

# Examples of Enchantivism

Collected by Craig Chalquist. The links below, after the Quotations section, are accompanied by text copied from their sources.

<https://www.chalquist.com/enchantivism> - Enchantivism happens when we inspire deep societal change, whether locally or more widely, through inspiration and vision. Whereas reform and activism tend to push and pressure, enchantivism pulls through alluring stories of the communities of our desire. Enchantivism is for non-activists who don't protest or march but want to make a lasting positive difference as well as for activists seeking to regenerate their efforts by working with story, myth, dream, and the presence of place.

Key ingredients: a gap or problem or rupture; a wonder story about how things could be better; an emphasis on inspiration, collaboration, and hope. So, reality, possibility, and communion.

## Quotations:

I think the thing that utopian visions do for us is they shake us out of the status quo. They shake us out of thinking that the world as we live in it today is fixed, that it can't change. And [it's the dreamers](#), it's the utopians who are able to move us forward. So utopian visions give us ideas about how our lives can be different. Utopia is an incredibly productive concept for us to think about different ways of living in the world.

--Kristen Godhsee, *El Pais* [interview](#)

That which is in opposition is in concert, and from things that differ comes the most beautiful harmony.

--Heraclitus, *Fragments*

In this world-weary period of pervasive cynicisms, nihilisms, terrorisms, and possible extermination, there is a longing for norms and values that can make a difference, a yearning for principled resistance and struggle that can change our desperate plight.

--Cornel West, *The American Evasion of Philosophy*

The important thing is not to offer any specific hope of betterment but, by offering an imagined but persuasive alternative reality, to dislodge my mind, and so the reader's mind, from the lazy, timorous habit of thinking that the way we live now is the only way people can live.

- Ursula K. Le Guin

Poem "Invisible Work" by Alison Luterman: <https://pollycastor.com/2019/05/11/invisible-work-poem-by-alison-luterman/>

Bless the poets, the workers for justice,  
the dancers of ceremony, the singers of heartache,  
the visionaries, all makers and carriers of fresh  
meaning—We will all make it through,  
despite politics and wars, despite failures

and misunderstandings. There is only love.  
— Joy Harjo, “Bless the Poets”

Cosmopolitanism is an expansive act of the moral imagination. It sees human beings as shaping their lives within nesting memberships: a family, a neighborhood, a plurality of overlapping identity groups, spiraling out to encompass all humanity. It asks us to be many things, because we are many things.  
—Kwame Anthony Appiah, “The Importance of Elsewhere”

The earth is always shifting, the light is always changing, the sea does not cease to grind down rock. Generations do not cease to be born, and we are responsible to them because we are the only witnesses they have. The sea rises, the light fails, lovers cling to each other, and children cling to us. The moment we cease to hold each other, the moment we break faith with one another, the sea engulfs us and the light goes out.  
—James Baldwin, *Nothing Personal*

By the time I wrote this book I needed to look at heroics from outside and underneath, from the point of view of the people who are not included. The ones who can’t do magic. The ones who don’t have shining staffs or swords. Women, kids, the poor, the old, the powerless. Unheroes, ordinary people—my people. I didn’t want to change Earthsea, but I needed to see what Earthsea looked like to us.

There is a kind of refusal to serve power that isn’t a revolt or a rebellion, but a revolution in the sense of reversing meanings, of changing how things are understood. Anyone who has been able to break from the grip of a controlling, crippling belief or bigotry or enforced ignorance knows the sense of coming out into the light and air, of release, being set free to fly, to transcend.  
—Afterword from Ursula K. Le Guin’s *Tehanu*

I know the world is bruised and bleeding, and though it is important not to ignore its pain, it is also critical to refuse to succumb to its malevolence. Like failure, chaos contains information that can lead to knowledge - even wisdom. Like art.  
—Toni Morrison, “No Place for Self-Pity, No Room for Fear”

Hope is paradoxical. It is neither passive waiting nor is it unrealistic forcing of circumstances that cannot occur. . . . To hope means to be ready at every moment for that which is not yet born, and yet not become desperate if there is no birth in our lifetime. There is no sense in hoping for that which already exists or for that which cannot be. Those whose hope is weak settle down for comfort or for violence; those whose hope is strong see and cherish all signs of new life and are ready every moment to help the birth of that which is ready to be born.  
—Erich Fromm, *The Revolution of Hope*

Come, look up with kindness yet,  
For even solace can be sourced from sorrow.  
We remember, not just for the sake of yesterday,  
But to take on tomorrow.  
—Amanda Gorman, “New Days’ Lyric”

Life imitates Art far more than Art imitates Life.  
—Oscar Wilde

Faith in the power of intelligence to imagine a future which is a projection of the desirable in the present, and to invent the instrumentalities of its realization, is our salvation. And it is a faith which must be nurtured and made articulate: surely a sufficiently large task for our philosophy.  
—John Dewey, “Need for a Recovery of Philosophy”

...Not authority but aspiration is the motivator, builder, and transformer of civilization.  
—Joseph Campbell, *Creative Mythology*

The road must be trod, but it will be very hard. And neither strength nor wisdom will carry us far upon it. This quest may be attempted by the weak with as much hope as the strong. Yet such is oft the course of deeds that move the wheels of the world: small hands do them because they must, while the eyes of the great are elsewhere.  
—Elrond (Tolkien), *The Fellowship of the Ring*

The dead are dead. The great and mighty go their way unchecked. All the hope left in the world is in the people of no account.  
—Ursula Le Guin, *Tales from Earthsea*

Building a boat isn't about weaving canvas, forging nails, or reading the sky. It's about giving a shared taste for the sea.  
— Antoine de Saint-Exupery, *Citadelle*

Between 524 and 522, the party of Samian rebels who rose up against the tyranny of Polycrates was known as the party of the mythietai. As the ancient grammarians explained, these were factious men, troublemakers or probably, to be more precise, people who spread seditious talk. Myth thus meant revolution, *stasis*, the opposite of the *eunomia* advocated by Polycrates.  
—Marcel Detienne, *The Greeks and Us*

People claim that I have no sense of reality. The poems I write as well as the little pictures I paint do not correspond with reality. When I write I often forget all the demands that educated readers make of a proper book, and above all I really do lack any respect for reality. I deem reality the last thing that one need concern oneself about, for it is, tediously enough, ever-present, whereas more beautiful and necessary things demand our attention and care. Reality is something that one should under no circumstances be content with, and under no circumstances worship and revere, for it is accidental, the flotsam and jetsam of life. And it can be altered in no other way—this shabby, consistently disappointing and barren reality—except by our denying it and thereby demonstrating that we are stronger than it is.  
—Hesse's *Life Story Briefly Told*, 1925

At this point, realism is perhaps the least adequate means of understanding or portraying the incredible realities of our existence. A scientist who creates a monster in his laboratory; a librarian in the library of Babel; a wizard unable to cast a spell; a space ship having trouble in

getting to Alpha Centauri: all these may be precise and profound metaphors of the human condition. The fantasist, whether he uses the ancient archetype of myth and legend or the younger ones of science and technology, may be talking as seriously as any sociologist — and a great deal more directly — about human life as it is lived, and as it might be lived, and as it ought to be lived.

—Ursula K LeGuin, *The Language of the Night*

In a fractured age,  
when cynicism is god,  
here is a possible heresy:  
we live by stories,  
we also live in them.

One way or another we are living the stories  
planted in us early or along the way,  
we are also living the stories we planted —  
knowingly or unknowingly - in ourselves.  
We live the stories that either give our lives meaning,  
or negate it with meaninglessness.  
If we change the stories we live by,  
quite possibly we change our lives.  
—Ben Okri, "A Way of Being Free"

And you will be like a watered garden,  
And like a spring of water whose waters do not fail.  
Those from among you will rebuild the ancient ruins;  
You will raise up the age-old foundations;  
And you will be called the repairer of the breach,  
The restorer of the streets in which to dwell.  
—Isaiah 58:11-12

Mythological symbols touch and exhilarate centers of life beyond the reach of vocabularies of reason and coercion.

—Joseph Campbell, *Creative Mythology*

Only a prophetic vision can re-animate the dead body of history and inform the lifeless static with the inner fire of spiritual movement.

—Nikolai Tolstoy, xix, *The Quest for Merlin*

...Stories can be so healing; art is so healing; and I think that when you have a story that shows a picture of a utopian future...I think that having a vision of it can help you actualize it.

—Sonequa Martin-Green, CBS interview 9/7/17

All men dream: but not equally. Those who dream by night in the dusty recesses of their minds wake in the day to find that it was vanity: but the dreamers of the day are dangerous men, for they may act their dream with open eyes, to make it possible.

—T. E. Lawrence

Those who dream by day are cognizant of many things which escape those who dream only by night.

—Edgar Allan Poe, “Eleanora”

I am against bigness and greatness in all their forms, and with the invisible molecular moral forces that work from individual to individual, stealing in through the crannies of the world like so many soft rootlets, or like the capillary oozing of water, and yet rending the hardest monuments of man's pride, if you give them time. The bigger the unit you deal with, the hollower, the more brutal, the more mendacious is the life displayed. So I am against all big organizations as such, national ones first and foremost; against all big successes and big results; and in favor of the eternal forces of truth which always work in the individual and immediately unsuccessful way, under-dogs always, till history comes, after they are long dead, and puts them on the top. —You need take no notice of these ebullitions of spleen, which are probably quite unintelligible to anyone but myself.

—William James letter to Mrs. Henry Whitman, June 7, 1899

You shall hear, some day, of a wild fancy which some man has in his brain, of the mischief of secret oaths. Come again one or two years afterwards, and you shall see it has built great houses of solid wood and brick and mortar. You shall see a hundred presses printing a million sheets; you shall see men and horses and wheels made to walk, run and roll for it: this great body of matter thus executing that one man's wild thought.

—Ralph Waldo Emerson, “War” lecture in Boston, 1838

The real ceremony begins where the formal one ends, when we take up a new way, our minds and hearts filled with the vision of earth that holds us within it, in compassionate relationship to and with our world.

—Linda Hogan, *Dwellings*

A sun may be a big thing millions of miles away, but, surely, here it is not so big as the eye that sees it. Your duty to aid in the developing of humanity is a vast thing, doubtless, but nearer, and every day before you, is your duty to serve your neighbor.

—H. G. Wells, “A Talk with Gryllotalpa” (1887)

“Some years ago, I was stuck on a crosstown bus in New York City during rush hour. Traffic was barely moving. The bus was filled with cold, tired people who were deeply irritated with one another, with the world itself. Two men barked at each other about a shove that might or might not have been intentional. A pregnant woman got on, and nobody offered her a seat. Rage was in the air; no mercy would be found here.

But as the bus approached Seventh Avenue, the driver got on the intercom. \*‘Folks,’\* he said, \*‘I know you have had a rough day and you are frustrated. I can’t do anything about the weather or traffic, but here is what I can do. As each one of you gets off the bus, I will reach out my hand to you. As you walk by, drop your troubles into the palm of my hand, okay? Don’t take your problems home to your families tonight, just leave them with me. My route goes right by the Hudson River, and when I drive by there later, I will open the window and throw your troubles in

the water.\*

It was as if a spell had lifted. Everyone burst out laughing. Faces gleamed with surprised delight. People who had been pretending for the past hour not to notice each other's existence were suddenly grinning at each other like, is this guy serious?

Oh, he was serious.

At the next stop, just as promised, the driver reached out his hand, palm up, and waited. One by one, all the exiting commuters placed their hand just above his and mimed the gesture of dropping something into his palm. Some people laughed as they did this, some teared up but everyone did it. The driver repeated the same lovely ritual at the next stop, too. And the next. All the way to the river.

We live in a hard world, my friends. Sometimes it is extra difficult to be a human being. Sometimes you have a bad day. Sometimes you have a bad day that lasts for several years. You struggle and fail. You lose jobs, money, friends, faith, and love. You witness horrible events unfolding in the news, and you become fearful and withdrawn. There are times when everything seems cloaked in darkness. You long for the light but don't know where to find it.

But what if you are the light? What if you are the very agent of illumination that a dark situation begs for?. That's what this bus driver taught me, that anyone can be the light, at any moment. This guy wasn't some big power player. He wasn't a spiritual leader. He wasn't some media-savvy influencer. He was a bus driver, one of society's most invisible workers. But he possessed real power, and he used it beautifully for our benefit.

When life feels especially grim, or when I feel particularly powerless in the face of the world's troubles, I think of this man and ask myself, What can I do, right now, to be the light? Of course, I can't personally end all wars, or solve global warming, or transform vexing people into entirely different creatures. I definitely can't control traffic. But I do have some influence on everyone I brush up against, even if we never speak or learn each other's name.

\*No matter who you are, or where you are, or how mundane or tough your situation may seem, I believe you can illuminate your world. In fact, I believe this is the only way the world will ever be illuminated, one bright act of grace at a time, all the way to the river.\*"

~ Elizabeth Gilbert

## Examples of enchantivism:

[https://www.ted.com/talks/lear\\_debessonnet\\_with\\_brian\\_stokes\\_mitchell\\_what\\_s\\_possible\\_when\\_the\\_arts\\_belong\\_to\\_everybody](https://www.ted.com/talks/lear_debessonnet_with_brian_stokes_mitchell_what_s_possible_when_the_arts_belong_to_everybody) - theater director Lear deBessonnet on transformational celebrations that involve everyone. Impacts on health and wellness too.

[yoyoma](#):

On August 1, 2018, I walked onstage at Red Rocks ([@redrocksco](#)) in Colorado and played the opening notes of Bach's cello suites — music that's been with me my entire life, but was now the start of a new journey: 36 communities on 6 continents over 5 years. The Bach Project was my response to anxiety and division in the world unlike any I had felt before. Bach's music — with its extraordinary empathy and soaring imagination — is one way that I can invite people to sit together, listen, and share an experience. So in each community, I played these suites as an offering and I asked a simple question: how else is culture helping us imagine and build a better world?

Over the next 36 days, I will share moments from each stop on this journey, an experience that has taught me so much about all that we have in common, and the ways so many are working for a better, more balanced, more sustainable world.



Ellen Jaskol

[#BachProject](#) [#CultureConnectsUs](#)

Chloe Valdary's anti-racism Theory of Enchantment:

[https://www.youtube.com/watch?v=dB7gsp\\_zDZc&t=22s](https://www.youtube.com/watch?v=dB7gsp_zDZc&t=22s)

During the civil war in El Salvador, women setting up refugee camps also created for each a committee of joy (Jim Wallis, *The Soul of Politics*, p. 231).

"No lyric has ever stopped a tank," Irish poet and playwright Seamus Heaney says. However: <https://www.timesnownews.com/viral/viral-video-hundreds-of-ukrainians-block-path-of-russian-tanks-headed-to-kyiv-article-89895541> - On the outskirts of Koryukivka people singing the Ukrainian national anthem blocking columns of Russian soldiers and tanks on their way to Kyiv.

[https://www.youtube.com/watch?v=dB7gsp\\_zDZc&feature=youtu.be](https://www.youtube.com/watch?v=dB7gsp_zDZc&feature=youtu.be) - How love can help repair social inequality | Chloé Valdary. Background in diplomacy and international relations. Her Theory of Enchantment: a social-emotional learning program for resilience, character, and self-love so one can love others, thereby helping heal systemic conflict. Uses pop culture to teach with: hip hop, Disney, Moanna, Beyonce, etc.: what people are already in love with. We see our potential, including how to love, reflected in their content. So, shifting that to enchantment - delight - with one another. Three guideposts: 1. Treat people like human beings, not like political abstractions (stereotypes etc.). 2. Criticize to uplift and empower, never to tear down. 3. Root what you do in love and compassion. Example: Moanna: if you remove the heart, love, nurture, we become rageful, like the film's angry goddess. Daryl Davis treating opponents like human beings. Reacted to racist insults with the depersonalizing thought: What does this have to do with me? Centered in self. The notion of white fragility breaks the first guidepost: Whites are not a conglomerate; we must treat each other like brothers and sisters.

In Instagram: [@theoryofenchantment](#)

[https://www.huffpost.com/entry/ahsoka-tano-star-wars-this-made-me\\_n\\_63f6653ee4b0616708df12f8](https://www.huffpost.com/entry/ahsoka-tano-star-wars-this-made-me_n_63f6653ee4b0616708df12f8) - 'Star Wars' Character Ahsoka Tano Helped Me Process

Leaving Evangelical Christianity - Alexis Tai.

The character is the first BIPOC woman to lead a Star Wars series (played by Rosario Dawson). Also, in the animated series “Star Wars: The Clone Wars,” Ahsoka is accused of bombing the Jedi temple. Despite Anakin Skywalker’s unwavering faith that his Padawan is innocent, the Jedi Council is determined to excommunicate her and leave her fate up to an external war tribunal. When she is proven innocent, the Jedi invite her back in, but, realizing how she has become complicit in a war that is causing more harm than good, and knowing she needs to find her own way, she rejects their invitation and walks away from her religion, her found family and her way of life.

"When my world outgrew my worldview, I, like Ahsoka, had to figure out who I was outside my religion. So I let myself seek answers to life’s biggest questions. I didn’t denounce Christ — just as Ahsoka did not reject the force — but it did mean I needed to question the institution and belief system to decide my perspectives... I felt like I could see myself on the screen. Her journey helped me to process my departure from my religious traditions. I got the chance to validate my choice to maintain certain parts of my faith... I no longer wanted to be part of organizations that perpetuated judgment, homophobia, hypocrisy and discouragement of critical thought."

Between the events of “The Clone Wars” and “Rebels,” Ahsoka builds a new lightsaber that is neither blue nor green nor red; her new lightsaber is white. Ahsoka rejected the light-side, dark-side dichotomy but continued her commitment to fighting for justice as a rebel against the empire.

<https://grist.org/fix/> - Fix Solutions Lab combines [creative storytelling](#) with [network-building](#) and [events](#). Imagine 2200 is Grist’s climate fiction initiative, engaging writers from across the globe in envisioning the next 180 years of climate progress. Whether built on abundance or adaptation, reform or a new understanding of survival, these stories provide flickers of hope, even joy, and serve as a springboard for exploring how fiction can help create a better reality. We aim to showcase stories of creative climate solutions and community-centered adaptations, with an emphasis on uplifting voices and cultures from the communities most impacted by the climate crisis. Inspired by Afrofuturism, as well as Indigenous, Latinx, Asian, disabled, feminist, and queer futurisms, the contest is also grounded in hopepunk and solarpunk — literary genres that uplift equitable climate solutions and continued service to one’s community, even in the face of despair. To date we have received submissions from 91 countries and published 24 winners in two stunning collections.

[https://www.ted.com/talks/riitta\\_ikonen\\_and\\_karoline\\_hjorth\\_nature\\_folklore\\_and\\_serendipitous\\_photo\\_collaborations?language=en](https://www.ted.com/talks/riitta_ikonen_and_karoline_hjorth_nature_folklore_and_serendipitous_photo_collaborations?language=en) - Inspired by Nordic folklore, artists Karoline Hjorth and Riitta Ikonen collaborate with local elders -- farmers, fishermen, cosmologists, ecologists, marine biologists, and more -- to create richly imaginative portraits that explore humanity's connection to nature by turning the subjects into human sculptures as aspects of nature: an advocate covered with pine needles, another as a rock outcropping, others as folkloric nature spirits. Serendipity key. Art changes how we think, act, and live. Aren't places and natural entities like lakes and hills more than can be rationally explained? Doesn't folklore get at their aliveness? A selection of fantastical imagery where nature and myth intersect from 15 countries to awaken a sense of wonder. Seeing not only through each other's eyes, but through nature's via empathy, imagination, curiosity. Will continue as long as it's fun.



<https://www.wired.com/story/tiktok-dream-worlds/> - Over 14 billion people have now watched videos about “shifting,” a meditation-like practice where people believe they can “shift” into other realities, often beloved fantasy locations such as Hogwarts. Meanwhile, accounts dedicated to dreamlike liminal spaces have popped up with increasing frequency—eerie but exciting, these videos allow viewers to soar through “[places you’ve visited in your dreams](#).” Martina Jonsson is a 25-year-old media and communications master’s student at Malmö University in Sweden who this fall published [her first-year thesis](#), “‘You have to start romanticizing your life’: A Textual Analysis of the Cottagecore Aesthetic’s Representation of ‘the Good Life’ in a Precarious World.” Jonsson’s research looked at how the increased uncertainty of neoliberal society manifested in cottagecore content, where people imagined “an alternative to capitalism” via images and videos of an idealized rural life.

“I approached the topic in the same way as I would analyze a novel or a movie—it is fiction, but it can still tell us interesting aspects of the time we live in,” Jonsson says. Her thesis argued that people felt “stuck” in the present during the pandemic and thus sought out a romanticized future. Yet Jonsson also argues that -cores don’t just allow people to escape—they also inspire people to try and change the reality they live in. “Dream worlds can show us what we want to change in our society.”

<https://www.transformativepowerofartjournal.com/> - TPoA Journal mission: "First and foremost, we stand on a platform of equity of voice. Through a process of free, open-call, peer-reviewed submissions, this international journal provides a space to share and discuss the transformative power of art. This journal will register as Open Access when it is eligible and does not charge contributors... This journal adds to the ongoing scholarly conversation about forms of art as catalysts of transformation, whether experienced by witnessing a work by another artist, or by the process of creation, and often it is through the experience of these two in conjunction with each other where transformation occurs. In any and every case, we want to honor these experiences and processes through publication." Please check out and share our GoFundMe campaign! <https://gofund.me/7d50fe5c>

<https://edgeeffects.net/wendy-red-star/> - BIPOC artist [Wendy Red Star](#) (Apsáalooke/Crow) grew up on the Crow Reservation in Montana and is based in Portland, Oregon. Her work has been exhibited everywhere from the Met in New York and Newark Museum to the Seattle Art Museum, and it includes photography, textiles, and multimedia installations. She defies popular misperceptions about Native peoples as “noble savages of the past” by using humor to represent Indigenous cultural continuity in her artwork, including one-dimensional animal cutouts and fake dioramas for a poke at museums. Seymour’s recent work has shown how Indigenous writers and comedians work to, instead of stoic stereotypes, produce *animated* and *lively* self-representations. Puts shows together with drag queens, comedians, other artists, her daughter, who colors old photographs of Indians to reanimate them. Red Star’s use of humor and playfulness is more than a way to cope with a brutal history, it’s a way to re-vision how museums account for Indigenous futures.

It’s important to see how Red Star’s work entwines environmentalism with the politics of race, sexuality, and gender. Yet, these intersectionalities are conducted in the spirit of humor, playfulness, and irony—crucial elements when we consider the preponderance of environmental gloom and doom.

<https://orionmagazine.org/article/the-animate-earth/> - The Dream Puppet journey to the Yaak Valley begins a multi-year initiative of large-scale interactive puppetry installations in endangered forests. The puppet will be redesigned with silk-flower robotic sensors that respond to diverse human embodiments (heartbeat, breath, tremors) and forests (carbon, shifting light), and music that integrates humans and landscapes. The vision is to engage diverse communities through site-specific puppetry performances, connecting disabled ecologies, colonial histories, and human beings with the more-than-human world.

“This project was an amazing opportunity to create some really beautiful artwork together.” Disabled artist Marina Tsaplina met artists and staff members at a Lower East Side community garden over the course of 10 days to create the flowers for the Dream Puppet. To support bringing this vision to life, [please contact Marina Tsaplina](#).

[https://www.cnn.com/2016/09/22/asia/afghanistan-sesame-street-zari/index.html?utm\\_source=feedburner&utm\\_medium=feed&utm\\_campaign=Feed%3A+rss%2Fcnn\\_latest+%28RSS%3A+CNN+-+Most+Recent%29](https://www.cnn.com/2016/09/22/asia/afghanistan-sesame-street-zari/index.html?utm_source=feedburner&utm_medium=feed&utm_campaign=Feed%3A+rss%2Fcnn_latest+%28RSS%3A+CNN+-+Most+Recent%29) - Zari is the first and only Afghan Muppet on “Bahgch-e-Simsim,” or Sesame Garden – the Afghan version of popular children’s television show “Sesame Street.” For its first four seasons, it consisted largely of dubbed content from “Sesame Street” programs around the world. But in the show’s fifth year, Zari, supposed to represent a six-year-old Afghan girl, was introduced. Women’s rights in Afghanistan have deteriorated dramatically after decades of conflict. The Taliban banned girls from school and required women to wear burqas outdoors. “We want to show people that it is not impossible for a girl to do anything she wants.” “Creating a girl character to be a hero can get the parents to think that girls and boys can be equal, and that actually girls could be better sometimes in terms of their talents.” Producers say they are trying to provide a safe haven from the conflict that continues to tear Afghanistan apart. People involved with the show have been killed, so it’s not safe work.

<https://www.theguardian.com/music/2021/apr/27/if-not-hope-then-what-the-musicians-finding-optimism-in-dark-times> - musicians making joyful music. Michelle Zauner and Japanese Breakfast: “I actually wrote this album (Jubilee) before the pandemic, at the end of 2019. After writing two albums that were rooted in grief and general suffering, and a book about that experience, I felt ready to move on. A lot of the record is about fighting for joy, and struggling to feel joy, or walking away from a situation that negates your joy.” Jon Batiste: “I started making this album [We Are] in September 2019. It’s a love letter to my history and heritage, and the Black diasporic music and culture that has been marginalised. Trump was in office. There was social unrest, aspects of the political system being challenged in unprecedented ways, such as the Black Lives Matter movement, then the pandemic. I put hope in my music because having authentic hope is a radical stance right now. I say this in a purpose-driven way as opposed to an egotistical way: what I’m doing is bigger than me.” MC Taylor and Hiss Golden Messenger: “If not hope, then what? That is the essential question of being for me now. What is the alternative? I don’t necessarily consider myself a rock of hopefulness; I don’t think of myself as someone that can walk into a room and animate it with visions of unfettered joy and possibility. However, as the father of two children, ages eight and 12, who continually bear witness to the injustices of our world, I believe that part of my obligation to them is to offer a picture of the world that, while based in reality, interprets any small cracks in the forces that work against them – against us – as seeds of potential for a better world, one that is fairer and more just. Otherwise, how

could I talk to them about climate change, or the murder of George Floyd by a cop, or the marshalling of untruth, racism, and xenophobia in pursuit of money and power all over the globe, without breaking down?"

Others: Amy Lee of Evanescence, Fred Again, Chuck Johnson, Sofia Kourtesis, Porter Robinson.

<https://gazarclub.com/> - The Gaza Surf Club was founded in 2008 by Explore Corps to serve as an educational and community development resource for Palestinian surfers in the Gaza Strip. Supports the sport's development in Gaza and promotes the film Gaza Surf Club.

A musician and composer who opened a music academy to bring music education to children in refugee camps: <https://www.theguardian.com/world/2015/jul/19/one-mans-search-for-harmony-on-the-west-bank>. There are two documentaries about his work. Here is a trailer for one of them, "Just Play" <https://vimeo.com/52425390>. (You may have to click on CC and settings to get subtitles in English). The trailer shows excerpts from both concerts referenced in the Guardian article. I am reminded from class today about needing to do the unexpected and flipping the script to bypass the archons in the scene where the musicians start playing at the Qalandia military checkpoint. You can see a little bit in the trailer the response of the soldiers. In the full documentary, it is clear how unnerved and confused the soldiers are - they had no idea how to respond, were panicked, and eventually resigned to enjoying the music. So powerful! The other documentary is called "It's Not a Gun". Here is the academy's website <https://www.alkamandjati.org/> (which means the violinist).

It is hard to overstate the contemporary impact of *Looking Backwards*. It was the second American novel (*Uncle's Tom's Cabin* being the first) to sell more than a million copies. It is said that the book could be found in every union hall. Within a few years, a mass movement of at least 165 political clubs across America were founded to spread the book's ideas. Tolstoy called it "exceedingly remarkable" and insisted that it must be translated. It was. Widely. *Looking Backwards* was one of the first works of western science fiction published in China. John Dewey and Charles Beard both ranked it second only to *Das Kapital* among the important books of their time.

In 1890, a young Charlotte Perkins Gilman joined a Bellamy Club, and quickly became a featured speaker, starting her career by writing poems and essays in the movement's publications. She was not alone. The clubs and the associated People's Party, more commonly known as the Populists, were short lived, but they were the catalyst for the next 30 years of progressive politics—and nearly every important progressive activist, politician, and union organizer of the era read Bellamy. Prime Minister Clement Attlee described the eventual socialist government in Britain as "a child of the Bellamy idea."

Bellamy had some problematic ideas. One thing that is interesting about him is that he was willing to change his mind and grow in response to feedback. *Looking Backwards* had a very sentimental view of women. Three years later he would write "Some men oppress other men, all men oppress women."

<https://www.theguardian.com/books/2021/feb/22/namina-forna-lord-of-the-rings-jrr-tolkien-fan-the-guilded-ones> - Namina Forna loved *Lord of the Rings*, *Harry Potter*, and *Narnia*, but as a Black fan felt left out, so she created her own versions with mythology from Africa. *The Gilded Ones* by Namina Forna is published by Usborne. To order a copy, [go to guardianbookshop.com](https://www.guardianbookshop.com)

<https://www.wakandadreamlab.com/> - Wakanda Dream Lab is a collective fan driven project that bridges the worlds of Black fandom and #Blacktivism for Black Liberation. We function according to a value emergence and celebrate the organic self-organizing nature of fandom. We intend to build on the aesthetics and pop-culture appeal of Wakanda to develop a vision, principles, values and framework for prefigurative organizing for a new base of activists, artists, and fans for Black Liberation. We catalyze and co-create vision-led, future-facing world-building resources like toolkits, curriculum, podcasts, webinars, Twitter town halls, and events rooted in the Black Panther universe and Wakanda. We believe Black Liberation begets liberation of all peoples.

<https://www.yesmagazine.org/issue/coronavirus-community-power/2020/05/09/coronavirus-nurturing-joy/> - For Persians, one of our most precious ways to summon joy is with poetry. I remember one night, in particular, in my home city of Shiraz, Iran, during the war. While sirens blared and the electricity was shut off, warning of an imminent attack, my family and I (feeling especially brave) snuck to our rooftop to watch the anti-aircraft missiles shoot into the air.... And then someone from another rooftop shouted a verse of Rumi's poetry into the clear night air...

<http://www.bbc.com/travel/story/20200617-australias-solution-to-ecological-grief?referer=https%3A%2F%2Fwww.bbc.com%2Fnews> - Aboriginal "rainmakers" are bringing together choirs of Aboriginal and non-Aboriginal people to keep indigenous culture alive and advocate for solutions to climate change. Jacinta Tobin, one of the Darug musicians and organisers of the choir, explained the power of healing through song to us as we gathered together in the community hall in Richmond. "We are revitalising our language and trying to bring back that stronger connection to country through song. Our country has been under stress for a long time, and hopefully by sharing our culture with others, we may be able to walk together to bring back the respect and practice of those old ways."

<https://www.npr.org/2012/04/15/150645417/violins-of-hope-instruments-from-the-holocaust> - The violin was perhaps the most important instrument for the Jewish people, Weinstein says. He has restored more than 30 Holocaust violins, and many are inlaid with an intricate Star of David in mother-of-pearl. Orthodox Judaism forbade displaying portraits or sculpture, so Weinstein says violins often hung as art on the walls.

<https://www.globalcitizen.org/en/content/great-green-wall-explainer/?linkId=75491238> - As [rainforests burn](#) and [desertification spreads](#), a massive and utopian project is underway in one of the most environmentally degraded parts of the world — and it could serve as a model for saving the planet. [The Green Green Wall](#) is an initiative seemingly pulled from a children's book, with all the audacity and big-picture thinking that entails. It aims to plant trees and restore landscapes across one of the widest sections of Africa — an area known as the Sahel that stretches 8,000 kilometers, or 5,000 miles — creating a "living wall" of verdant ecosystems in

the process. The Great Green Wall is about more than restoring degraded land. It's about revitalizing communities and fostering sustainable economies, with the understanding that a healthy environment is the bedrock of any healthy society.

<http://www.bbc.com/future/story/20181015-how-one-bench-and-a-team-of-grandmothers-can-beat-depression> - In brainstorming how to tackle this problem [depression in Zimbabwe, where few psychiatrists practice], he arrived at an unlikely solution: grandmothers. Since 2006, Chibanda and his team have trained over 400 of the grandmothers in evidence-based talk therapy, which they deliver for free in more than 70 communities in Zimbabwe. In 2017 alone, the Friendship Bench, as the programme is called, helped over 30,000 people there. The method has been empirically vetted and have been expanded to countries beyond, including the US. The programme, Chibanda believes, can serve as a blueprint for any community, city or country interested in bringing affordable, accessible and highly effective mental health services to its residents. As Chibanda puts it: "Imagine if we could create a global network of grandmothers in every major city in the world."

<https://www.rawstory.com/2019/07/pharaonic-harp-strums-along-to-new-tune/> - When Mohamed Ghaly's workshop was reduced to rubble in February, he could never imagine that a new cultural centre dedicated to an instrument with Pharaonic roots would thrive just months later. The semsemia, similar to a harp and made of beechwood with steel strings, is believed to have ancient Egyptian roots. It appears on ornate engravings on tombs. Ghaly, a carpenter by trade, is one of the last craftsmen in Egypt keeping the cultural heritage of the instrument alive. "It's an enchanting instrument that summons you in a way, and I answered its call," he told AFP. When British, French and Israeli troops launched an attack in 1956 after then president Gamal Abdel Nasser had nationalised the canal, Egyptians wrote nationalistic songs inspired by their defence of the canal. The semsemia became a musical weapon of national resistance.

<https://www.theverge.com/2019/3/16/18267514/virgin-galactic-beth-moses-chief-astronaut-instructor-vss-unity> - On February 22nd, Virgin Galactic's passenger spaceplane VSS Unity took to the skies above the Mojave Desert in California during a test flight, carrying a type of rider it's never had before. On board the vehicle was Beth Moses, the first passenger the Unity has ever flown. "I guess the biggest thing that's happened over the last week or so is that I've relaxed about all the minutiae of life in a big way. The bottom line is, after my spaceflight, I am so much more relaxed and so much more optimistic about humanity in the future. I don't know if that's the overview effect, and it certainly wasn't any kind of miraculous epiphany. It was just sort of a slow dawning of reality."

<https://soundcloud.com/invisiblecitypodcast> - An award-winning podcast about city design with Jennifer Keesmaat. Invisible City seeks to reveal the city that lurks beneath the surface of our everyday lives.

[https://www.ted.com/talks/majd\\_mashharawi\\_how\\_i\\_m\\_making\\_bricks\\_out\\_of\\_ashes\\_and\\_rubble\\_in\\_gaza](https://www.ted.com/talks/majd_mashharawi_how_i_m_making_bricks_out_of_ashes_and_rubble_in_gaza) - Majd Mashharawi was walking through her war-torn neighborhood in Gaza when an idea flashed in her mind: What if she could take the rubble and transform it into building materials? See how she designed a brick made out of ashes that's helping people rebuild their

homes -- and learn about her new project: bringing solar-powered energy to families living in darkness.

<https://grist.org/article/how-sci-fi-could-help-solve-climate-change/> - As early as 1905, nearly 50 years before the first photovoltaic cell was put to use, the women of “Ladyland” were thriving on solar energy. I’m sure that Rokeya Sakhawat Hossain — the Bengali feminist thinker who dreamt up the utopian setting of *Sultana’s Dream* — would hate to say “I told you so.” But her seeming clairvoyance does beg the question: Is there science fiction out there right now, sitting on some library bookshelf, that could pave a yellow brick road to a better future? And, if there isn’t, shouldn’t there be?

<https://www.atlantamagazine.com/news-culture-articles/how-john-carroll-discovered-blackout-poetry-and-accidentally-built-a-community-of-hope/> - In 2013, John Carroll wanted other people to experience the catharsis of the craft, so he launched [@MakeBlackoutPoetry](#), an Instagram account that showcased his and others’ works. Within five years, the account had attracted more than 66,000 followers and produced enough material for a book, *Hidden Messages of Hope*, first published in 2016. Last September, Abrams Noterie released Carroll’s interactive blackout poetry workbook, *MAKE BLACKOUT POETRY: Turn These Pages into Poems*.

The best part for Carroll: The Instagram account followers didn’t simply follow—they created, tagging more than 45,000 blackouts with [#MakeBlackoutPoetry](#) and, in the process, found solace and even salvation. Colette Love Hilliard ([@Colette.lh](#)) of St. Louis, Missouri, was struggling with infertility and dabbling in blackout poetry when Carroll’s account liked one of the pieces she posted. Hilliard took a closer look and loved what she saw. “John’s work and the community he’s built were essential to my healing process,” she says. “His poetry made me want to turn something broken into something beautiful, and I owe much of my peace to his inspirational words and guidance.”

<https://qz.com/quartz/1480959/if-you-love-nature-here-are-20-words-to-say-aloud/?fbclid=IwAR1bxmq7jGvpn74BCKqHyGDuMatQhuOv5DSsgKpnjqdIYEISIJ3I7vink> - “Once upon a time, words began to vanish from the language of children. They disappeared so quietly that at first almost no one noticed—fading away like water on a stone.” So begins *The Lost Words* (House of Anansi), a book of lyrical writing by British author Robert Macfarlane, with lush illustrations by artist Jackie Morris. Since it was published a year ago in the UK, the book has become a bonafide “cultural phenomenon,” inspiring grassroots campaigns to put the book—an ode to nature—in thousands of primary schools; musical and [spoken word](#) interpretations; and both a short and (forthcoming) feature film. In short, it has become a movement—and this fall, the book [finally arrived in the US and Canada](#).

<http://www.dailygood.org/story/2186/when-crafts-become-activism-tracy-l-barnett/> - Sarah Corbett never dreamed a cross-stitched teddy bear could change her life and how she approached her career. But looking back, she realizes that that’s when it all started. Corbett, a professional campaigner for causes and charities, was preparing to board a train from London to Glasgow to give yet another workshop on training people as activists. But she was exhausted, stressed, and burning out. With a five-hour journey ahead of her, she couldn’t work because it made her travel sick. Feeling a hankering to do something creative, she picked up the tiny cross-stitch kit. As she took her seat and began to work, she immediately noticed something... People began to ask her



what she was doing. “I immediately thought to myself, ‘Oh, if I was cross-stitching a Gandhi quote, we could have a conversation about that.’ But the fact that a stranger was asking me what I was doing, it made me think how powerful it was that I wasn’t giving eye contact, I wasn’t shouting at them with megaphones, and they were asking me.”

[https://www.youtube.com/watch?v=QE7\\_Q5klSeA](https://www.youtube.com/watch?v=QE7_Q5klSeA) – board games and social change.

Technology has powered a whole new paradigm of virtual “social” interaction and Facebook and its ilk are common household names that pervade our culture. But at dinner tables, coffee houses, and bars all across the world, a completely different social revolution is taking place: Board gaming. These are not your parlor table staples, like Candy Land or Monopoly. Instead, find out what mechanisms the genre has discovered that capture our hearts and minds. Deception, cooperation, and quick-thinking are all skills that are rewarded in various ways. Learn how this industry has revitalized itself with new titles that have broad appeal for both the young and old. Finally, see how they’re helping to bring us closer together by closing the generation gap and making face-to-face entertainment cool again.

<https://www.bbc.com/news/av/world-middle-east-46634597/the-instagrammer-who-wants-to-show-a-different-side-of-gaza> - A Palestinian Instagrammer in the Gaza Strip wants to show us a different side of life there. Gaza has seen three major wars between Israel and Hamas, the militant group that controls the strip. Gaza’s economy has also been badly hit by a blockade by Israel and Egypt - needed, they say - for security reasons. Kholoud Nassar says there is a face for death in Gaza, but a thousand faces for life.

<https://www.commondreams.org/views/2018/12/08/climate-storytellers-inspire-roadmap-action?cd-origin=rss> - "How can you be a catalyst for this regenerative city?...What is your role—and the role of artists, innovators, engineers, teachers, preachers, and entrepreneurs? What is growing in your garden? And can I walk there?" Earlier this year, taking a front row seat at a church in Gary, Indiana, I watched as a young rapper, local food leader, and an arts educator beguiled a standing-room-only audience with a theatrical envisioning of their city in the year 2030.

<http://jewishjournal.com/news/nation/111614/> - Who would have thought that a Frisbee could be used to build bridges between bitter enemies? Ultimate Peace, an organization founded in 2008 by American Ultimate Frisbee players, tries to do just that. By running a weeklong overnight summer camp in Israel and other activities throughout the year that are open to Jewish-Israeli, Arab-Israeli and Palestinian youth, it aims to improve relations between the groups, one flying disc at a time.

<https://www.commondreams.org/news/2018/08/20/these-giant-portraits-will-stand-path-trans-mountain-pipeline-make-powerful?cd-origin=rss> - To put forth a "hopeful vision for the future" that includes bold climate action, a new installation project is to be erected along the controversial Trans Mountain pipeline expansion route to harnesses art's ability to be a force for social change and highlight the fossil fuel project's increased threats to indigenous rights and a safe climate. Called "[People on the Path](#)" and launched Sunday, the project organized by Climate Justice Edmonton features larger-than-life portraits of numerous Albertans from varying walks

of life, with their bodies displaying messages such as "No justice on stolen land" and "For my daughter 100% renewable energy."

<https://petapixel.com/2018/08/16/photos-of-utopian-sustainable-spaces-in-singapore/?platform=hootsuite> - The [Sustainable Singapore Movement](#) is an ongoing effort by Singapore to create an environmentally clean and beautiful home for future generations. Photographer Klaus Tan Yihong shot a photo project titled *Space Sustainable* that provides a beautiful look at the new green spaces found through the country.

<https://www.stlouisfed.org/publications/bridges/summer-2009/how-a-small-town-in-georgia-survives-on-swamp-gravy> - Thursday morning breakfast at the 2009 Exploring Innovation conference featured a performance of Swamp Gravy, the official folk-life play of Georgia. Based on the real-life experiences of residents of Colquitt, Ga., this crowd-pleasing blend of comedy, drama and music annually attracts tourists from far and near. With a population of 2,000, Colquitt exemplifies the successful economic revitalization of a small rural town through cultural tourism.

<https://www.cnn.com/style/article/reuben-wu-landscape-photography/index.html> - The British visual artist, now based in Chicago, has become known for his sublime imagery of remote landscapes using drone lighting, enhancing craggy peaks with halos, or writing glyphs in the sky like signals from a supernatural entity. Wu has always been drawn to wild, remote places where he could find solitude. His parents immigrated from Hong Kong to the UK before he was born, and he grew up an introverted child in Liverpool, he said, who didn't quite click with school. He was fascinated with science-fiction films that mix the alien with the everyday, such as Steven Spielberg's "Close Encounters of the Third Kind," which featured Wyoming's Devils Tower as a site for extraterrestrial contact. (Unfamiliar with American topography, he initially thought the butte, a national monument, was a fictional geological entity, he explained with a laugh).

[https://www.artsy.net/article/artsy-editorial-algerian-teenager-painted-liberated-women-1940s-paris?utm\\_source=facebook&utm\\_medium=social&utm\\_campaign=sm-editorial-news&utm\\_content=fb-1-algerian-teenager-who-painted-liberated-women](https://www.artsy.net/article/artsy-editorial-algerian-teenager-painted-liberated-women-1940s-paris?utm_source=facebook&utm_medium=social&utm_campaign=sm-editorial-news&utm_content=fb-1-algerian-teenager-who-painted-liberated-women) - In 1947, when artist Baya Mahieddine was just 16 years old, she painted a radical image of a woman. Not just any woman, but a goddess-queen whose ovaries were marked by flamboyant birds and whose vulva was represented by a red-winged butterfly. Her crown was tall and swathed with flowers, and her gaze authoritative. She stared directly at the viewer with large, piercing eyes. This is just one of 22 paintings on view in the exhibition "Baya: Woman of Algiers," at [NYU's Grey Art Gallery](#), the first U.S. solo exhibition of the late Algerian painter and sculptor (who, as an artist, went only by her first name). [Baya](#)'s works depict exuberant scenes of women or nature.

<http://naseemrakha.com/2017/11/goodbye-katie-lee/> - After losing her Canyon, the native Arizonan spent the rest of her life fighting for the places that needed to be fought for — the secret coves, the ancestral lands, the pinnacles, the cliffs, the bluffs and arroyos of the desert Southwest. And, of course, she fought until her very last day for the destruction of what her license plate labeled the DAMN DAM. Anger was her fuel. She wrote five books about the land she loved and the river she lost. She wrote songs, she had friends and lovers and a voice that



never held back. Most people know Katie Lee from her cameo in the documentary, [DamNation](#). In it, she shared photos taken of her during her final trip through Glen Canyon — her bare body pressed against its walls or straddling a crevasse. “It was the most natural thing in the world,” she said of posing “buck naked” for those photographs. After the film came out, people began to reach out to the 90+ year old activist...

<https://thetyee.ca/Citizentoolkit/2004/11/15/CanImagSaveUs/> - “Like artistic and literary movements, social movements are driven by imagination. I am not speaking here only of the songs and poems and paintings that have always been part of movements for political and social change, but of the movements themselves, their political ideas and forms of protest. Every important social movement reconfigures the world in the imagination. What was obscure comes forward, lies are revealed, memory shaken, new delineations drawn over the old maps: it is from this new way of seeing the present that hope for the future emerges.” – Susan Griffin

<https://www.youtube.com/watch?v=8LfezoUDaFs> – Mary Clear is co-founder of the Incredible Edible movement and chair of Incredible Edible Todmorden’s community group. Mary is a dreamer and schemer; she is living her life on the edge. Mary sleeps like a baby because every day is filled with adventure. Mary has 11 grandchildren, a brooch from the queen and is a fellow of the RSA. Incredible Edible Todmorden is seeking to make a kinder world, they use food and growing as the lever. They have achieved more than they reckoned was possible, creating a national movement by having oodles of passion and a sense of fun.

<https://nonprofitquarterly.org/2016/07/13/murals-blighted-buildings-replace-urban-decay-art/> - The population of St. Louis has fallen dramatically in the last few decades. At its peak in 1950, the so-called “Gateway to the West” was home to 850,000 — now its residents number less than half that. As people moved away, thousands of empty houses remained. Until recently, the city was short on cash and plans for managing all the abandoned properties, so they’d sit and crumble, blighting otherwise vibrant communities. That’s where local artist Chris Green and nonprofit Better Family Life come in. The community development organization commissions Green to paint portraits of prominent African-Americans, many of them St. Louisans, for a mural series called “Beyond the Walls.” Then they nail the finished pictures onto the boarded-up doors and windows of dilapidated buildings, in an attempt to beautify vacant structures and instill a new sense of local pride. His portrait subjects range from renowned jazz trumpeter Miles Davis and singer Tina Turner, to St. Louis TV news anchor Carol Daniel, to local activists and business leaders.

<https://lucianeare.org/company> - Lucia Neare is a 21st-century pioneer of larger-than-life theatre in public spaces. Her company’s mission is as much social and political as artistic: to confront urban dilemmas with the power of free theatre, and nurture community by inspiring ferocious joy in the public realm. Since 2006, Neare has presented 47 large-scale site-specific works in the Pacific Northwest. In 2014, the Doris Duke Charitable Foundation bestowed one of its inaugural Impact Awards on Neare for these groundbreaking large-scale, public works. Lucia Neare's Theatrical Wonders, her Seattle-based company, transforms urban spaces into ephemeral participatory dreamscapes, theatre sans proscenium. The work weaves fine art (live classical music, sculpture, and dance) with disciplines unusual in contemporary art (dog training, baking, and boating). The result: grand spectacle unfurling across the cityscape to transport people

beyond consumer imagination and nurture the soul of place. These ephemeral, multi-sensory “spectaculars” typically include hundreds of performers, giant set pieces, and operatic morsels. Infused with a North American magical realism, Neare’s productions reach beyond social barriers by mining elemental themes of the human experience: Paradise, Journey, Gift Giving, and Home. Her company’s works have engaged tens of thousands in grand lyrical rites that unfold in the secular sphere. These productions bring together diverse populations of all ages, (community organizations, businesses, as well as county and municipal departments) through a radical spirit of engagement.

<https://readelysian.com/the-story-behind-black-beauty/> - The novel *Black Beauty* describes conditions among London horse-drawn taxicab drivers, including the financial hardship caused to them by high license fees and low, legally fixed fares. A page footnote in some editions says that soon after the book was published, the difference between 6-day taxicab licenses (not allowed to trade on Sundays) and 7-day taxicab licenses (allowed to trade on Sundays) was abolished and the taxicab license fee was much reduced.

## More examples of enchantivism:

Blues musician Daryl Davis learned the most effective way to get a Klansman to give up his hood: friendship. Daryl Davis has a unique hobby. In his spare time, he befriends white supremacists. Lots of them. Hundreds. He goes to where they live. Meets them at their rallies. Dines with them in their homes. He gets to know them because, in his words, “How can you hate me when you don't even know me? Look at me and tell me to my face why you should lynch me.” He also is a collector of KKK robes. He collects them as souvenirs when KKK members decide to give up on racism because of his friendship.

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Nichelle Nichols was praised for playing Star Trek’s Uhura by Martin Luther King Jr. Black watchers wept with joy to see themselves represented in a future community of explorers.

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Parisian street artist JR goes around the world building community one art project and public photograph at a time: “The city is the best canvas you can imagine.” Face-to-Face project of photos of pairs of Palestinians and Israelis doing the same jobs posted on both sides of the wall; “Can you tell me who is who?” People on both sides turned out to participate and help. Women are Heroes project. Bypasses hatred, debate, mere words.  
<https://www.youtube.com/watch?v=0PAy1zBtTbw>

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Jacqueline Suskin saved a stand of redwoods by writing poems for the CEO of the logging company preparing to cut them down. Later, she helped design for him a permaculture dwelling.

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Thyonne Gordon uses nature walks to recharge her storytelling, consulting, and community advocacy work: “What if we paralleled nature and focused on purposed giving for the time we have instead of wallowing in what was?”

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Devdutt Pattanaik retells Hindu myths as part of increasing diversity awareness in educational and business settings worldwide.

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Nelson Mandela's emphasized where we can go, not just where we come from. Example: "Sport has the power to change the world. Where the rules of the game are the same for everyone and behavior is guided by fair play and good sportsmanship. It has the power to inspire, it has the power to unite people in a way that little else does. It speaks to youth in a language they understand. Sport can create hope where once there was only despair. It is more powerful than governments in breaking down racial barriers. It laughs in the face of all types of discrimination that goes out into the world, spreading help, inspiration, and hope."

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Frederick Douglass made himself the most photographed American of the 19th century. He sat for 160 separate photographs. He also wrote four lectures on photography. Douglass used his portraits to change the way viewers saw black people. He took contemporary stereotypes of African-Americans — that they are inferior, unlettered, comic and dependent — and turned them upside down. Douglass posed for his portraits very carefully and in ways that evolved over the years. You can see the progression of Douglass portraits in a new book called "Picturing Frederick Douglass," curated by John Stauffer, Zoe Trodd and Celeste-Marie Bernier, and you can read a version of Gates's essay in the new special issue of Aperture magazine, guest edited by Sarah Lewis.

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*Wonder Woman* film director Patty Jenkins: the film made women cry with joy to see strong women thus portrayed.

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At Star Trek conventions,; people from around the world are delighted with each other; all different, but same set of symbols, vocabulary, images, fantasies. Welcome to the 24<sup>th</sup> Century.

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Ai Weiwei, the great Chinese artist, is making a temporary studio on the island of Lesbos to draw attention to the plight of the millions of migrants trying to enter Europe right now and also to create a point of contact that takes us beyond an us-and-them mentality to a broader idea of what constitutes *we*.

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Generations of women have been inspired by the feminist science fiction and fantasy works of Ursula K. Le Guin.

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Neda Demayo reimagines human-horse relations at [Returntofreedom.org](http://Returntofreedom.org).

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When she was young, singer-songwriter Anaïs Mitchell's dad, English professor and writer Don Mitchell, made her listen to songs centered on myths. Years later, Mitchell decided to write a folk opera based on the story of Orpheus and Eurydice. Mitchell's interpretation, with music by Michael Chorney, is a saucy and smart theatrical hybrid called Hadestown. She sets the myth in the Depression era, with roots and jazz music inspired in part by Bertolt Brecht and Kurt Weill's Threepenny Opera. Her show toured around the US and the UK, and when the economy tanked in 2008, it "became uncannily relevant," Mitchell remembers. Her audiences held onto its themes of finding connection and creativity in darker times. The opera's moral, Mitchell says, is "Yes, we're fucked, but we still have to try with all our might. We have to love hard and make beauty in the face of futility."

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The 2015 Fairy Tales competition, hosted by Blank Space, has drawn to a close with four winners and 11 honorable mentions emerging victorious. Now in its second year, the competition attracted over 1,200 entries from 65 countries and challenged participants in a number of fields to design architectural projects inspired and accompanied by fictional stories.

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Dave Isay opened the first StoryCorps booth in New York's Grand Central Terminal in 2003 with the intention of creating a quiet place where a person could honor someone who mattered to them by listening to their story. Since then, StoryCorps has evolved into the single largest collection of human voices ever recorded.

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Theaster Gates, a potter by training and a social activist by calling, wanted to do something about the sorry state of his neighborhood on the south side of Chicago. So he did, transforming abandoned buildings to create community hubs that connect and inspire those who still live there (and draw in those who don't). In this passionate talk, Gates describes his efforts to build a "miniature Versailles" in Chicago, and he shares his fervent belief that culture can be a catalyst for social transformation in any city, anywhere.

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The Pack is an African mythology graphic novel series from New Jersey-based French-Caribbean artist **Paul Louise-Julie**. Its end goal, a press release says, "is to create a truly African Fantasy Mythology that everyone of African descent can call their own or identify with." The project, which debuted with an issue dedicated to a pack of Egyptian werewolves, is set in a fantasy world created by Louise-Julie based off his years of research on African civilizations. Each of the series' five seasons are broken down by region (North, East, West, South, Central), with each season comprised of about five sagas focusing on a particular kingdom or realm. Ahead of The Pack's upcoming second issue, we spoke with the series' creator, writer and artist Paul Louise-Julie over email about his work making a new mythology for the African Diaspora.

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When King Lac Long Quan (also known as "Dragon Lord of the Seas"--where you at, Daenerys Targaryen?) married a fairy princess named Princess Au Co, she bore him 100 eggs that would hatch into the first 100 people of Vietnamese origin. And that's how Vietnam was born--at least according to the historical Vietnamese legend. Tales like this one are the premise of Brilliant Bookworm Comics, a comic series about Vietnamese mythological stories and legends by Placentia-based engineer and artist Huey Nguyenhuu. "If you're familiar with Vietnamese history, you know we use a lot of mythology to explain things... it's very similar to Greek mythology," Nguyenhuu explains. Brilliant Bookworm Comics started as a way to teach Nguyenhuu's 7-year-old daughter Hailey and 10-year-old son Hendrick about Vietnamese culture. The first set of comics were created on a computer and printed for kids at Hailey and Hendrick's school three years ago. Today, two of Brilliant Bookworm's comics are published by Viet Toons. If there's one story Nguyenhuu recommends for first-time readers, it's *The Awesome She-Kings* (called "Trung Nu Vuong" in Vietnamese), which is about the first female Vietnamese kings--specifically called "she-kings" and not "queens," Nguyenhuu interjects--who rebelled against Chinese rule for three years, succeeded, and are considered national heroines in Vietnam. "We--especially women--should be proud of them [the She-Kings]. I want to empower little girls, and especially because I have Hailey," Nguyenhuu says.

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Last year Joe Northover found out the Collie River, which was protected as a sacred site in 1999, had been removed from the state's register of Aboriginal sites. The protection of the site gave the Collie-born community leader a say on any developments that might affect the river. Over the years he has taken a stand against several projects, including an expansion of the Griffin coal mine in 2009, which he successfully challenged. Some of the Noongar people rely on Christian beliefs to explain the river's creation. But Mr Northover and his Beeliargu Wilman tribe believe the river and its tributaries were created by a Dream Time ancestor known as the Ngarngungudditj Walgu, or the hairy-faced serpent. At Minningup Pool, a swimming spot near Collie, Mr Northover still greets the serpent in the traditional way by tossing a handful of dirt into the shallows.

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Molly Roy makes maps for a living, but her work isn't meant to help you travel from point A to point B. "When I tell people that I'm a cartographer, they assume that I make a standard, basic roadmap," says Roy, 26. Wrong. She makes artistic maps, poster maps, atlases and maps that tell stories. Roy is currently the principal cartographer for an alternative atlas of New York City and, in a separate project, is working on a creative map of New Deal sites in New York. She also served as the co-editor of "Food: An Atlas," a provocative collaborative mapping project about food and place. Roy's approach to cartography is fundamentally about the ways in which humans make meaning out of the places they inhabit.

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For architect Ole Scheeren, the people who live and work inside a building are as much a part of that building as concrete, steel and glass. He asks: Can architecture be about collaboration and storytelling instead of the isolation and hierarchy of a typical skyscraper? Visit five of Scheeren's buildings -- from a twisted tower in China to a floating cinema in the ocean in Thailand -- and learn the stories behind them.

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The small community of Ferguson, Missouri has been in the headlines worldwide in the past six months. While most of the headlines have depicted scenes of unrest and riots, many positive things have been going on in Ferguson — stories the national headlines missed. One of those things happened on a sunny, unseasonably warm day last fall, over Thanksgiving weekend, when hundreds of people of all ages and from all walks of life gathered in the Ferguson, Missouri community armed with paint brushes.

A woman who grew up in Ferguson and still lives in the St. Louis area witnessed the art outreach and turned it into a children's book that inspires hope, healing and unity. What's even better is that all proceeds from the book will benefit programs for youth in the area, as well as small business recovery in the same affected county.

"They drew pictures of Peace, of Hope and of Light, that show Love's even stronger, than the darkest of nights" says one of the child-friendly verses written by author Carol Swartout Klein that fill the 48-page book called, "Painting for Peace in Ferguson."

The vivid images in the book tell the true story of hundreds of artists and residents of all ages who came together and used the simplest of tools — a paintbrush — to decorate the plywood covered broken windows on block after block of boarded up businesses. The dozens of damaged businesses were located across several miles in Ferguson, Dellwood and South Grand in St. Louis city. The book contains 140 images of art and mentions more than 300 artists and volunteers who participated in the Paint for Peace St. Louis effort.

The book, published on February 21 by Layla Dog Press, was produced using all-local suppliers from St. Louis.

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Sweetwater Nannauck, a Tsimshian and Tlingit tribe member from Washington State, is the executive director of Idle No More, an indigenous sovereignty group that originated in Canada in resistance to fossil fuel extraction. "There was an elder who had a vision that the canoe nations and the horse people would come together and support one another in protecting Mother Earth," she says. "We are living that vision today." The Standing Rock Water Protectors did much more than fight a pipeline: they came together to build a new society.

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Emma Marris, environmental writer and storyteller: She urges us to consider a new definition of nature -- one that includes not only pristine wilderness but also the untended patches of plants growing in urban spaces -- and encourages us to bring our children out to touch and tinker with it, so that one day they might love and protect it. "That which is untouched is unloved." To solve global warming, habitat loss, etc., we need to raise people to love nature via contact.

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<https://www.tribalnationsmaps.com> - Native Americans lost many, many things after European contact, including what they originally called themselves. This map is an attempt to correct that

injustice. Aaron Carapella devoted himself for years, talking to people and researching books and museums, in order to pull together in one image the original names and approximate locations of the incredible diversity of people indigenous to this continent.

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Marley Dias is an 11-year-old New Jersey resident who's spent more time giving back to her community in her brief time on this planet than most of us will spend in a lifetime. She's received a grant from Disney, traveled to Ghana to help feed orphans, and now—in her latest act of altruism—she's rounding up children's books that feature black female leads so that she and her peers have more fictional characters to look up to. The project, titled #1000BlackGirlBooks, started when Marley complained to her mother about reading too many books about white male protagonists in school.

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Most people don't think about singing when they think about revolutions. But song was the weapon of choice when, between 1986 and 1991, Estonians sought to free themselves from decades of Soviet occupation. During those years, hundreds of thousands gathered in public to sing forbidden patriotic songs and to rally for independence. Project Mermaids is doing just that. Headed by photographers Angelina Venturella and Chiara Salomoni, the project captures models, celebrities, and everyday women as gorgeous mermaids with glittering tails and jewelry — reminding us that the beauty and mystery of the ocean will be no more if environmental destruction continues. The pair are putting their photographic talents to a good cause and donating half of their proceeds from sales to environmental causes.

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"I found one of the key and most mesmerising elements of the paintings in the exhibition to be the many illusions of bodies and animals hidden within the various landscape elements." Matt Jakob, *Forest Folk* director and head of creative technologies at Nexus tells The Creators Project. "Across my research I became fascinated with the troll figure (a favorite theme in Astrup's works and general northern/Norwegian mythology), Giuseppe Arcimboldo's 'collage' portraits, and the Rorschach ink blots tests used in psychology in the early 20th century. With these things in mind the idea to create a mirrored (Rorschach) portrait of a troll came at once." Shot in 4K and displayed on two parallel 75" screens, all the footage is live action. No CGI was used, resulting in intricately detailed and baroquely organic textures and forms. Jakob says he wanted to emphasize "nature and the hidden shapes and forces that surround and are part of us."

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In response to history books being cut from Nigerian curricula: That's why a group of Nigerian comic book creators founded Panaramic Entertainment in 2007, with a mission "to tackle the high illiteracy rate in Nigeria and enable Nigerians and the rest of the world engage in our rich history & culture, helping to promote and preserve it." "I got into reading proper through comic books at about age 5," said editor-in-chief Tunji Anjorin. "I feel like the combination of images and words creates a story in still image format capable of entertaining and teaching readers/audience in a fun way. It's an affordable form of low-income entertainment that can bring value to both the readers and creators, and the next edition is always something to look forward to."

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Impelled by her determination to save ephemeral sites and artifacts from oblivion, Eahr Joan has devoted a lifetime to meticulous research, photography, and organization of a staggering quantity of mother-line evidence. -*Antonia Ruiz-Koffman, Librarian*. In the late '70s, Eahr Joan, an exchange student from an East Coast university, sat in a London coffee shop perusing a small map of the world. She placed her cup on England and drew a circle around it. That area-East Asia, Europe, and North Africa—over the next 12 years would be the field for her life's work, the 2,000-page *Re-Genesis Encyclopedia: Synthesis of the Spiritual Dark-Motherline, Integral Research, Labyrinth Learning, and Eco-Thealogy*. *Re-Genesis*, conceived as a database, is an open-access encyclopedia to be housed in CIIS' Digital Commons institutional repository. It comprises 250 essay-length entries and thousands of images to support them. It documents the largely untold spiritual history of women across disciplines, cultures, and historical periods from 3 million BCE to 1 CE—significantly pre-dating monotheistic religions.

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Marwencol: Mark Hogancamp's creative response to a disabling hate crime:  
<http://marwencol.com>

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Andrew Merrie, a sustainability scientist at the Stockholm University's Resilience Centre, thinks science fiction can succeed in attracting attention where scientific papers have failed. "There's no easy entry point to scientific papers," says Merrie. "I've always felt in my gut that science fiction—taking changes in technology and socioeconomics and politics and putting it in a different context—has a lot of value." So he sifted through dozens of scientific papers, wrote up some stories based on them, and commissioned images from nerd-approved Swedish conceptual artist Simon Stålenhag. If you recognize his style, it's because Stålenhag also did the cover art of a little game called No Man's Sky. "We're trying to create empathy for the oceans," Merrie says. "So hopefully people and policy makers will want to go into the science." The whole project won't come out for another few weeks, but we've got all of Stålenhag's eerie images collected for you in a gallery above, and even got a glimpse of what the narratives will look like. They're definitely speculative fiction: There's a kind of futuristic TED Talk, the obituary of a seafood company's CEO, the journal entries of Earth's last fisherman, and an ersatz National Geographic article—but each has a robust scientific basis.

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Former Irish president Mary Robinson's inaugural speech mentioning the Fifth Province, a mythical Irish hub of reconciliation: <http://www.assembly.coe.int/nw/xml/Speeches/Speech-XML2HTML-EN.asp?SpeechID=183>

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Artist Bipasha Sen Gupta has created a collection, commissioned by New Delhi's Egg Art Studio presenting an exhibition in association with the World Wide Fund, which reflects on the deep-rooted cultural connections man has traditionally shared with beasts. Sen Gupta's work, displayed at Egg Art Studio, forms one part of an ongoing exhibition titled *The Lair*, in which 29 artists have attempted to trace the relationship between humans and the natural world. Sen Gupta



prefers to use relatively eco-friendly substances like tea, sindoor and coal dust. In the exhibition hall, her paintings hang on a wall lined in burlap sack material. “Sen Gupta’s paintings attempts to make wildlife more intimate for people by mixing the traditional with the contemporary,” said Amrita Varma, curator of *The Lair*. “It provides an interesting storytelling aspect to the exhibit.”

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Roxane Gay, the author of several books including *Bad Feminist*, *An Untamed State* and the soon-to-be-released *Difficult Women* and *Hunger*, is a powerful force of feminism in the literary world. She also frequently contributes to outlets like The New York Times and The Nation, passionately tackling issues related to race and representation in America. Earlier this year, Gay added another job title to her ever-impressive resume: comic book writer. As a result, she’s become the first black woman in the Marvel realm to do so. Gay’s comic series is “World of Wakanda,” part of the “Black Panther” universe helmed by *Between the World and Me* author Ta-Nehisi Coates. Coates invited Gay to work on the “Black Panther” companion project with him and poet Yona Harvey, set to debut this November. According to Marvel, Alitha Martinez will be drawing the story, Afua Richardson will be providing the covers, and Harvey and Coates will be writing a “backup story” to accompany Gay’s work.

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As women marched on the streets in the thousands to unite against Donald Trump’s presidency, MANDALA, an organization for South Asian Performing Arts, recently depicted women empowerment through dance performances. “Conversations with Devi” portrayed the endless facets of womanhood and her role in society. Bharata Natyam, a dance form indigenous to South India was used to relay tales deeply rooted in South Asian mythology. Each of the three tales – Mahisha Asura Mardhani, Varaha and Bhasma Asura – is defined by the Asura’s (demon’s) greed for power and his subsequent defeat at the hands of the Devi (goddess).

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Come April, Odissi dancer Sharmila Mukerjee will showcase a performance that marks a first in her three-decade career. The danseuse will portray the much-maligned character Kaikeyi, the third wife of King Dasharath, whose role in the Ramayana is usually defined as that of a selfish stepmother and heartless manipulator. “I look at how a headstrong woman, brave queen, loving mother and dutiful wife bore the lifelong brunt of a momentary lapse of judgement,” she said, explaining how the abhinaya composition is interspersed with introspective English dialogues that highlight Kaikeyi’s personal struggles and dilemmas. “It is to show how people are never black or white and why they should not be judged for it.”

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What are some examples of Restorative Narratives?

- “A Prayer for Winton Terrace”: A five-part series by ivoh Restorative Narrative Fellow Elissa Yancey. The series tells the story of LaMonica Sherman, a woman who grew up in poverty and turned her life around, becoming a pastor, praise dancer and leader of the Sister Circle, a monthly support group and refuge for the women of the Winton Terrace neighborhood in Cincinnati.
- “The Girl in the Closet”: An eight-part Dallas Morning News series about Lauren Kavanaugh — a 20-year-old woman whose mother and stepfather tortured, sexually

abused, and starved her for six years when she was a child. The story, which was a 2014 Pulitzer finalist, focuses on how far Kavanaugh has come since then. Find out more in [our ivoh.org interview](#) with reporter Scott Farwell. It took Farwell nine months to get Kavanaugh to open up — a reminder that Restorative Narratives require patience.

- “[For Kym Pham’s Hospital Team, Tender Care and a Hard Goodbye](#)”: In this story, Los Angeles Times reporter Anh Do transformed reports of a brutal attack against a young woman into a compelling story about compassion, care, and love. While many Restorative Narratives take months to report, others — like this one — can be done in a few days time. Find out more in our [ivoh.org story](#) about Doh’s reporting.
- Josh Haner’s [New York Times video](#) about Jeff Bauman, a Boston Marathon bombing survivor. The video, which won a 2014 Pulitzer, highlights Bauman’s determination to keep moving forward even though he lost both of his legs during the bombing. “When something bad happens,” Bauman says, “people need something else to look to to make it better.”
- Ishmael Beah’s book, “[Radiance of Tomorrow](#),” about his time as a child soldier in Sierra Leone. Beah captures the resilience of the human spirit while acknowledging that stories of resilience don’t always end on a “happy” note in the traditional sense of the word. “Certainly the happy ending necessarily doesn’t mean that, you know, everybody goes prancing in the sunlight and dancing,” [Beah told NPR](#). “Sometimes it’s the possibility of things about to change...”
- “[The Survivor Diaries](#)”: A CNN documentary about Boston bombing survivor Adrienne Haslet-Davis’ efforts to recover from the loss of her leg.
- “[‘Tsunami’ docudrama shines spotlight on resilience in a disaster’s aftermath](#)”: Two playwrights traveled to Japan in the aftermath of the tsunami and created a resulting play about the stories of recovery and resilience that they uncovered there.
- “[Line of Sight](#)”: A short film about how a blind man found strength in art. Read [our interview](#) with the film’s creator, Stephen Menick.
- “[Surviving the Finish Line](#)”: A New York Times feature about Boston bombing survivors. The piece, which we outlined [here](#), features Restorative Narrative vignettes.
- “[After Newtown Shooting, Mourning Parents Enter into the Lonely Quiet](#)”: A Washington Post story about how parents who lost children in the shooting are learning to cope. [Here’s an article](#) about how the Post’s Eli Saslow reported the story, along with his thoughts on the need for empathy when telling these types of narratives.
- San Francisco State University’s work in Fukushima. A group of students traveled Fukushima, Japan, last summer on the aftermath of the 2011 tsunami, earthquake and nuclear power plant disaster. During their trip, students looked for stories about how communities were rebuilding and finding meaningful pathways forward. San Francisco State University journalism professor and ivoh board member Jon Funabiki, who ran the project, [told ivoh.org](#): “We forget what happened in Fukushima, we forget what happened in New Orleans, we forget what happened with Haiti. We expect that things will get resolved quickly. And if they aren’t, we allow the event and the people to be lost in history. ... We wanted to make sure that the sum total of our project is not focused only on the tragedy. We didn’t want to diminish the significance of the disaster and everything that they have lost, but we didn’t want to be stuck there.”
- Tampa Bay Times reporter, [Kathleen McGrory](#), wrote a [longform narrative](#) about how a survivor of the Pulse shooting is learning to cope with a tragedy that has forever changed

his life. We wrote about this story here, “[A behind the scenes look at how the Tampa Bay Times told Pulse survivor Angel Santiago’s story](#)“

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Earthrise, photographed on Christmas, 1964, by William Anders. Pale Blue Dot snapped by Voyager 1 on Valentine’s Day 1990.

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Elias Lonnrot composed the *Kalevala*, a fairy tale epic key to Finnish independence and sovereignty. <https://www.finnwards.com/living-in-finland/kalevala-the-national-epic-of-finland/>