



Scottish Degrowth Network: First Meeting, Thursday 17th September, 2pm – 4pm

Zoom Meeting link: <https://us02web.zoom.us/j/86544913955?pwd=cXFrR0YzcUNRVlYwNDhEMjBDWk1MQT09>

Meeting ID: 865 4491 3955

Passcode: 952362

*Please note, for reasons of online security, this meeting will be locked after 10 mins. Please do not share or forward this link with any third parties.

The purpose of this meeting is to **find common ground** and **begin a conversation on the value of building a network**, and what this network might look like. Enough! has some resource to catalyse such a network, but ultimately we seek to work with others to **build a community**. The hope for this first meeting is to **make connections**, get to know each other and to start shaping the contours of a degrowth network together.

Questions to think about:

- What do you want to share about your work, and what excites you about the potential of degrowth in Scotland?
- What, for you - as an individual or an organisation - would be the value of coming together as a network?

As promised, here are some reading links for your perusal. We do not expect you to read these ahead of the meeting! If learning more about degrowth and decolonisation is something you are interested in, Enough! can signpost towards more extensive reading lists and audio/visual materials.

Reading Links:

- Enough! - Call from Scotland to Embrace Degrowth Thinking on #GlobalDegrowth Day
<https://enough.scot/2020/06/06/a-call-from-scotland-to-embrace-degrowth-thinking-on-globaldegrowthday/>
- Enough! - Open Letter: Scotland's Economic Recovery Can't Be About Growth when it Needs to be About Life through a New Economics
<https://bellacaledonia.org.uk/2020/07/17/scotlands-economic-recovery-cant-be-about-growth-when-it-needs-to-be-about-life-through-a-new-economics/>
- Jason Hickel - What does degrowth mean? A few points of clarification (open access)
<https://www.tandfonline.com/doi/full/10.1080/14747731.2020.1812222>
- Open Democracy - We are doomed if, in the post-Covid-19 world, we cannot abandon non-essentials
[We are doomed if, in the post-Covid-19 world, we cannot abandon non-essentials](https://www.opendemocracy.net/en/oureconomy/can-coronavirus-save-planet/)
Open Democracy - Can coronavirus save the planet?
<https://www.opendemocracy.net/en/oureconomy/can-coronavirus-save-planet/>
- Degrowth Library
<https://www.degrowth.info/en/>

Video Links:

- [The Rules, Growth or Life?](#)
- [Fairytale of Growth](#) - a film on climate change, degrowth and system change.
- [UK Degrowth Summer School](#) - a series of seminars to discuss how to get out of the ecological crisis in its multiple aspects (ex. Covid19 and climate) through a transition to Degrowth

List of Participants:

This document contains a list of participants and their responses to our short questions (from those who were willing to share). We have not shared email addresses or contact information.

| | | | |
|--|--|---|--|
| Afro Art Lab | refuting power systems politics with policies that oppress, economy etc. | disrupting cultural oppression in its many forms | education and sharing knowledge through creative practice , metaphors embedded in my practice to highlight socio political malpractices, oppression etc... |
| Stu Bretherton Individual | Just and sustainable economics | Ending exploitation of the global south and marginalised communities around the world by rich governments, finance and big business | |
| Benji Brown Climate Camp Scotland Living Rent | Equitable downscaling of production and consumption to what can be sustained within the Earth's biocapacity. | Liberation from colonial structures and practices, recognising and embracing alternative values and forms of economic/political organisation that replace those of colonisers | Work in an NGO which works within a reformist framework although seeking to push greater radicalism in how they diagnose and address systemic problems |
| Shona Cameron CLIMAVORE | For me, and CLIMAVORE CIC, the concept of degrowth is central to rethinking and restructuring our food systems in the face of the climate emergency and environmental destruction to create a more equitable and socially/environmentally responsible approach to our economy, community and planet. | Decolonisation for me means deep, critical thinking and understanding of the largely positive impact colonisation of other countries and people has had on Scotland and the important process we must embark on to expose these (often) hidden histories and where possible highlight, critique and correct injustices. | CLIMAVORE CIC seeks to rethink future economies of coastal communities in partnership with the people that live and work there. Creating regenerative aquacultures and circular economies that have a positive impact on the water around the Isle of Skye and the west coast of Scotland. These will be owned and operated by coastal communities as opposed to industrial, environmentally damaging fish farming, which is controlled by foreign multinationals. |

Clare Cooper

[The Cateran Ecomuseum](#)
[Bioregioning Tayside](#)

A downscaling of our production and consumption that enables the regeneration of our ecosystems and increases human equity and well-being.

restorative justice

through a focus on regenerative practices

Kate Chambers

Individual
2050 Climate Group

Thomas Fisher

Individual
[CoDeL](#)
[Social Enterprise Academy](#)
[Scottish Islands Federation](#)

Early in my career I lived and worked in India, on issues of poverty, eventually ending up as a senior employee at the New Economics Foundation, including participating in The Other Economic Summit, but primarily leading NEF's work on community development finance and enterprising communities. I left in 2002, not because the work that NEF was doing at the time was not good or necessary, but in part because the life I was leading (working almost as intensively, and unsustainably, as those in the financial institutions just across the river that I was challenging) did not seem to accord with what we were preaching. Looking back I also wonder what we achieved -- the financial sector only became worse right up to the financial crash, and then survived that also barely a scar. I decided, with my partner, to go on a journey to explore a way of life that is more holistic and in tune with the earth, and we were fortunate to end up in South Uist in the Outer Hebrides. Over the past 17 years I have experienced a very different way of

Again, for me decolonisation is also a journey, internal and external, that is travelled in practice, not just words, as we shed layers of prejudice, feelings of otherness, and also feelings of alienation that can lead to these. My father was an historian focused on Africa, in many ways a typical white middle class academic, who in some ways was still an apologist for aspects of Empire. Perhaps not a good starting point for me! At the same time, his primary interests were in religious history. In this he was extraordinarily inclusive, well ahead of his time, to the extent that he became a church minister while continuing to teach about Islam to Muslims whose religion he deeply respected, and had no sense of contradiction in doing so. Critically his strong sense of identity as a Christian minister did not interfere with his deep respect for the identity of those with very different faiths -- a really important lesson. In India I worked extensively with Tibetan refugees, as well as with

Earlier in my career I worked more in an activist and leadership role. While I still sometimes continue in this mode, since coming to South Uist the balance has shifted more to facilitation and coaching, creating safe and courageous spaces for people to dream, to explore, to challenge themselves and to create positive ways forward. This is now my main contribution to building a new economy, rooted in practice that engages deeply with people helping them to find and release their positive energy. It has included running the Children's Parliament group for Uist and Barra for three years, using the creative arts, and setting up mentoring programmes for enterprise and for vulnerable young people. In recent times it has focused on younger people (in their 20s and 30s) returning, settling or staying on the islands. They are clearly drawn by a shift in consciousness that values community, place and culture more highly, contributing to the redesign of our communities and economies, and I find it inspirational to support their positive energy. During Covid lockdown we facilitated Open Space

life, rooted in the earth, in community, in culture (perhaps the closest to indigenous living that our modern country has to offer??), and living with a lot less. There is still so, so far for us to go on this journey, but I have a sense of what living more lightly on the earth might mean in practice, which does not require constant growth and the endless production of consumer goods, ... and a glimpse of what is at the heart of our shared humanity, which I learnt more from this remote community than from my international globe-trotting background, even though I was engaging with vulnerable communities on issues like poverty. So degrowth for me extends from the obvious massive economic and societal changes needed at the macro-level away from alienation, consumerism and trashing the planet, to going on a journey to put into practice ever more of what degrowth means at a personal and community level. Everyone will find a different combination of these two, but neither can succeed without the other.

Indian communities and organisations, and was fortunate that I was not working for a Western development agency, but within an exclusively Indian team, apart from myself, with an Indian boss, enabling me to tap more fully into the wisdom and extraordinary capabilities of those cultures. And in a very different way in coming to the Outer Hebrides, where many of the empire's colonial practices were first developed, from cultural genocide to clearances, with the resultant long-term impacts on Hebridean and Highland life and identity, I have had to make the journey from being a so-called 'highly experienced' outsider to understand the wisdom and the capacities embedded in the way of life in these island and Gaelic communities. I feel I have done well on these journeys, and have recently engaged in an intensive personal development process to unravel the next layers, but recognise that this is a non-ending journey, there will always be prejudices and blindspots for us to unravel. So I look forward to learning more and to be challenged more on the journey to decolonise our minds and lives.

workshops on zoom enabling islanders to engage with each other in whatever place (physical, mental, emotional) they were, and from this have emerged individuals and groups pursuing different initiatives, from challenging gender dynamics to developing more sustainable slow tourism rooted in community and culture. My enterprise facilitation and coaching has included a project focused on refugees, and we have run workshops to release enterprising energy, firmly rooted in sustainable frameworks, for refugee and migrant groups in Glasgow, and again I found this work inspirational. I am currently responsible for designing workshops for the Social Enterprise Academy enabling rural communities to vision positive and sustainable futures, which we will deliver across five rural areas in Scotland. And, in a non-coaching mode, I am engaged in building partnerships across the North Atlantic, from Canada all the way to Finland, including Scotland and Ireland, looking at how to design a roadmap for rebuilding and redesigning peripheral communities and economies that are more sustainable, resilient and deliver holistic wellbeing (wellbeing economies). In spite of the huge challenges of Covid, it has opened space for new approaches and I find myself drawn back to some of the work that we did while at the New Economics Foundation, and seeing whether more of these can now be turned into reality. And so I want to reconnect with that tradition, recognising that it needs to return to its more radical routes, but also embrace a

Colin Gordon
Individual

For me degrowth does not equate to being anti-growth. When required a bit of growth can be good and necessary. In biological terms you need early stage growth until the point that maturity is reached. Yet the need and requirement for exponential or continuous, linear growth is cancerous and killing us. Given that growth is also based on debt, a system based on infinite growth can only concentrate wealth and power and leave behind everyone else. We need to work out how to begin to relearn how to live within our planetary limits. This is going to require more than just plaster covered quick fixes but deep structural changes. Degrowth will require initial growth to allow communities to set themselves up with the structures and networks that will allow them to operate more within their planetary means. I'd suggest that degrowth also needs to be linked to decentralisation of the state as the state and the market economy are joined at the hip. It needs to be about decentralising the concentration of wealth and power and working out how to spread these in a more egalitarian way. Degrowth needs to be for something and not against things. The commons is the platform and ideology that I believe we need to look to to build

Decolonisation for me is about having a mindset change and relearning how to see things. It requires questioning almost all the social structures and biases that we western Europeans have learned to think of as normal. We need to look towards indigenous peoples from around the world to give us new perspectives on our histories and our "imagined institutes of society," and through these lenses see that the colonial mindset is built on irrational myths of progress, which homogenize everything to the point where we believe there is only one way of doing things. Decolonisation is a widening of mindsets and perspectives rather than colonisation which is the narrowing. Decolonisation is unlearning then relearning.

much more integrated perspective that I have glimpsed on these islands, where people, communities, land, economy, culture, spirituality, etc. are not separated into their own silos, but lived holistically.

My work is primarily to do with agriculture and food, and within this mostly to do with grain seeds and systems. I believe that in rebuilding local, resilient food systems we need to begin with the staple crops and the systems needed to support these. My main work is to try to develop highly genetically diverse grains for bread making that are adaptable to various climatic conditions and suitable for ecological, no input systems. I hope to then release them as open sourced commons to help speed up the rebuilding of the networks needed to allow local grain economies to function. This is very different to what is more or less the only current economic system grain operates in which is a global commodity system traded in 29 ton units.

I am not anti market but I am anti monopolist capitalism which gives you fewer and fewer options or opportunities disguised as abundance. Markets need to be an important factor for good food to be produced and a certain level of competition is healthy. But centralised global commodity systems and the structure that go with them enable the concentration of land ownership and do not give us options, opportunities or indeed freedom, resilience, health or wealth. By working out how to network local food systems starting from the staple crops up, we have the basis of locally resilient economic systems which

frameworks within which we can imagine new ways of operating in.

don't necessarily require infinite growth to prosper.

June Hay
Individual

moving from economic relationships identified with annual enlargement, competition and greater profit based on resource exploitation to a balance between gains, in a broad sense e.g. local economies benefiting, work hours more flexible to family life, less commuting to cities, less 'shortcuts' to maximise profit.

Seeking to acknowledge and address the exploitative approach of previous centuries, of the industrial countries towards the non-industrial ones, with a clear understanding of the history of racial attitudes and the implications for today's societies.

Elliot Hurst
Individual
Climate Camp Scotland
Academic

My understanding matches pretty closely this description given by Jason Hickel: "to scale down aggregate resource use, energy demand and emissions, focusing on rich, high-consuming nations, and to do this while improving people's well-being." This equitable downscaling implies drastic changes in economies, cultures and ecologies worldwide. I also like the idea of degrowth as a process of 'unlearning'. I see the primary driver of degrowth as a need to prevent as much of the destruction of the world as possible, and create the conditions under which some forms of repair are possible.

My approach to decolonisation is shaped by my understanding of the particularities of settler-colonialism, learnt from time in Aotearoa New Zealand. Decolonisation has psychological, mental and cultural dimensions, as well as being about giving land back, and the restoration of sovereignty. I co-authored a piece about the connections between degrowth and decolonisation, which can be read here:
<https://www.degrowth.info/en/2018/02/decolonisation-and-degrowth/>

Degrowth and anti-capitalism are guiding concepts for how I approach climate justice work. In my academic work I currently have less explicit engagement with degrowth. When thinking of some of the values that underpin degrowth and anti-capitalist practices, there are many overlaps in my work and life. But I would suggest that these only become degrowth practices when they are made politically powerful.

Arianna Introna
Individual

Perspectives and practices that critique the capitalist pursuit of growth, and provide alternatives to it

Undoing and challenging structures of privilege and hierarchies that are the legacy of colonisation

Yes within the grassroots organising I am involved in

Justin Kenrick

[Action Party](#)

The windswept tree sings:

treat us as finite,
and we last forever

treat us as infinite,
and we'll soon be gone.

Plundering can't fill a hole
that giving makes whole

imposing order creates chaos,
responding as equals creates life

a capitalist growth mindset is "my well-being depends on exploiting you, and ignoring the consequences on myself, on those around me and further away".

the practice of anti-capitalism + degrowth is enlivening if it isn't defined by what it opposes, but instead by what it embraces

Eleanor Kinross

Individual

[Permaculture Scotland](#)

Art of Mentoring

Degrowth to me is one way to describe what would happen if we were able to create a culture which is nature connected and supports people within the culture to be happy, vital, compassionate, fully alive and truly helpful.

Decolonisation is the knowledge that we cannot move forwards without recognising the past. It is about telling and hearing the true stories of the past and actively seeking to redress past violence and injustice.

My focus is on practical low-impact living, creating and re-finding cultural practices that support nature connection and the attributes of connection within our society.

Martin Krobath

Individual

Tripod

Degrowth means a fundamental change in our economic system, and therefore circles around the issues of justice and how we relate to others

A two-way process: a territorial decolonisation where we stop imperialist practices around the globe. And a decolonisation of the mind, which refers to the engrained mechanisms of "wanting more" in a consumerist society, as well as reflecting internalised mechanisms of domination over women*, POC and the natural environment

Mark Langdon

Individual

A socially and environmentally just world.

Ending exploitation within and across societies

Victor Lera
Individual

Economical degrowth, reducing individual money spending, in detriment of GDP, allowing people to invest more time on their personal projects and interests, building networks to help and learn from each other, and leading to intellectual and social growth.

Repairing the damage of 2 centuries of maintained conflicts and wars supported by private companies to get advantage from a weakened population, by empowering populations to have control over their national resources, creating transparency through new technology to eliminate corruption and bribes.

Leslie Martin
Individual

Transitioned reversal of our exploitative, extractive, consumerist, ecocidal economic and political system

First step to decolonise is to become aware of how deeply colonialism is embedded in our personal and cultural psyche. Awareness of it, and attention paid to it, will lead to making it less powerful.

I am retired from paid employment but in my work as an artist I shun making anything that can be commodified

Cait McCullagh

PhD researcher with the Intercultural Research Centre, Heriot-Watt University and the Institute for Northern Studies UHI [New Connections across the Northern Isles](#)

It's maybe easiest if I say what draws me to explore degrowth. I take great inspiration from the people I've been researching with, living and working in what are described as fragile communities in the Highlands and Islands of Scotland, and how they invoke reflections on my own life and experiences here. I listen to, and collaboratively interpret people's responses to the development paradigm, enacted, at multiple scales, as a driving force for increasing commodification in their commonweals of cultures, ecologies, and critical and creative knowledge-making, through the development of tourism-receptive heritage; selected wilding and green economies, and creative and knowledge industries (increasingly styled as 'sustainable'). In many cases, I'm aware of an experiential and cognitive dissonance between people's hopes to transmit, sustain and flourish the traditional practices that these industrialisations and nominalisations are capitalising upon - hospitality, sense of place and belonging, language, song, story, environmental and holistic dwelling and knowing - and their dismay at the outcomes of an accelerated growth paradigm approach to these. These outcomes - often nuanced - can include a move away from deliberative, community accountable decision-making towards short-termism and accelerated accumulation of measurable capital. The cost of 'growth' in those terms is often

I am inspired by the writings of Illich, Mignolo, Lorde, and others who have shared scholarship, and their lived experiences, towards conceptualising decolonisation - in structural, institutional and daily life, and in a call to 'disobedience' towards tacitly adopted, authorised ways of knowing ourselves and others in the world. In my practice exploring how people connect around the complex, unruly, and colonially founded institutionalisation of heritage, I understand 'decolonisation' as an attentive rigour to identifying, contesting and unseating dominant discourses of nationalism, Imperialism, dominance over nature, and the maintenance of structural inequities and institutional violence towards people based principally on racialised stereotypes, and intersections of these concerning class; gender; geopolitics, and the instrumentalisation of concepts including Indigenous; migrant; insider; outsider; centre and periphery. The genealogies of coloniality are long and entangled in Scotland. In my own region there are also the complexities of internal colonisation; implicitly and direct involvement in transatlantic enslavement at home and abroad, and the need to address the ongoing effects of historical injustices experienced by people in the Highlands and Islands, whilst disentangling from the subtle and

At present, I am writing-up a thesis based on a practice-based research with people from selected communities in the Highlands and Islands in which we collaborated to co-produce a praxis and digital resources that assemble 'potential histories' (see Azoulay 2019) of people in the places where they bide and work, including renovating an authorised heritage discourse of epic discovery and subsequent exploitations through 'home-grown' expertise, while also considering the contemporary practices of some people in these communities to critically and creatively responding to place-based wisdoms; nurturing present-day, situated renewals of traditions in music, craft, environmental wisdoms, story, and art-making. My thesis explores these works as subversions of the industrialisation of people's nature-cultures, particularly in locations where receptivity to mass tourism is seen as an economic lynchpin. Together we collaborated in generating and sustaining spaces for social learning for possible futures. In general, in my life, that is, I'm also trying to practice this reflexivity concerning my own choices - If I choose to consume, make, do, support, articulate what will my choices sustain?

expressed as a loss in attributes for 'growing' communities in relationality with each other and in place. These attributes include time for conviviality and for the transmission of responsibility and accountability, and of natureculture knowledges. Disembedded from these deeper epistemic routes into people and places, the growth paradigm promotes non-deliberative foregrounding of dominant and moribund naturecultural tropes and economics, and persists the ontologies within which they have been formed. These can sustain Imperialism and present or 'unknowing' coloniality, but do little to sustain the possibility of a more socially and environmentally just present and futures. I'm certainly more interested in praxis - including really useful models for social learning - that will support the latter; the deeper sustaining and growthfulness of degrowth.

destructive nuances of either equivalence with Africans who were enslaved, and their descendants, or an exceptionalism concerning heritages of epic heroism, which are more reflective of the historical Imperial project, and more recent neoliberal co-options of these heritage idealisations.

Theona Morrison

Individual

Dir. [CoDEL](#)

Chair, [Scottish Rural Action](#)

The opposite of the continual going for growth as a measurement of 'success'. A circular, sustainable model that measures 'success' by its social and environmental impact and not just financial impacts.

Greater emphasis on localism, support for local broad-based skills. Not globalism in terms of the capitalist model of dominance which in its thirst for capital growth flits from one country to another for the fastest buck, irrespective of the trail of impact on the international communities it has exploited on the way.

The delivery of local economic literacy workshops to enable an understanding of how resources flow in and out of a community and enable the creative passion in people to identify the opportunities that they would like to take forward in their community. We illustrate the 'multiplier' effect as a result of our buying choices within and outwith communities. It is our mission! We are particularly focused on supporting the young economically active in island and rural communities. Through our work including leadership and providing space to give them voice, we have seen them take the lead in a number of ways:

1. start their own peer support online network which reaches young economically active folk (under 40 years of age) across a wide geographical spread, which otherwise could mean a sense of isolation, (compounded in COVID times) and when the decision makers at local policy level neither include their often extremely able and innovative contributions, which have inspired them to return, stay or relocate to a rural or island community, nor do the policy makers inspire them in terms of the view of the future.
2. They 'blew away' the SG Islands Team when they showcased all that they are involved with in our communities and shared their stories about how they came to be doing what they are doing today.
3. They formed a group to specifically look at the issue of housing, which had been stagnant for a couple of years,
4. They are in the process of developing a different kind of tourism model that is

compatible with communities and not exploitative.

5. They are part of a group looking to enhance and promote Gaelic in the islands following the recent report on the state of the language.

Together they represent a broad base of skills which contribute to the sustainability of our island communities.

We were the first in Scotland to recognise young economically active people were returning, settling or staying in island and rural communities. We have also been working with Irish islands.

Evie Murray
[Leith Community Crops in Pots](#)

Restoration of balance.

Restoration of fairness and justice.

Restoration of nature and abundance, of balance justice and fairness. Values based organisations with people and planet at the centre.

Charlotte Mountford
[Lyth Arts Centre](#)

Sustainability and equity

Challenging hierarchies and positions of power, fighting inequality, recognising privilege. In my work, this looks like decolonising art and creativity; not only connected with our colonial past but also with things like social class, gender, race, ethnicity, nationality and language. Trying to not reproduce colonial (and capitalist) structures that exist in the arts.

Curating a programme on anti-capitalist interactions within communities; moments that are free and principled. Co-design and commoning processes in creating projects. Critically interrogating arts connection to neoliberal economics (e.g. 'art-washing' and gentrification'). Encouraging creative cultural activism that supports community imagination for better, and new visions. Practical things like moving away from a money economy for example skill shares and food swaps. Local, sustainable job creation for creatives. Living-wage employer.

Iain MacKinnon
Coventry University

trying to encourage and embody systems of living that do not conform to - and provide an alternative to - the mentality that 'to have is to be' that Fromm identified as at the heart of contemporary/late 20th century capitalist societies - and the outcomes that result.

A lot. But, for now, Linda Tuhiwai Smith's phrase 'rewriting and reorienting our histories' resonates for me.

Not very directly. Although I support and try to work with/for organisations whose work I value, I don't understand these organisations to have a commitment (in any explicit way anyway) to degrowth and anti-capitalism.

Lauren Pyott
Clach Works
[HIARI](#) (Highlands and Islands Anti-Racism Initiative)

My understanding of 'degrowth' fits within two perspectives.

The first is a rejection of the capitalist system which prioritises profit, and therefore economic 'growth', above all else. Alongside this economic critique, it also poses a social and political one. It argues that the levels of consumption, and therefore production, required for such profit to be gained, are also unnecessary and worse still -- actively detrimental to the sustainability of life on earth.

At the same time, the 'degrowth' model poses a positive endorsement of alternative economies which not only benefit human interactions, mental health and wellbeing, but also work more respectfully with the earth's resources.

Ultimately it is not about providing more resources for the world's population, but redistributing them within an entirely different structure.

Similarly, I see 'decolonisation' as straddling two frameworks:

The first sees decolonisation along political/economic lines, acknowledging the structural racism which has not only shaped the rest of the world, but the society in which we live in Scotland today. This includes the economic legacy that slavery and colonialism have had not just on individuals, but on the institutions that are seen to underpin our society: from schools, to churches, to museums and banks. This economic legacy of slavery simultaneously ushered in a political outlook in many institutions that has been shaped by racist, white supremacist thought. This belief system assumes a hierarchy of constructed 'identities', in which people who are seen as 'white / European' are either at the top, or are assumed to be the 'norm' from which all other identities transgress. Decolonial models posit that while all identities and races are social constructions, usually constructed for

Clach Works aims to be a community art space that promotes the sharing of resources, space and knowledge amongst communities. A tool library will make tools of all sorts available through an affordable annual subscription, which can then be borrowed for free, thereby reducing the need for everyone to buy their own. Research shows that most power drills are only used for an average of 13 minutes in their lifetime! Space will also be shared as a resource to the community by offering drop-in workshop space for those who cannot afford the luxury of their own area to work in, or the room to store the necessary tools and equipment. Finally, knowledge will be shared through classes and community workdays, giving tuition in specific skills such as woodworking, sewing, upholstery, gardening etc. This will be done with the aim of encouraging people to gain the skills to make / fix things themselves rather than buying more things as new.

Clach Works will also seek to address the power imbalances that exist in our society by acknowledging the (sometimes) invisible barriers to engaging with such a cultural

economic purposes, the power that comes from such constructions is very real. Decolonisation seeks to address the power imbalance that comes from such white supremacist belief systems, and the institutions that they serve.

The second framework is along more cultural / philosophical lines, and seeks to dismantle the central position that European 'Enlightenment' knowledge systems have come to have. It argues that other knowledge systems, or epistemologies, have been lost as a result, something which some refer to as 'epistemicide'. Decolonialism therefore seeks to simultaneously de-centralise 'European' / 'Western' thought and give equal prominence to other ways of making sense of the world.

institution. It will also offer women's only, queer and BAME drop-in workshop sessions, and will seek to learn from the communities who use the space about how it can be more accessible. It will also curate a series of community art projects and exhibitions exploring the links between the local and the global, examining the many ways in which engagement with the rest of the world has shaped the Highlands, and vice versa. By focusing on the diverse histories of the Caledonian Canal, on which Clach Works hopes to be based, it aims to de-personalise discussions about race, racism and colonialism, and suggests that by reflecting on the forces that shaped our society we will have a better understanding of ourselves and our place in the world today.

Ben Robra
Individual

Degrowth means the decrease of society's matter-energy throughput while increasing/maintaining well-being. This includes the transformation of society to be able to facilitate such a fundamental change.

Decolonisation describes the notion of being freed to think, act, live according to a particular ideology/hegemony. In the current historic context this means decolonisation from the capitalist hegemony. This needs to take place on a structural society wide level but also on a mental and psychological level.

My entire work focuses on the political economic implications of degrowth on a micro-economic organisational level. Degrowth by definition opposes capitalism. Anti-capitalist and degrowth practises represent a core foundation in all my work.

Ainslie Roddick

[Atlas Arts, Skye](#)

The refusal of capitalist consumption, fostering of fairer and more equitable ways of living and the adoption of alternative and sustainable approaches to living, working and relating.

The acknowledgement and deconstruction of the infrastructures, curricula, institutional processes, inherited behaviours, ways of holding space, histories and positions of power that have their roots in colonial venture and/or the profits of slavery - recognising that colonial discourse is always already connected to patriarchal culture, capitalism, trans and queer oppression, ableism and classism.

Much of our work looks at land use, land ownership and the sharing of resources and knowledge locally. Many of our projects explore sustainable aquaculture and agricultural practices and our programme often explores the intersection of climate justice with local crofting history and land struggles. We are in a process of shifting how we work so that our programming is more dispersed, collaborative and led by multiple voices, as opposed to having one singular decision-maker or curator, acknowledging that the art world has too few markers of value.

Our work aims to connect people and ideas already present on the island - creating structures of support, spaces to gather and share knowledge instead of acting as gatekeepers. We are interested in open-source processes, with skills sharing, process and making privileged over fixed outcomes. We work a lot with independent publishing, alternative libraries, local activists and groups to build projects that have local resonance (in solidarity with global movements) building conversations slowly over time.

Ailie Rutherford

Feminist Exchange Network

[The People's Bank of](#)

[Govanhill](#)

moving away from the financial growth mantra that dominates capitalist economics

understanding that the dominant capitalist economic model is a brutally colonial, misogynist and racist force. Building alternative structures, writing new narratives and learning from strong non-capitalist economic models in the global south

working to put feminist economic theory into practice through live projects such as <https://thepeoplesbankofgovanhill.wordpress.com/about/>

Eva Schonveld

Individual
Heartpolitics

It means not just stopping growth but 1) shrinking our economy and re-learning at every level how to make do with 'enough' and 2) ending the illusion that we can have everything and finding what brings us genuine connection, satisfaction and meaning in life

It ranges from:
- the global: ending our national neo-colonial relationship with the majority world and beginning a long term process of reparation and reconciliation,
- through the social: working through the pain of this stratified society towards genuine relationship, mutuality and support,
- to the personal: recognising our inwardly colonised impulses towards unhealthy relationships with power and from the 'seeming' as society and our inner conditioning expects us to be, to the 'being' our whole, empathic, heart connected selves.

This is what I'm working on in a range of approaches through:
- Starter Culture (supporting a coherent, vibrant movement for inner led social change which is decolonising changemaking at the personal, interpersonal and cultural levels),
- Heartpolitics (addressing the interconnected social and environmental threats that arise from dividing humans from the wider ecology, and from dividing our minds from our hearts), the two organisations I helped set up in the past couple of years
- and Scottish Communities Climate Action Network (bringing together a community led group of facilitators of deliberative democratic processes in Scotland).

Kirsteen Shields

Individual

Slowing down, questioning consumerism, building to last, living within our means.

Challenging structures, systems and patterns of oppression often stemming from the historical appropriation of land.

Advocating for more diversity in food systems and challenging supermarket hegemony on diets and lifestyles and access, through narratives around the right to food. Advocating for the integration of human rights discourses into land reform.

Rachel Skene

Individual

The pursuit of a way of living - working - being which moves away from exploitive, vertical, resource-heavy modus and aims for a collaboratively positive approach fostering new ways of making & sharing and strives for a much more equitable future for all-making a future possible.

The recognition of the systems embedded in the wealth and knowledge derived from human exploitation ; and then a collaborative redesigning / reconfiguring/ reclaiming of the associated resource/s - be that tangible or intangible to positive effect.

Sophie Unwin
[Remade Network](#)

I want to learn more! But looking at / measuring progress as quality of life, rather than increased consumption, challenging capitalist/corporatist models of progress and ownership.

asserting indigenous knowledge and voices, and challenging and replacing extractive practices with regenerative ones.

remade network is about community-led regeneration, creating wealth that is by, with and for communities through establishing collaborative repair training. This is small and practical in its own way; but also radical in that it challenges a consumerist and capitalist growth paradigm and monopolistic practice.

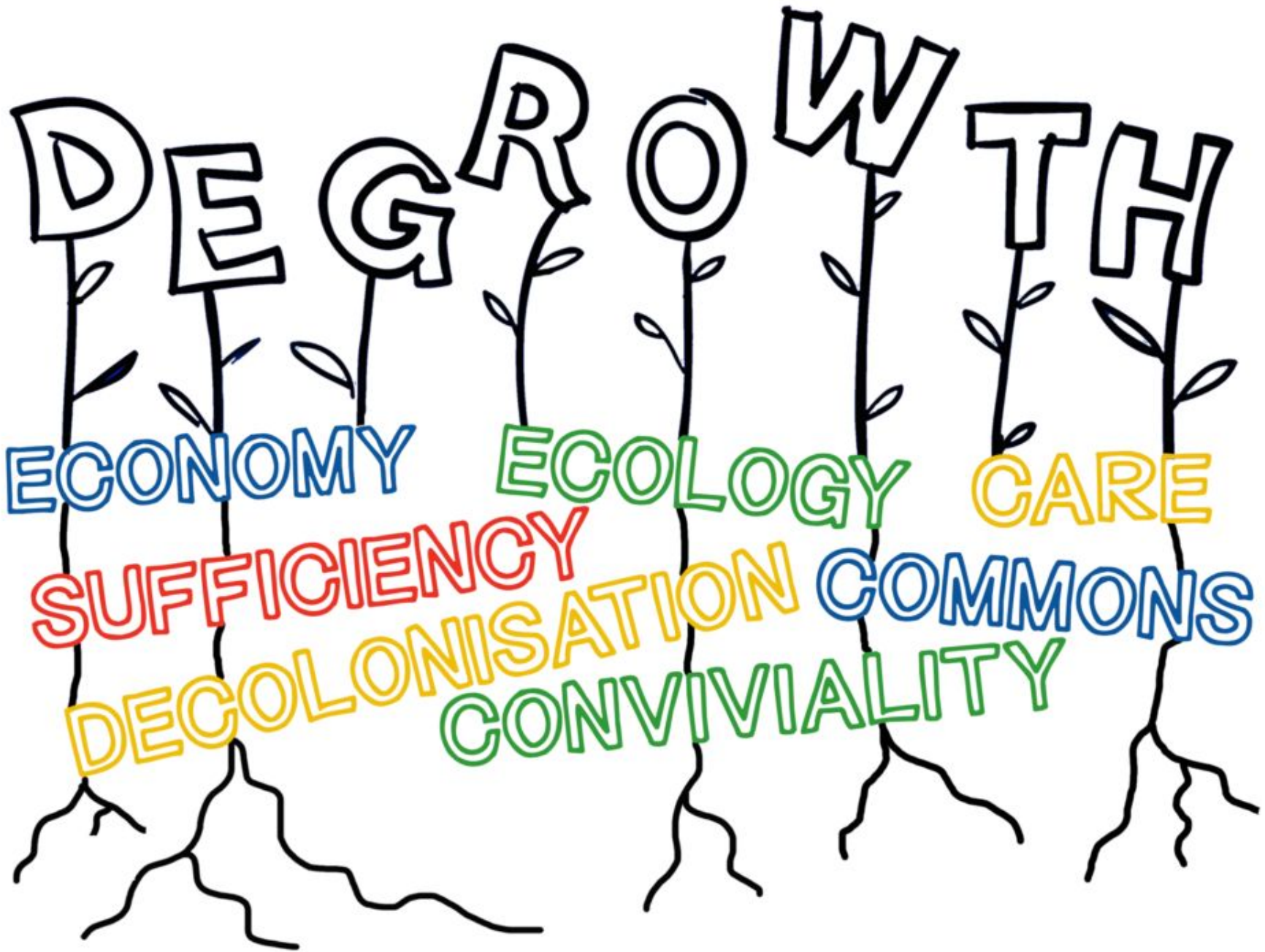
Kim White
Individual

Tom Younger
Individual
Forest Peoples Programme

One way for people and communities particularly across the North to liberate themselves from the grip of the market/State; regain control over and rebuild collectively-controlled provisioning systems to meet their needs while creating and recovering ways to live well in lower-energy, post-capitalist societies which are more socially just, directly democratic and ecological. I see degrowth as just one way in which we can expand and fight for emancipatory political imaginaries beyond the cage of globalised neoliberalism and the predatory capitalist civilisation of which it is the most recent expression.

Engaging in ongoing processes to transform and free ourselves, others and the Earth from social relations based on patriarchy, white supremacy and the many other cages of capitalist modernity (extractivism, productivism and workaholism, individualism). Standing in solidarity with Indigenous Peoples and others who have been resisting this dispossession for centuries. Specifically, in Scotland, developing an understanding of both historical processes of internal colonisation (towards the Gaels) and Scotland's subsequent role within the British Empire; grappling with these legacies and seeking ways to make reparations, particularly through the lens of climate justice within the current context of the ecological and civilisational crisis. Reclaiming worldviews which put caring for life at the centre and which recognise and celebrate our interdependence and eco-dependence.

Self: doing work by myself and with others to learn about different aspects of the civilisational crisis and possible alternatives and ways ahead. Strengthening non-monetary household economy by growing and gathering food and sharing with others.
Community: working in solidarity with Indigenous Peoples who are defending their territories and way of life and challenging the governments, companies and financiers who are driving the dispossession. Allotment growing and community gardening. Engaging in networks and with others groups and organisations committed to creating post-capitalist societies. Participating in neighbourhood mutual aid.



ECONOMY

ECOLOGY

CARE

SUFFICIENCY

DECOLONISATION

COMMONS

CONVIVIALITY