

Homemade Anomaly Antenna

In these days of bio-political and social experiments with our realities, in a petri-dish called lockdown, we need to stop and take stock. The little or nothing that we know about what is happening, and what could happen, furnishes an opportunity for experimentation and play. Radical imagination, a portal for the emergence of other futures, answering the alarm bells that are ringing all over the earth. What do we want to hold on to? What are we willing to give up?

The Homemade Anomaly Antenna is an instrument that can help us in the search for answers.

Digital communities, cultural sustainability, collective work, new and not so new economic models, are some of the variables that I have fed to the Antenna installed at home as I search for indications as to which of my experiences from the past are still valid to try and understand a least a little of the present and to visualize possible actions.

Experimentation with this Homemade Anomaly Antenna involves letting the wind act and listening for the tiny sounds that result from the sounding chamber or capsule being struck by the wooden stick. I wondered if I could interpret it with Morse code, without knowing a thing about it, or maybe feed it to a computer with a software that would convert it into vectors, colours or scales, according to the variables that I want to measure. I sensed a whole new interstellar language hidden behind the wind, capable of connecting and interconnecting dimensions.

In the beginning, the results are very difficult to read and even more so to interpret. Loose words and concepts of which you can only capture two or three words, with luck a whole phrase in the same cycle of impulses. Sometimes, thinking about the crisis, messages could emerge like Russian dolls, you open one and there's another inside, and so on and so on until you reach the smallest yet most solid one.

The pandemic has brought the systemic crisis into sharp relief. Previously we could ignore it, living comfortably in the day to day of a consumerist society, immersed in the velocity of production, without time for our own needs. Now we can see the real dimensions of the great inequalities, for although the virus supposedly infects rich and poor, powerful and powerless, the reality reveals enormous differences in impact. The call for a decent life for all is more necessary than ever, especially considering that we are all connected and interdependent.



I believe that it is especially important now not to forget, to recognize ourselves in a Medellín that has changed, and changed us, as we have made it together through hard times. That is why it is important to take stock, to know what stories are being told and what is worthwhile and what not.

One of the first sensations that I felt while building this instrument took me back to experiences like Medellín Wireless who, years and years ago, created a WiFi network of nodes with homemade antennas; or Convergentes, in the neighbourhood of San Javier / La Loma, and their extraordinary cartography project, appropriating digital tools for understanding the territory and for the sharing of knowledge; or Un/loquer, in the garage of Casa Tres Patios, another good example of the appropriation of technology in the city. Paying attention to these stories could hint at possible ways of reducing inequality and broadening human rights.



Above all, we have learned that alliances are the key, especially in these times of crisis, to the opportunities for rerouting our futures and ways of relating to the planet, to the universe or universes.

The antenna is increasing its vibration,

but let's advance little by little, gradual scaling is also advisable.

The time is propitious for shared exploration, for (re)appropriation and (re)signification, for listening to our neighbour's proposals and accompanying them, building flexible structures together, opening up ways to participate, changing from broadcast to conversation, to mediation and listening, building confidence together, reciprocity and mutual aid; connecting resources, ideas, people, organizations and institutions. Citizen networks are of crucial importance, alliances between sectors have helped to fill the spaces abandoned when there is only a single viewpoint. Processes like the NGO "Con-Vivamos" or the cultural NGO "Nuestra Gente", among so many others, reveal the potential of territorial articulation and the valuable experiences to be found there.

Let go of control in favour of experimentation, shift from the individual to the collective, supporting each other in uncertainty and error, listening to those who have always been excluded, correcting the biases in public decisions, recognizing the different points of view present in the working of a network, as well as the difference in degrees of participation and commitment. Everyone has their own time and rhythm.

Over the last 50 years, we have witnessed the penetration of capitalism into all aspects of life and death, accelerating neoliberalism that is consuming the resources and rights of terrestrial beings. Now is clearly a time for confronting the old normal, the concepts of the systems of power. Regeneration or disappearance is the challenge, to face the change, imagining possible new realities, recognizing inter-generational and coordinated dialogue, redefining concepts, reflecting on our desires and necessities.

biosphere, the altering of biochemical cycles, Where are the narratives for regeneration to come from? What kind of life do we want and how do we want to live? We have known for 30 years now that so-called sustainable development is a contradiction in terms, but what other forms of relations do we want? What political and social models do we desire? In addition to the climate crisis, factors such as the integrity of the biosphere, the altering of biochemical cycles,

the colonization of land for food production (meat and agriculture) and mining, mark humanity's devastating passage.

Patriarchy has been the great ally of the neo-liberal tragedy, our lives and bodies traded in production and reproduction. Gender inequalities have increased during the lockdown, many women have been confined with their abusers and the weight of responsibility for caring, health and providing food has increased. The lack of co-responsibility in the family becomes more obvious when care, usually unrecognized and undervalued, is suddenly on the front line in these times of disease and emergency. The many forms of violence suffered by women and non-gender compliant persons have increased their risk and vulnerability. (Trans)Feminisms are crucial to the emergence of new forms to face the current crises.

What will we do when we emerge from lockdown? Could we invent a new public, social collaboration? What is clear is that the city has shown that it can "degrow", grow less but be more coordinated, as one possibility for facing our shared and interdependent vulnerability, in relation with the countryside and the fair exchange between urban and rural areas, as valuable as food itself. And of course, we can't leave the education variable out.

School is obviously a model that died some time ago and should not try to continue. Now is the moment for trying out new educational models such as disruptive education, edupunk, DIY and DIWO, d-formación, examples that accompany the true interests of the participants.

So often we take technology as being just the internet when really it is part of many aspects of our lives. But before going any further into that there is a clear and urgent need: the universal right to internet access and digital spaces. It is a basic right, on the same level as health, food and shelter.



Another signal received by the Homemade Anomaly Antenna.

But let's not be ingenuous about what the Internet is and what it means today. Who is making the decisions? Not even the State or the institutions created to manage it are in charge.

Private companies monopolize the network with big data as the prize, algorithmic manipulation of governments, countries and the world. The 90s internet utopia has been stolen and every second that passes our data is leaking out with nothing in exchange but an ongoing loss of freedom, privacy, autonomy and independence.

It seems totally relevant now to bring up the question of open government again, not just as releasing pdfs of administrative reports, but a truly open government that would encourage participation in decision-making with a common aim: good living (Buen Vivir) for all underpinned by good knowing (Buen Conocer), thanks to transparency and freedom of information.

The wind takes time out. We adjust a few settings of our antenna. Maybe it will help us reach clearer results.

Is it obvious now to everyone that we live in the Anthropocene? Our actions don't seem to show it. Our relationship with the planet as a whole needs to change, the frightening impact of humanity that has become increasingly evident, the mass extinction underway. This threat is knocking at the doors of the houses where we have taken shelter. Good Living (Buen Vivir) is a proposal for other forms of relationship with nature and the recognition of our interdependence.

It opens up a space for listening and for widening our points of view and will enable us to find more decent forms of life.

It is said that every crisis brings opportunities and it is true that this one could be an opportunity for making real structural changes, examining the contributions, the aims and goals, to change our vision of common life. The creation of networks formed by nodes of mutual support and collaboration, economic and otherwise, rather than competition is more necessary than ever. Cultural change is difficult, just as difficult and necessary as economic or political change or protecting human rights from the market. Above all we shouldn't be afraid to fictionalize our desires, imagination is the friend and tool of utopia.

I have installed the Antenna beside a rue plant, surely such a powerful plant will influence the system. The rue, the wind, the antenna. You too can install an antenna. Letting messages in, connecting old and new, discovering other ways and fearlessly letting go of the past.

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platohedro 2020

Inter-commons power object

Mutant machine opening up possibilities.
Fungal & mineral technologies in relation,
Generating another technology for radical imagination.

The fungal clock marks another time, slower or much faster, a whole life cycle in a few days, at the rhythm of the rock's pulse, slow and soft, but constant.

The rock's experience brings great wisdom,
Patience, it says to the plant, don't rush.
Mycelia know all about the incessant activity of multiplication, investigation and production of energy.

The world above (Hanan Pacha), this world, the world of the living (Kay Pacha) and the world below, the world of the dead (Uku Pacha). The Incas believed that humans came from the earth, from the world of the dead.

The rod in the Object is where we are now, here, between these other two space-times.

To travel to the future from this present, that was the idea. In the vision of the Pachas, the future is connected to the past, the dead and the cycles, the future and the past flow through the rod between the two worlds, breathing through all 3 Pachas.

To imagine possible futures. Start with a pandemia, locked down in our lairs. Dystopia comes first to mind, Control and surveillance give a metallic taste to the first ideas.

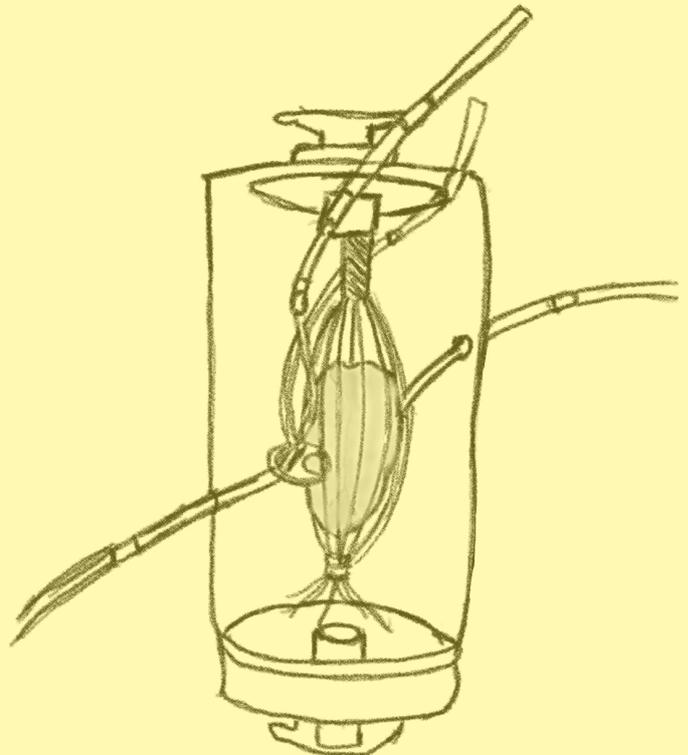
Voices can be heard, speaking of changes, the Universe demands that we change.

We offer this techno ritual for Good Living (Sumak Kawsay, Buen Vivir): harmony between all beings, living and not.

See: Fungal Clock
http://mns.stwst.at/workspace/fungal_clock

For the 3 worlds of the Andean worldview see:
https://es.wikipedia.org/wiki/Mitolog%C3%ADa_incaica

beings, living and not.



Invocations:

Forest

In the Forest, in it's silence and wisdom, the machine rests, allowed to sink into the earth, yearnings long sought after, the interlaced collaboration of its roots. Immobility is another velocity, calm that invites breath.

Pasture

In the pasture, smell of cows, high grass, Between cowpats and spores carried by the wind, The words flung into the air, dance and fall into the machine. The wind accompanies your walk.



Garden

In a garden among vegetables and flowers, in it's beauty yearning for freedom, the machine accompanies the pledge of respect and collaboration. There is interconnection beyond our understanding.

13 Principles of Good Living (Buen Vivir: Suma Kawsay)

Some thoughts that emerged from the shared reflections of the Platohedro team during the pandemia, March to July of 2020, around the Andean teachings of Sumak Kawsay.

1. Suma Amuyaña: Thinking

Reflection, not just rational, emotional as well; "without

forsaking reason, we walk the path of the heart". Good Thinking is also the ability to stop and think before talking or acting.

Good Thinking is Good Living.

2. Suma Lupiña: Meditation

Process of introspection. Silence balances and enables harmony. Good Meditation is a process to cultivate, it requires time. Meditation is a dialogue with oneself.

3. Suma Ist Aña: Listening

Not just listening with the ears: perceiving, feeling, listening with the whole body; if everything is alive, everything speaks as well. Good Listening is necessary for collective organization. Good Listening is respect.

4. Suma Aruskipaña: Speaking

Before speaking, feel, listen and think well. Good Speaking means speaking as contribution, construction, encouragement. Every word we speak becomes engraved in the hearts of those who hear them. Knowing how to speak well, words cultivate action, make reality and create life. Words for construction, not destruction.

5. Suma Manqaña: Eating

It's not just about filling the belly; it is important to choose healthy food, eating according to the season, the time and the place.

Good Eating is all beings in an incessant act of continuity, resilience, celebration and embracing of life.

Good Eating gives form to the meeting of individual and collective responsibility.

6. Suma Umaña: Drinking

To drink water is to enter, leave and emerge from the heart, flowing like a river.

Good Drinking.

We are liquid and as liquids we socialize and ritualize.

Good Drinking, our memory is carried through water.

7. Suma Thokoña: Dancing

Relation and connection, body and spirit.

Good Dancing is being present, in relation and connected. Dancing opens the gates to a sensory and fluid dimension.

Dancing with others, a collective dimension, Knowing to move with others.

8. Suma Sarnaqaña: Walking

When you know how to walk you never get tired. We walk in the company of the wind, the earth, the sun, the moon, the ancestors and so many other beings.

Good Walking is learned through individual and collective experience.

Good Walking is understanding rhythm.

9. Suma Ikiña: Sleeping

Sleep before midnight to get the energy of both days, the night and the following morning.

Good Sleeping for protection, gathering in and giving new life.

10. Suma Samkasiña: Dreaming

Everything begins in dreams. Perceptions and projections of life.

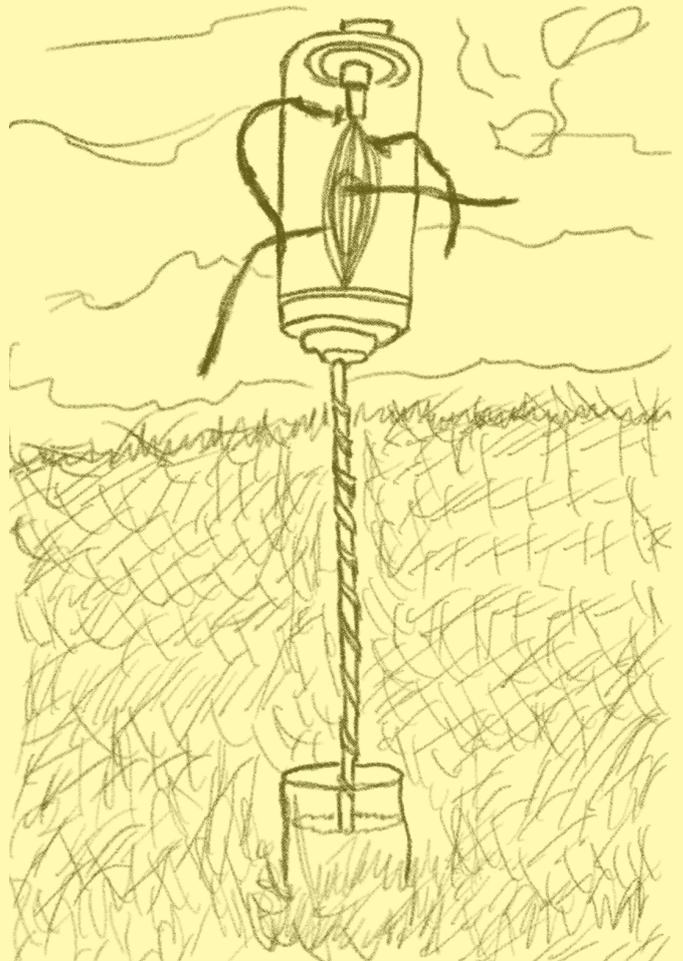
Good Dreaming is the result of connecting personal and collective yearnings, goals and desires.

11. Suma Irnakaña: Working

Work and everyday activities full of joy and passion. Good Working, respecting times and rhythms, energies and surroundings.

12. Suma Churaña, Suma Katukaña: Giving and receiving

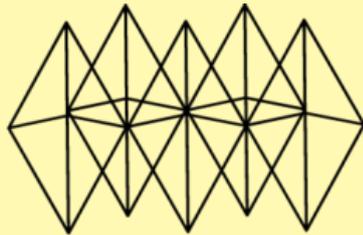
Relational and generative exchange, integrating and gathering the complexity of the principles of Good Living. Cultivating gratitude and generosity, lovingly giving the best of ourselves.



13. Suma Munaña, Munayasaña: Loving and being loved

Good Loving is first of all loving yourself, thus being able to take the risks and understand loving others, giving what you want to receive. To love and be loved is one of humanity's indispensable necessities, love gives meaning to life. Love is unconditional. Love as a vital force, going beyond fear and facing risks; make love your partner on the path to Good Living.

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