

KALOKRISTOPIA BRANDENBURG 2030

Report from a Degrowth Future



By jana gebauer

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All artwork by the author.
Futuro Font by Davide Lasagni.

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PREFACE

Summer of 2020: a collaborative project in the year of a raging pandemic? One about ‘Stories from the Future’ while the world is struggling with the present? Not everyone, who signed on to it, stuck with it. And those who stayed probably vacillated between ‘despite’ and ‘because of it all’. We used avatars, which we borrowed from our favorite sci-fi novels, to express our initial expectations for the project, the future, and our contributions to both. The story or, rather, report from the future presented here was inspired by these human and non-human fictional characters. As time went by, they ultimately became – together with our wonderful project guests – its protagonists who brought the various activities-based collectives and place-based communities to life. I am grateful for the diversity of perspectives, for our discussions, and for the readings we shared. My thanks go out to the entire SFF group and especially to the ‘faces and places’ working group: Amelie, Lavinia, Lisa, and Robin.

Kaloikostopia Brandenburg 2030 is an attempt to imagine a degrowth future, set in 2030, in which people still have to deal with the climate and other crises, but a pluriverse of communities are on their way to becoming truly solidary, just, democratic, feminist, emancipatory, eco-sufficient, post-capitalist, and decolonial. The story reflects on what all real-world collective processes show: They hinge on the extent to which those involved are good with conflicts or controversies and with each other. They require re-thinking our forms of participation and our relationships in terms of solidarity with everyone inside and outside of the collective. And they require re-learning through time and space from each step we take. The story unfolds with the different protagonists telling parts of it in their personal project logs. What they don’t tell, I leave to the reader’s imagination and experience.

INTRODUCTION

Brandenburg, a region in the Federal Republic of Germany and formerly in the German Democratic Republic. Here, in the summer of 2030, different people meet: they come from the villages and towns that have always been here, from new, 'intentional' communities that share particular ways of being and from collectives or cooperatives that share particular ways of doing. Most of them have their center of life in Brandenburg – which doesn't necessarily mean that they know, let alone trust each other. Others live scattered across Europe and work wherever they can meet in person or online – which may well mean that they both know and trust each other. They're all coming together for the launch of a pioneering regional process. The idea and invitation for this event came from a supra-regional platform of cooperatives: the *Kaloikostopians*. They promote processes of community organizing and networking to strengthen the pluriverse of solidary degrowth-based regional and local economies.

Brandenburg, in the center of which lies the metropolis of Berlin, is already pretty far along in this respect, but there's certainly still room for doing better on what's both desirable and feasible. The region has an eventful history with several political system changes, which is still a challenge for the people yet also a vast realm of experience to draw from. The future, however, is also in motion: ecologically, economically, and socially, one problem chases the next. The people of the region are each looking for their own options and ways to deal with these changed and changing environments, trying to adapt to them and shape them at the same time: It's all one big experiment made up of many small ones. The *Kaloikostopians* bring together people and communities interested in connecting the dots in order to create a network of regional solidarity that provides for the "good live for all": people from the *Infinite*, *Earthseed*, and *Compost Communities* as well as representatives from Brandenburg's cities and villages. The *Kaloikostopians* are supported by people from other collectives to co-facilitate the process: the *Earth's Advocates*, the *Includers*, the *Moctivists*, the *Theirstorytellers*, and the *Vision Keepers*. So, what can possibly go wrong? Learn from the process's co-facilitators' personal log entries how they witnessed this special event.

PERSONAL LOG ENTRIES

Personal Log | 26.08.2030

Name: Lorax

Group: Earth's Advocats

Process: "Kaloikostopia Brandenburg"

Role: co-facilitator; afforestation and rewilding

This has been the most disturbing project trip in a long time; now, back in my peaceful seclusion, it feels almost a bit surreal. When the Kaloikostopians invited us seven weeks ago to one of their network-building processes, I wasn't hooked right away. We've never worked with them before after all. Well, now I figure this was a real mistake.

Kaloikostopians facilitate processes of regional economic community organizing—wait, here's how they see themselves:

"...a network of real-utopian cooperatives that shape local and regional processes to build carbon-negative and degrowth-positive plural economies." I have to say that sounded rather abstract to me at first, and what we Earth's Advocates were supposed to contribute—I didn't get it. But on the ground it became obvious: regions that have been ecologically devastated can no longer provide for their people, and in Brandenburg, in the northeastern part of Central Europe, things really didn't look good. In the past, large areas were cleared of any lifeform by open-pit coal mining, mixed beech woodlands were turned into coniferous monocultures, and large-scale agribusiness covered the rest with asparagus and rapeseed fields. The region's soil has always rather been a sandbox but it was threatened in the early twenties to dry up completely and become deserted. Nothing would have grown there except scrubby grass and even more sand. In fact, many of the coniferous forests burned down by the mid-twenties; only a few old mixed forests that had survived in mini-niches held on. After the end of mining, which had been put off far too long, the pits were flooded: apparently quite a pretty lake landscape, but ecologically completely nonsensical. And also dangerous: They collapsed in rows, especially when more and more heavy rains came, which simply washed away the sand and tore everything into the pits. They showed us video footage from 2025: quite stunning! Not in a good way though: There were huge holes, filled with all kinds of garbage and

muddy remains of the evaporating lakes. And all around was—nothing! Or rather: nothing with grass. There had been many attempts to ‘repair’ the region and to ‘develop’ it economically—some successful, others less so, but all quite mismatched. The Kaloikostopians now want to bring together the intentional communities scattered across the region and the more conventional villages and towns to create a more ‘fertile soil’ for regional resilience and self-sufficiency. Guess they understand ‘fertile’ both figuratively and literally here. Now that’s where we come in: The vulnerable soil must be secured and healed. So Tehanu and I will scan our network and collect the most suitable and diverse tree seedlings and mycelium information to support reforestation and rewilding. We’re also supposed to train the local human people to collaborate better with the non-humans in the tricky processes that lie ahead. The Kaloikostopians also invited other external co-facilitators to this kick-off, which was also set up to be the first working meeting for everyone. But that never happened, because the whole thing almost exploded. There were so many hidden conflicts, pretty much every community had a history or (fundamental or suspected) differences in values with at least one other community, while especially the older city dwellers and villagers remained uninvolved and left out. Not to mention the non-human people who had been deeply hurt and did not yet feel sufficiently seen in their pain and needs. An Includer—actually one of the few co-facilitators who are living in the region—then suggested to engage in some kind of healing process before starting the actual process. Some found this too esoteric and time-consuming anyway, but with a few changes we reached a consensus and even a timeline. While most people left after that, all process facilitators stayed and continued planning. This was actually very constructive and also emotionally bonding. So now I’m really psyched about this project in Brandenburg!

Personal Log | 26.08.2030

Name: Fallon

Group: Includers

Process: "Kaloikostopia Brandenburg"

Role: co-facilitator? not sure yet ;)

To be honest, I wanted to participate in this regional economics project only on the sidelines. Precisely because I know the people here so well. But now I'll probably be much deeper involved. Have to blame myself for that, I guess. It actually started out pretty easy for me: the Kaloikostopians were on top of things. In the morning they presented their concept and the basic framework for the process. Together with the participants, this was then to be specified and filled up. Working groups should be formed and, ideally, get to it right away. A problem arose from the unsolicited participation of a few communities, which developed from the right-wing settlements that had been strong up here in the noughties and tens. However, by the mid to late twenties, most of them had broken up again: An essential part of their ideological framework was to deny global warming and all that; but for many, this soon became untenable in view of the disastrous developments in Brandenburg. Interestingly enough, these right-wing dropouts then went to the other extreme: they wanted to regroup as 'Neo-Compost' communities! Sure enough, this requires them to ditch their life-hostile ideology. Because, after all, as Compostists they'd have to cooperate (!) with various (!!) human and non-human partners in order to learn how to live with and heal earth's serious injuries. Their participation was in many ways completely overwhelming—for themselves, but most of all for the other communities, who were deeply opposed to them and not ready to leave their aversion behind. This was totally evident at the kick-off, where they all met face-to-face: a few multi-religious Earthseed communities, many green-liberal Infinite people, and of course all the eco-solidary communes and eco-villages that fought the right-wing land-grabbing early on and that have been experimenting with the concept of Compost communities themselves for years. Naturally, they were pretty suspicious of their would-be fellow activists. The tension in the room was impossible to miss and fiercely erupted when an Infinite member—maybe as some kind of relief strategy—suggested that they could all start with a joint CO₂

sequestration project, which they themselves were already successfully working on scaling up. It already took quite an effort to keep communication peaceful up to this point. However, the proposal was not quite on the table yet, when communication went south. And then it was no longer just the right-wing dropouts that were being attacked: everyone was attacking everyone else. “Chicks on spirits”, “esoteric crossbreeders,” or “neoliberal do-baders” were still the more harmless of the barrage of insults. I wasn’t really surprised, albeit by the intensity, but basically I’ve known such conflicts for years. The co-facilitators from outside seemed calm, but they increasingly looked over to the Kaloikostopians, who were consulting with each other. I had once experienced a similar situation and still remember the resolution. A person—I think their name was Lyn—quietly stepped up to the middle of such a storm, approached the loudest people, and began to tell a story, more to herself at first. I was so captivated by the way everything in the room changed little by little that I can’t tell what the story was about. But the important thing for me was: this calm, confident, almost casual happening in their raging center increasingly entranced, calmed and opened people! The Kaloikostopians were still consulting (or just waiting?), so I went over to them with a proposal. Then, much like Lyn, I placed myself in the middle of the hotheads and, well, gave a little speech. And when everybody was looking at me—clearly irritated—I repeated my proposal: Why don’t we start the actual build-up process with a healing process, where everyone could listen to each other, get to know each other through their stories, and develop trust for future cooperation. Surprisingly, all the outrage was then directed against me and I was getting ready to back off. But somehow the Kaloikostopians managed to get my proposal specified and decided upon. Now I’m really uneasy: If this goes wrong, I was the one who initiated it! Why on earth couldn’t I just wait at the sidelines?

Personal Log | 24.08.2030

Name: Sarvis

Group: Mochtivists

Process: "Kaloikostopia Brandenburg"

Role: co-facilitator; logistics

Today, we did quite something. Could've gone wrong though. I know, it's not a big deal anymore if a trip takes longer or becomes less comfy. But, you know, professional honor... Anyway... Somehow the kick-off meeting of the big regional process ended earlier than expected and as the logistics guys we had to reorganize people's rides home. Was a bit of a tricky job 'cause the e-shuttles that were supposed to take people to the train stations were all servicing somewhere else. But then the Interventioneers had something nice for us. Like us, they have their roots in the various ecodefense groups. Back in the bad old fossil days, we often did the logistics together for infrastructure blockades (strip mines, airports, highways...). But their specialty was 'corrective mini-sabotages', as they called their traffic interventions: with some engineering magic they made a crosswalk flip over and turn into an actual traffic barrier; or they converted a car park into a self-sustaining pocket-park overnight. However, when there was less and less to sabotage and block (except maybe for the remains of Elon Musk's bankrupt e-car factory in Grünheide, which he refused to hand over for a needs-based conversion), they switched to convivially rebuilding transport technologies and infrastructures. Anyways, they quickly ;) got us some of their thermal wind draisines and people then used these to travel to the central transfer points. Since draisines are not exactly fast, the sporty ones who live closer by simply jumped off on the way. For the rest, the journey continued from the transfer points depending on the local transport collective: Some went with the autonomous e-buses of the Greentravel agencies; others took the bicycle buses or even the horse carriages of the Slow Travellers or a sailing ferry, if they had to cross a lake. And, of course, some also took the train. The regional rail networks and the small stations that were mostly shut down in the old days are now finally being operated by a network of syndicates. They've completely rebuilt the old trains. Don't know how, but it seems like they now even operate CO2-negative... Tomorrow, we'll have to team up with

the supra-regional transport collectives for the last return trips, so that the change to the Transeuro-Speedtrain and the local connections will work. But given how things went today, we'll be just fine... Reminds me of the old mobility systems, which were rather fossil im-mobility systems. They were kept alive forever, yet today we travel so much better! And more flexible! Although the systems are so diverse, they're all compatible and can be synchronized with each other--simply because we're all pulling in the same direction.

Personal Log | 13.09.2030

Name: Lyn

Group: Theirstorytellers

Process: "Kaloikostopia Brandenburg"

Role: co-facilitator; storytelling workshops

I could actually be relaxed today because we're basically done and it's the Vision Keepers' turn now. But if tonight doesn't work out, our whole process so far may not have been very effective. We've been here for a week now, sharing this wonderful community farm with the delegates from the participating groups and also providing for each other. Except for the evenings (and sometimes the mornings ;) when the Kaloikostopians take over, because the rest of us are in the barn then, sometimes until late at night, telling stories and listening. Until last night anyway, tonight will be different. The first six evenings were hosted by Wynter and me. Each evening had a special theme: 'Time and Space', 'Values and Change', 'Harm and Healing', 'Hope and Fear', 'Closeness and Distance', and 'History and Future'. Each group spoke on each theme, but the individual storytellers changed each night. The ones who weren't part of the storytelling circle listened. People brought stories they had experienced themselves or traditional stories from their places. The goal was to get to know each other as interesting storytellers, but also as people or groups with their own history. After the usual teething problems, this went quite well—very well even, given the tensions between the groups at the kick-off. Well, this has yet to really prove itself today... Tonight the Vision Keepers are facilitating a workshop. The delegates are supposed to mark out the corridor and the guidelines for a possible future cooperation. No-go's will be flagged and matters requiring consent will be discussed at mixed round tables. In terms of content, this can be anything; the important thing is to talk openly. But that should be well practiced by now through the storytelling nights. These were always very intense; actually, all the stories got straight down to the nitty-gritty. They were either about what one person had experienced as very formative, or about a fundamental part of the self-image of the respective group. This was sometimes obvious, but more often surprising and also touching. And sometimes a story directly followed on from the previous one and basically

continued it only slightly differently. The open or frozen conflicts, however, were not to be addressed, neither directly nor indirectly. That wasn't easy to keep up, but for the time being we wanted to make it possible to listen in an open and curious, non-judgmental way. Today we'll see what basic understanding has been built up for each other and whether a joint process with shared rules will be possible. My guess is yes. But it will certainly be a long night again... As exciting and hopefully as healing as the process was and as happy as I was that the Includers had gotten me involved: after all that I need some time out in the forest to find my own story again.

Personal Log | 13.09.2030

Name: Helen

Group: Vision Keepers

Process: "Kaloikostopia Brandenburg"

Role: co-facilitator; vision workshop

We have a new name! Not officially, but at tonight's workshop the people at one of the round tables needed some sort of outlet, I guess, and gave all the other tables silly nicknames. 'Cause things then got a bit out of hand, we tried to bring back some kind of work discipline—and, well, since the 'round' tables looked rather honeycombed, we also got a nickname in no time: Vee-Keepers ;) Polaris is just finishing the documentation of the guideline discussions, so that we can summarize it tomorrow for the group to get everyone's consent before we start with the actual build-up process. I'll quickly wrap-up the 'first aid measures' that can be implemented quickly and have an immediate impact—for example, when it's about warming up to each other. The ideas for these measures were developed at the end of the workshop at the round tables and I really like them. Interestingly, two ideas are dealing with burying stuff: One table wants to come up with a small ceremony for burying conflicts, the other one wants to organize a Carbon Burial Festival. Both ideas have something spiritual about them, but they also deal with solid 'naturecultural' practices, maybe more so in the case of the CO2 burial. Regarding the conflict burial, opinions at the table were split as to whether the conflicts should be immediately "buried and forgotten" or should be dealt with first. Very big question... The other tables' ideas were a bit more tangible. Well, at least for me. For example, regular subbotniks, like joint embankment maintenance on the railroad tracks, scientific or technical open source projects. Or permanent Fellow residences everywhere to get to know each other's ways of being and doing. Or something more playful: utopian VR nights where groups can wander through each other's very utopias programmed as virtual realities (idealities ;) and discuss their desirability and feasibility. Or something entirely analog again: a clothing swap party where everyone only swaps outside of their peer groups; helps to break up this demarcation from one another, which is already created by the fact that we constantly rub our group reference under everyone's nose with our clothes—

walking clichés we are! And maybe it can even connect people with each other in a completely different way if they recognize something familiar about the other person. With this additional level, I'd actually find it really nice to swap clothes, too... Speaking of nice: We really need to talk to the other process facilitators about what they think made these uneasy groups cooperating so quickly—the pressure to act maybe? Guess, there's also something else underneath though... Fascinating...

Personal Log | 07.10.2030

Name: Mako

Group: Kaloikostopians

Process: "Kaloikostopia Brandenburg"

Role: overall coordination

Nothing beats a storm to clear the air—seems to be the case here, too. Although it was pretty intense for a kick-off anyway. But what I learned during the past 6 weeks is how seriously the people here are involved personally. Even though, or rather because, their enthusiasm for building a better future has gotten a right ticking-off more than once in recent decades—politically, economically, and by countless cases of biographic breaks, devaluations, hegemonic claims, or bare ignorance. But I'm optimistic that the process can now go ahead constructively, because despite the initial troubles, people have obviously committed themselves to shaping their environments in their own ways. And, in the past couple of weeks, they even started combining efforts to reach for greater common goals. Almost like they had only been waiting for an opportunity or just needed a proper space... Yesterday—which means only a month after the start of the storytelling process—we celebrated the conclusion of the first part of our journey with the Carbon Burial Festival. It's surprising how quickly the core team—Mountain from the Compostists, Cornspike from the Earthseeders, and Kohadrat from a nearby village—got it together with the local folks! Or maybe not that surprising at all: There's a lot of local experience with organizing independent festivals and larger actions of civil disobedience. This and the great impro abilities, the pragmatism, and the collective drive—especially of the older people—results in an impressive spirit of self-organization—a kind of 'getting things done collectively'. Which probably also includes enduring (or burying ;) one or two conflicts or controversies for the sake of the common cause. What I found particularly interesting yesterday, were the conversations on the sidelines. The festival took place in the Niederlausitz, the former open pit mining region of Brandenburg. Here, the Earth Seed communities are also culturally influenced by the Sorbs and Wends. Take Cornspike: Lyn and Wynter talked with her about how societies treated ethnic minorities in different political systems (as far as their economies are extractive

and fossil-based, forced resettlements and destroyed villages, cultural sites, and ecosystems seem to be daily faire everywhere), about their current claims of self-determination, and about their ways of ecological and social "healing". Speaking of which: Yesterday, a new forest garden for carbon burial was created! Kohadrat had organized tons of materials, tools, and plants and, charmingly but firmly, motivated people of all ages and places to join in. The Moctivists were super keen to take part anyway. Mountain, supported by Lorax and Tehanu, had done the design and planning and then coordinated everything at the festival itself, sending people back and forth with plants and tools and explanations of what to do where and with whom and what for. And while all that digging and planting and caring took place, Cornspike and several others had a body and dance performance on. They interpreted the rituals of the different communities that help them in dealing with life, death, and change and they connected these to both the very act of planting for carbon removal from the atmosphere and to our broader responsibility to cut carbon emissions altogether. The whole festival was really impressive. And it gave everyone a real sense of community that will now carry us well into the next phase. And this will start with collecting ideas for what's imaginable and desirable for everyone in the region and for how it can be achieved. We'll listen to people's expectations and questions, ask about local knowledge, experiences and resources, and so on. At the next large meeting, we'll discuss options for pan-regional structures and organizational capacities to combine and support the diversity of eco-solidary economic approaches. The actual process then has to be taken over and filled by the people themselves. This is the most exciting part and I almost can't wait to learn what the near future in Brandenburg will look, smell, sound, and feel like with a real transformation in the making.

GLOSSARY

Characters

Cornspike is inspired by a character from Olga Tokarczuk's "Primeval and Other Times" (1996/2010). A refugee in the mythical Polish village Prawiek ('Primeval'), Cornspike takes in all the pain and hope of the people, gives birth herself in a transformative, mythological way, and represents the inseparability of bodies and nature. In 'Kaloikostopia Brandenburg 2030', Cornspike is a Sorbian member of an *Earthseed Community* and responsible for the Carbon Burial Festival.

Fallon is a character taken from Nora Roberts' "The Rise of Magicks. Chronicles of the One #3" (2019). Fighting for freedom and leading the forces of good, Fallon is determined to leave no one behind, embracing even the antagonists and resisters. The Fallon of our story is committed to the Includers and initiated the healing and storytelling process.

Helen is a character borrowed from Kevin Reynolds' post-apocalyptic action movie "Waterworld" (1995). Helen is guarding and guiding the child protagonist in navigating the earth-covering sea in search for land and a positive future. The Helen of 'Kaloikostopia Brandenburg 2030' is a Vision Keeper and co-facilitator of a vision workshop.

Kohadrat has its origins in Ursula K. Le Guin's "The Matter of Seggri" (1994). As a mentor and parent-figure in an isolated group of male youth and adults, Kohadrat is keeping the moral compass for collective processes from sports to uprisings. Kohadrat's maxim is: "How we play is what we win." In our story, Kohadrat is a Brandenburg villager and organizer of the Carbon Burial Festival.

Lorax goes back to Dr. Seuss' story "The Lorax" (1971). In the course of industrial capitalist destruction of the environment, The Lorax takes on the role of the trees' advocate, representing and encouraging personal commitment to environmental care and activism. Lorax of 2030 is with the Earth's Advocates and cares for afforestation and rewilding.

Lyn is modelled on an actual person who supported and inspired us during the SFF project as guest speaker and contributor to our zine. Lyn Ford is a fourth-generation Affrilachian* storyteller, author, educator, and facilitator of storytelling and creative-writing workshops. The Lyn of 'Kaloikostopia Brandenburg 2030' belongs to the collective of Theirstorytellers and leads the storytelling process.

Mako is also modelled on an actual person, who supported and inspired us during the SFF project as guest speaker and contributor to our zine. Mako Muzenda is a Zimbabwean writer, interested in African affairs and African cultural as well as socio-economic development in the past, present, and future. In our story, Mako is a member of the Kaloikostopians and was involved in the overall coordination of the regional process.

Mountain refers to an artificial carbon-sequestering mountain in Holly Jean Buck's "After Geoengineering. Climate Tragedy, Repair, and Restoration" (2020). Mountain is projected in one of several sketches speculating about carbon removal technologies as one (smaller) part of environmentally and socially just post-carbon futures. In our story, Mountain is a member of a Compost community and organizer of the Carbon Burial Festival.

Polaris refers to a feminist Marvel Comics X-Men character but, first of all, to the Latin name for the North Star. In the Northern Hemisphere, Polaris is giving orientation and guidance: in navigating, seafaring, and wayfinding. Consequently, the Polaris of our story is a Vision Keeper and co-facilitator of a vision workshop.

Sarvis is motivated by a character from Edward Abbey's "The Monkey-Wrench Gang" (1975). Monkey-wrenchers like Doc Sarvis throw 'sand in the gears' for ecodefense, i.e., they use disruptive means of sabotage, activism, law-making, and law-breaking to stop ecological destruction. The Sarvis of our story is with the Moctivists and responsible for the logistics of the process.

Tehanu is a character taken from Ursula K. Le Guin's "Tehanu: The Last Book of Earthsea" (1990). Half human, half dragon, Tehanu is a "double being" who, as a severely injured child, has been cared for and adopted by a human with whom Tehanu lives on a farm. In 'Kaloikostopia Brandenburg 2030' Tehanu is with the Earth's Advocates and cares for afforestation and rewilding.

Wynter is the family name of Jamaican writer, critic, and philosopher Sylvia Wynter. In combining insights from multiple fields and streams of thought, Wynter is also focusing on the role of storytelling in navigating the complex discussions around race, colonialism, and climate change. The Wynter of our story belongs to the Theirstorytellers and is engaged in the storytelling process.

Collectives

Earth's Advocates are eco-empaths and nature-apologists. They feel deeply connected to all non-human beings and bear a profound knowledge of their living conditions and their diverse and sometimes only subtle forms of expression. Learning from and with all species Earth's Advocates aim to spread their knowledge in order to improve human and non-human relationships. The Advocates' expertise is highly sought after in environmental impact assessments, healing projects like afforestation, political decision-making, and law-making.

Includers are bridge-builders and go-betweens. In communal processes, they continuously make sure that the needs and interests of all human and non-human people are taken into account. Includers swarm out to collect and spread the necessary information and knowledge. They reach out to all those who are or might be concerned, opposing, hurt, or resisting.

Theirstorytellers are the carriers of our worlds told. Across time and space, they collect and retell the manifold life stories, the knowledge, and the practices of human and non-human communities (formerly known as history). They keep all theirstories alive, remembered, and advocated for in order to build decolonized and inclusive present and future times. They guide you to find and tell yourstory, too.

Kaloikostopians are real-utopian transformers. Organized as cooperatives, they support the pluriverse of solidary degrowth economies and collaborate on a digital commons platform called 'Kaloikostopia'. They connect far and wide to rebuild and transform regional and local economies towards non-capitalist, carbon-neutral, just, and self-sufficient networks of provision. They are process cracks who skillfully and sensibly include diverse others and their expertise.

Motivists are eco-anarcho dispatchers. These convivial mobility activists know every path, vehicle and transport collective, and get people and things right where they need to be in time. In earlier times, they were engaged in the social movements that overthrew the fossil immobility system in order to build a better eco-mobility for all.

Vision Keepers make the good dreams come true. In processes of community-building and decision-making, they help groups at the local to global levels to find and formulate a common vision, which justly represents the desires and needs of the human and non-human people involved. They also support the groups in keeping or adapting their vision by regularly checking it's status and desirability for everyone within the group and also for others who might be affected.

All the collectives cooperate closely, hold regular knowledge sharing events, and benefit mutually from each other's experience, methods, and expertise.

Communities

Compost Communities are conceptualized by Donna Haraway in the "Camille Stories" of „Staying with the trouble: Making Kin in the Chthulucene“ (2016). The people of communities of compost work and live in sympoiesis with human and non-human partners to heal damaged lives and lands. They are driven by the love for earth and all its beings and by the rage at the rate and scope of their anthropogenic destruction and extinction. In 'Kaloikostopia Brandenburg 2030', compost communities emerged from eco-solidary communes and eco-villages, which more and more turned to the ideas of becoming-with and making-with others. They are embedded in the anticolonial, antiracist, proqueer, and feminist fights and movements.

Earthseed Communities draw on Octavia E. Butler's books "Parable of the Sower" (1993) and "Parable of the Talents" (1998). There, Earthseed is a new religion, which aims to empower people to recognize their capability to, however slightly, direct inevitable change for the better or, at least, the less bad. These back-to-the-land communities are dedicated to continuously learning and teaching new skills as well as to healing damaged places by sowing the seeds of life. Welcoming migrating people from around the globe to the mostly atheistic region, Earthseed communities in Brandenburg are influenced by a mishmash of ancient and present cultural, spiritual, and religious teachings. They strive to integrate and balance multicultural and multispiritual differences in their transformative and protective endeavors.

Infinite Communities are popping up in ever more cities in Brandenburg. Rooted in the digital start-up culture and creative industries, they promote smart solutions for a green and circular economy. They invest in Brandenburg's shrinking cities and nearby villages in order to rebuild the infrastructure for better suiting all forms of eco-efficient co-working and co-living. Their engagement for reviving the 'lost places' is backed by a considerable capital base, acquired partly in the former platform economy, as well as by the cities' mayors who welcome the economic prospects. In contrast to the other Communities, they aspire massive scaling through replication.

Author biography:

jana writes about and contributes to collective transformative processes. Back in 2020, jana co-founded the Unleashing Fantasy Collective (UFC) to facilitate workshops on speculative fiction to co-imagine future degrowth-societies. Over the past ten years it proved to be existential for our societies to find those stories that inspire solidary and caring communities and strengthen our capabilities to self-organize. Therefore, together with the UFC, jana collects and spreads human and non-human life stories and practices to provide a nurturerelational learning ground for organizing the good life for all. unleashing.fantasy@mailbox.org

