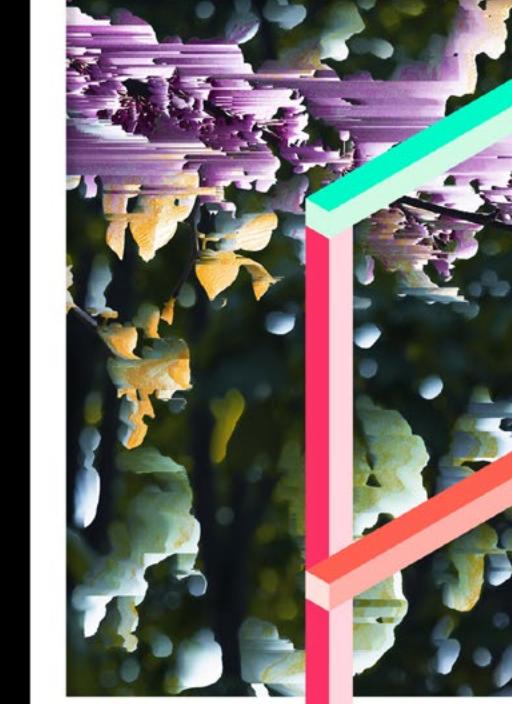
Imagine Demand and Build

**Socially distanced,
but as radically
interactive as ever.**


The World Transformed 2020

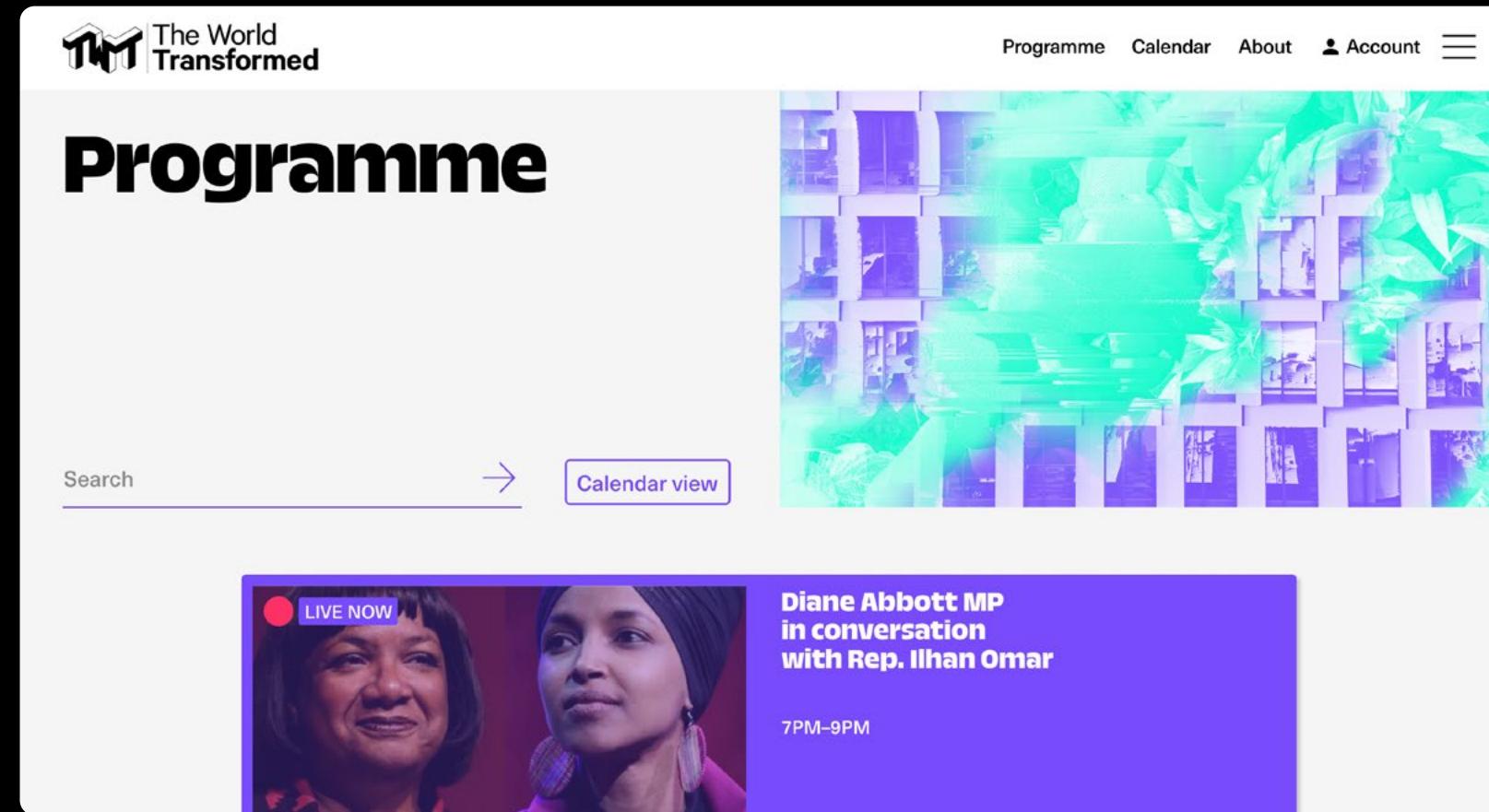
The World Transformed

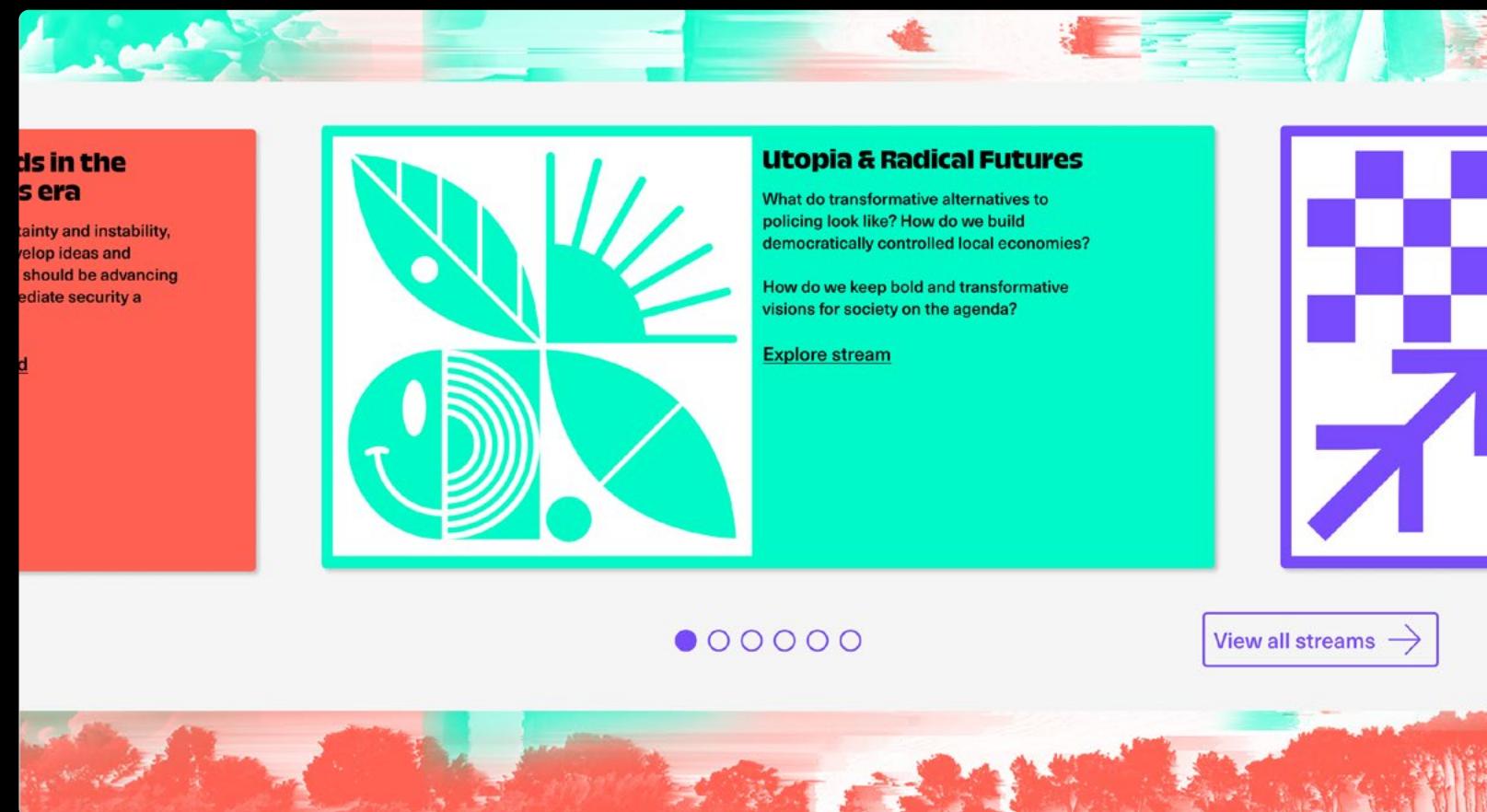


**Socially distanced,
but as radically
interactive as ever.**

**September 2020.
A digital-first,
month long festival.**

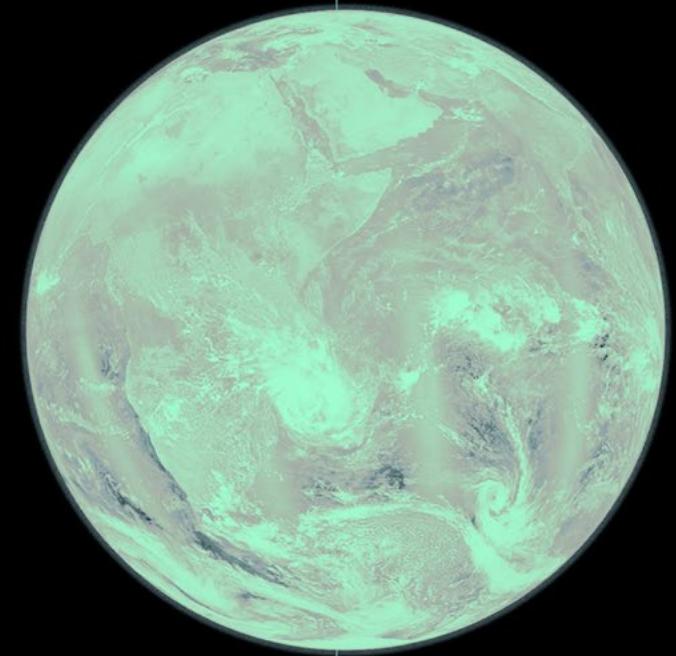


The screenshot shows the 'Programme' section of the website. At the top left is the logo 'The World Transformed'. To the right are navigation links: 'Programme', 'Calendar', 'About', 'Account', and a menu icon. Below the navigation is a large, colorful abstract image composed of many smaller video feeds. Underneath this is a search bar with the placeholder 'Search' and a purple arrow icon, followed by a 'Calendar view' button. A specific event card is displayed: 'Diane Abbott MP in conversation with Rep. Ilhan Omar' at '7PM–9PM'. The card features a photo of Diane Abbott and Rep. Ilhan Omar.



The screenshot shows the 'Streams' section of the website. It features a decorative banner at the top with a green and red gradient and a stylized leaf pattern. Below the banner are four stream cards. From left to right: 1) 'Radical Ideas in the Radical Era' (red background, text about advancing ideas and security). 2) A stream card with a green background featuring a stylized sun and leaf graphic. 3) 'Utopia & Radical Futures' (green background, text about transformative alternatives to policing and local economies). 4) A stream card with a purple background featuring a purple checkered pattern and a purple arrow pointing upwards. At the bottom, there is a horizontal navigation bar with five dots (the first one is filled purple), a 'View all streams' button with a purple arrow, and a decorative footer banner with a sunset and forest scene.

INSIDE: COP26



Daily broadcast from the heart of
the pivotal climate summit: COP26

INSIDE COP26

EARTH/PERCENT + CLYDE BUILT RADIO

INSIDE: COP26 MORE ABOUT US

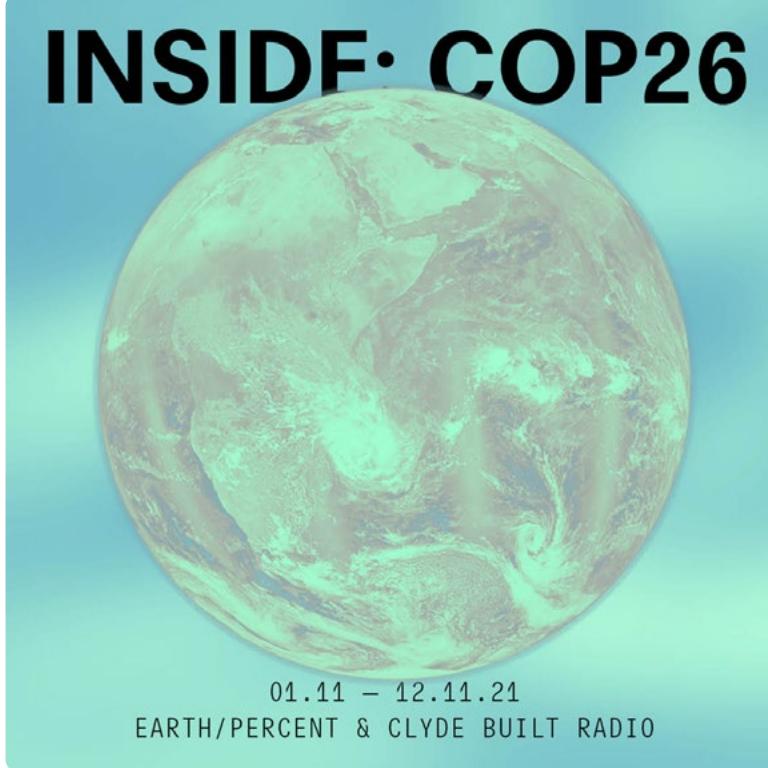


INSIDE COP26

EARTH/PERCENT + CLYDE BUILT RADIO

Having spent the past decade working as an expert internationally and for the EU, Sophie Shnapp has unique expertise in the fields of climate change, energy efficiency, renewable energy, sustainability and environmental and cultural policy development, strategy and implementation. Throughout the show, Sophie will be interviewing climate experts inside and outside of COP26 to provide listeners with information straight from the source.

Clyde Built Radio is an independent community radio station, broadcasting daily from the famous Barras Market in Glasgow. The station showcases local music championing diverse acts from Glasgow and Scotland. They have worked with leading brands like Dr Martens, New Balance and on events such as Riverside Festival and Glasgow International Festival, attracting opportunities to benefit the local scene.



“COP26 is the make-or-break climate change summit for all the world’s most vulnerable communities.”

SALEEMUL HUQ
DIRECTOR, THE INTERNATIONAL CENTRE FOR CLIMATE CHANGE AND DEVELOPMENT

2PM **BLUE ZONE POLITICS**

Saleemul Huq

3PM

FARHANA YAMIN
JUST TRANSITION



BRIAN ENO
EARTH PERCENT



2PM **MUSIC & CLIMATE**

EarthPercent & Hayden Thorpe

3PM

2PM **WHY CARE**

ABOUT COP26?

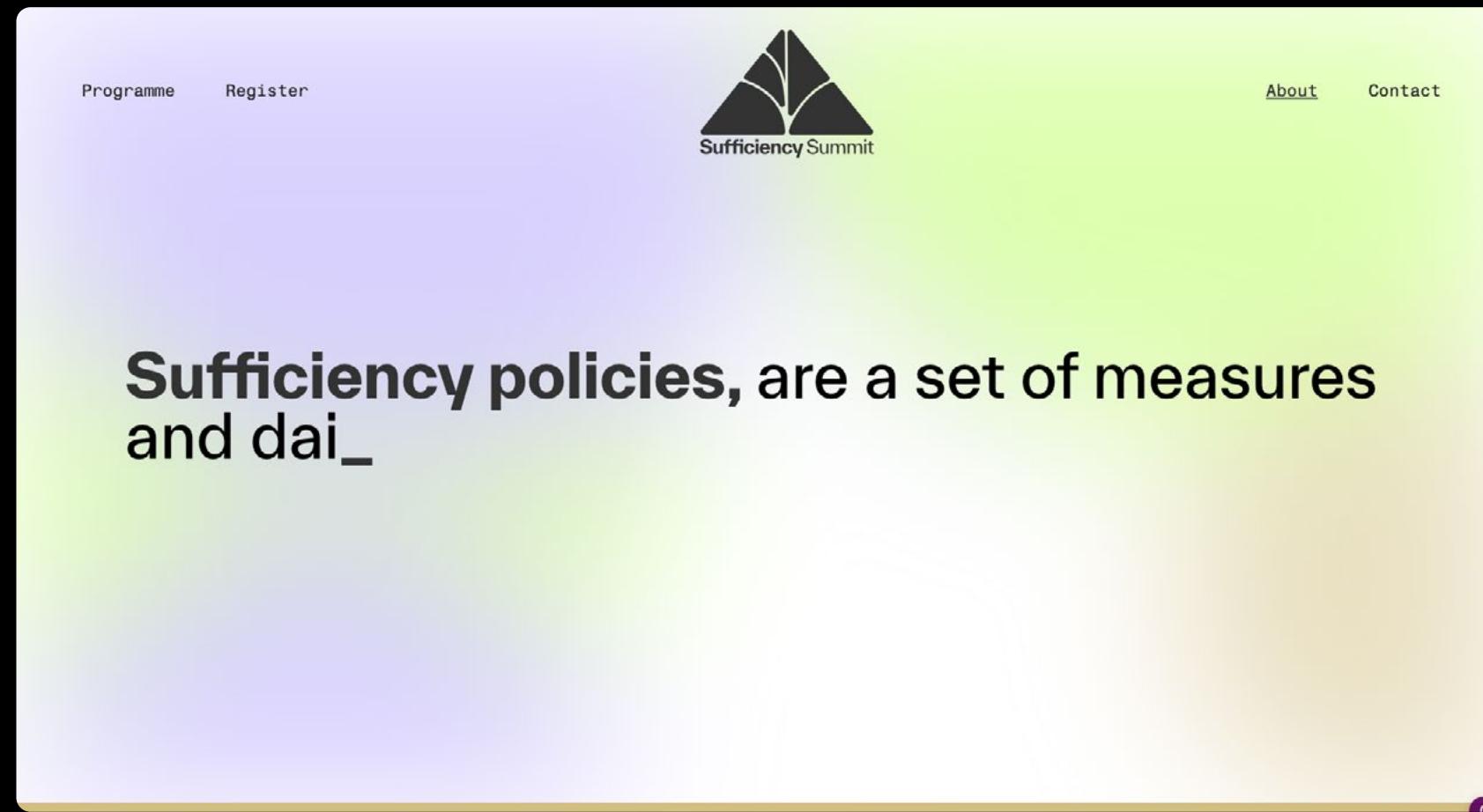
3PM

2PM **INDIGENOUS VOICES**

Client Earth

3PM





Sufficiency in Urban and Human Settlements

4th May, 2023
Paris: 9:20-9:50 (UTC+1)
Adelaide: 17:50-18:20 (UTC+9:30)

Efforts to reduce the emissions of urban settlements, responsible for around 70% of the global total, have largely overlooked the high potential of policies that constrain the growth of material stocks and consumption carbon. The challenge is to ensure societal wellbeing, equitable access to services and dramatic cuts in emissions via leaner and resource-saving built form, planning configurations and more interconnected, cost effective and less carbon-intensive infrastructure solutions. Examples of such policies and best practice solutions will be examined, while highlighting their potential to transform approaches in the global North and South and dramatically reduce carbon, resources and cost.

Moderator:



Prof. David Ness

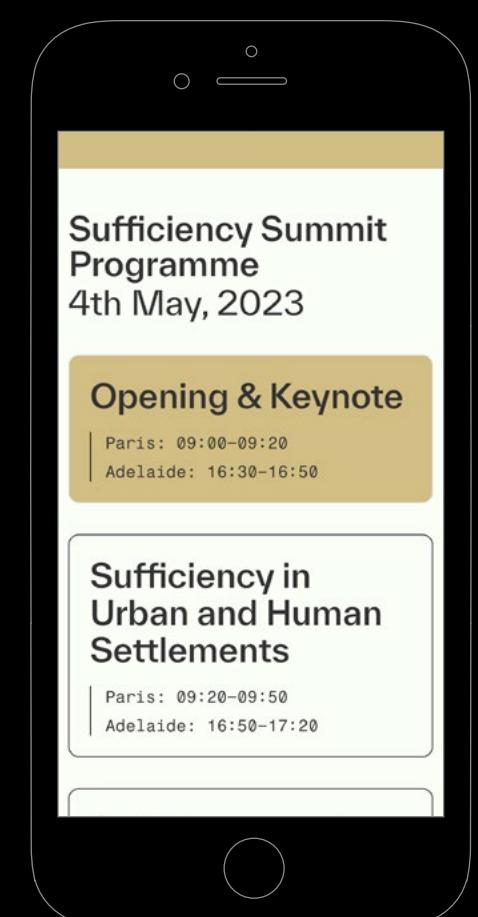
Keynote:



Mr. Dan Lert

Prof. David Ness from the University of South Australia (UniSA), has a background in architecture, urban and infrastructure planning, and

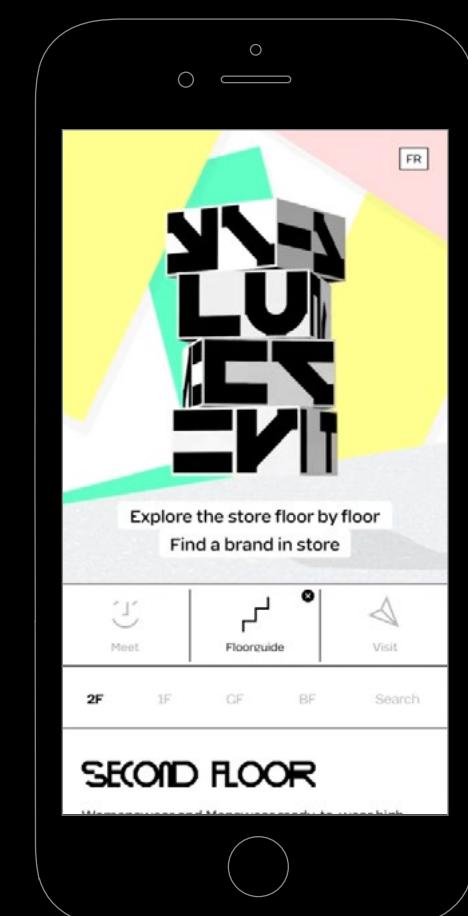
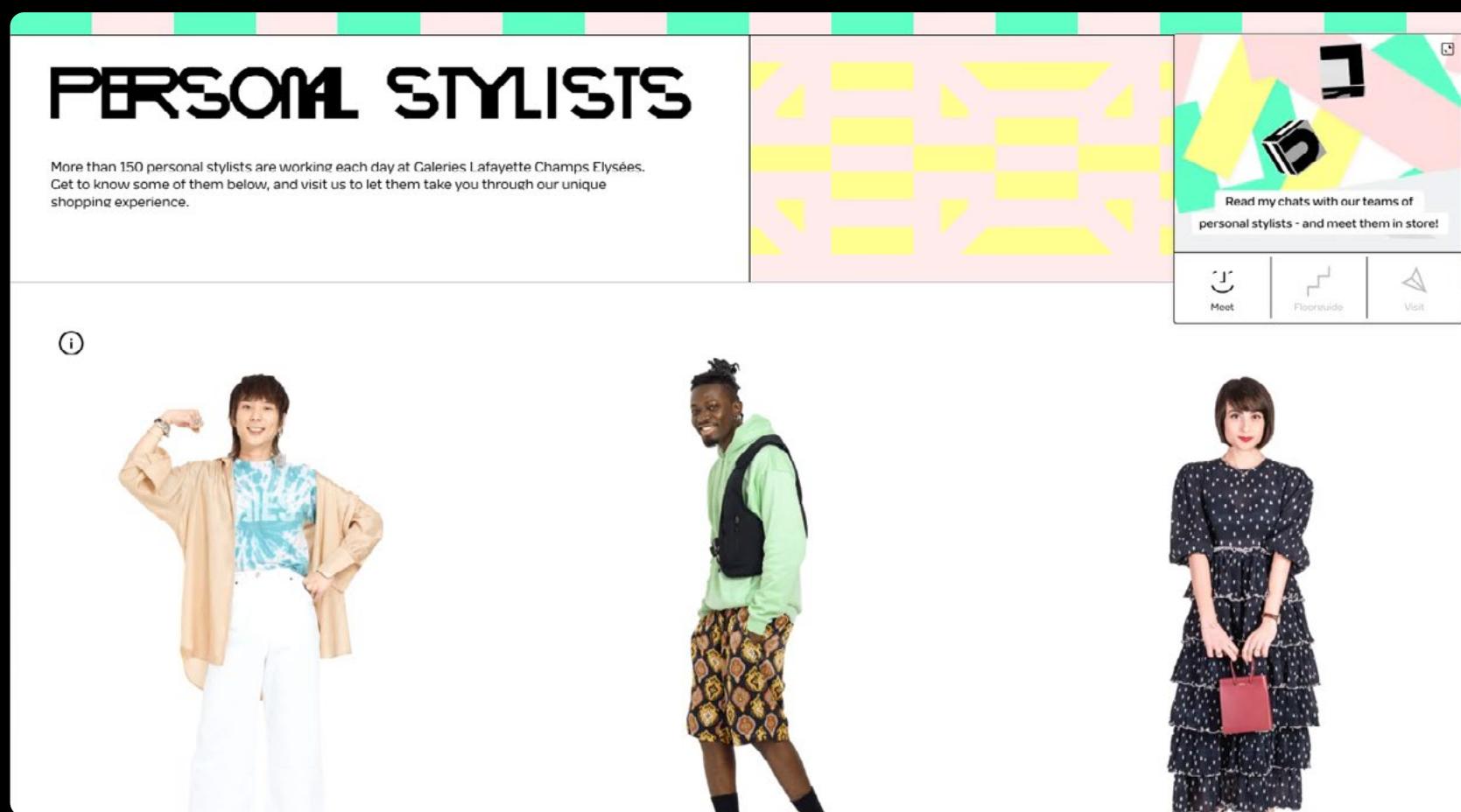
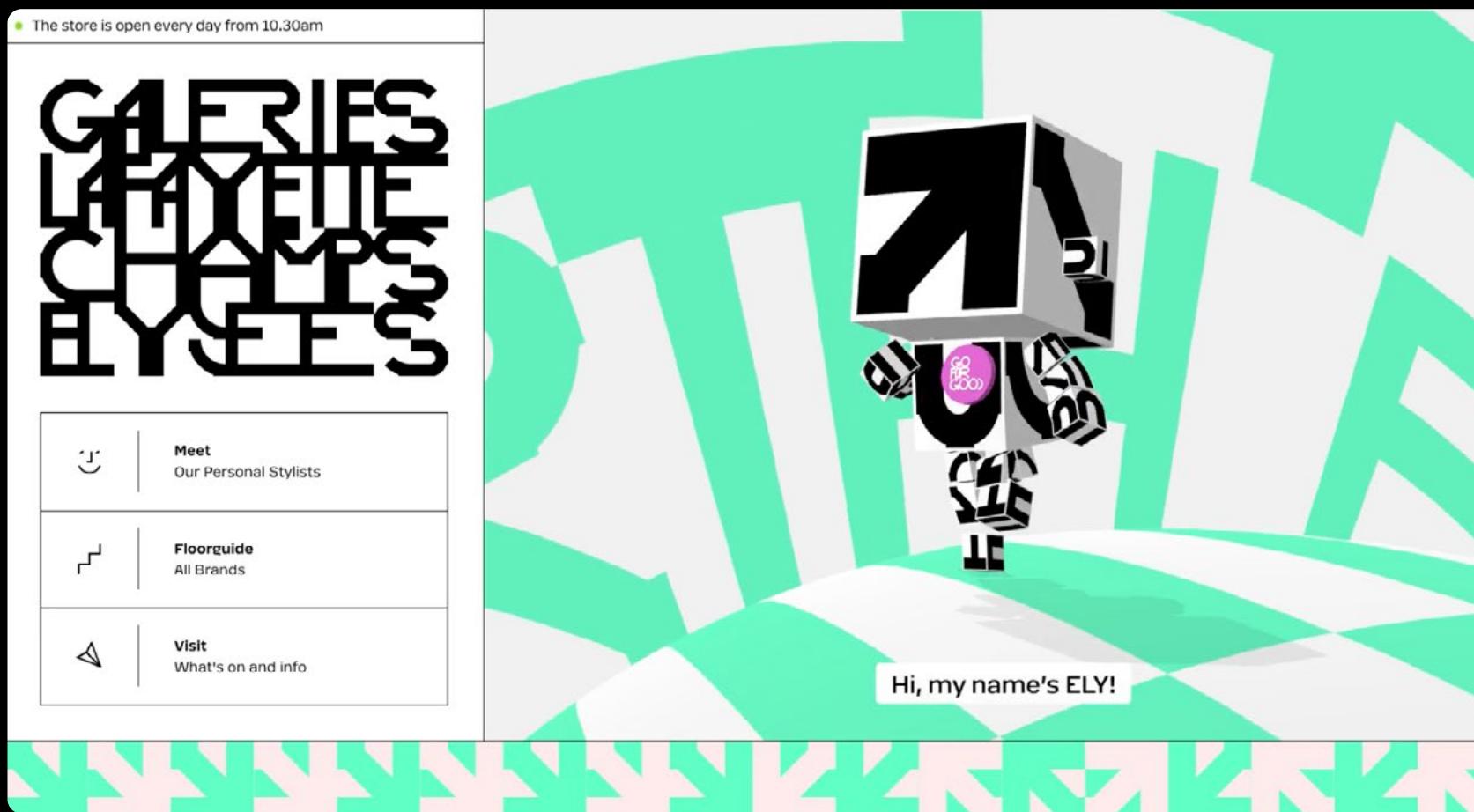
Mr. Dan Lert is Deputy Mayor of Paris in charge of the ecological transition, climate plan, water, and energy since July 2020. He is also

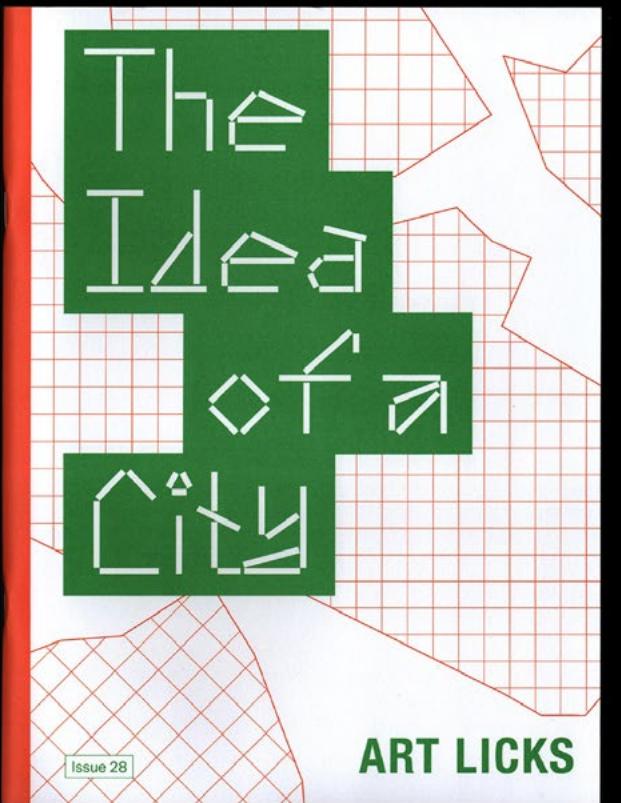




A red A-frame sign. At the top, it says 'Shape Your Space Community Activity Weekend'. Below that, it lists 'Free activities include:' followed by a list of activities: Art classes, Cafe, Creche, Bike Repairs, Boxing, Football, Music, Table Tennis, and '+ more'. At the bottom, it says 'Next to John Kennedy House 26+27th November 10am-6pm'. There's a small logo for 'STEPHEN TAYLOR ARCHITECTS' and a signature.







What happened to the people you went to University with?

Are you still in touch?



The social parts of University intersections in Birmingham and London that allowed Matters of Interest to meet. Different generations studying at the same University at different moments in time: the shared and separate experiences in parallel. Women in MoI / a group largely run by women. The feminist city.

The University is probably a place that isn't too concerned with teaching. It gains more seductive, larger sums of income through research programmes; its awards and funding to develop STEM subjects. The newcomer 'A', the introduction of A to STEM, saw the University tolerate the newcomer. For the University, knowledge is an adventure to an unknown land.

Student mythic:

Do you remember that guy you told me about from the first day of your course?

Oh yeah the one who stacked up loads of chairs and as he sat on top of them used a long piece of wood to make a cup of tea with. He fell off all the chairs, split the scalding tea everywhere but it was all apparently fine because he filmed it and therefore made performance art, not a safety risk.

Where did you study?

Crossing timelines.

If you want to study art you have to go to London. I don't want to go to London, have you seen the train fares?

B A M A P H D
P H A M A B D
A M A B
B A M
A M

I

A triumphant art school inhabitant wandered into the train station, feet stamping in steel-toe-cap boots for prestigious lifting, shifting and deconstructing, scrunching up a Gregg's bag and nursing a half-empty too-warm can of Diet Coke.

Where does the Knowledge go when they Leave?
CaN i WritE mY dIsErtaTioN liKE tHiS iF i JuStify iT?

A triumphantly art school inhabitant wandered into the train station, feet stamping in steel-toe-cap boots for prestigious lifting, shifting and deconstructing, scrunching up a Gregg's bag and nursing a half-empty too-warm can of Diet Coke.

Isn't it strange that people view the Art School like it is an alien planet with futuristic ideals? they wrote... But we aren't up in space, or on the moon, we are present here on the Earth, and we are creating those utopian values here for the earthlings!

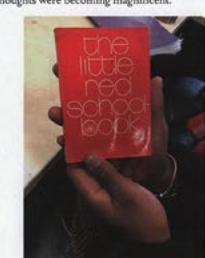
'What will the earthlings do without us?' When the beings known as artists cease to exist, how will we find ways to care and share? How will the people of the City celebrate, grieve, or protest when we are no longer allowed to interact with materials?

The school taught us to be citizens, not outsiders. The Art School is not a fortress, it IS the City. The University is not a committee, it is a place full of beings who are eager to drip through the cracks spreading through rigid systems and leak out onto the streets.

Matters of Interest is a peer-led series of Skype based research roundtables designed for artists, scientists and designers during – and beyond – the COVID-19 crisis. Each Matters of Interest takes place as a group chat, during which a subject of interest is researched and discussed by participants. Matters of Interest joined Black Hole Club in April 2022.

Questions for Universities of the Future:
Does Re-Shaping mean Re-Learning?
Does Re-Learning mean De-Skilling?
Does De-Skilling mean Simplifying?

Does Simplifying mean Absence?
Does the City contain University?
Does University contain Knowledge?
Do Students gain Knowledge?



Black Hole Club were, in this instance, Matters of Interest (MoI), Emily Scarrott and Cathy Wade.

Focused on collaboration and exchange, Black Hole Club is an artists' development programme created by Vivid Projects in 2014, that provides space for sharing skills, testing ideas and reaching audiences through a digital and online platform. The cohort is selected from an annual open call, supported by artist facilitator Cathy Wade and company curatorial associates.

Matters of Interest is a peer-led series of Skype based research roundtables designed for artists, scientists and designers during – and beyond – the COVID-19 crisis. Each Matters of Interest takes place as a group chat, during which a subject of interest is researched and discussed by participants. Matters of Interest joined Black Hole Club in April 2022.

Sketch of The Nightingale Club, Camp Hill, 1960–1974. Courtesy of Bernard Shaw.

I recently went back to the archives and stumbled across a floor plan of the city's Gay Community Centre, built between 1975–1979, one of the first in kind in England. It was not a blueprint, nor did it include measurements that might suggest a practical use. The original building also remains in Digbeth – on the cusp of Birmingham's HS2 high-speed rail development where neighbouring structures have been demolished. Now formed of shop fronts and flats, the building stands seemingly unremarkable in its significance. So, what is the role of sketching from memory in retracing space when missing depictions are found, or when a building still stands?

Memory-based drawing is used mostly in the field of criminology studies, where researchers have praised its ability aid witness accounts. In 2015, Fiona Jack, Ben Marley and Rachel Zetter added sketching to the wider field of an environment, before splitting them into three groups: the first with a photograph; the second with an existing sketch; and the third with the task of sketching the environment from memory. This study found that giving participants a photograph or existing sketch was just as effective for recalling memory, however, those who sketched provided

more accurate details. The physical act of putting pencil to paper is thought to be behind the success of sketching past events or environments accurately, and this act carries through to autobiographical studies, where research has credited drawing past personal events with feelings of self-relevance and authorship.

Since 2019, a quarter of Birmingham's LGBTQ+ venues have closed permanently due to urban redevelopment, accelerated by the difficult factors the housing market induced during the coronavirus pandemic. While sketching will not remedy the displacement of Birmingham's developments, I like to think of it as a way of recording past venues and using conversations around heritage to try and future-proof the existence of spaces by and for queer people.

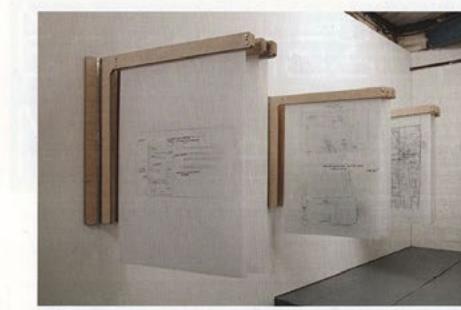


The original site of Birmingham's Gay Community Centre, April 2022. Photo: Ryan Kearney

A Birmingham Miscellany

Simon and Tom Bloor

Ryan Kearney
Queer Space Archive

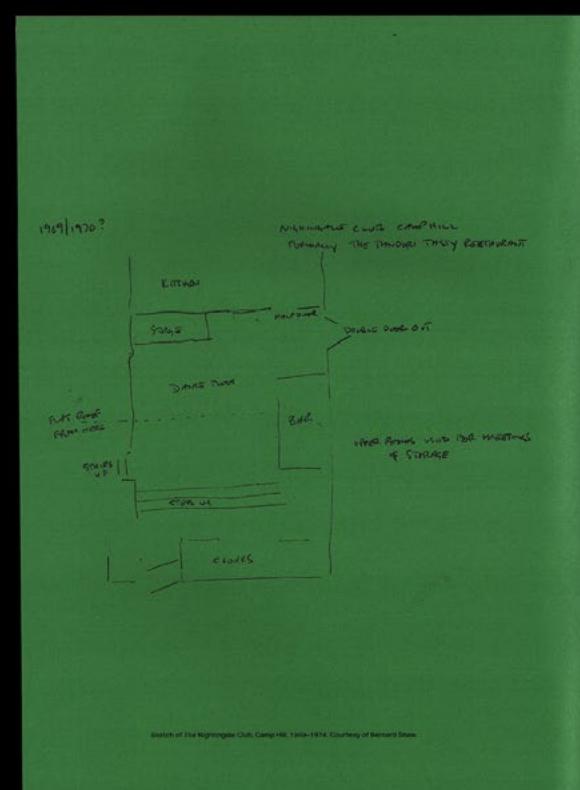


The Club's Conception for How the Egg Was Crooked, Ryan Kearney, Installation view at Record Activity 2019. Photo: John Fallon

July 2017. I stepped in from the rain and made my way into the foyer of the Library of Birmingham, where I was directed to a queue waiting to ascend the escalator. Rather than wait, I made my way to a staircase behind a pair of fire-exit doors. The smell of pasties wafted from the cafe as I made my way up a short flight of stairs. I reached the landing on the fourth floor. I signed in, placed my bags in the locker, and took my seat at a table where a few cardboard boxes were placed. As I flicked through folders comprising the city's LGBTQ+ heritage, venues including clubs, bars, and community centres became reduced to a seemingly endless supply of memories, financial records, and news reports. While this place housed at the struggles and resiliencies of community spaces on the margins, a lack of photographs paired with

the knowledge that many of these sites were now demolished, made them feel more ephemeral than the social structures they were.

Looking to forge a visual understanding of these spaces, I worked with Intervention Architects and a small number of people who had been involved in the city's LGBTQ+ venue, The Nightingale Club, on the exhibition The Club's Conception for How the Egg Was Crooked at Recent Activity in 2019. Using only their memories, they sketched rough and undirected floor plans of the now-demolished structures, before walking me through their sketches as they shared stories, anecdotes, and pieces of gossip. This way of working now forms Queer Space Archive, a social and cultural initiative that hopes to retrace LGBTQ+ venues across Birmingham.



Sketch of The Nightingale Club, Camp Hill, 1960–1974. Courtesy of Bernard Shaw

Frutteti condivisi

Incontro scambio di esperienze, conoscenze ed idee

01.01.2019	01.02.2019	01.03.2019	01.04.2019	01.05.2019	01.06.2019	01.07.2019	01.08.2019	01.09.2019	01.10.2019	01.11.2019	01.12.2019
16:00	16:00	16:00	16:00	16:00	16:00	16:00	16:00	16:00	16:00	16:00	16:00
26.01.2019	02.02.2019	08.02.2019	15.02.2019	22.02.2019	01.03.2019	08.03.2019	15.03.2019	22.03.2019	05.04.2019	12.04.2019	19.04.2019
La Foresta, Rovereto											

16:00
26.01.2019
**La Foresta,
Rovereto**

Incontro aperto per scoprire la pratica dei frutteti condivisi insieme a *Spazi in Frutto*. Una tavola rotonda per scambiarci esperienze e conoscenze, discutendo di come si potrebbero attivare in Trentino.

TECLA

Ti interessa l'arte della tessitura? Sei incuriosito dai filati alternativi? Vuoi sperimentare la creazione di un filato?

Nasce a Rovereto il gruppo TECLA, un altroModo di fare tessitura.

Appuntamento ogni 2° e 4° mercoledì del mese. È possibile aggiungersi al gruppo in qualsiasi momento. A cura del gruppo informale l'ALTROMODO.

Info: Paola 327 459 3287

17:00
23.01.2019
**La Foresta,
Rovereto**

Osservatorio Nazionale sul Disagio e la Solidarietà nelle Stazioni Italiane

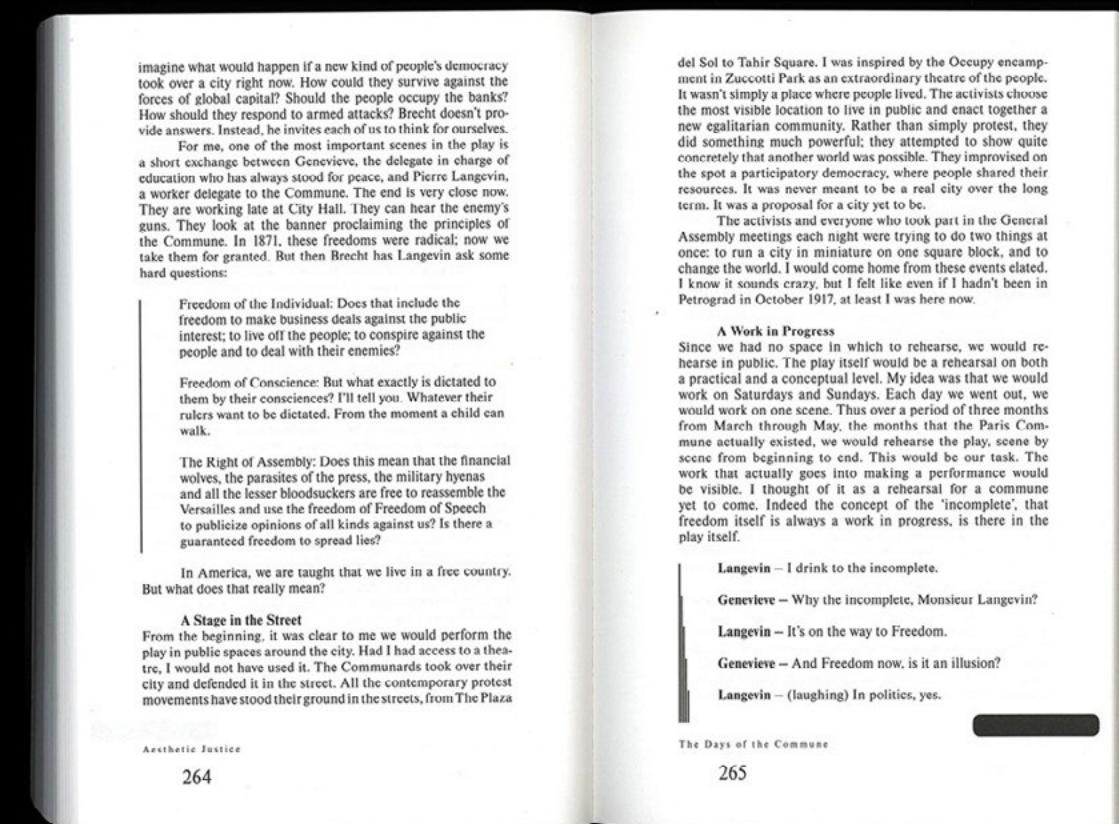
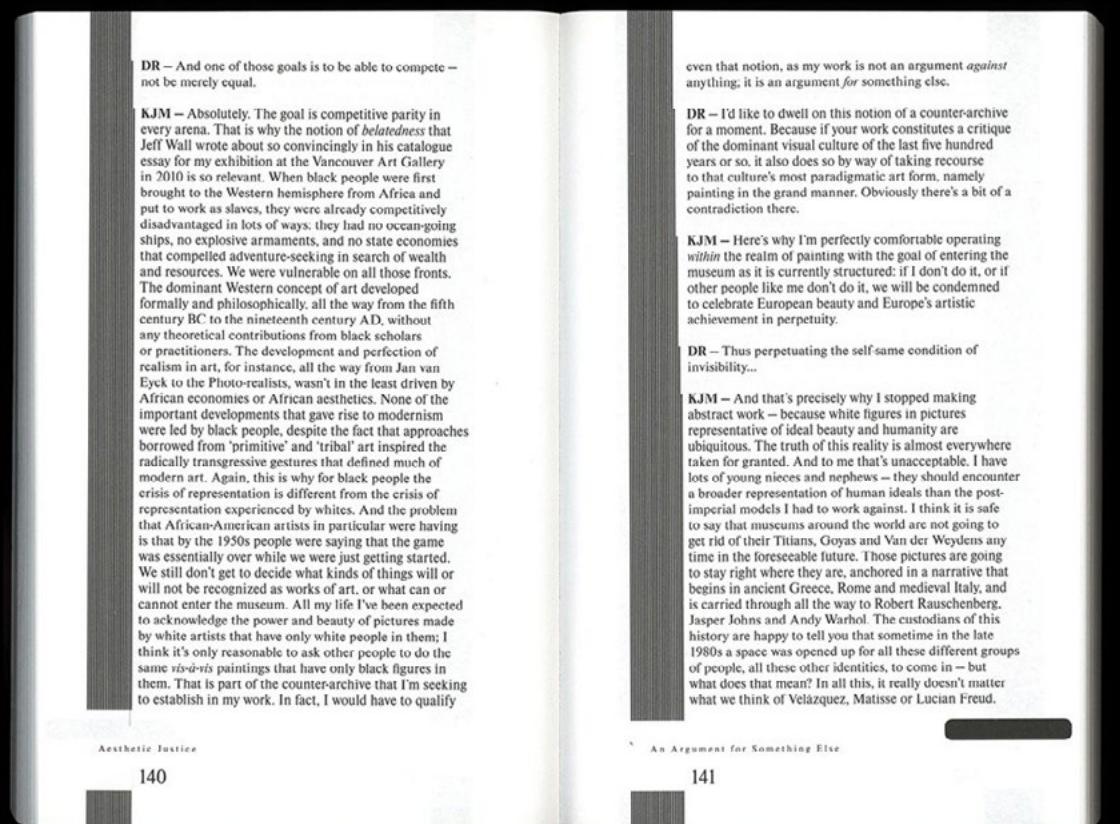
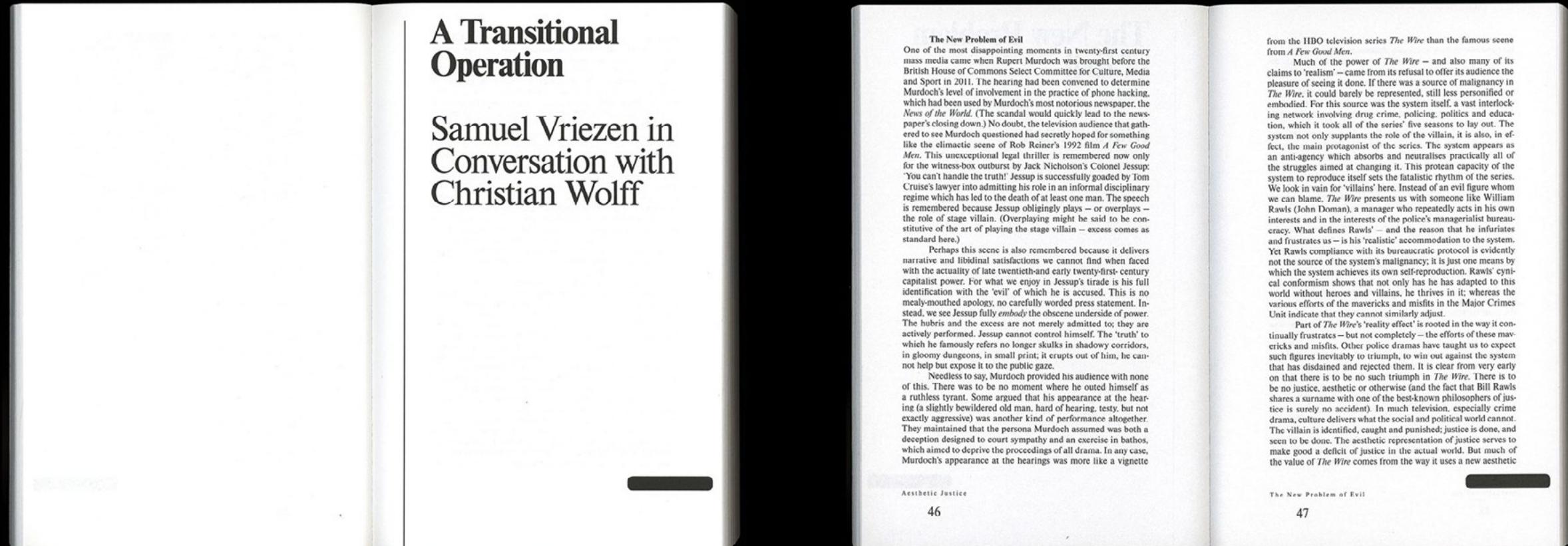
la foresta

La Foresta sarà inserita nella rete nazionali degli Help Center situati nelle stazioni ferroviarie.

Alessandro Radicchi, fondatore e direttore dell'Osservatorio Nazionale sul Disagio e la Solidarietà nelle Stazioni Italiane, e Bruno Zene, il responsabile della Corporate Social Responsibility di FS, vengono a trovarci per esplorare insieme a noi il valore aggiunto che La Foresta porta a questa rete.

**09:30
24.01.2019
La Foresta,
Rovereto**





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Current Exhibition September 8–September 7, 2020

Tanabe Chikuunsai IV



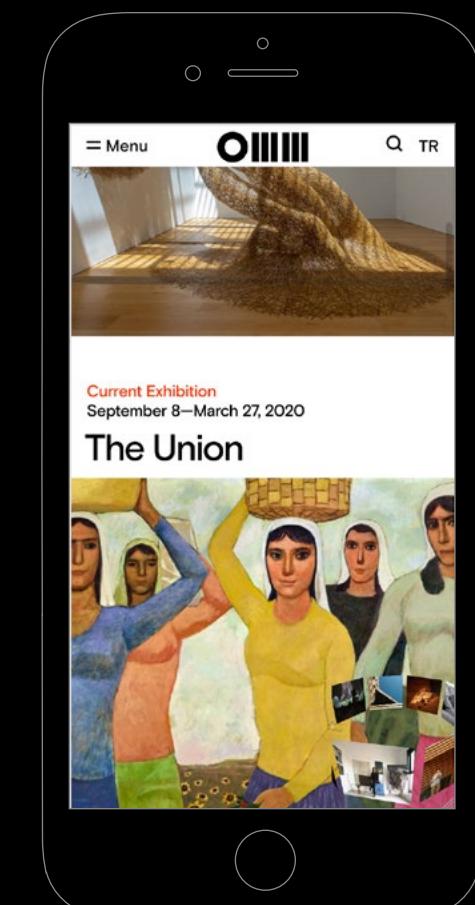
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Current Exhibition September 8–September 7, 2020

Tanabe Chikuunsai IV





STRIKE! ISSUE 17

TXT: EXPERIMENTAL JETSET

22

23

The Sign of the Apple
The sign of the apple (also known as the 'pot sign', the term 'pot' being a neologism referring to pot-grotes, and the Dutch word 'gespot' [gespot]) was conceived around 1962, by pro-Provo pioneers Bert Hughes and Robert Jasper Grootenhuis. It was originally used as a sign to symbolize the notion of Amsterdam as 'Magies Sentrum' ('Magical Center'). Originally, the sign stood for two things: the fruit itself and the fruit of life—referred to, from a skull to a bathrobe. In 1965, when the sign was adopted by the Provo movement, its meaning narrowed down to the idea of the apple as a representation of the map of Amsterdam.

At first sight a drawing of an apple, the sign actually functioned as a city plan, in which the circular outer shape represented the Amstel river (the 'apple') symbolized the Amstel river, and the dot symbolized the Spui (the square where the main Provo happenings took place).

Since 1965, the sign has become the unofficial logo of the Provo movement, appearing frequently in print and on walls. In a sense, it is the perfect sign for Provos: multi-angled, multi-layered, dressing the Provo movement firmly in the material surroundings of Amsterdam.

The Colour White
A collection of pamphlets and articles published by Provo between 1965 and 1967 that were basically a series of speculative political proposals. Presented as 'whiter' gestures, these plans functioned as Planetary interventions.

Whiter included the White Bicycle Plan, White Chimney Plan, White Waves Plan, White Chicken Plan, White Housing Plan, White Kids Plan, White Victims Plan, White Nuclear Power Plan, White School Plan, White City Plan and White Corpus Plan.

When Provo turned into a political party, many of these were adopted as official party programs. Although most plans were never realized in the lifetime of Provo, echoes of them can be found in many social and green policies that are nowadays used for grassroots. The ideas like 'whiter' were the main inspiration behind many of today's 'public bicycle' programs all over the world.

A series of Provo (conflicting) stories regarding the meaning of the colour white within Provo. The immediate effect is clear: the colour white seems to represent a clean slate, a new beginning, a new screen on which the desires of a certain generation could be projected.

A good example of such a 'projection screen' can be found in the empty banner that the Provos were carrying with them in a protest march in 1966, when they were demonstrating against a local law that prohibited them from carrying banners. The banner could have been seen as a ludic provocation against that specific law; it's not hard to see the banner as an outspoken aesthetic and conceptual gesture as well.

The Mirrored A
Designed in 1965 (by the Provo-affiliated illustrator Bernard Willem Holsing), the iconic 'Day of Anarchy' poster announces the demonstrations that would take place during the royal wedding procession on March 10, 1966.

The mirrored letter A obviously (and perfectly) embodies the notion of anarchy, but it's not hard to see it as a more subtle reference to the nature of printing itself. After all, most techniques of printing (whether it's letterpress, offset, or screenprint) involve processes in which images are either mirrored, turned upside down, or both.

In that sense, this poster also represents the contrarian nature of printing itself: the idea that positive results can often only be achieved through negative methods.

Bomb Signs
Yet another illustration of the idea of the city as a 'printing press' can be found in the strategic use of 'smoke bombs' (or rather, the marriage of Queen Beatrix and Prince Claus). The Provo movement used 'smoke bombs' (technically speaking, these weren't really 'bombs', but non-explosive devices to create smoke) to mark the start of the royal wedding procession on March 10, 1966.

As the Dutch writer Jan Vervaeke once noted outside the Royal Palace: 'In the end he will be seen as the one, the oldest language used in the world: the way in which the Provo movement used the city as a platform to showcase these smoke signals, to stage this ardent form of communication clearly illustrates the idea of the city as a device to produce and reproduce language.'

A Typology of Status
A classic example of how Provo occupied the city of Harare is the 'map of the built environment'. In the appropriation (both physically and rhetorically) of the town's statues. By staging specific performances (happenings and demonstrations) near these statues (processions, southerns and so on), the Provos transformed the Donella Nieuwenshuys statue, De Dokwerker, and the Van Heutz Monument (etc.) into Provos' own symbols (the authority figure, etc.), effectively turning the lay-out of the city into a symbolic, psychogeographical space—a true theatre for the Provorian narrative.

10 maart dag van de anarchie

DAY OF ANARCHY
Designed by Bernard Willem Holsing, published in February 1966 (immaculated, 33 x 214 cm). Most copies of this pamphlet were distributed as folded pieces.

Covers of Provo issue 11 (August 1966) and issue 12 (October 1966).

STRIKE! ISSUE 17

16 AUTUMN '16

INSPIRATIONAL EXAMPLES OF DIY RESISTANCE

17

GUARDIAN OF THE LESBIANS
(Storme Delarverie, New York, USA)
Storme Delarverie was a defiant butch lesbian nicknamed 'The Guardian of the Lesbians' and lived in New York from the 1940s to 2014. She would famously patrol the streets and lesbian bars of Greenwich Village, New York, to protect other lesbians from violence, intolerance and harassment. She is remembered as a fierce, militant and armed queer superhero. Heavily involved in liberation movements, she was a member of the Black Panthers and the Comintern. To this day no-one knows who started the 1969 Stonewall Riot, but many of those involved (including Storme herself) swear that she threw that all-important first punch!

PAY AS YOU CAN WASTE SUPERMARKET
(Leeds, UK)
Take inspiration from the burgeoning Fair Junk Food movement (BJF). This year, they set up a food waste supermarket in a squated former supermarket in Leeds. They sell surplus food from supermarkets, markets, restaurants and other businesses and then charge for the food on entirely Pay As You Can principles. Around one thousand people visit the supermarket each week, saving over roughly 1.3 million kilos of food waste. The UK's 8.6 million people struggle to put food on the table on the UK and more than a million people are living in destitution. Projects like this both challenge the stigma associated with food waste and also pose a sustainable alternative to hyper-convenient fast food.

FREE BREAKFAST PROJECT
(The Black Panther Party, USA)
The Black Panther Party's (BPP) Free Breakfast for Children Program is one of the most significant survival projects in history. It quickly changed the landscape of urban life in the city. The programme was established by Fred Hampton in 1968 in Oakland, however it quickly proliferated throughout cities across the United States. The Black Panthers provided breakfast for forty-seven BPP groups assisted in providing food to tens of thousands of children every morning. The breakfast programme radically exposed the concentration of poverty experienced by hundreds of children throughout the United States and the structural inequalities of capitalism that are so evident in the city.

The breakfast programme was heavily founded on mass-aid and care for the community, rather than individual gain. It used grassroots strategies to achieve BPP internal objectives. Through the process of synthesising group motives with the tasks of normal life, the BPP created a collective identity that was based on a collective identity. These direct actions employed by the BPP facilitated the construction of an internationally recognised organisation that possessed the capacity for a radical political transformation.

SITTING ON A MAN TACTIC
(Igbo communities, Nigeria)
The sitting on a man tactic has been used by women in Igbo communities in Nigeria to challenge a man's authority for centuries. Large numbers of women would resist the power balance by convening together and sitting on men's laps, forcing them to sit. This strategy has led to a number of innovative ways: simultaneous collective nudity, for instance. This tactic is used to respond to a variety of injustices but is most commonly used to challenge a man's authority over women. In the late 1920s and early 1930s in the anti-colonial protests, and more recently against Nigeria's multinational oil industry, women have used this ingenious tactic as a protest against male authority.

EXARCHIA NEIGHBOURHOOD
(Athens, Greece)
Exarchia couldn't be ignored as a collection of examples of citizen resistance. Historically, Athens' most radical and anti-authoritarian neighbourhoods are notorious clashes with the different faces of state oppression. It has earned itself a special mention in tourist guides as a place not to visit during your Greek holidays (unless, that is, you're a rebel). Even if there seems to be some controversy about the current potential of this part of Athens, it is important to remember that it is possible to be a space of resistance, even if it is a small and fragile form of urban resistance. Aside from the 'classic' types of radical public places such as independent libraries, co-ops and theatres, it is worth mentioning the international migrant squats, and the numerous other community organisations that have sprung up in the area. Hostility the system produces in capitalist society. Dangerous ghetto and anarchist paradise, make you bring a change of black clothes if you go there. Oh, and don't forget to bring the local melodic cocktail.

Matthew Moutos is an ethnographic researcher based in south east Asia. His work focuses on the material conditions of the working class and their organisational structures.

STRIKE! ISSUE 17

TXT: LEONARA MANYANGADZE

14 AUTUMN '16

15

HARARE TOWNSHIP: THE 'EMERGENT' CULTURAL FORM
Harare Township (Mabare) is located in the heartland of the Shona people though, historically, it was settled by people from Malawi and Mozambique. Often most under-theorized about the colonial experience is the agency of Africans who subversively cultural forms that they knew well to invent and adapt the colonial experience and embrace aspects of colonial modernity through the appropriation of township spaces. In the case of Harare Township, African migrants to the city were neither victims or heroes of colonial resistance. Instead, they were instrumental in the creation of a space that was doing up, transforming colonial architecture from its original purposes in ways that had left enduring physical traces.

The most dominant colonial form is often not all encompassing and even colonized with all its suppressions, but its limits and where these limitations lie are what makes Harare Township what it is. It is in these spaces that the Shona people have steadily increasing rates of urban migration of African populations. A study of Harare Township through the lens of the built environment reveals the ability of the built environment to dominate and inscribe the identities of those who belong and those who do not.

COLONIALISM: THE 'DOMINANT' CULTURAL FORM
African settlements of Europeans in certain African countries were often built in a manner that was very similar to the metropole and accordingly, the African populations usually came from the same backgrounds as the European settlers or businessmen concerned with protecting their personal interests or those of the colonial empire. This is particularly true of South Africa and Namibia, where the colonial experience was characterized as settler colonialism as experienced in Namibia, South Africa and Zimbabwe has left a pronounced legacy, particularly in terms of public urban spaces.

A key element in achieving and maintaining the control of a functioning colonial government was the ability to impose strict controls on the movement of people into a culture where the supposed superiority of Europeans was propagated at the cost of indigenous African populations.

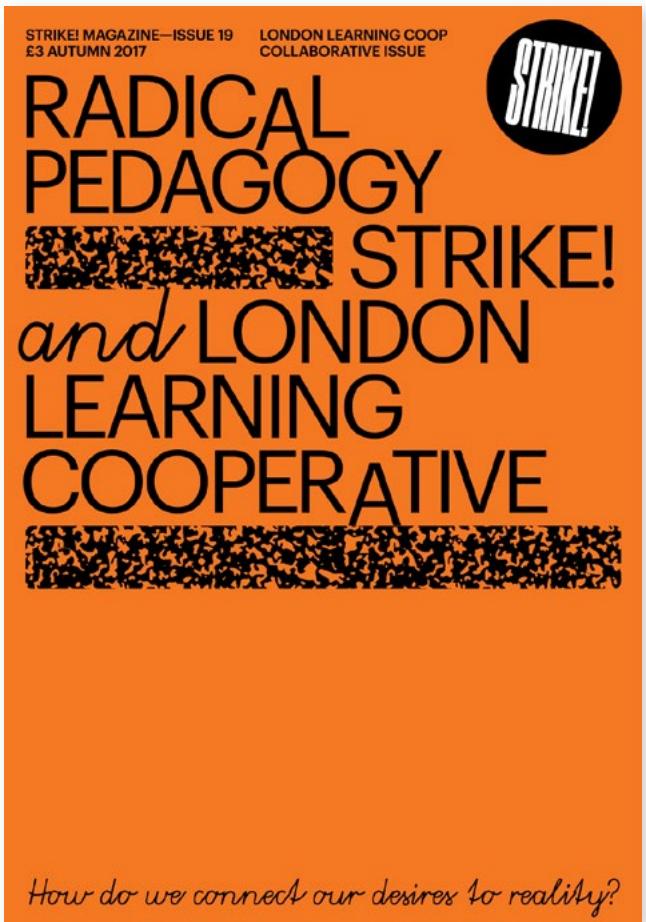
Zimbabwe, along with Apartheid South Africa, is often cited as an extreme case where certain areas were planned to be unsettling and threatening to the physical and cultural movements of Africans as was not fully realized and Africans in Mabare were forced to live in informal settlements of shacks and small lodgings pervasive in Southern Africa. Given as the name of the settlement, the name of the town, the name of the central business district, Mabare was characterized by such informal housing and considered alongside the deepening economic crisis that was fueling urban sprawl and informal settlements and poor low-priced informal housing is evident. The illegal structures were often organized around the entire perimeter of the townships, which were often built with planning laws and land-use standards. The destruction of these structures had a detrimental effect on the informal economy of the townships as well as leaving out these small buildings as significant, sometimes even sole, source of income. Such neoliberal refigurations of subaltern spaces in the face of rising levels of unemployment and informalization of the informal sector as many cities the informal economy is the survival as in many cities the informal economy is the survival as in many cities the informal economy is the everyday lived experience of the unprivileged African populations. These opposing realities give the townships a sense of what is not possible and what are at fault as a symptom of what criminalizes their enterprise. As a result, the post-colonial government has continued with the old colonial model of control and domination, as well as the residual cultural element, that is different from its archaic form but still the evident legacy of the colonial past.

Even if the informal urban experience and under the orders of Sir Edgar Whetham, a long serving member of the Rhodesian Government, Harare Township residents were subject to random raids and arrests, as well as being forced to contribute to social political opposition and maintain control over the African populations. In considering the post-colonial period, it is important to understand the similarities between the colonial rule and the post-colonial ZANU PF government led by Robert Mugabe. The津巴布韦人政府在殖民地的前殖民地经验中延续了殖民地经验，即通过控制物理空间（如城镇、城市或区域）来实现对殖民地的统治。津巴布韦人政府在殖民地的前殖民地经验中延续了殖民地经验，即通过控制物理空间（如城镇、城市或区域）来实现对殖民地的统治。

Realizing the potential of the built environment to dominate and intimidate, European colonial governments erected structures and monuments intended to showcase their superiority.

Even if the informal urban experience and under the orders of Sir Edgar Whetham, a long serving member of the Rhodesian Government, Harare Township residents were subject to random raids and arrests, as well as being forced to contribute to social political opposition and maintain control over the African populations. In considering the post-colonial period, it is important to understand the similarities between the colonial rule and the post-colonial ZANU PF government led by Robert Mugabe. The津巴布韦人政府在殖民地的前殖民地经验中延续了殖民地经验，即通过控制物理空间（如城镇、城市或区域）来实现对殖民地的统治。津巴布韦人政府在殖民地的前殖民地经验中延续了殖民地经验，即通过控制物理空间（如城镇、城市或区域）来实现对殖民地的统治。

Leonara Manyangadze is a reader in art and politics with a focus on gender, transgenerational trauma and colonial legacies.

THRIVING NOT SURVIVING
SCHOOL, A SURVIVAL GUIDE

TEXT SKY CAESAR,
GEORGIA MOON-SAM
& DHELLA SNOUSSI

Education is failing us all, but it's not clear cut. Incarceration, mental health system, exclusion from schooling, the foster care system. Young working class people of colour are overrepresented at every level. Set up for unemployment and a lower quality of life.

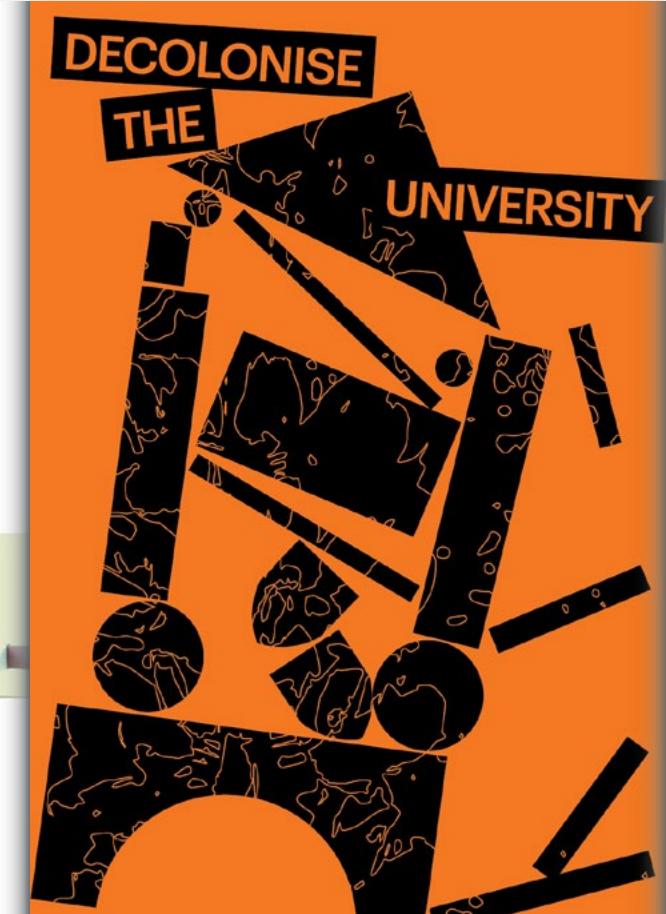
This cycle begins with the education system, where students of colour and the working class are most frequently in detention or permanent exclusion. The crisis in education is why we have made a film exploring the perspectives of young people, like ourselves, who are surviving school. Before the launch of our film, *Surviving School*, we are writing this article for STRIKE!. We are young people currently experiencing these issues first-hand. We explore where and how education is failing us, including insights from participants in the film and we provide survival tips for those like us, out there.

Having interviewed our peers, one of the most striking themes was the recurring idea of 'professionalism'. In particular, how uncomfortable it is for us as young people of colour coming from multicultural backgrounds in an education system that puts more and more emphasis on a narrow notion of 'Britishness' and often limits the space for expression of our own backgrounds and traditions.

We interviewed a classmate, Muna, aged eighteen, who reflects upon not being able to speak Somali in class:



We interviewed a classmate, Muna, aged eighteen, who reflects upon not being able to speak Somali in class:



'It's something we use to express ourselves, it's something that is part of our identity basically, it's just all these little things they're trying to take away from us which is uncomfortable to have to deal with. Because a lot of it is just about, it's like, your identity is not professional and it can't ever be professional until you white-wash yourself, basically.'

BURNING DOWN VS. BUILDING UP
A NEW PEDAGOGY FOR PUNK

Back in the '70s, punk was a flamethrower to rock'n'roll. As a genre, punk stuck two fingers up (literally) to indulgent, sweeping guitar solos and the commercial appeal of stadium shows. When a generation of youth in the USA were disillusioned by the Vietnam war, and poverty and unemployment in the UK were high, punk was a political force. It was a ripe outlet for discontent against a music industry that looked indulgent. In fact, punk's viciously anti-establishment stance was an opt-out of mainstream society altogether.

Epitomised in the Sex Pistols lyric 'I wanna destroy the passerby', punk music created spaces to unleash a swollen anger on the tugging currents of normality where it was patently obvious something was very wrong. Punk was reductive, raw and to the point. The charm in punk was that anyone could do it, a principle that lives on today. It carved out a space for powerful expression with minimal technical expertise and maximum energy.

However, despite female punk icons like Poly Styrene, Siouxsie Sioux and The Slits, punk is largely associated with a rabid masculinity. The obnoxious swagger and mainstream success of punk frontmen like Iggy Pop, Joe Strummer and Johnny Ramone meant that, as a whole, the genre became synonymous with bare-chested white male anger. If white men in the seventies were angry, then women and people of colour were twice as angry. But, as in all other parts of history and life, only white men were listened to and visible.

BURNING DOWN VS. BUILDING UP
When raw female anger truly came to life through Riot Grrrl in the 90s, it still hadn't made much of a dent in perceptions of 'punk'. The rules of patriarchy stick fast, and punk is often viewed as an aggressive fuck-it-all attitude. This nihilistic posture is decisively masculine, lauding 'hardness' above all else. In comparison, care is considered soft and unnecessary, when in fact it is care work keeping the whole scene (and society as a whole) together.

My band, Dream Nails, despite our righteous anger and riotous live shows, get told that we're 'not very punk' because we like early nights on tour and prefer herbal tea to booze-ups. We're not into

TEXT BY JANEY
IMAGE BY CAT SIMS



AUSTERITY AND EDUCATION

TEXT JULIE TOMLIN
IMAGE JOSEPH P KELLY



The angry response to the tragedy of the Grenfell Tower fire in June felt like a defining moment. After years of being told there was no alternative, people re-drew the line, responding in fury. This push-back roused feelings I associate most strongly with my working class, staunchly socialist grandfather whose support for the welfare state, despite all its imperfections, was viscerally rooted in his post-war dreams of building a better world for all.

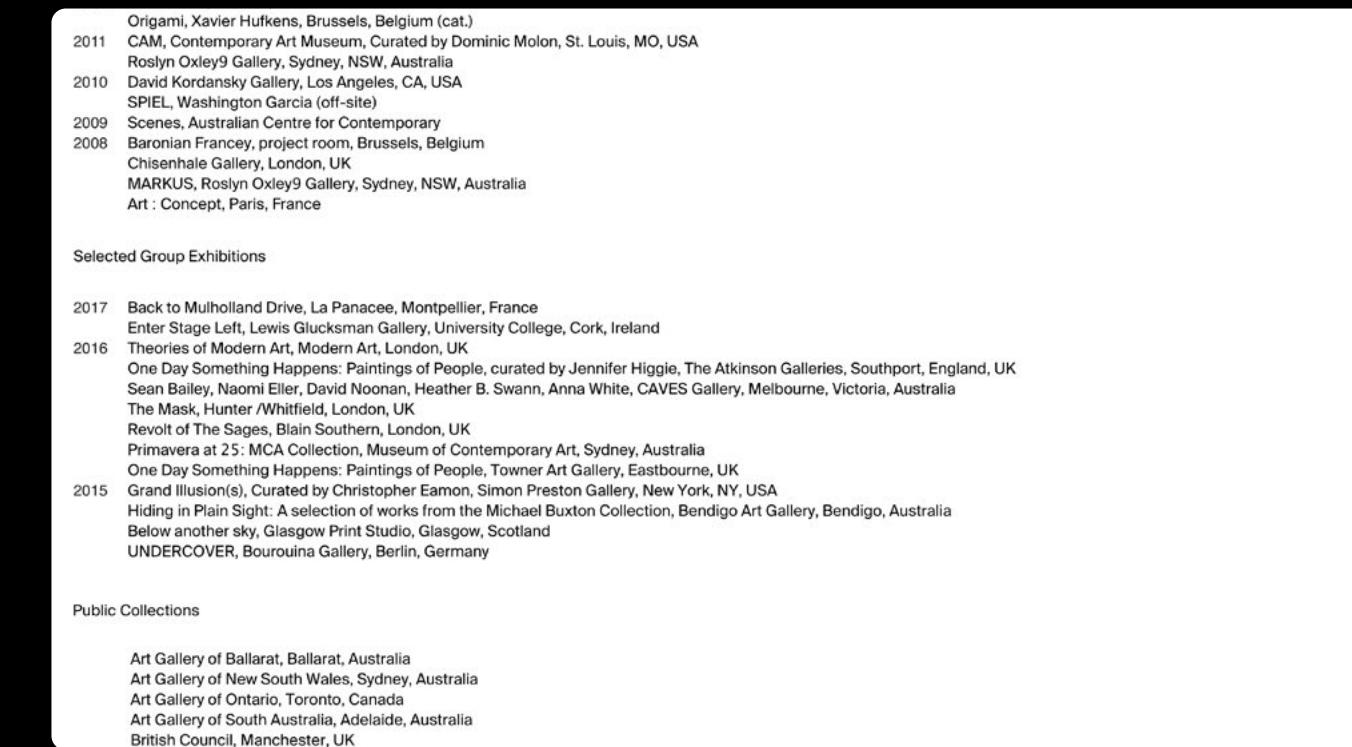
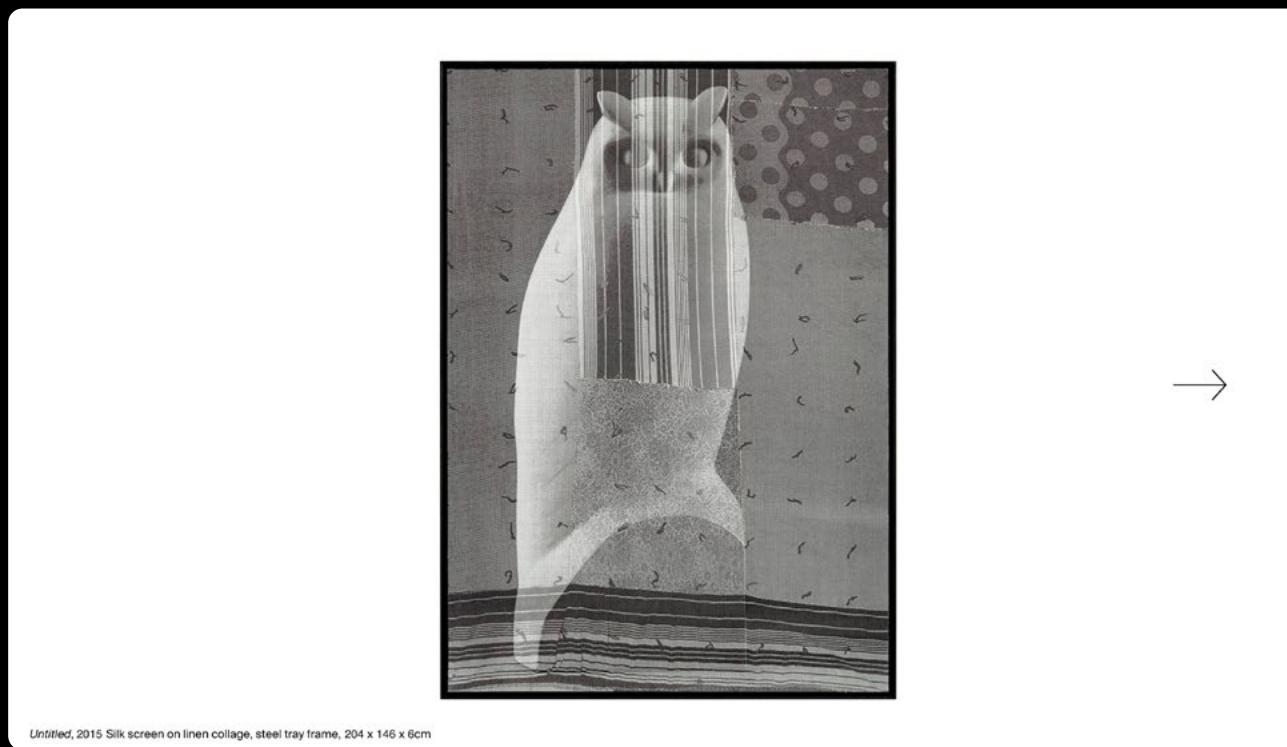
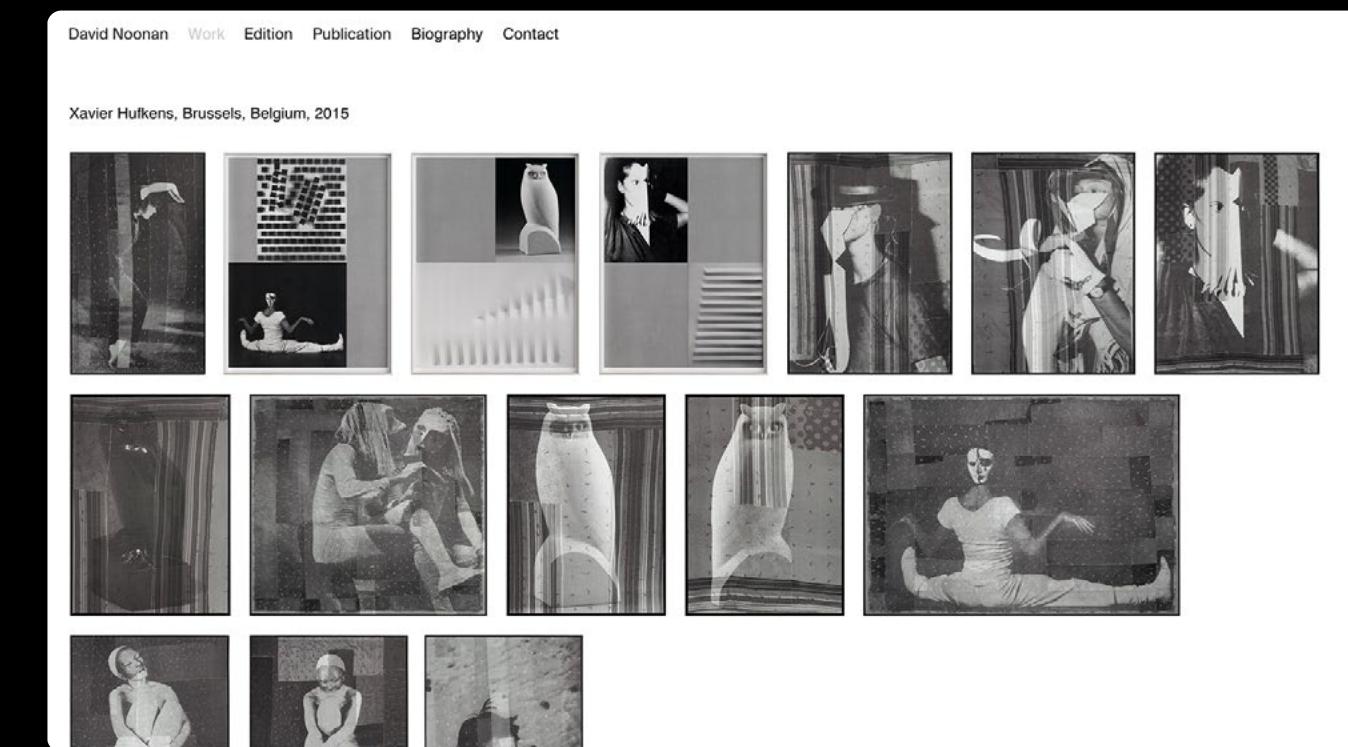
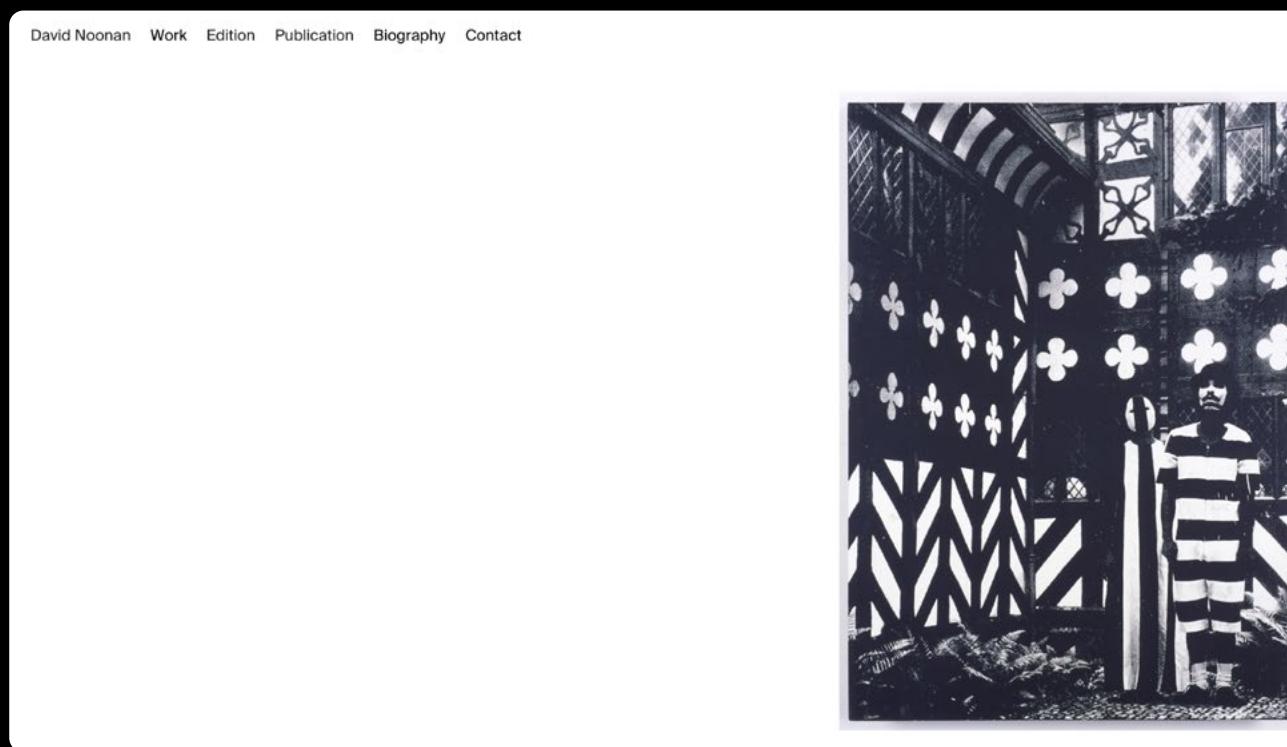
Perhaps because of him, and because my schooling took place when the argument over monetarism versus Keynesian economics was still alive, collective values of justice and the wellbeing of all still have resonance, despite the ways that neoliberalism and its austerity it has spawned has chipped away at them since it won the day. As support for Jeremy Corbyn's Labour Party manifesto showed during the election this summer, shortly before the Grenfell Tower fire, opposition to austerity isn't just about money and fighting cuts, it's about reimagining a different future, reconnecting and reasserting some of those values that we've lost or forgotten along the way.

Schools are key to achieving this because they occupy an important intersection between children, their families and society. That's why principal of the Little London School in Leeds Jill Wood's refusal to put pupils through the SATs tests was also significant—by taking them on day trips instead, she demonstrated that there is an alternative to the tests-based education that creates so much anxiety among young children. Sally Kincaid, Divisional Secretary of the Wakefield National Education Union (formerly the National Union of Teachers) says it was just that bit of resistance and humanity' that was needed: 'It's important to campaign against cuts as well as for a better education system, one that's not creating a situation where teachers are living because of stress and kids are on antidepressants.'

The educational landscape has always been changing, but the opening of the first academies

in 2002 represented a radical shift. The promise for schools was greater financial independence, but the majority belong to multi academy trusts, which pay for services that were once provided by local authorities. Headteachers focus on justifying expenditure, performance, results and meeting targets in an environment no longer shaped by city or borough-wide strategies drawn up by the local authority. Meanwhile, teachers are leaving the profession in droves, worn down by the 'ridiculous' amount of administrative work required in what is now frequently referred to as an 'industry', says Kincaid. 'Teachers have always worked long hours, but they worked them for the kids. Now they have to work long hours for data, and that's partly what's driving teachers out of the profession. As a result, schools like Willi Wots, which continue to believe in a more holistic education, do so with an awareness that missing performance targets, or dropping down the league table could jeopardise the future of the school.' Education should be about access to as broad an education as possible and lots of different experiences,' says a governor from an inner city primary school in Leeds, who asked not to be named. 'It shouldn't just be about did they or did they not get 100 in their end of year assessments in Year 6, but because of the way we're inspected, that is the bottom line. You could bring all those kids up to understand what it is to be a world citizen, but if enough of them don't get their grades, they get rid of you.'

'But all schools, no matter how successful,



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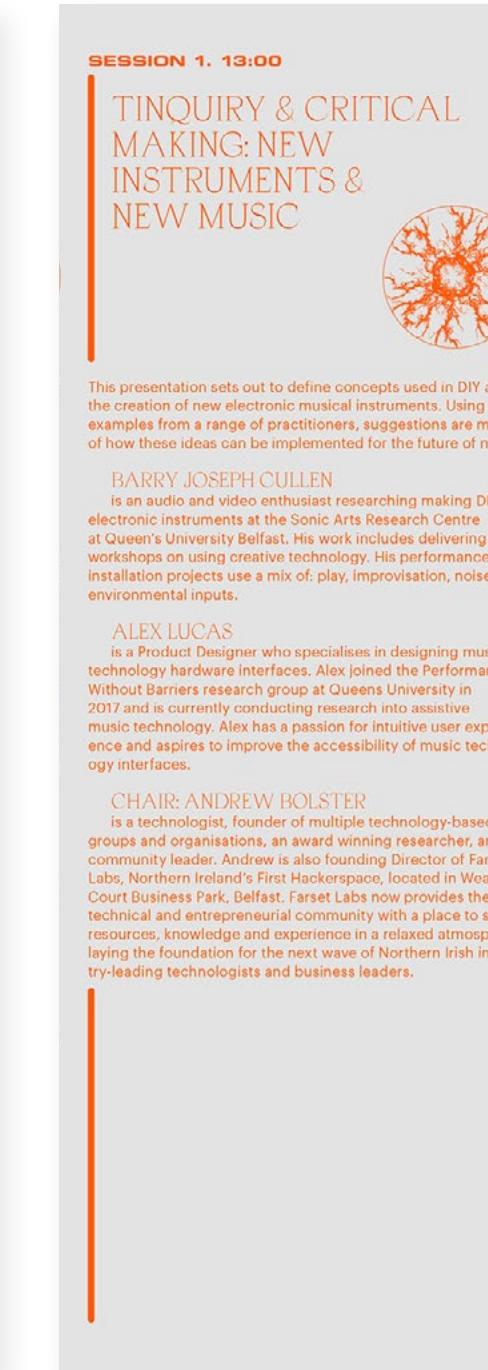
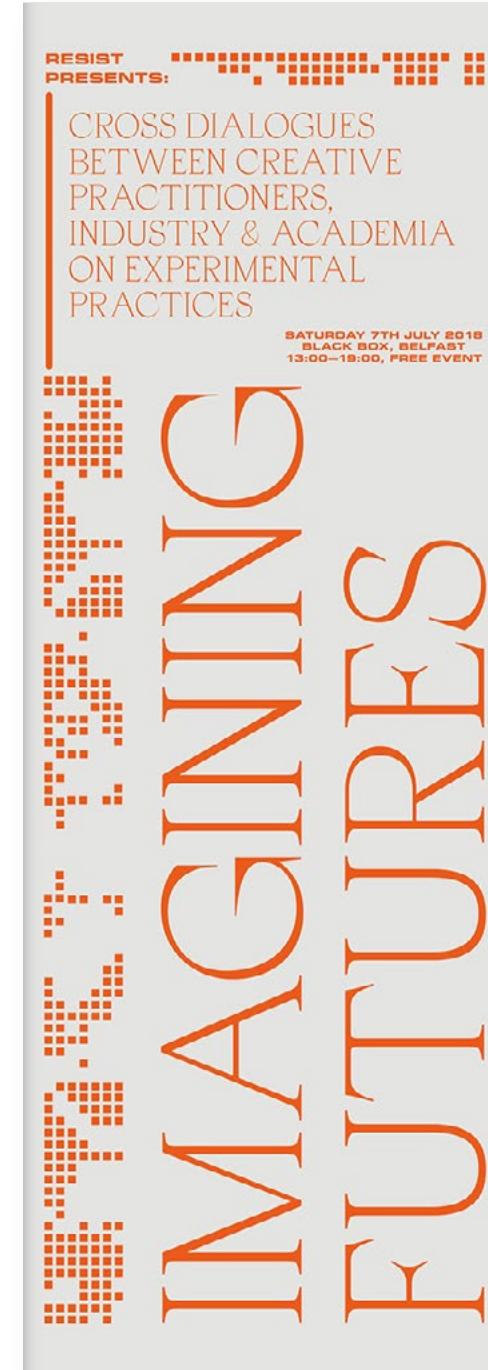
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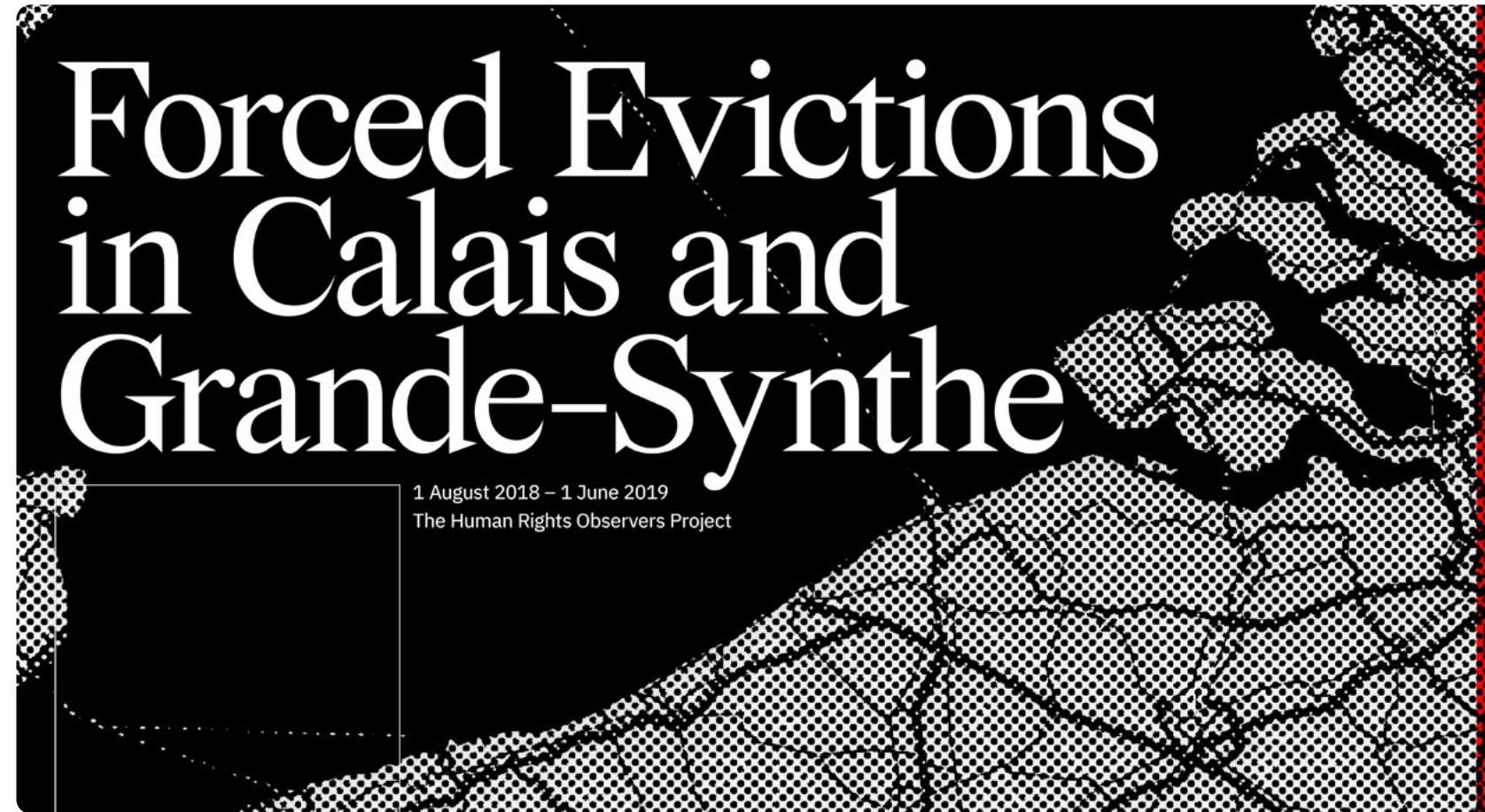
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1 August 2018 – 1 June 2019
The Human Rights Observers Project

I some money with me. The policemen came and took my belongings by force, that is the amount of money, the books and the clothes that were in my backpack, and the tent in which I slept every night that was my house, or shelter, or whatever you consider it to be – my humble abode. Here, everybody complains somehow about their bad deeds that they do against us. Instead of teaching good and moral lessons and showing respect, courtesy to refugees, they teach us violence, cruelty, aggressiveness, they teach our family and children something that is really insane.

Open letter by H., A displaced person from Iran, November 2018

During the eviction of the shantytown known as the 'Jungle'^[1] in Calais in September 2016, François Hollande, then President of France, declared that 'we must completely, and definitively demolish the camp. The government will see this through'.^[2] The former Jungle, which numbered up to 10,000 residents, was characterised by multiple issues in terms of security, sanitation and safeguarding of vulnerable people (especially regarding women and minors). The words of François Hollande, and the images of the demolition and clearance of the Jungle suggested that the Calais 'problem' was solved and that the presence of migrants and refugees in Calais was a thing of the past. In reality, this major event was only the beginning of a new era in the history of the presence of displaced people in Northern France.

The number of displaced people in Calais, which dramatically dropped in the days following the clearance, started surging again soon after. The land of the former jungle remains deserted after its final eviction, but several smaller living sites have emerged in Calais, and along the coast of Northern France more generally. In the Calais region, the last census carried out in November 2018 by Refugee Info Bus estimates the number of displaced people in the city to be around 600.^[3] At the time of writing this current report, this number has decreased to approximately 500, although this trend can reverse due to

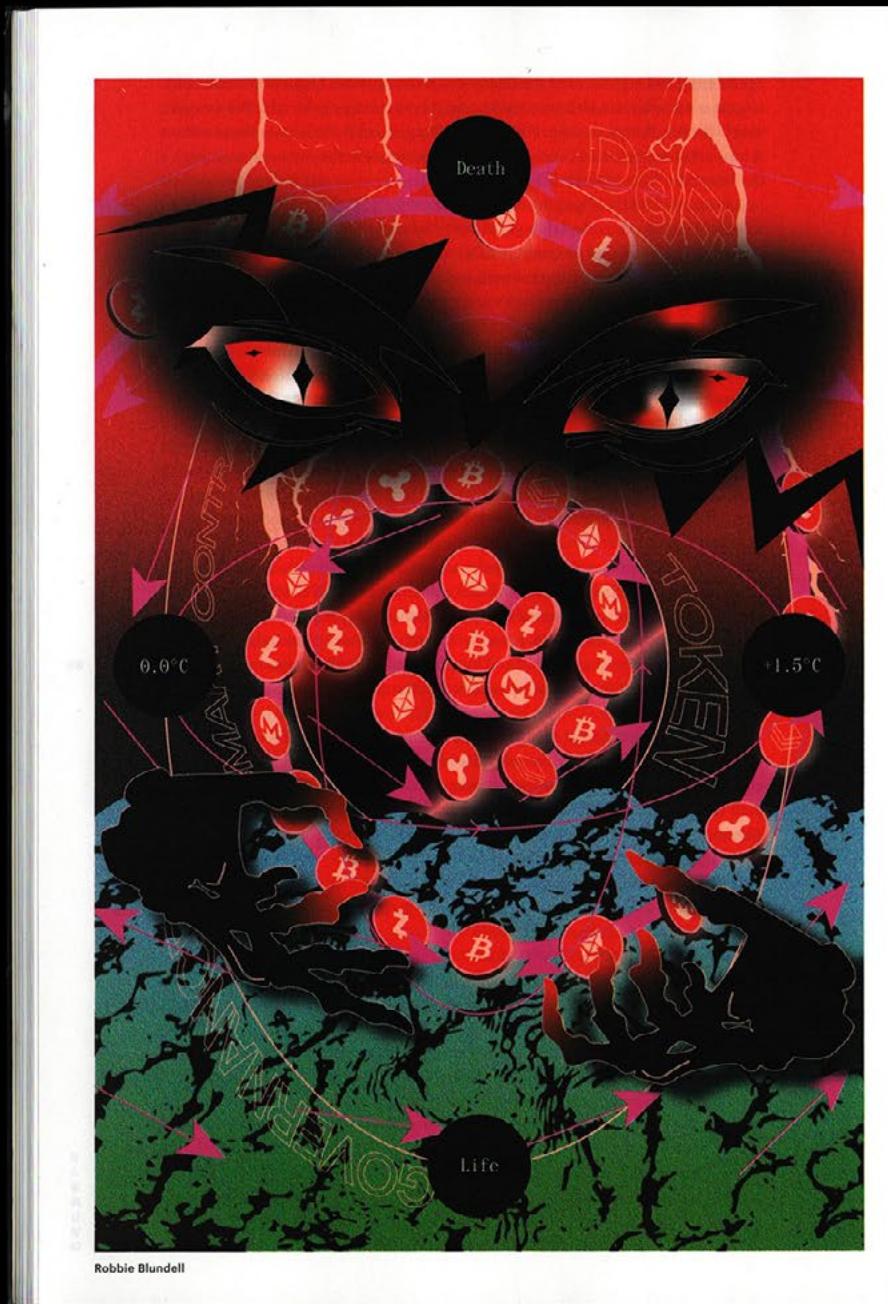
[1] The term 'jungle' is contested. From the Pashto word 'jangal', meaning wood or forest, it was initially used among the Afghan community in Calais and nowadays any informal living site of displaced people in Northern France, generally made of tents and other makeshift forms of shelter, the most famous of which was formerly located on the Lande area.

[2] "Hollande promet un démantèlement complet « d'ici la fin d'année ». Le Parisien. 26 September 2016.

[3] Report from the November 2018 Census of Calais. Refugee Info Bus, November 2018.

The screenshot shows the Mayday Radio website's 'Upcomming' section. At the top right is the 'Mayday Radio' logo with a purple circular icon. Below it is a purple button labeled 'Upcomming'. Three event cards are displayed horizontally: 1. A black card for 'Call Out 2021'. 2. A purple card for 'Abeng' dated 22.05.21. 3. A purple card for 'Abolition A-Z' dated 20.04.21. To the right is a circular button labeled 'View all upcomming'.

The screenshot shows a show page for 'Joyful Militant Sonic Cyberfeminisms'. At the top left is the purple circular icon. Above the play button is the title 'DIARY OF A SQUAT 1989'. Below the play button is the duration '15:21 / 23:41'. The main title 'Joyful Militant Sonic Cyberfeminisms' is centered. Below it is the date '22.04.21'. At the bottom are two images: one for 'THE REAL FREE BRIXTON CHALLENGE' and another for 'RONALD SUKENICK' featuring 'ORPHAN D RIFT STEWART HOME'.



Noah Kulwin

Tales from the Thrifts

From savings-and-loan crooks to crypto hucksters

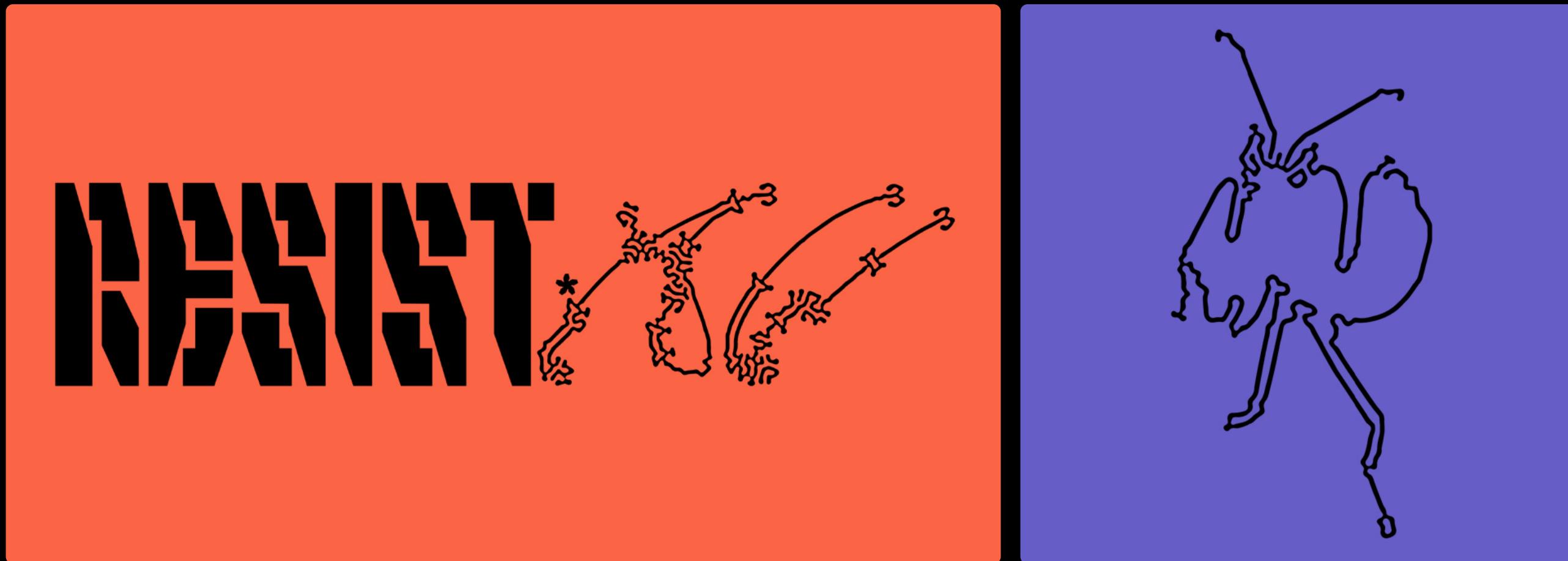
THE GLOBAL EQUITIES MARKET has taken a historic beating this year. Halfway through June, the S&P 500 had lost about a quarter of its value. The bluest of blue-chip stocks, Tesla, was down about 45 percent over the same time period. Somehow, cryptocurrencies have had it even worse. After several years of comically large growth since the last major “correction,” Bitcoin and Ethereum—the two foundational and most widely traded cryptocurrencies—have, at the time of this writing, more than halved in value since January 2022. For an asset that was supposed to offer a hedge against volatility—like that induced by a land war in Europe—the sector’s failure has been especially galling.

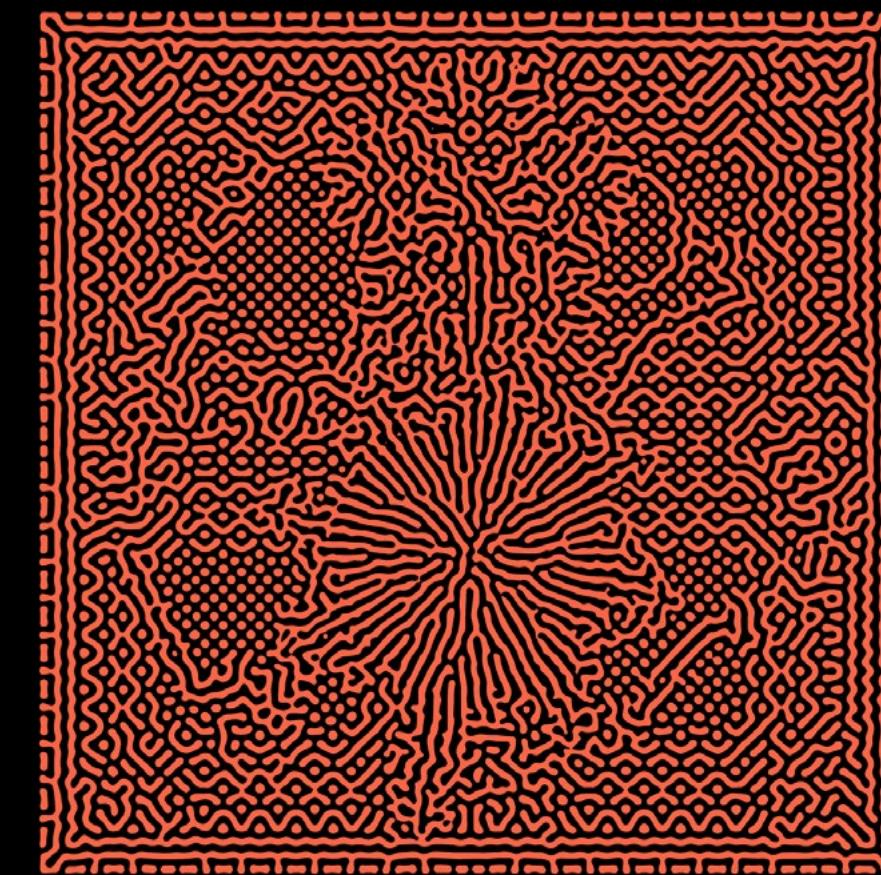
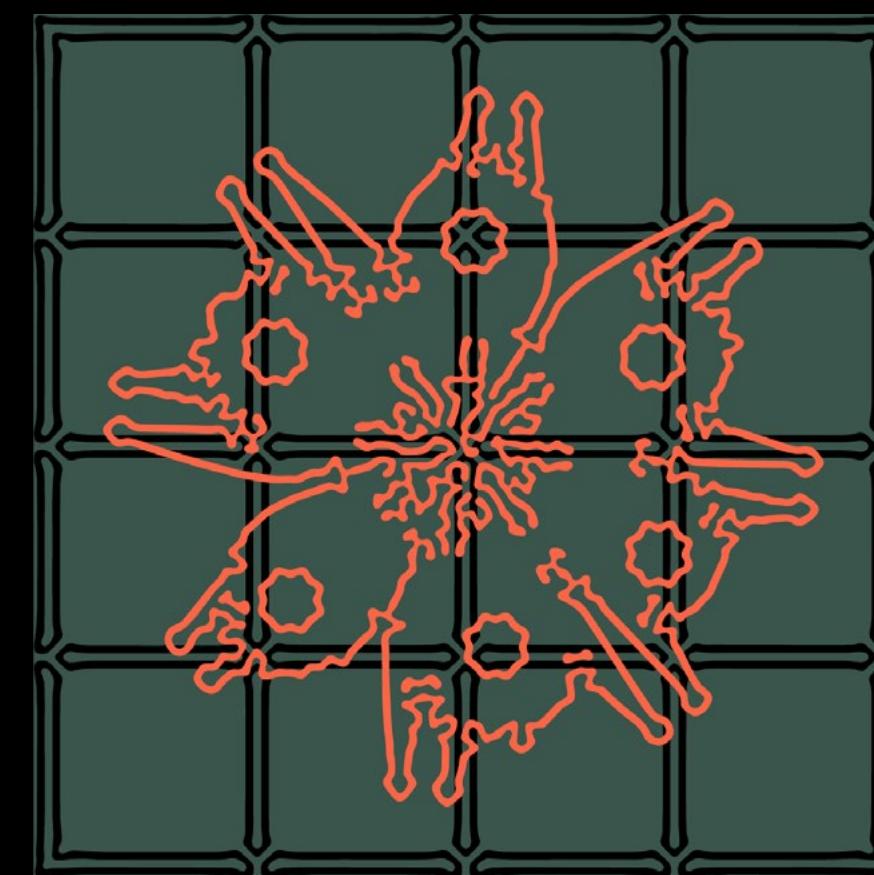
Among the many scandals now coming to light as crypto’s tide goes out, the most troubling is the complete collapse in price of the cryptocurrency Luna and its associated “stablecoin,” TerraUSD, also called UST. While Luna’s value was free-floating, the purpose of UST, like that of other algorithmic stablecoins, was to use sophisticated, proprietary computer code to maintain a fixed exchange value of 1 UST = \$1. One UST could be worth five Luna or fifty-thousand Luna, but it would always equal \$1.

Stablecoins serve two purposes in the cryptocurrency world: they allow for easier convertibility in and out of more volatile currencies; and possessing stablecoins can even be a remunerative hedge *against* volatility in other crypto assets. All that’s needed is an incentive to hold the stablecoin in the first place. If UST is worth \$1, why not just hold \$1, secured by the U.S. government rather than some string of code? Well, Luna’s and UST’s parent company, Terraform Labs, sold these securities using a service (or “protocol”) offering a 20 percent annualized percentage yield (APY) for holders of UST: significantly more than what its competitors offered.

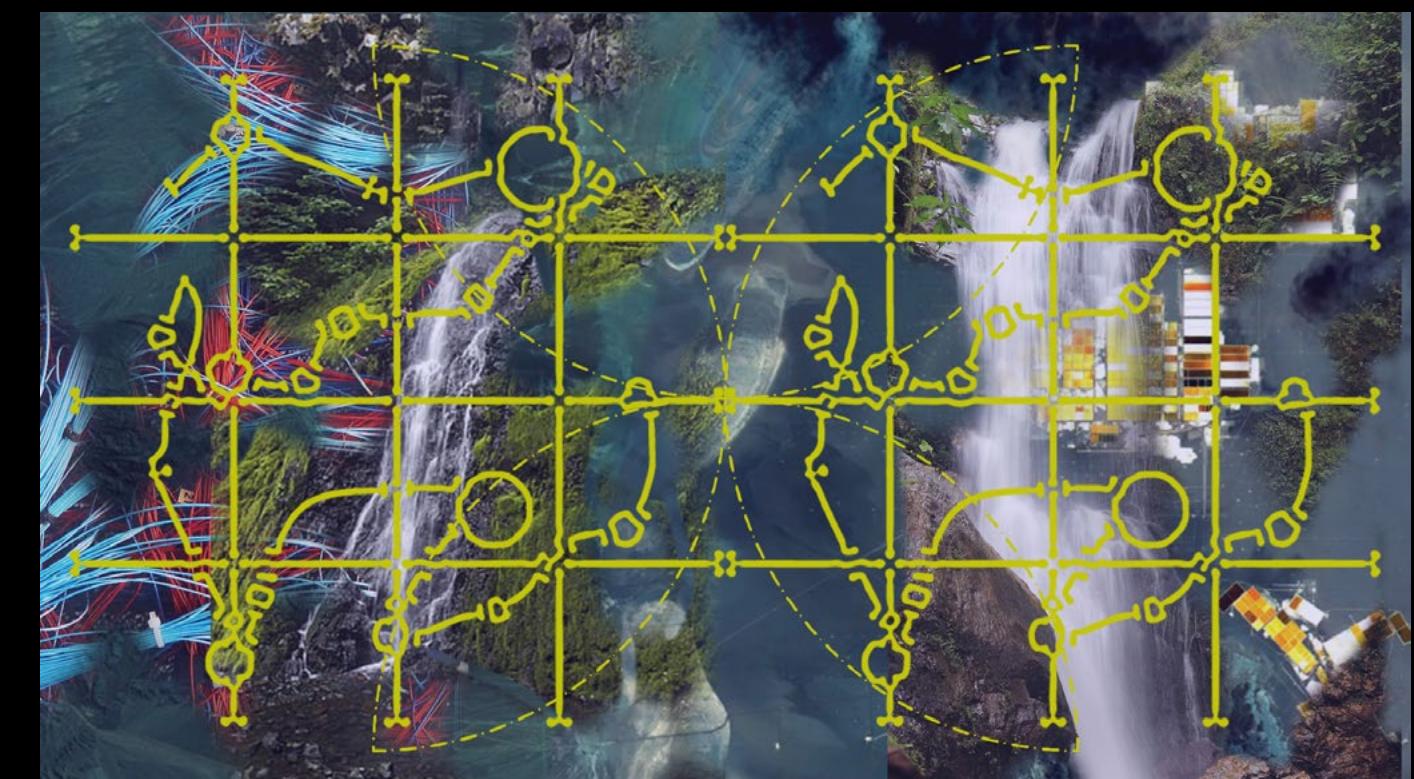
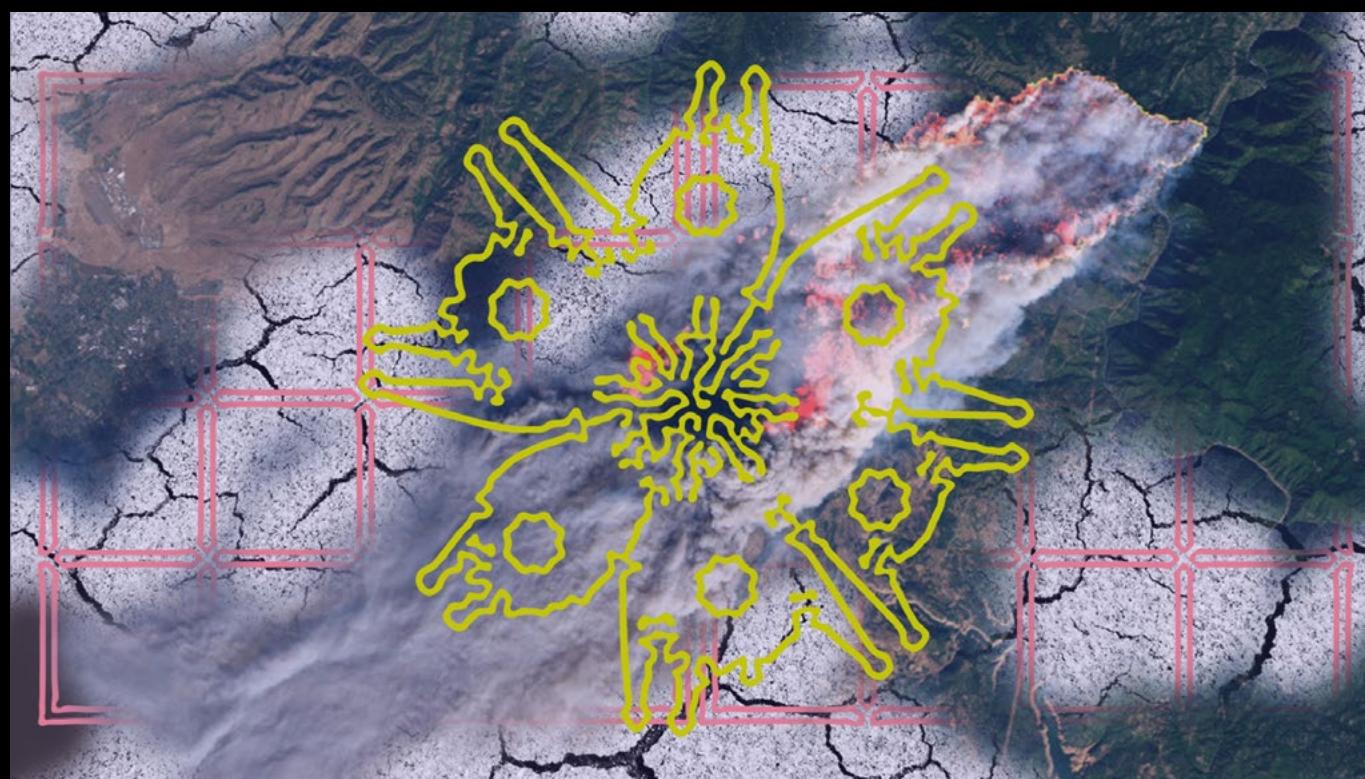
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SALVO











Leftovers is a project that seeks to create a shared online archive of anti-oppressive and working class movements and the material traces they have left.

Highlights About Contribute

The Black Panther, Vol 17

Spare Rib Issue 1

ALTERNATIVES ARE POSSIBLE

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Hackney Gutter Press

Hackney Gutter Press Issue 1 was published in April 1972 at Centerprise bookshop in Dalston. It draws an image of a borough both dilapidated and alive: empty and run down homes are turned into squats and community spaces.

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mitra tabrizian

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Another Country, 2010

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