

DOWN TO EARTH: THE BIBLIOGRAPHY

The total framework, and conversation around environmentalism is structured in the form of rescuing nature from the results of industrialism, in the sense that we can aid, or restore what we have lost control of. One can look at this phenomenon as a pursuit of reclaiming a lost controllability of nature. This very perspective of rescue within climate change has to be questioned, as its foundation lies in a philosophical framework that still opposes a relevant relational connection to the threads of the environment itself, herself, himself, themselves, ourselves ... What if the architect made the choice to see the structure as an actual living entity within itself, what would this form of expression become? ... As architects we are within humanity, design for humanity, and often times play the negotiation role of connecting the languages of both political and spatial epistemologies to our fellow humans, just as the shaman communicates, and prepares medicine. **Architect as Shaman (2021)**
Yussef Agbo-Ola

We define the civic economy as comprising people, ventures and behaviors that fuse innovative ways of doing from the traditionally distinct spheres of civil society, the market and the state. Founded upon social values and goals, and using deeply collaborative approaches to development, production, knowledge sharing and financing, the civic economy generates goods, services and common infrastructures in ways that neither the state nor the market economy alone have been able to accomplish.

Compendium for the Civic Economy: What the Big Society Should Learn from 25 Trailblazers (2017)
Timothy Ahrensbach

To mobilize flows of virtually anything – goods, money, labor, energy, information, raw material – in order to sustain and expand accumulation, capitalism relies on infrastructural circuits that, as hidden provider of all services, are minutely inscribed in every weave of life. The circuits along which capital circulates are engineered to perform a multitude of specific tasks to accelerate market-driven urbanization, determining in their wake the structure of buildings and city regions, if not the transnational geography of the planet itself. For whenever infrastructure goes, urbanization is already well underway ... As ubiquitous as it is anonymous, infrastructure has become so engrained in our lives as to steer the habits of collective behavior, becoming in this sense a 'conduit of conduct', or underlying logic of socio-spatial relations, that perpetuates unchecked conceptions of production and consumption.

Mirroring Effects: Tales of Territory (2019)
Marc Angélli, Cary Siless

A Planet to Win: Why We Need a Green New Deal (2019)
Kate Aronoff, Alyssa Battistoni, Daniel Aldana Cohen, Thea Riofrancos (eds.)

What optimists hope for is that ultimately there will be a free lunch. Firms and people will save money by adopting the cleaner technologies because research will have made them so much cheaper ... Our sense is that there may not be that many free lunches. Mitigation through better technologies may not do the trick; people's consumption will need to fall ... This is not what our colleagues in economics like to hear ... Economists typically assume most people would not voluntarily sacrifice anything to affect the lives of unborn people or those who live very far away. But this is probably not true, for example, of you ... Or for that matter of most economists themselves. Many of us probably do care about a whole range of outcomes that don't affect us directly, even if we have a hard time assigning money values to them.

Good Economics for Hard Times: Better Answers to Our Biggest Problems (2019)
Abhijit Banerjee, Esther Duflo

It is the end of a cycle that, in geological terms, was extremely short but that for us seemed to be the way things were to be forever and ever. It wasn't so; it was only the brief cycle of the period we call Anthropocene, where humans thought themselves masters of a whole planet. But the planet was plundered to the limit, and what we will be left with are only the ashes of a gigantic fire. We are leaving to our descendants a heavy legacy in terms of radioactive waste, heavy metals dispersed all over the planet, and greenhouse gases – mainly CO₂ – accumulated in the atmosphere and absorbed in the oceans. The Earth will never be the same; it is being transformed into a new and different planet.

Extracted: How the Quest for Mineral Wealth is Plundering the Planet (2014)
Ugo Bardi

Succeeding the Holocene, a period of 11,500 years marked by a rare climatic stability, a period of blossoming agriculture, cities and civilizations, the swing into the Anthropocene represents a new age of the Earth. As Paul Crutzen and Will Steffen have emphasized, under the sway of human action, 'the Earth currently operates in a state without previous analogy'. ... It is our own model of development, our own industrial modernity, which, having claimed to free itself from the limits of the planet, is striking Earth like a boomerang.

The Shock of the Anthropocene (2013)
Christophe Bonneuil, Jean-Baptiste Fressoz

The metabolism approach redefines the way we deal with spatial challenges in our urban age by analyzing the relationship between society and nature, and between city and landscape. Now more than ever, we in fact live in huge urban landscapes, complex and active systems that have become our natural environment. These systems are constantly working to provide for the needs of their occupants. We can describe them in organic terms. Just as a human body breathes, drinks, eats, uses its senses, and excretes waste, so can vital material flows be identified in the urban landscape. Think of flows such as energy, water, food, waste, biomass, goods, money, data, sediments, and people. If we analyze these flows and study them in coherence, it is possible to develop spatial interventions that proactively and productively utilize the metabolism, and thus to conceive more sustainable spatial development models that make for a more resilient territory.

The Metabolism of Albania: Activating the Potential of the Albanian Territory (2016)
George Brugmans, Marieke Francke, Freek Persyn (eds.)

It is obvious that the real wealth of life aboard our planet is a forwardly-operative, metabolic, and intellectual regenerating system. Quite clearly, we have vast amounts of income wealth as Sun radiation and Moon gravity to implement our forward success. Wherefore living only on our energy savings by burning up the fossil fuels which took billions of years to impound from the Sun or living on the capital by burning up our Earth's atoms is lethally ignorant and also utterly irresponsible to our coming generations and their forward days. Our children and their children are our future days. If we do not comprehend and realize our potential ability to support all life forever we are cosmically bankrupt.

Operating Manual for Spaceship Earth (1969)
R. Buckminster Fuller

De stem van de Noordzee: Een pleidooi voor vloeibaar denken (2020)
Laura Burgers, Eva Meljer, Evanne Nowak

One of the deeper meanings of the commons is indeed as the etymology dictionary suggested, *munia*, a duty to the community. The struggle for the commons will be one of the most important struggles of the twenty-first century ... We need to explore the old and new, the real and digital commons. This is the way ahead: in each practice of commoning, a spark of utopia is realised. Piecemeal utopias, experiments with the commons, from open source to urban farming, all these movements against the neoliberal globalisation are the utopian forces of our time ... The study of the commons could be called a 'Gala Scienza': not just a cheerful or uplifting science – because those who dare to look at the world today threaten to fall into deep political melancholy – but also a science that, with trial and error, teaches us how to deal with Gaia, with the biosphere. Therefore, the re-emergence [of the commons] is, could and should be one of the most promising events of our time.

Ending the Anthropocene: Essays on Activism in the Age of Collapse (2020)
Lieven De Cauter

Collapse: How Societies Choose to Fail or Succeed (2005)
Jared Diamond

Upscaling, Training, Commoning: Constructing a Future That Is Yet to Be (2016)
Ana Džokić, Marc Neelen

The Future We Choose: Surviving the Climate Crisis (2020)
Christiana Figueres, Tom Rivett-Carnac

A true ecological approach always becomes a social approach: it must integrate questions of justice in debates on the environment, so as to hear both the cry of the earth and the cry of the poor.

Laudato Si' (2015)
Pope Francis

For let us make no mistake: the climate crisis is also a crisis of culture, and thus of the imagination ... At exactly the time when it has become clear that global warming is in every sense a collective predicament, humanity finds itself in the thrall of a dominant culture in which the idea of the collective has been replaced from politics, economics, and literature alike ... To imagine other forms of existence is exactly the challenge that is posed by the climate crisis: for if there is one thing that global warming has made perfectly clear it is that to think about the world only as it is amounts to a formula for collective suicide. We need, rather, to envision what it might be.

The Great Derangement: Climate Change and the Unthinkable (2016)
Amitav Ghosh

Fire also opened the first significant gulf between man and the other animals ... When humans domesticated fire, they gained control of an obedient and potentially limitless force. Unlike eagles, humans could choose when and where to ignite a flame, and they were able to exploit fire for any number of tasks. Most importantly, the power of fire was not limited by the form, structure or strength of the human body. A single woman with a flint or fire stick could burn down an entire forest in a matter of hours ... Humans had now a dependable source of light and warmth, and a deadly weapon against prowling lions. A carefully managed fire could turn impassable barren thickets into prime grasslands teeming with game. In addition, once the fire died down, Stone Age entrepreneurs could walk through the smoking remains and harvest charcoaled animals, nuts and tubers. But the best thing fire did was cook. Foods that humans cannot digest in their natural forms – such as wheat, rice and potatoes – became staples of our diet thanks to cooking ... The domestication of fire was a sign of things to come.

Sapiens: A Brief History of Humankind (2011)
Yuval Noah Harari

If you cut down a forest for timber, GDP goes up. If you extend the working day and push back retirement age, GDP goes up. If pollution causes hospital visits to rise, GDP goes up. But GDP includes no cost accounting. It says nothing about the loss of the forest as a habitat for wildlife, or as a sink for emissions ... Lashed by the growth imperative, technology is used not to do the same amount of stuff in less time, but rather to do more stuff in the same amount of time. In a system where technological innovation is leveraged to expand extraction and production, it makes little sense to hope that yet more technological innovation will somehow magically do the opposite.

Less Is More: How Degrowth Will Save the World (2020)
Jason Hickel

This Changes Everything: Capitalism vs. The Climate (2014)
Naomi Klein

Capital is fast. Unencumbered by democratic norms ... with no one to consult but accountants and lawyers. The trouble is that movements, unlike capital, tend to move slowly. This is particularly true of movements that exist to deepen democracy and allow ordinary people to define their goals and grab the reins of history.

The Battle for Paradise: Puerto Rico Takes on the Disaster Capitalists (2018)
Naomi Klein

The financial capital in the neighborhood wasn't ours to control. But the socioeconomic capital was: we had developed invisible systems, at least invisible to outsiders, that characterized the neighborhood and kept it together. For example, a group of women with East African roots in the Vogelbuurt, who put a certain percentage of their income into a communal pot every month so that one of them could pay for a major purchase or renovation, or pay off a large debt. Such as the neighborhood supermarkets that allow residents who do not have much to spend to shop on credit. Such as entrepreneurs who charge new, well-off residents a little more so that the next less well-off customer has to pay a little less. Such as the family bonds between neighbors who look after each other's children and look after each other, care and take care of each other's wellbeing, as if that were a matter of course. Anyone who you ask about this says, almost surprised: 'But that's what you do, isn't it? You look after each other, don't you?'

On Fire: The Burning Case for a Green New Deal (2019)
Naomi Klein

Right now, in the amazing moment that to us counts as the present, we are deciding, without quite meaning to, which evolutionary pathways will remain open and which will forever be closed. No other creature has ever managed this, and it will, unfortunately, be our most enduring legacy.

The Sixth Extinction: An Unnatural History (2014)
Elizabeth Kolbert

It is wishful thinking to assume that growth will continue decade after decade, especially once the impact of ecological breakdown begins to kick in. It is equally wishful to believe that with enough money and technology in their pockets, our descendants will be able to simply reverse cataclysmic events such as species extinctions, polar ice melt or the rampant speed of genetically engineered viruses.

The Good Ancestor: A Radical Prescription for Long-Term Thinking (2020)
Roman Krznaric

Op grond van samenwerking: Woningen, voedsel en trage wegen als commons (2018)
Annette Kulk, Dirk Holemans, Pieter van den Broeck (eds.)

Redirecting attention from 'nature' toward the Terrestrial might put an end to the disconnect that has frozen political positions since the appearance of the climate threat and has imperiled the linking of the so-called social struggles with those we call ecological. ... Saying 'We are earthbound, we are terrestrials amid terrestrials,' does not lead to the same politics as saying 'We are humans in nature'. ... Dramatizing somewhat extravagantly, let us call it a conflict between modern humans who believe they are alone in the Holocene ... and the terrestrials who know they are in the Anthropocene and who seek to cohabit with other terrestrials under the authority of a power that as yet lacks any political institution.

Down to Earth: Politics in the New Climatic Regime (2017)
Bruno Latour

Oog in oog met Gaia: Acht inzichten over het Nieuwe Klimaatregime (2015)
Bruno Latour

While it is true that climate change is a crisis produced by an excess of greenhouse gases in the atmosphere, it is also, in a more profound sense, a crisis produced by an extractive mind-set, by a way of viewing both the natural world and the majority of its inhabitants as resources to use up and then discard. I call it the 'dig and dig' economy and firmly believe that we will not emerge from this crisis without a shift in worldview at every level, a transformation to an ethos of care and repair ... Because it isn't only the planet's life support systems that are unraveling before our eyes. So too is our social fabric ... There is simply no way to square a belief system that vilifies collective action and venerates total market freedom with a problem that demands collective action on an unprecedented scale and a dramatic reining in of the market forces that created and are deepening the crisis. Climate change is a collective problem, and it demands collective action.

Disturbance is a change in environmental conditions that causes a pronounced change in an ecosystem ... Disturbance is ordinary ... Whether a disturbance is bearable or unbearable is a question worked out through what follows it: the reformation of assemblages. Disturbance opens the terrain for transformative encounters, making new assemblages possible ... Assemblages are open-ended gatherings. They allow us to ask about communal effects without assuming them. They show us potential histories in the making.

The Mushroom at the End of the World: On the Possibility of Life in Capitalist Ruins (2015)
Anna Lowenhaupt Tsing

Arts of Living on a Damaged Planet (2017)
Anna Lowenhaupt Tsing, Heather Swanson, Elaine Gan, Nils Bubandt (eds.)

Radical Nature: Art and Architecture for a Changing Planet (2010)
Francesco Manacorda, Ariella Yedgar

The socioeconomic prosperity of nations and regions is highly dependent on their ability to maintain their most valued asset: the innovation ecosystem that they are part of. Given, however, that the innovation game can be rigged, it is crucial to understand not only how to build an effective innovation 'ecosystem,' but also and perhaps especially, how to transform that ecosystem so that it is symbiotic rather than 'parasitic,' so that public-private partnerships increase the stake, commitment and return of all players investing in the innovation game ... One of the biggest challenges for the future will be to make sure that in building collaborative ecosystems, we do not only socialize the risks but also the rewards.

The Entrepreneurial State: Debunking Public vs. Private Sector Myths (2014)
Mariana Mazzucato

Several thousand years from now, nothing about you as an individual will matter. But what you did will have huge consequences. This is the paradox of the ecological age. And it is why action to change global warming must be massive and collective.

What is global warming anyway? The correct answer is that it is mass extinction. Maybe it would make it more obvious if we stopped calling it 'global warming' (and definitely stopped calling it 'climate change,' which is really weak) and started calling it 'mass extinction,' which is the net effect ... Uncannily we begin to realize that we are somewhere. Not nowhere. And we may find ourselves living in an age of mass extinction.

Being Ecological (2018)
Timothy Morton

Oog in oog met Gaia: Acht inzichten over het Nieuwe Klimaatregime (2015)
Bruno Latour

Het parlement van de dingen: Over Gaia en de representatie van niet-mensen (2020)
Bruno Latour

Critical Zones: The Science and Politics of Landing on Earth (2020)
Bruno Latour, Peter Weibel

Die Menschheit schafft sich ab: Die Erde im Griff des Anthropozän (2016)
Harald Lesch, Klaus Kamphausen

Living successfully in a world of systems requires more of us than our ability to calculate. It requires our full humanity – our rationality, our ability to sort out truth from falsehood, our intuition, our compassion, our vision, and our morality ... As with everything else about systems, most people already know about the interconnections that make moral and practical rules turn out to be the same rules. They just have to bring themselves to believe that which they know.

Thinking in Systems: A Primer (2008)
Donella H. Meadows, Diana Wright

When thinking becomes ecological, the beings it encounters cannot be established in advance as living or non-living, sentient or non-sentient, real or epiphenomenal. What we encounter instead are spectral beings whose ontological status is uncertain precisely to the extent that we know them in detail as never before. And our experience of these spectral beings is itself spectral, just like an echo. Starting the engine of one's car isn't what it used to be, since one knows one is releasing greenhouse gases. Eating a fish means eating mercury and depleting a fragile ecosystem. Not eating a fish means eating vegetables, which may have relied on pesticides and other harmful agricultural logistics. Because of interconnectedness, it always feels as if there is a piece missing. Something just doesn't add up ... The basic mode of ecological awareness is anxiety, the feeling that something creepy is happening, close to home. Through anxiety reason itself begins to glimpse what indigenous – that is, preagricultural – societies have known all along: that humans coexist with a host of non-humans ... Through reason we find ourselves ... caught like Jonah in the whale of a gigantic object, the biosphere.

Dark Ecology: For a Logic of Future Coexistence (2016)
Timothy Morton

A History of the World in Seven Cheap Things: A Guide to Capitalism, Nature and the Future of the Planet (2018)
Raj Patel, Jason W. Moore

What distinguishes the new sustainist era from its modernist predecessor most is an altogether different mindset and ethos, one that is creating a collective culture which is more connected, locally-rooted, collaborative, respectful of the human scale, and altogether more environmentally and socially sustainable.

A Falling Civilization (2015)
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Michiel Schwarz

Hijacking Sustainability (2012)
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It is the predicament of mankind that man can perceive the problematic, yet, despite his considerable knowledge and skills, he does not understand the origins, significance, and interrelationships of its many components and thus is unable to devise effective responses. This failure occurs in large part because we continue to examine single items in the problematic without understanding that the whole is more than the sum of its parts, that change in one element means change in the others.

The Limits to Growth (1972)
Donella H. Meadows, Dennis L. Meadows, Jørgen Randers, William W. Behrens III

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We need to view the fragility of the planet and its resources as an opportunity for speculative design innovations rather than as a form of technical legitimization for promoting conventional solutions.

Ecological Urbanism (2016)
Mohsen Mostafavi, Gareth Doherty (eds.)

A commons makes sense of community. It provides resources that might help to secure the livelihoods of the community's members, a focus for purposeful engagement, and the basis – as the resource belongs equally to those who use it – for egalitarian relationships. It embeds people in the lives of others: sustaining the resource means cooperating with other people to develop rules, moral codes and means of enforcing them. Thriving commons are, I believe, crucial components of a politics of belonging.

Out of the Wreckage: A New Politics for an Age of Crisis (2017)
George Monbiot

There is no reason to believe that bureaucrats and politicians, no matter how well-meaning, are better at solving problems than the people on the spot, who have the strongest incentive to get the solution right.

Governing the Commons: The Evolution of Institutions for Collective Action (1990)
Elinor Ostrom

Economics is the only lever we possess that's long enough to move the world. Do we have the courage to use it as an instrument of sacrifice? We know how to make people consume less: charge them more. We also know how to reverse population growth, how to produce energy without fossil fuel, and how to restrain wasteful consumption. What we don't know is how to make ourselves do those things on a global or even a national scale, with all parties in approximate agreement; we certainly don't know how to make it all work equitably across the full range of global affluence levels, and in perpetuity.

The Conundrum: How Trying to Save the World is Making Our Climate Problems Worse (2012)
David Owen

Hijacking Sustainability (2012)
Adrian Parr

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A systems perspective makes clear that the prevailing direction of global economic development is caught in the twin dynamics of growing social inequality and deepening ecological degradation. To put it bluntly, these trends echo the condition under which earlier civilizations – from the Easter Islanders to the Greenland Norse – have collapsed. When a society starts to destroy the resource base on which it depends, argues the environmental historian Jared Diamond, it is going to be far less adept at changing its ways if it is also stratified, with a small elite that is quite separate from the masses ... Today's economy is divisive and degenerative by default. Tomorrow's economy must be distributive and regenerative by design ... Governments have historically opted to tax what they could, rather than what they should, and it shows ... The state's role is key to ending the business-as-usual of degenerative economic design. And it has many ways to actively promote a regenerative alternative, including restructuring taxes and regulations, stepping up as a transformative investor and empowering the dynamism of the commons.

Doughnut Economics: 7 Ways to Think Like a 21st Century Economist (2017)
Kate Raworth

We want to believe what we see. As it is easier to see a structure than its consequences, we generally do not see its emissions. Thus, warning about the risks posed by something invisible might not be very compelling. Environmentally, we are all standing on a thin arch; we will only 'see' the consequences if it collapses.

The Materials Book (2020)
Iika Ruby, Andreas Ruby (eds.)

The more you provide services for things that people can do for themselves, the more you diminish social capital.

Rekindling Democracy: A Professional's Guide to Working in Citizen Space (2020)
Cormac Russell

Commons are more than just the common ownership of goods. It is also a form of self-organization, of 'commoning'. This is also what distinguishes the commons from public property, where regulation and management are usually delegated to bureaucracies.

The End of the Megamachine: A Brief History of a Falling Civilization (2015)
Fabian Scheidler

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Centrally managed social plans misfire, when they impose schematic visions that do violence to complex interdependencies that are not – and cannot – be fully understood. Further, the success of designs for social organization depends upon the recognition that local, practical knowledge is as important as formal, epistemic knowledge.

Seeing Like a State: How Certain Schemes to Improve the Human Condition Have Failed (1999)
James C. Scott

Our political arrangements today are collective organisms of consuming bodies in decentralized systems managed by technicians for the profit of the few ... No matter how many people take to the streets in massive marches or in targeted direct actions, they cannot put their hands on the real flows of power, because they do not help produce it. They only consume ... No longer individual subjects or discrete objects, we have become vibrations, channelers, tweeters and followers ... Everybody already knows. The problem is that the problem is us.

Learning to Die in the Anthropocene: Reflections on the End of a Civilization (2015)
Roy Scranton

We're Doomed. Now What? Essays on War and Climate Change (2018)
Roy Scranton

The urbanist has particular things to learn from the craftsman about how to make a repair. In approaching a broken vase, a craftsman can follow three different strategies: restoration, remediation or reconfiguration. These three strategies are just those a city can use if under attack from climate change or ruptured from within.

Building and Dwelling: Ethics for the City (2018)
Richard Sennett

For citizens, businesses and officials, we want to present the transition in energy and space as a social issue that is important and unavoidable, difficult yet promising. By working out the energy transition in spatial terms, we turn this megatask, which is often only understood in abstract terms, into a concrete and visual task, and we do so on multiple levels of scale. We want to turn energy supply and energy transition into a cultural and spatial design challenge, much in the way that his has taken place in the Netherlands in terms of water management over the past 30 years.

Landscape and Energy: Designing Transition (2014)
Dirk Sijmons (ed.)

Wat gebeurde er in de 20^e eeuw? (2016)
Peter Sloterdijk

Energy and Civilization: A History (2017)
Vaclav Smil

The Age of Sustainability: Just Transitions in a Complex World (2019)
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