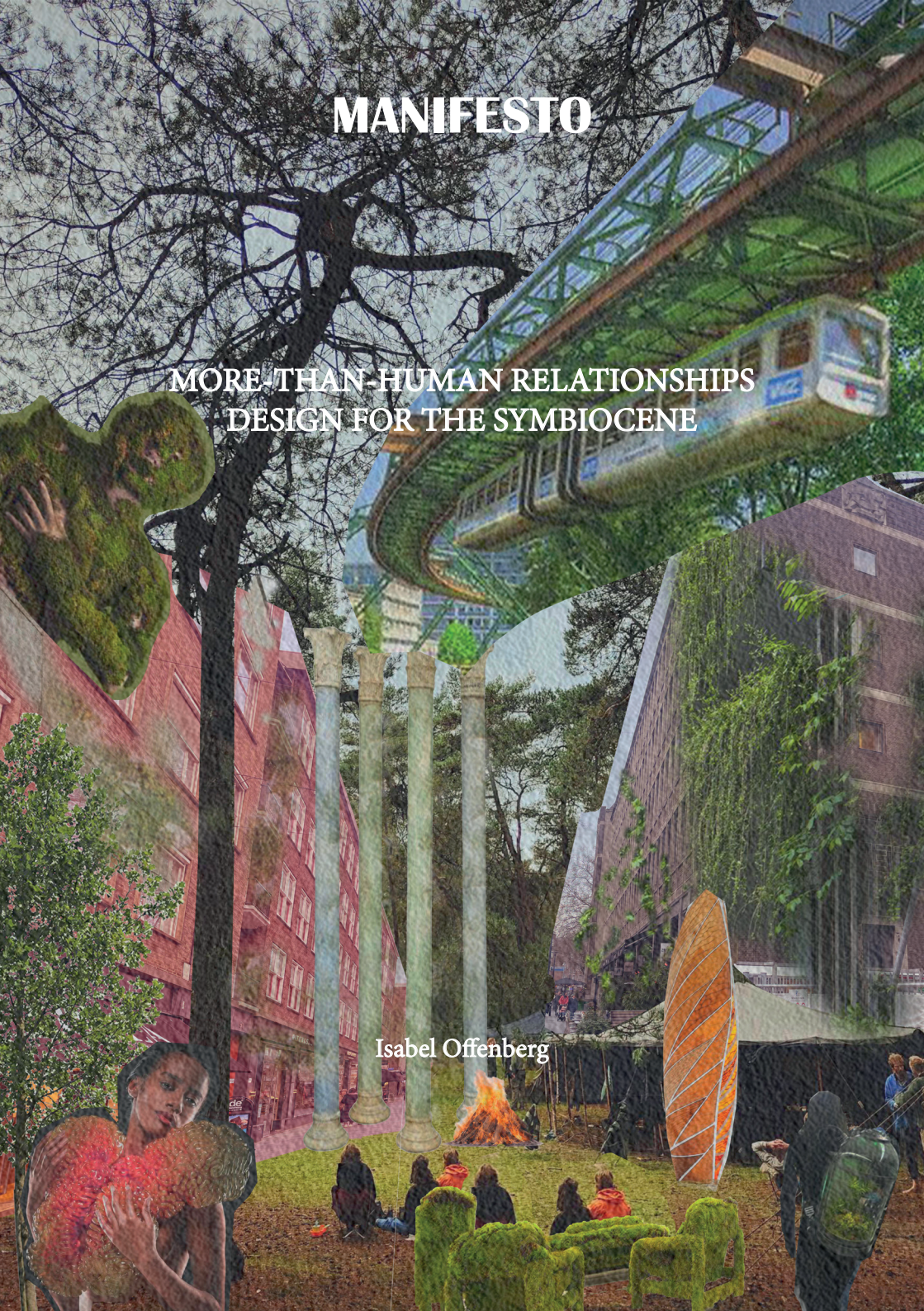
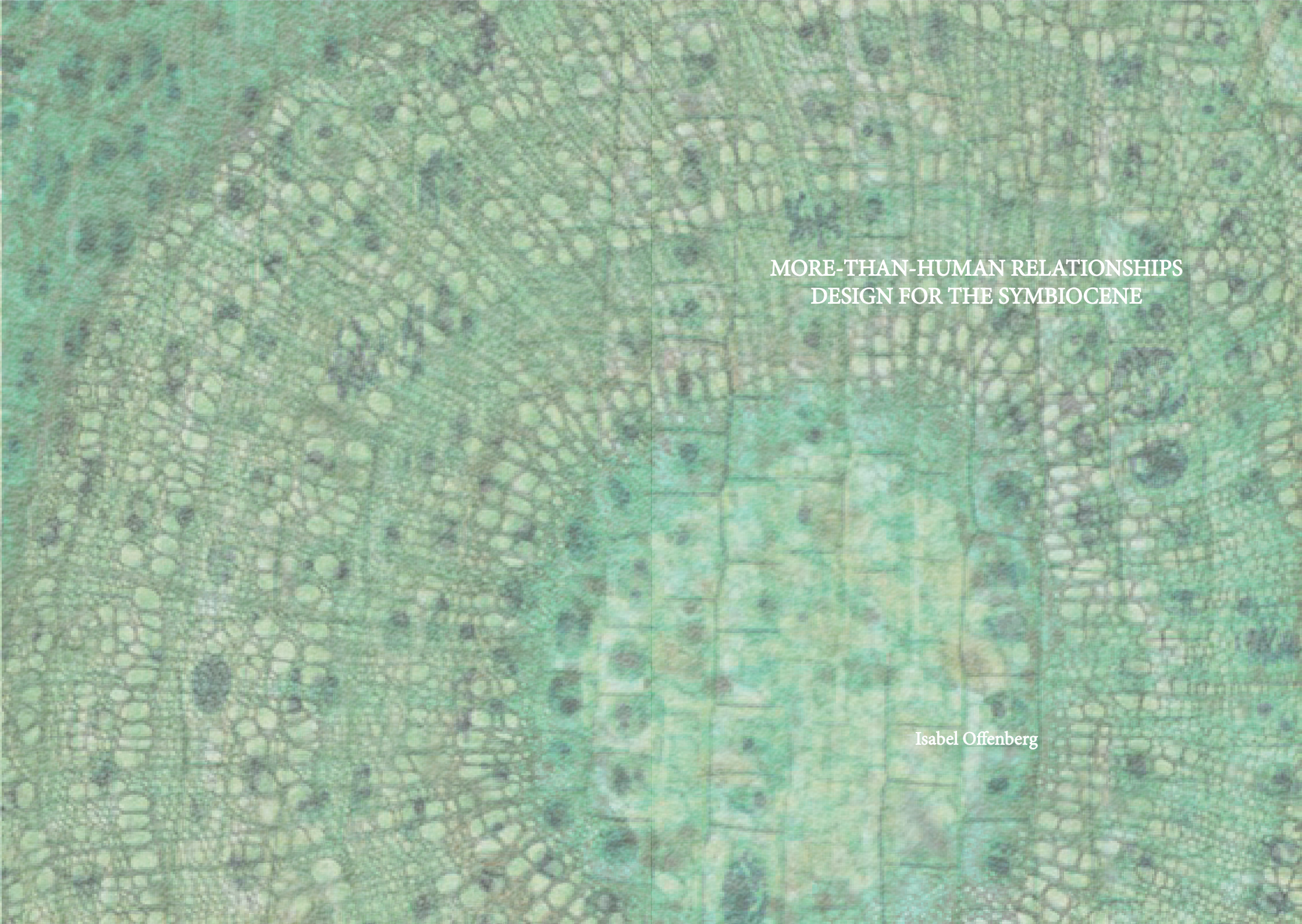
MANIFESTO

MORE-THAN-HUMAN RELATIONSHIPS DESIGN FOR THE SYMBIOCENE



Isabel Offenberg



MORE-THAN-HUMAN RELATIONSHIPS
DESIGN FOR THE SYMBIOCENE

Isabel Offenberg

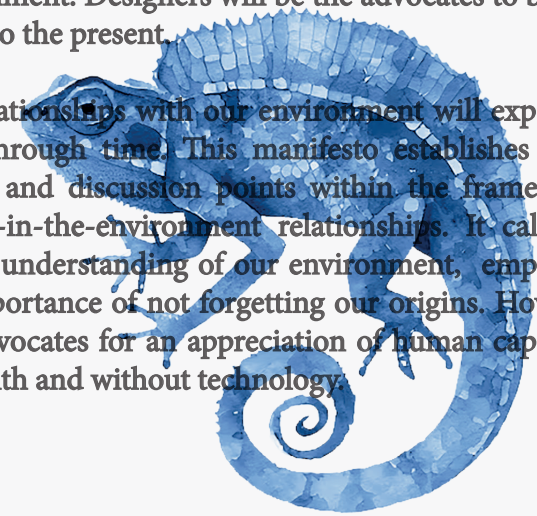
In collaboration with:
Dr. Pierre Oskam

Graduation research
Explore Lab TU Delft
2023/2024

Second press
19th June 2024

PREFACE

This manifesto is created by the heart and willing to give opportunities to future designers. Visualizing another way of designing for the Symbiocene[1]. A new era that needs a better understanding of multiple perspectives and relationships that humans and non-humans have with the environment. Designers will be the advocates to bring the future to the present.



The relationships with our environment will expand and form through time. This manifesto establishes starting points, and discussion points within the framework of human-in-the-environment relationships. It calls for a deeper understanding of our environment, emphasizing the importance of not forgetting our origins. However, it also advocates for an appreciation of human capabilities, both with and without technology.

Disclaimer:
Everything is said and made by a human. We see everything through the human eye. We cannot speak for non-humans, but we can listen, observe and learn. Also, this is a human saying it.

1. (Albrecht, n.d.)

In collaboration with:
Dr. Pierre Oskam

Graduation research
Explore Lab TU Delft
2023/2024

First press
26th January 2024

PREFACE

This manifesto is created by the heart and willing to give opportunities to future designers. Visualizing another way of designing for the Symbiocene[1]. A new era that needs a better understanding of multiple perspectives and relationships that humans and non-humans have with the environment. Designers will be the advocates to bring the future to the present.

The relationships with our environment will expand and form through time. This manifesto establishes starting points, and discussion points within the framework of human-in-the-environment relationships. It calls for a deeper understanding of our environment, emphasizing the importance of not forgetting our origins. However, it also advocates for an appreciation of human capabilities, both with and without technology.

Disclaimer:
Everything is said and made by a human. We see everything through the human eye. We cannot speak for non-humans, but we can listen, observe and learn. Also, this is a human saying it.

1. (Albrecht, n.d.)

GLOSSARY

Towards more elaborate literacy

ANTHROPOCENE

According to Cambridge (2023):
1. **relating or referring to the most recent period in the earth's history, when human activities have a very important effect on the earth's environment and climate (= weather conditions)**

To add, the definition of Anthropocene is *mostly going to focus on the built environment, the use of technology, and the human lifestyle of this period. Also, the period when the lack of biodiversity has become emergent.*

BIOSPHERE

According to Cambridge (2023):
1. **a part of a planet's environment where life exists**

CULTURE

According to Cambridge (2023):
1. **the way of life, especially the general customs and beliefs, of a particular group of people at a particular time;**
2. **the attitudes, behavior, opinions, etc. of a particular group of people within society.**

In addition, *the word culture separates us from nature* (Pollini, 2013). Also, this Manifesto wants to use the word culture as little as possible and use the word environment, because people will still associate culture separately from us.

ECOLOGY

According to Cambridge (2023):
1. the relationships between the air, land, water, animals, plants, etc., usually of a particular area, or the scientific study of this:

To add, this definition is adjusted to: **1. the relationships between the elements, humans, non-humans, and more-than humans, usually of a particular area, or the scientific study of this:.**

ENVIRONMENT

According to Cambridge (2023):
1. the air, water, and land in or on which people, animals, and plants live;
2. the conditions that you live or work in and the way that they influence how you feel or how effectively you can work.

To add, a third definition: **3. the space where humans, non-humans, and more-than-human interact.**

GAIA-HYPOTHESIS

1. Gaia is the Greek name for Mother Earth (Boston, 2008)
2. suggests that living organisms on the planet interact with their surrounding inorganic environment to form a synergetic and self-regulating system that created, and now maintains, the climate and biochemical conditions that make life on Earth possible" (Reichle, 2020) (Lenton, 2003).

HUMAN

According to Cambridge (2023):
1. being, relating to, or belonging to a person or people as opposed to animals

To add, the definition of human is going to be: 1. Humans make tools and tools invent the human; 2. The body of a mammal lands a being, relating to, or belonging to a person or people (Colomina & Wigley, 2016)

MISANTHROPY

According to Cambridge (2023):
1. the fact or quality of not liking other people.

To add, it points out that people think they don't belong on this planet, because we think we are the problem that declined biodiversity. This Manifesto promotes a solution for this that we may be here and by acting differently can create more biodiversity.

MORE-THAN-HUMAN

1. A term used critically to remind human geographers that the non-human world not only exists but has causal powers and capacities of its own (Oxford Reference, 2010)

MORE-THAN-HUMAN RELATIONSHIP

1. An overarching concept that elaborates multiple relationships between humans and non-humans and more than humans.

NATURE

According to Cambridge (2023):
1. all the animals, plants, rocks, etc. in the world and all the features, forces, and processes that happen or exist independently of people, such as the weather, the sea, mountains, the production of young animals or plants, and growth;
2. the type or main characteristic (of something);
3. the character of a person, or the characteristics a person is born with.

To add, *the word nature separates us from nature* (Pollini, 2013), For this Manifesto the first definition is as follows: 1. all the humans, animals, plants, rocks, etc. in the world and all the features, forces, and processes that are born from Gaia, such as the weather, the sea, mountains, the production of young animals or plants, and growth; Also, this Manifesto wants to use the word nature as little as possible and use the word environment, because people still associate nature as separate.

POST-ANTHROPOCENE

1. the period after the Anthropocene, where humans no longer are dominant in shaping the biosphere (Groß, 2020)

POSTHUMANISM

1. the critical perspective that the age of humanism has come to an end. It is premised on the idea that humanism's twin assumptions that humans are both knowable and reasonable are false. It rejects the idea that humans can be known, largely on the grounds that the dividing line between human and non-human or animal is difficult to delineate in the first place and highly permeable too (Oxford Reference, 2010)

SYMBIOCENE

1. An era in which people, nature, and technology live together in balance and benefit from each other's existence. (Albrecht, n.d.)

SYMBIOSIS

According to Cambridge (2023):
1. a relationship between two types of animal or plant in which each provides for the other the conditions necessary for its continued existence

To add, the word Symbiosis will be: **an overall term for to following interactions between species** (Lidicker, 1979)(Pringle, 2016):
a. **Parasitism:** one species benefits, the other species harmed;
b. **Amensalism:** one species neutral, the other species harmed;
c. **Competition**: both species harmed;
d. **Commensalism:** one species benefits, the other species neutral;
e. **Mutualism:** both species benefits;
f. **Neutralism:** both species are neutral

TECHNOLOGY

According to Cambridge (2023):
1. **(the study and knowledge of) the practical, especially industrial, use of scientific discoveries**

To add, the definition of technology is going to be more connected to the human. *The human is inventing technology and the technology invents the human. Both terms are inseparable. Technology extends human knowledge.* (Van Mensvoort, 2019) (Colomina & Wigley, 2016)

WILDERNESS

According to Cambridge (2023):
1. **an area of land that has not been used to grow crops or had towns and roads built on it, especially because it is difficult to live in as a result of its extremely cold or hot weather or bad earth**
2. an outside area in which plants are left to grow naturally or untidily.

To add, the definition of wilderness is going to be the second one, but specifically defined as the following: 2. an area in which nature is left to grow untidily and is not controlled by humans.

To add, the definition of wilderness is going to be the second one, but specifically defined as the following: 2. an area in which nature is left to grow naturally or untidily and is not controlled by humans.

CONTENTS

DEBUT

I appeal to all designers. Only they can shape the future. It's their job to listen to what I have to say. Their job is to visualize that cities are not only for people but also for all non-humans. Their task is to make people aware and convince them through visualization and a change in environment. The designer can make the human. Like Colomina and Wigley say: Humans invent tools, and the tools invent the human.

I appeal to all citizens who think they have no place in the world. The heavy cloud of guilt and stress hangs over their heads. The feelings of misanthropy spread like an illness. It is the citizens' job to believe that we, humans, maybe here. It is the responsibility of citizens to allow cities to provide space for non-human material. More life will grow around us, so more citizens will allow change.

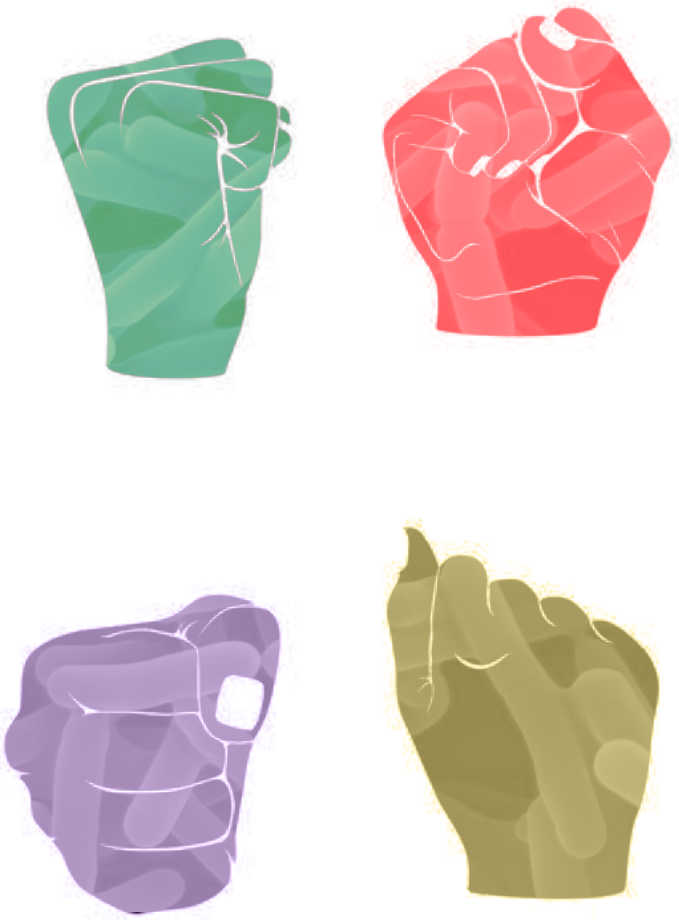
I appeal to the politicians. Promoting that the planet will not survive due to the presence of humanity or promoting humanity ruling the planet. However, this is pure idiotic behavior. The planet will remain, and new ecologies will emerge, with or without us, all at the pace of Mother Earth. It is the job of politicians to address the ethical issue that humans influence the killing of non-human life who stand in the way of our greed. It is the task of the politicians to believe that humans can continue to survive without harming other species. Just start by looking from another angle.

It's crazy how we penalize ourselves throughout the years for our innate human nature. The homo sapiens, a body of an animal with the brain of a human, will never stop evolving. The problem is that the human has stopped reflecting on their relationships with the environment. We humans only act on what we know. That has made us who and where we are today. But, the knowledge of our ancestors must return, to create a better future. A reflective attitude towards our actions.

It is the task of you, the designer, to teach the humans how they relate to Mother Earth. By design, you can stimulate those relationships. It must come to your consciousness that a human is unable to comprehend the significant problems of the world until they are right in front of them. You are the spider in the web, the mediator, the bringer, the translator, the visionary, who brings all expertise together. Of which the priority of knowledge from the ancestor, the ecologist, the archaeologist, and the landscape architect are at the highest.

I appeal to myself. It is my job to illustrate to you which relationships will be our basis for a better chance of survival. It is my job to stimulate which relationships will be the basis for our doing and knowledge in the Symbiocene. It is my job to raise and question the ethical issues of our fellow species. My job is to teach and visually represent to humans, to foster self-appreciation, and innovation, and to validate their right to exist. It is my responsibility to bring you along on this journey. So we can co-exist.

But to do this, I need you, all of you, to read, to dream, to feel, and pass it on, enabling us to survive with love.




Holocene
Anthropocene
Symbiocene
More-than-human
Non-human
Human
Technology


LET'S
ENTER
THE
SYMBIOCENE
TOGETHER
>>>

CELEBRATE

At 7:30 AM, the gentle sounds of birdsong from your alarm signal the beginning of a harmonious day in the heart of the urban landscape. A stretch and a deep breath invite the crisp urban air, enriched with oxygen from the surrounding trees and the nearby ocean. The vibrant greenery, radiant sun, and soothing oceans serve as caretakers, capturing your attention and setting the tone for a well-being-focused day.

Feeling a slight dryness in your mouth and the familiar signals of hunger from your stomach, you opt for a nourishing start. A pot of tea with pine needles, packed with vitamin C, accompanies an apple sourced from the community forest nearby, creating a wholesome start rich in essential nutrients and the refreshing essence of the urban green oasis.

Sipping the pine needle tea, its invigorating aroma fills the room, blending seamlessly with the natural light streaming through the windows. The day unfolds with a symphony of urban sounds harmonizing with the serenity of a forest-like setting within the city limits. It's a unique blend of metropolitan life and the tranquillity drawn from nature.

> Upon waking, we recognize our essence as beings intertwined with the microbial life on Earth. Meaning, we, humans and non-humans, are all

CELEBRATE

At 7:30 AM, the gentle sounds of birdsong from your alarm signal the beginning of a harmonious day in the heart of the urban landscape. A stretch and a deep breath invite the crisp urban air, enriched with oxygen from the surrounding trees and the nearby ocean. The vibrant greenery, radiant sun, and soothing oceans serve as caretakers, capturing your attention and setting the tone for a well-being-focused day.

Feeling a slight dryness in your mouth and the familiar signals of hunger from your stomach, you opt for a nourishing start. A pot of tea with pine needles, packed with vitamin C, accompanies an apple sourced from the community forest nearby, creating a wholesome start rich in essential nutrients and the refreshing essence of the urban green oasis.

Sipping the pine needle tea, its invigorating aroma fills the room, blending seamlessly with the natural light streaming through the windows. The day unfolds with a symphony of urban sounds harmonizing with the serenity of a forest-like setting within the city limits. It's a unique blend of metropolitan life and the tranquillity drawn from nature.

> Upon waking, we recognize our essence as beings intertwined with the microbial life on Earth. Meaning, we, humans and non-humans, are all

made from bacteria. Gaia, our planet, sustains us through cycles of oxygen, carbon dioxide, and water, fostering life for billions of years. The call is to celebrate the unpredictable nature of Gaia, sharing this celebration with our more-than-human family. It's an acknowledgement of Mother Earth's role as our provider of sun, water, food, and life. We also honour our ancestors, who lived autonomously, relying on ancestral wisdom and fostering a deep connection to the ecosystem. Embracing this knowledge allows us to better understand and appreciate our Earthly home[1].

Refreshed and fortified, you step out onto your apartment balcony adorned with wild plants and active microbes in the soil. The city skyline sprawls before you, adorned with lush green pockets, community gardens, and vertical forests all contributing to urban biodiversity. The vibrant blooms and the hum of pollinators create a lively picture of coexistence between the city and nature.
With the urban forest as your backdrop, a gentle breeze caresses your face. The city's green infrastructure becomes a wellspring of inspiration, showcasing the potential for harmonious living between humans and the environment. The day adopts a rhythm in sync with the pulsating heartbeat of the city's green lungs.

1 (Lenton, 2003)

Entering your workspace, a dedicated corner of your apartment for creative pursuits, you encounter a thriving indoor garden. Sunlight filters through well-placed windows, nurturing an array of plants that blur the boundaries between the interior and the outdoor urban landscape. This connection between the concrete jungle and the green sanctuary within your home becomes a metaphor for sustainable urban living.

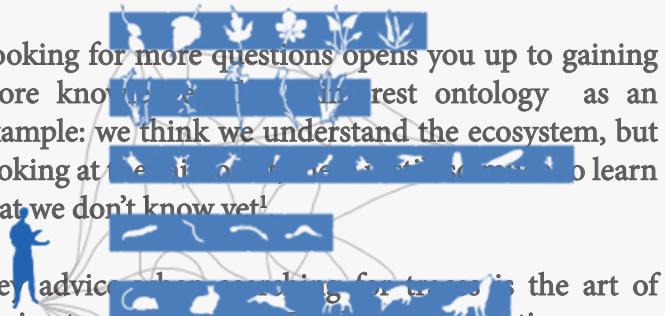
Whether designing spaces that seamlessly integrate with urban nature or educating others about biodiversity, your work takes on a sense of purpose. The city, with its green patches, urban forests, and biodiversity initiatives, provides a canvas for your creative and ecological contributions.
As noon approaches, a break on your balcony offers a moment to appreciate the resilience of nature within the heart of the city. Surrounded by the green tapestry, you acknowledge the symbiotic relationship between urban life and the natural world. Each moment becomes an opportunity to celebrate the coexistence of the concrete jungle and the thriving urban greenery, fostering a profound sense of gratitude for the intricate web of existence within this biodiverse and bustling urban landscape, all originating from the nurturing hands of Gaia.

MASTER

"I know that I know nothing" – Socrates, 500 BC

An age-old spell. That will reverberate for centuries to come. The curiosity that Socrates mentions is part of being human.

> Looking for more questions opens you up to gaining more kno[illegible]rest ontology as an example: we think we understand the ecosystem, but looking at t[illegible]o learn that we don't know yet[1]



The key advic[illegible] the art of continuing to ask questions. This keeps your options open, gives you a sha[illegible]own the track so that the image of your first question becomes increasingly cl[illegible]yful and exciting. Because the question of whether you truly understand what happened on the track will always linger. You will only know the answer if you witnessed it.

A world where people want to continue to get to know their surroundings. A world where there will be a drive for more knowledge. A world where black and white becomes gray. Where the gray has an infinite capacity to be filled

1 (Halstead, 2016)

MASTER

"I know that I know nothing" – Socrates, 500 BC

An age-old spell. That will reverberate for centuries to come. The curiosity that Socrates mentions is part of being human.

> Looking for more questions opens you up to gaining more knowledge. The Rainforest ontology as an example: we think we understand the ecosystem, but looking at the rainforest, there is still so much to learn that we don't know yet[1].

The key advice when searching for traces is the art of continuing to ask questions. This keeps your options open, gives you a sharp attitude, and propels you further down the track so that the image of your first question becomes increasingly clear. It also keeps it playful and exciting. Because the question of whether you truly understand what happened on the track will always linger. You will only know the answer if you witnessed it.

A world where people want to continue to get to know their surroundings. A world where there will be a drive for more knowledge. A world where black and white becomes gray. Where the gray has an infinite capacity to be filled

1 (Halstead, 2016)

with possibilities for knowledge.

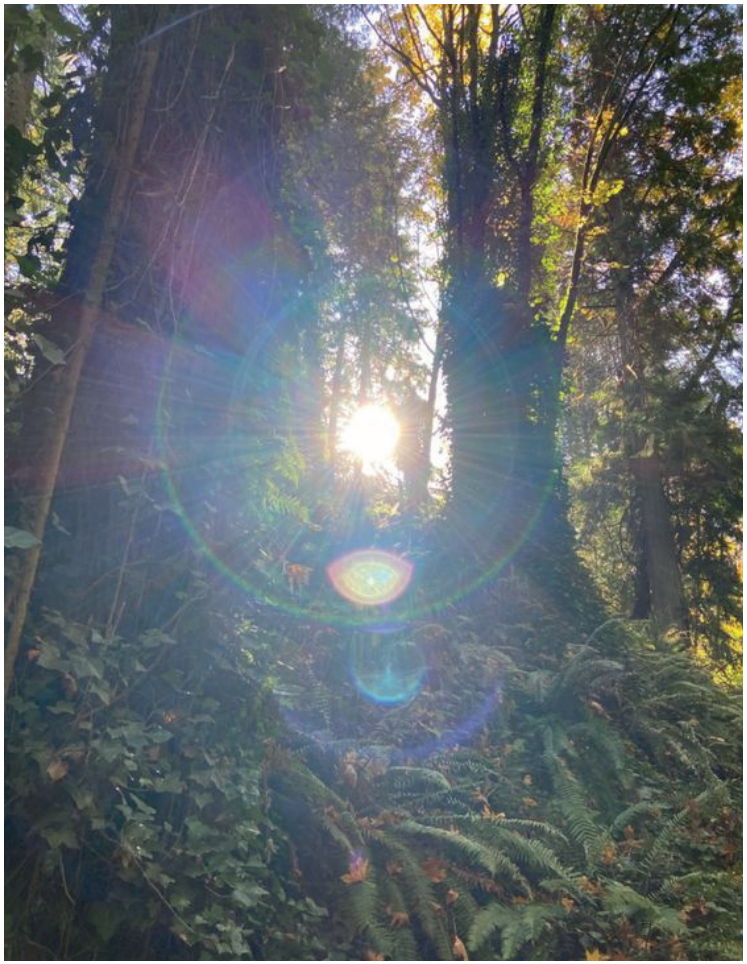
The human brain on the one hand is biased towards information but has limited working memory to store information. For this, people use technology to store information. To understand the environment and study its fellow organisms. The human eye cannot see cells, but a microscope can. Technology is a necessity for understanding our environment. James Bridle calls it: The intelligence is in our living environment in the non-human, that knowledge has always been there, it is now visible to humans only through the use of technology . In other words, the intelligence of our environment resides in non-human organisms[2].

We create technology to understand the environment where humans could not have comprehended it without such advancements.

Let's understand the world more and prepare for more discoveries. Let us not only let people learn by reading books, but also by participating in our environment and asking questions.

I know we don't know.

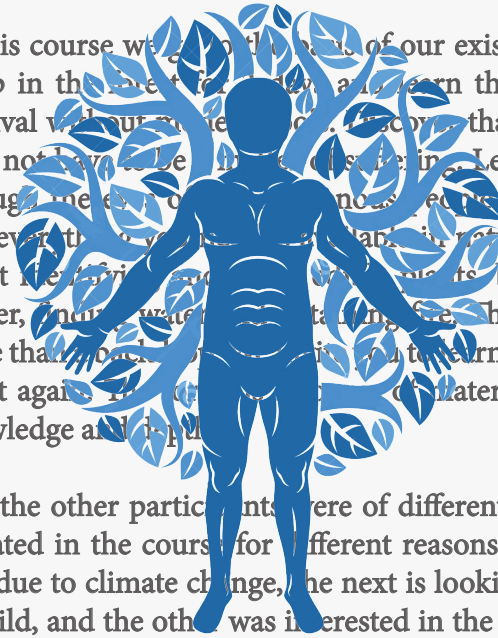
2 (Bridle, 2022)



CONNECT

On October 20, 2023, I went on an excursion in the forest. The excursion, called Primitive Survival, lasted three days. The goal of the excursion as followed:

> In this course w[illegible] of our existence. We camp in th[illegible] learn the skills of survival w[illegible] that survival does no[illegible] Learn to see throug[illegible] and learn that ev[illegible] ure. Learn about [illegible] building a shelter, [illegible] he forest is more tha[illegible] to learn to see the forest agai[illegible] materials, food, knowledge a[illegible]



Me and the other partic[illegible]nts [illegible]ere of different ages and participated in the cours[illegible] for [illegible]fferent reasons. One was gloomy due to climate ch[illegible]nge, [illegible]he next is looking for her inner child, and the oth[illegible] was i[illegible]erested in the forest as a being. But we were all curious about spending a weekend in the woods and learning to survive without modern tools. However, for this first time of survival experience, everyone was allowed to wear rain clothing and sleep in you own tent with air mattresses and sleeping bags.

CONNECT

On October 20, 2023, I went on an excursion in the forest. The excursion, called Primitive Survival, lasted three days. The goal of the excursion as followed:

> In this course we go to the basis of our existence. We camp in the forest for 3 days and learn the skills of survival without modern tools. Discover that survival does not have to be a matter of suffering. Learn to see through the eyes of the indigenous people and learn that everything you need is available in nature. Learn about identifying and using edible plants, building a shelter, finding water and obtaining fire. The forest is more than a backdrop. We invite you to learn to see the forest again. The forest is a source of materials, food, knowledge and depth.

Me and the other participants were of different ages and participated in the course for different reasons. One was gloomy due to climate change, the next is looking for her inner child, and the other was interested in the forest as a being. But we were all curious about spending a weekend in the woods and learning to survive without modern tools. However, for this first time of survival experience, everyone was allowed to wear rain clothing and sleep in you own tent with air mattresses and sleeping bags.

I was struck by how beautiful our camping experience was. In the middle of the Veluwe with tall trees around us and a stream close by. Near where the wolf lives. The basic facilities were also there: a compost toilet, an extinguished fire, a half-open fire against the rainy forecast for the weekend. Except the most used tools of everyday were not there: the clock and the phone. Without these the sense of time became different. The sun became our tool for time.

Day 1
After setting up our tents, an introduction started the weekend. First introduction to meet all participant. Secondly an introduction to the forest. To get to know the forest, the following questions were risen: What can be found there? What do you see? What do you smell? What can you use? What can you eat? Questioning this we were send into the forest to get a first glimpse of connection with the gifts of the forest.
Our findings collected in the yurt, that was built against the rain, we made tea of the founded nettle and pine needles. Also, the nettle gathered we started to make rope from it. By parsing the nettle and braiding it, a sturdy rope arose.
The most important tool, a good knife, was mandatory to bring. This giving you the change to make tools out of this tool. With our knife we made a fire-set out of wood. If you

think about it, we just needed a tree and a knife to make fire. Afterwards, from some wood left, we made spoon to entertain ourselves in breaks between the classes or even when we set around the fire at night.
The first day ended in a celebration around the fire, singing hymns and getting to know each other. Because tomorrow big group of 40 participants, were selected into four tribes. Tribe North, East, South and West. Four tribes that would take care of each other and take care of the other tribes. One tribe was accountable for the fire, one for the water supply, one for the food and one for love.

Day 2
Splashing in the ice-cold stream nearby to start the day, made everything else feel less chilly. The air felt suddenly warm. Then, the fire-making began with our new made fire-sets. Everyone pulled the rope to rub the wood towards a coal, which marked the beginning of our warmth for the day and our light for the night. The vulnerability of the forest became apparent. We learned that our hard steps affects the resonances in the forest. One of the reasons why animals didn't come out and come close because we made unconsciously clear that we were there. Because of this, we learned the fox step, a barefoot step that takes three seconds while looking broadly. While walking, there's was no need

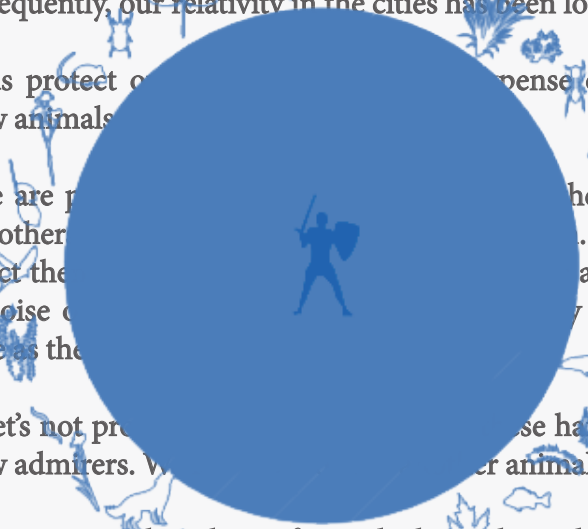
to look down, but it was the training to see everything and move through the forest like a fox – as inconspicuously as possible, as undisturbed to everyone else.
In the afternoon, a session on how to build a hut from materials from the forest took place. The hut consisted of branches as a structure and leaves for insulation. We, as the southern tribe, had to attend to the fire in the evening. Maintaining the warmth and light for our fellow tribe members, we shared how we felt, and our hearts slowly.

Day 3
Today, after a splash in the stream, the theme of water took center stage. Exploring the water sources, seeking higher ground—where does it originate? What sensations do you feel on your skin? The feeling of saliva struck me; the closer to water, the more saliva I produced. Observing water on each leaf and the stream led to questions about its drinkability. A filter made of natural materials was constructed, allowing us to boil water and make the stream water drinkable. My fellow tribe members and I felt connected to our environment, understanding our senses like never before. We relied on our senses to survive, and a profound sense of autonomy touched me deeply. Knowing that a person can survive and rely on their senses is still possible. It was fascinating to contemplate how our

ancestors thrived in their environment. Emotions surfaced in me and my fellow tribe members as we looked back on our achievements.
And this experience was just my first time getting to know the gifts of our living environment.

SHELTER

A person must be protected from its environment. Without adequate protection, there is no chance of survival. The leading cause of death in the wild is hypothermia. However, the way we shield ourselves against hypothermia and other cruelties has become redundant and a luxury. Consequently, our relativity in the cities has been lost.



Let us protect o pense of our fellow animals

There are p he rain. And other . Some protect the against the noise y in his house as the

But let's not pr se harmless fellow admirers. W r animal.

There are people who safeguard themselves through strength training. There are others who shield themselves by taking aspirin. Some protect themselves from the cold, either by heating their entire house or with clothing, and others who defend themselves by shouting. Another person will resort to cry.

SHELTER

A person must be protected from its environment. Without adequate protection, there is no chance of survival. The leading cause of death in the wild is hypothermia. However, the way we shield ourselves against hypothermia and other cruelties has become redundant and a luxury. Consequently, our relativity in the cities has been lost.

Let us protect ourselves, but not at the expense of our fellow animals on this planet.

There are people who protect themselves from the rain. And others who protect themselves from the sun. Some protect themselves from their neighbours. Others against the noise of the city. While other just kill the fly in his house as they see it as a threat.

But let's not protect ourselves from any of these harmless fellow admirers. We kill the food for another animal.

There are people who safeguard themselves through strength training. There are others who shield themselves by taking aspirin. Some protect themselves from the cold, either by heating their entire house or with clothing, and others who defend themselves by shouting. Another person will resort to cry.

There are people who protect themselves by hunting. While in danger some will freeze, while the other will flee. Some People protect themselves by being confident, the others by insecurity. There are people who protect themselves by eating healthy. And others who protects themselves by continuing to eat. There are people who think they can protect us with the abundance of food by using pesticides.

But let's not protect ourselves against the flora in the ground and depleting the soil.

There are people who try to protect themselves against the unexpected. One who allows fear, the other who tries to take control. Others protect themselves against the unknown. "What the farmer does not know, he does not eat". The other protects himself to seek peace, although the other seeks hustle and bustle.

But let's not protect ourselves from what blooms every season to nourish us and give us rest.

People protect themselves from the wind. The other uses the wind to lead. The people who protect themselves by drinking alcohol. Another protecting themselves by drinking water. Some protect themselves by denial. The

other by talking.

But let us protect ourselves by getting to know the unknown better, so as not to exclude the good.

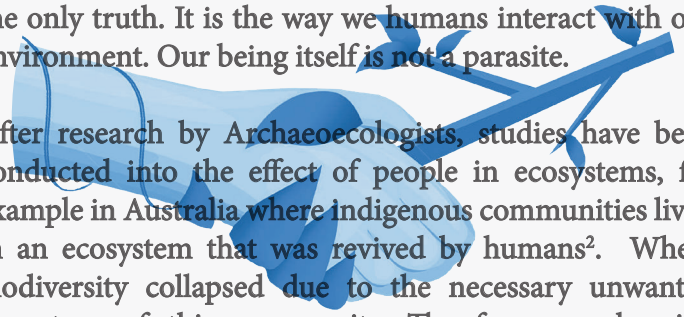
Some people protect themselves by joining a group. Others by leaving their group. Some protect themselves to be part of everything. Others who search further outside their ring. Others by discovering. And others who continue to protect themselves by pushing the boundaries of our planet.

But let's not protect ourselves from being where we become a parasite. Let's listen to the environment where we may be to protect and ourselves.

CONCERT

In our ecosystem, several interactions take place, see image on next page[1]. It is critical to know how the other species work, as well as how to collaborate with them. With technology, you can approach them, but only without hurting the species.

Unfortunately, people think that we are a constant parasite. That humans destroy biodiversity wherever we live. While this is certainly true in major discussions, but it is not the only truth. It is the way we humans interact with our environment. Our being itself is not a parasite.



After research by Archaeoecologists, studies have been conducted into the effect of people in ecosystems, for example in Australia where indigenous communities lived in an ecosystem that was revived by humans[2]. Where biodiversity collapsed due to the necessary unwanted departure of this community. The focus on keeping biodiversity high is also for our survival. With higher biodiversity, there is a greater chance of survival. So the places where we are parasites also result in our own doom. Which creates competition. This shapes our relationship with protecting ourselves. Even if another animal species is seen as a parasite for us, protection comes into play again.

1 (Lidicker, 1979)
2 (Santa Fe Institute, 2022)

CONCERT

In our ecosystem, several interactions take place, see image on next page[1]. It is critical to know how the other species work, as well as how to collaborate with them. With technology, you can approach them, but only without hurting the species.

Unfortunately, people think that we are a constant parasite. That humans destroy biodiversity wherever we live. While this is certainly true in major discussions, but it is not the only truth. It is the way we humans interact with our environment. Our being itself is not a parasite.

After research by Archaeoecologists, studies have been conducted into the effect of people in ecosystems, for example in Australia where indigenous communities lived in an ecosystem that was revived by humans[2]. Where biodiversity collapsed due to the necessary unwanted departure of this community. The focus on keeping biodiversity high is also for our survival. With higher biodiversity, there is a greater chance of survival. So the places where we are parasites also result in our own doom. Which creates competition. This shapes our relationship with protecting ourselves. Even if another animal species is seen as a parasite for us, protection comes into play again.

1 (Lidicker, 1979)
2 (Santa Fe Institute, 2022)

This shows that we are in a constant ecosystem. And that the ecosystem is constantly looking for balance. It's more our minds that think we think we are above the ecosystem, even though this is impossible. Without the ecosystem, there is no life.

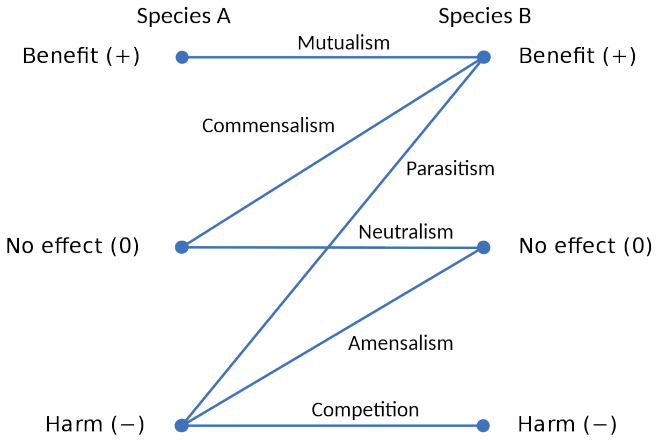
It is time to think about who we want to be as human beings. The trick is also to see the consequences of our actions immediately. Our brain cannot understand it otherwise.

Before starting to work with the more-than-humans, some form of consent is needed. Artist, Danielle Ooms, has drawn a consent form, that makes sure no harm of the other species is made sure . A consent form must be completed before you want to enter into a collaboration with someone more than human[3].

In order to work together, we first need knowledge, which must be gathered about the species. From then on, you can collaborate and always reflect on whether you know enough.

3 (Van Gemert, 2023)

Let us adopt the following ways of cooperation: Cooperation that allows us to move in harmony.
1. Mutualism, the cooperation that benefits both humans and non-humans.
2. Commensalism: the cooperation in which humans benefit and non-humans remain neutral. Another form of Commensalism can also work the other way around: where humans remain neutral and non-humans benefit from it.



MAKE

I dream of a world where technology becomes its own species.
I dream of a world taken over by technology.
I dream of a world where all species are dominated by machines.
I dream of a world where the only connection is through technology.
I dream of a world full of grey and dead materials
I dream of a world where we travel with machines made of death.
I dream of a world where I don't know where my food comes from
I dream of a world where I don't know what a tree is.
I dream of a world where water is scarce.
I dream of a world where I am afraid of the unknown living environment.
I dream about a dream of a world where innovation is done with knowledge and consent.
I dream of a world where technology is getting us closer to our environment by understanding our co-creatures on this planet.
I dream of a world where we can connect with the language of other species.
I dream of a world where the living matter meets us in different forms and shapes.
I dream of a world where we can grow food that is healthy for

MAKE

I dream of a world where technology becomes its own species.
I dream of a world taken over by technology.
I dream of a world where all species are dominated by machines.
I dream of a world where the only connection is through technology.
I dream of a world full of grey and dead materials
I dream of a world where we travel with machines made of death.
I dream of a world where I don't know where my food comes from
I dream of a world where I don't know what a tree is.
I dream of a world where water is scarce.
I dream of a world where I am afraid of the unknown living environment.
I dream about a dream of a world where innovation is done with knowledge and consent.
I dream of a world where technology is getting us closer to our environment by understanding our co-creatures on this planet.
I dream of a world where we can connect with the language of other species.
I dream of a world where the living matter meets us in different forms and shapes.
I dream of a world where we can grow food that is healthy for

us but doesn't compete with other species.
I dream of a world where walking creates energy for warming my house.
I dream of a world where I could clean my house with bacteria instead of against bacteria.
I dream of a world where lights on the street are lightened by algae without the use of energy.
I dream of a world where our mail gets posted by birds.
I dream of a world where our clothing is made together with silkworms.
I dream of a world where we grow our food in our homes.
I dream of a world where my waste becomes someone's food.
I dream of a world where humans support biodiversity by providing shelter for more-than-human in need.
I dream of a world where our environment will be our living aesthetic.
I dream of a world like Avatar
I dream of a world where I can get my vitamins without hurting a single animal.
I dream of a world where I know how to survive without technology.
I dream of a world where technology makes life less cruel.

Or was this all just a dream?

RECEDE

An inevitable fact on the planet is the elements like wind, rain, water, storm, and sunshine. Each of them occupies space when occurring. An important agency on the planet. Not only that, they intervene in places where humans are not safe and don't have to be. In addition, not only elements, but also diseases like Ebola could occur. A sign that getting closer sometimes brings unknown problems. The balance of getting to know your environment, but also letting it be by taking a step back is a necessity.

Receding is a way of sheltering, but also a way to leave space for the non-human agency to flourish. When seeing these agencies flourish without human intervention, we also can get to know wild processes and add more information about it to our knowledge. We can learn from the wild and could implement this knowledge in our own surrounding.

The Netherlands started building dikes in the 13th century to protect themselves from water and to use the fertile grounds. Nowadays we have to recede from some spaces, otherwise, our shelters get flooded by water in rainy periods. In some cases it is just better to recede.

In the urban environment, the human agency is a dominant given, as cities get too hot. One way to solve this is to

RECEDE

An inevitable fact on the planet is the elements like wind, rain, water, storm, and sunshine. Each of them occupies space when occurring. An important agency on the planet. Not only that, they intervene in places where humans are not safe and don't have to be. In addition, not only elements, but also diseases like Ebola could occur. A sign that getting closer sometimes brings unknown problems. The balance of getting to know your environment, but also letting it be by taking a step back is a necessity.

Receding is a way of sheltering, but also a way to leave space for the non-human agency to flourish. When seeing these agencies flourish without human intervention, we also can get to know wild processes and add more information about it to our knowledge. We can learn from the wild and could implement this knowledge in our own surrounding.

The Netherlands started building dikes in the 13th century to protect themselves from water and to use the fertile grounds. Nowadays we have to recede from some spaces, otherwise, our shelters get flooded by water in rainy periods. In some cases it is just better to recede.

In the urban environment, the human agency is a dominant given, as cities get too hot. One way to solve this is to

recede. By receding you also give space to the intelligence of the non-humans to thrive and evolve.

Receding can be on several scales. For example, an agency in your living room, hallway or even next to your bed. Give space to the non-human, and we will learn from it, and it will give back. Also giving the non-human a chance to survive in the urban environment and give opportunities for them to adjust to this environment.

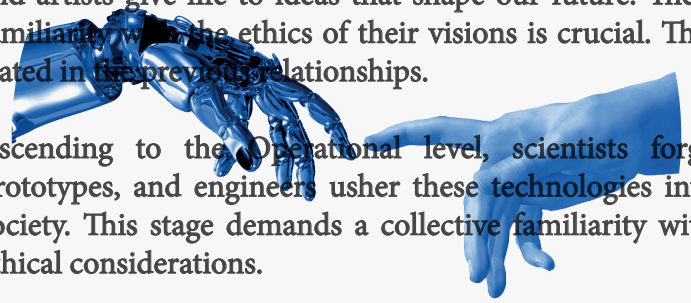
For example, the coot, the seagull, the dandelion, rats, mice, and pigeons, have adapted to the urban environment, apart from that they are all seen as disturbing. The problem here is that creating no space for multiple non-human agencies will support an parasitize ecosystem. More diversity results in less chances of parasites that could pass on diseases.

At last, by knowing we cannot control everything, and to know how to deal with this uncontrollable fact, we have to give space, learn, connect, collaborate, and create. So keep giving space for the more-than-human species to evolve. In addition, we, humans, have a bigger chance survive.

FAMILIARIZE

Embark on a journey through human progress, guided by the Pyramid of Technology—a roadmap unveiling the stages of technological evolution, designed by Koert van Mensvoort[1]. This pyramid, seen on the next page, invites us to understand, question, and shape technology, ensuring its seamless integration into our lives.

At the foundational Envisioned level, dreamers, visionaries and artists give life to ideas that shape our future. Their familiarity with the ethics of their visions is crucial. This stated in the previous relationships.



Ascending to the Operational level, scientists forge prototypes, and engineers usher these technologies into society. This stage demands a collective familiarity with ethical considerations.

Technologies accepted into our daily lives are crafted by designers and experts. They play a vital role, not merely accepting but sculpting technologies that align with our habits. Familiarity with humane integration becomes paramount.

At the summit, vital technologies demand attention from politicians, balancing human needs, societal acceptance,

1 (Van Mensvoort, 2019)

FAMILIARIZE

Embark on a journey through human progress, guided by the Pyramid of Technology—a roadmap unveiling the stages of technological evolution, designed by Koert van Mensvoort[1]. This pyramid, seen on the next page, invites us to understand, question, and shape technology, ensuring its seamless integration into our lives.

At the foundational Envisioned level, dreamers, visionaries and artists give life to ideas that shape our future. Their familiarity with the ethics of their visions is crucial. This stated in the previous relationships.

Ascending to the Operational level, scientists forge prototypes, and engineers usher these technologies into society. This stage demands a collective familiarity with ethical considerations.

Technologies accepted into our daily lives are crafted by designers and experts. They play a vital role, not merely accepting but sculpting technologies that align with our habits. Familiarity with humane integration becomes paramount.

At the summit, vital technologies demand attention from politicians, balancing human needs, societal acceptance,

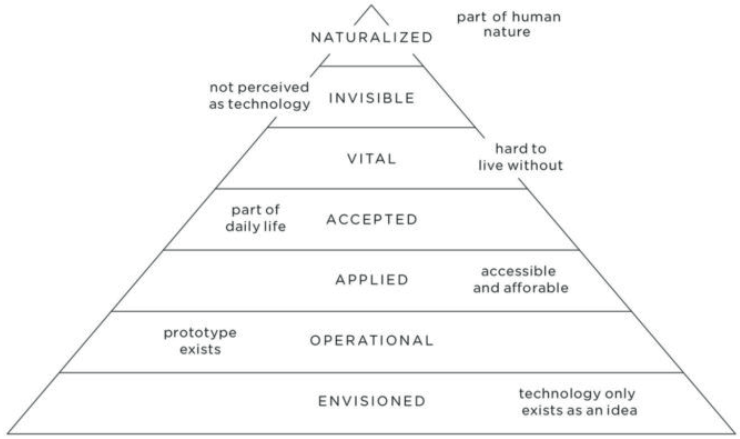
1 (Van Mensvoort, 2019)

and ethical considerations. Familiarity with the societal impact ensures humane values guide these technologies. The often-overlooked Invisible level, led by educators, imparts knowledge. Higher up, at the Naturalized level, timeless technologies seamlessly blend with our lives. Professionals must be familiar with ethical responsibilities in this realm.

In our dance with technology, professionals—visionaries, scientists, engineers, designers, politicians, and educators—must unite. Familiarity with collaborative effort is crucial, ensuring humane and ethical integration.

This vision sees technology as a companion in our evolution. To technology stewards, a challenge—is to envision technologies as second nature, woven invisibly into our lives, committed to humane values.

In the grand tapestry, advanced technology whispers an oath—indistinguishable from nature. An unfolding narrative—for a conscious evolution, shaping our identity, ethically entwined in our daily lives.




WE'RE BACK!
CATS
ROTTERDAM AHOY
We didn't love cleaning either. So we made it nicer.
kinfill
Meent
Binnenrotte
HAIRISH
CAFE
L. v. THIEL

PRINCIPLES

1. Give space for more-than-human agency

2. Dissolve the boundries and add smooth transition zones

3. Incorporate non-human scales

4. Only concerted sourced material

5. Strengthen and trigger the senses

6. Celebrate Gaia

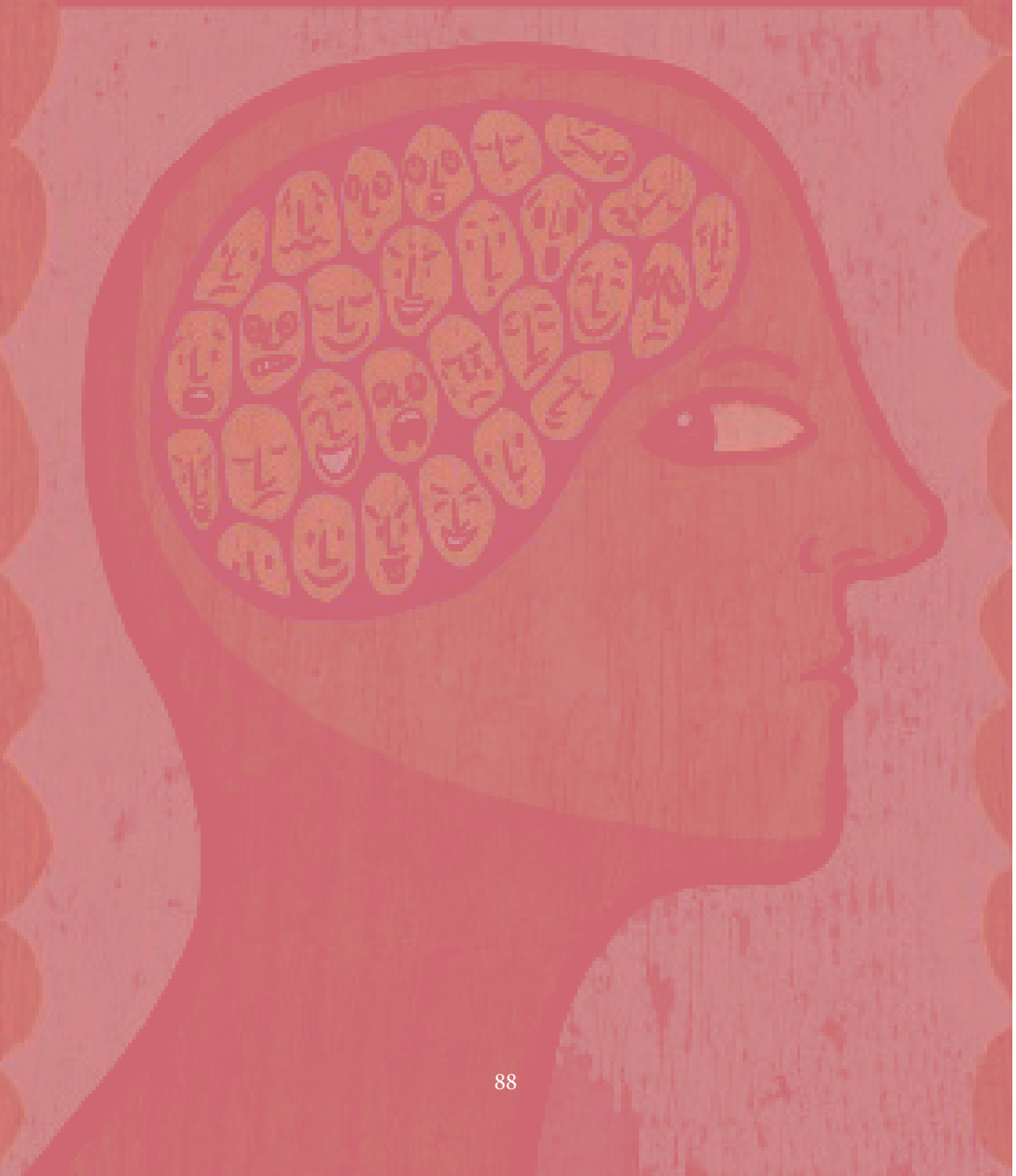
7. Reintroduce environmental knowledge

8. Familiarize and concert with more-than-humans

9. Shelter is a necessity and fluid

10. Show the sequel

EPILOGUE



According to Michael Groß, there will be four different future scenarios. These are measured by two yardsticks: human survival and planetary health. This Manifesto fights for the most optimistic scenario: human survival and planetary health. Why? Nothing ventured, nothing gained. Also, the word Manifesto – manifesting - says it all: everything you give attention, grows.

With this manifesto, I hope that I have made you fantasize. I hope that I have made you dream. And I hope I have made you imagine how we can all start living together.
Now this said, in this final piece, I will elaborate on the relevance of the various human-environment relationships. In this way, to show the trade-offs through references. And above all to make you realise that we are not alone.

The relationships are presented sequentially. If one exists, a new relationship can start to result from it. Some relationships already exist without this sequence. However, this Manifesto is about making the most out of these relationships when the relationships are in this sequence. For example, before we can connect with the living environment, first we must gain knowledge and have a curious attitude towards our environment.

CELEBRATE [p. 32-37]

Describing a day is about celebrating the gifts of our environment. Robin Wall Klimmer (2020) also calls this the gift economy of the Earth: as humans, we accept these gifts and apply reciprocity. In this way, we celebrate our Gaia, the Greek name for Mother Earth. The Gaia, which James Lovelock and his long-time collaborator Lynn Margulis have investigated and come up with a hypothesis (Boston, 2008).

The Gaia hypothesis is as follows: "The Gaia Hypothesis proposed by James Lovelock (1972) suggests that living organisms on the planet interact with their surrounding inorganic environment to form a synergetic and self-regulating system that created, and now maintains, the climate and biochemical conditions that make life on Earth possible" (Reichle, 2020) (Lenton, 2003).

I chose the name of the chapter 'celebrating' as a concept that exists for every person. Celebrating means: spending festively or remembering ("Celebrate," 2024). Another word 'being grateful' could also cover it and will be part of the celebration. However, this sometimes feels ambiguous, as it is normal that we have arrived here on this earth through evolution.

Others may see the chapter more as a way of 'worship', but

this word has a religious connotation and Gaia is seen as something that humans cannot reach. This in turn creates a subordination of humanity to the living environment ("Worship," 2024) (HWBP [Flood Protection Program], 2021)

Worship is an age-old way to celebrate the earth. Many indigenous communities also envision nature as sacred. Besides these, there are a few narratives of nature that are ethically related through prescriptive principles. These may not be included under the narrower definitions of religious beliefs but fall under somewhat broader and ambiguous categories of lifestyle practices or traditions (Baindur, 2015).

Their way of worship through respect and gratitude affected maintaining the health of the living environment. (Kimmerer, 2020) However, worship has also had negative effects on other faiths, such as Christianity, which has reduced biodiversity (HWBP [Flood Protection Program], 2021)

Not only will the celebration be based on our perception that we should celebrate Gaia, but also that we as humans are allowed to be here on earth. As Nicola Perner (2023) quotes:

Misanthropy - in Autonomous and Walkaway - makes clear that the primary problem for humanity lies in our

struggle to find a collective identity that overcomes the dissonance between ourselves and the environment caused by trying to address existential fear through attaining a state of perfection. […] I would argue that accepting our embodiment is necessary to establish a transcorporeal relationship with nature, and this relationship is vital to a harmonious existence with the Earth system. In my opinion, fostering such a relationship will lead to a much more balanced and less fearful approach to life and, more importantly, living.
All in all, 'celebrate' will be the encompassing word: worshiping the foundation of indigenous communities, being grateful, and, above all, celebrating Mother Earth that we can breathe through the sea and eat its plants.

MASTER [p. 38-43]

The purpose of this piece is to establish that one never stops learning. That the solutions can be improved with new knowledge. The knowledge that there will always be more knowledge, according to Socrates (Schmid, 2022), resonates with the ontology principle: Ontology is concerned with the study of being, existence, and the nature of reality (Ontology, n.d.). By constantly asking ourselves questions we are getting closer to reality, as Rainforest ontology claims.

In that respect, Rainforest ontology in the metaphysician is concerned with freely interpreting different perspectives on what we see as the earth of reality. It questions the fact that we do not know everything yet (Halstead, 2016).

In addition, archaeologists Stefani Crabtree and Jennifer Dunne are restructuring the ecosystem history where humans were always part of the ecosystem. Such new insights will continue to emerge (Santa Fe Institute, 2022) (Briggs et al., 2006). Furthermore, the biologist, Frans de Waal, speaks out about how little we know about the intelligence of animals (Waal, 2019). Irene Pepperberg (2006) still tries to understand parrots to this day. Not only animals have intelligence but also other living systems. This is what Arjen Mulder (2020) has been concerned with, who sees the plant as an age-old life system that uses a lot of knowledge about its environment. He describes a world where plants and people need each other. Besides that, Zach St. George has written a book about the journey of trees (St George, 2022) how forests migrate, and what effects this entails. Also, Paul Stamets (Schwartzberg, 2019), researches fungi and constantly comes up with new findings.

In addition, James Bridle (2022) comes up with his

perspective that all the information was already there, but that it is now becoming visible to humans. To understand all that information, we need technology that simplifies the intelligence of our environment. Moreover, Fikret Berker also wrote a book, Sacred Ecology, about making the knowledge of indigenous communities scientific (Berkes, 2017). The verb master is seen as acquiring complete knowledge or skill in (a subject, technique, or art)("Master," 2024). For this Manifesto relationship, we will constantly try to sharpen those skills and try to continue to master that knowledge. As well as remain open to improving that mastery. Everyone will have to learn the skill that knowledge is a continuous process.

CONNECT [p. 44-51]

The description of my weekend of primitive survival paints the picture of a present action that a person can do to connect with nature and gain knowledge about the past through participation. It's not something that just happened in the past. At present, there are still indigenous communities that have hardly come into contact with modern humans (Nuwer, 2022)
Gaining knowledge is the first step in connecting with the

environment. According to Tristan Gooley (2014), the open mindset in combination with opening your senses will stimulate the connection with the environment. This way you will see that the living environment is one big connection with each other. In this way, he explains that through connection you as a human being will be able to navigate through nature.
The goal is to use your senses and ask why things are the way they are. In this way, it increases your respect and appreciation of what the living environment offers.
Frantz & Mayer's (2014) research states that "connectedness to nature is an important variable to assess when evaluating the effectiveness of environmental education programs, especially when long-term behavior change is a stated objective." Connection also creates a sense of responsibility and through the acquired knowledge one also knows what to do to solve it (Frantz & Mayer, 2009).
According to Scott in "In and Of the Wilderness" (2014), connecting with nature means actively participating in it and not by running through the forest from A to B. "Participation in nature refers to activities that involve unmediated intimate interaction with, and immersion in, the wild ecosystem for the purpose of meeting one's basic survival needs," says Scott.
The goal of a designer is, therefore, to bring the living

environment close to people, but also in such a way that people can use their other senses, other than just vision (Brod, 2018). In addition, it gives people the opportunity to actively participate in their living environment, as their ancestors did (Scott et al., 2014).
All in all, opening my senses that weekend was an overwhelming feeling.

SHELTER [p. 52-57]

In this piece, inspired by Paul Perciado's piece Moving Bodies, every person protects themselves in different ways (Preciado, 2020). A natural human action, as the European Commission states: Shelter is a basic human need crucial for survival in case of natural hazards and human-induced disasters, including conflict. It provides security, personal safety, and protection from the weather, and prevents health problems and diseases (Shelter and Settlements, 2023).
The relationship described shows that we continue to protect ourselves, but that it does not have to be infinite. It is something that fluctuates along with the seasons. If we shield ourselves too much, we do not come into contact with our environment and the connection that we must continue to actively maintain disappears. (Frantz & Mayer,

2009)
Another human aspect is that humans always finding new ways of sheltering, like been told in the book Emergent Ecologies: Sloterdijk maintains that humans are constantly "switching from one element to another." He claims that our species, Homo sapiens, is exceptional: "The human being is a moving animal which longs to change elements and to go somewhere else." (Kirksey, 2015)
With this piece, I also try to make it clear that there will continue to be dangers in the future. But we will only know better how and when to protect ourselves if we have knowledge of our environment and know how to connect with the environment. To awaken your senses of what could be seen as a real danger. If you protect before you connect, the shelter will be there to isolate you and not move you forward.

CONCERT [p. 58-63]

Knowing when to protect ourselves, we can start thinking about who and what we can collaborate with. A call for that we should work together, but also a call for how we should work together. This relationship is about where the ethical issue of coming at the expense of other species is highlighted.

The following collaborations exist in our ecosystem (Lidicker, 1979)(Pringle, 2016):

1. Parasitism: one species benefits, the other species harmed;
2. Amensalism: one species neutral, the other species harmed;
3. Competition: both species harmed;
4. Commensalism: one species benefits, the other species neutral;
5. Mutualism: both species benefits;
6. Neutralism: both species are neutral.

Before we start creating, we must be aware of the consequences of our inventions (Frantz & Mayer, 2009). The UN also urges us to take ethically sound actions (United Nations, 2023).
Artists with scientific backgrounds are particularly focused on exploring these collaborations. And hopefully are there more to come.

MAKE [p. 64-69]

One of the defining human traits is our ability to change our environment. With our hands, we create tools,

and with these tools, we construct buildings, furniture, technologies, and even alter landscapes, thereby shaping our surroundings. As Colomina and Wigley (2016) state: "Humans invent tools, and tools invent the human." They suggest that in a conscientiously designed world, human autonomy is only perceived, as design fundamentally defines humanity.
In their book "Are We Human?" Colomina and Wigley also argue that good design is an ethic rather than an aesthetic, proposing that ethical design fosters positive human behavior.
Additionally, humans dream, and these dreams often envision new scenarios and worlds that can sometimes become reality. Kumar (2024) discovered that dreams play a crucial role in shaping human behavior and mental health, providing valuable insights for personal growth and self-awareness.
Writing about how a nightmare can turn into a dream illustrates how our dreams evolve over time and influence our behavior and creations. This process can hopefully lead to a future more aligned with our symbiotic dreams, which may eventually become reality. A reality we can make, just as we dream about.

RECEDE [p. 70-75]

The elaborative text was written to explain why we must step back and allow non-humans to reclaim spaces, a concept not commonly taught in modern society. We are conditioned to dominate and shape our surroundings without listening to what our living environment needs. By receding and making room for wilderness, we let non-human life rediscover and inhabit the landscape.

This concept ties into the Third Landscape Manifesto of Gilles Clément (2004), calling for a reevaluation of neglected and abandoned spaces, emphasizing their ecological, ethical, and cultural importance. By appreciating and protecting these areas, we can support biodiversity and foster a more sustainable and respectful relationship with the natural world. Unlike the First Landscape (natural landscapes) and the Second Landscape (agricultural and urban landscapes), the Third Landscape is often spontaneous and unmanaged.

The Third Landscape also touches on the idea of fourth nature. The concept of the "Fourth Nature" in landscape design and environmental philosophy is an extension of Gilles Clément's ideas, including the Third Landscape. While the Third Landscape focuses on abandoned or neglected spaces that become refuges for

biodiversity dealing with non-biodegradable materials, the Fourth Nature takes this concept further, integrating human intervention with natural processes to create sustainable and resilient environments. (Bochenek, 2023)

This leads to rainforest ontology (Halstead, 2016), which advocates for giving space to the wilderness so we and also more-than-/non-humans can learn from it. Also, James Bridle (2022) discusses in his book "Ways of Being" plants that extract iron from the ground and the creation of new spaces for species to evolve, emphasizing the need to give natural systems room to find their balance.

Historically, humans moved to areas that offered advantages and left when those benefits were gone. This approach encourages us to reconsider our relationship with nature, allowing ecosystems to thrive and restore their balance. Whilst the dikes were at first a way of inhabiting the space that actually would naturally float. In the 13th century, the Dutch people started building dikes to protect their fertile grounds and against flooding and the influence of the sea. (Pleijster et al., 2014)

FAMILIARIZE [p. 76-81]

The rapid advancement of technology raises important ethical questions. James Bridle (2022) describes technology as a "new species," emphasizing the need to understand these developments to fully grasp their implications. The more we know about emerging technologies, the better we can manage their impact on our lives.

Bridle's view suggests that, like living organisms, technologies have distinct behaviors and effects. By using the pyramid of Koen van Mensvoort (2019), we can better understand these "technological species" and how they will influence our daily lives and our increasing reliance on them. This awareness allows us to better assess potential risks and consequences.

Additionally, we must consider how different technologies affect our behavior. Colomina and Wigley (2016) discuss how tools shape human actions, and similarly, evaluating which technologies we integrate into our lives is crucial. These tools can significantly impact how we interact with the world and each other, raising important ethical and societal questions.
In summary, addressing the ethical implications of

technological advancements requires understanding these technologies as influential entities, assessing their impact on our lives, and being mindful of how they will shape human behavior.

As we conclude this exploration, remember that our journey with the environment and technology is ever-evolving. The principles outlined—celebrating nature, continuous learning, deepening connections, responsible sheltering, ethical collaboration, thoughtful creation, allowing nature to reclaim spaces, and understanding emerging technologies—are all interconnected.

These ideas encourage us to rethink our interactions and strive for a balanced and sustainable future. Let us stay committed to nurturing our world, pursuing knowledge, and fostering ethical innovation. By doing so, we can create a future where both humanity and the environment thrive together.

Thank you for reading this manifesto. May we move forward with curiosity, compassion, and dedication to a better world.

BIBLIOGRAPHY

Albrecht, G. (n.d.). Enter the symbiocene. Next Nature Network. https://nextnature.net/magazine/visual/2021/symbiocene

Baindur, M. (2015). Relating to nature: worship, care, and ecological ethics. In Sophia studies in cross-cultural philosophy of traditions and cultures (pp. 173–198). https://doi.org/10.1007/978-81-322-2358-0_10

Berkes, F. (2017). Sacred Ecology.

Bochenek, W. (2023, February 14). What is the fourth nature? New urban gamechanger | AiB. Architektrua&-Biznes. https://www.architekturaibiznes.pl/en/what-is-fourth-nature-ordered-green,23329.html

Boston, P. (2008). Gaia hypothesis. In Elsevier eBooks (pp. 86–90). https://doi.org/10.1016/b978-0-444-63768-0.00735-6

Bridle, J. (2022). Ways of being: Animals, Plants, Machines: The Search for a Planetary Intelligence. Farrar, Straus & Giroux.

Briggs, J. M., Spielmann, K. A., Schaafsma, H., Kintigh, K. W., Kruse, M., Morehouse, K., & Schollmeyer, K. (2006). Why Ecology needs archaeologists and Archaeology needs ecologists on JSTOR. Frontiers in Ecology and the Environment, 4(4), 180–188. https://www.jstor.org/stable/3868734

Brod, K. H. (2018). The Senses: Design Beyond Vision, Cooper-Hewitt, National Design Museum. Design and Culture, 10(3), 379–382. https://doi.org/10.1080/17547075.2018.1514898

celebrate. (2024). In Cambridge Dictionary. https://dictionary.cambridge.org/dictionary/english/celebrate

Clément, G. (2004). Manifesto of the third landscape. https://www.teh.net/documents/6/TEH-Publication-Manifesto-of-Third-Landscape-145x225mm-2022-WEB-Spreads.pdf

Colomina, B., & Wigley, M. (2016). Are we human?: Notes on an Archeology of Design. Lars Müller Publishers.

Frantz, C. M., & Mayer, F. S. (2009). The emergency of climate change: Why are we failing to take action? Analyses of Social Issues and Public Policy, 9(1), 205–222. https://doi.org/10.1111/j.1530-2415.2009.01180.x

Frantz, C. M., & Mayer, F. S. (2014). The importance of connection to nature in assessing environmental education programs. Studies in Educational Evaluation, 41, 85–89. https://doi.org/10.1016/j.stueduc.2013.10.001

Gooley, T., & Life, S. O. (2014). How to Connect with Nature. Pan Macmillan.

Groß, M. (2020). Life after the Anthropocene. Current Biology, 30(1), R1–R3. https://doi.org/10.1016/j.cub.2019.12.030

Halstead, J. (2016, June 16). A tropical rainforest ontology: In search of a non-reductive naturalism. The Spiritual Naturalist Society. https://www.snsociety.org/a-tropical-rainforest-ontology-in-search-of-a-non-reductive-naturalism/

Haraway, D. (1988). Situated Knowledges: the science question in feminism and the privilege of partial perspective. Feminist Studies, 14(3), 575. https://doi.org/10.2307/3178066

HWBP [Hoogwaterbeschermingsprogramma]. (2021). Projectenboek HWBP 2022.

Kimmerer, R. W. (2020). Braiding sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants.

Kirksey, E. (2015). Emergent ecologies. https://doi.org/10.1215/9780822374800

Kuksa, I., Kent, T., & Fisher, T. (2023). The ethical dilemma of personalisation. In Elsevier eBooks (pp. 43–64). https://doi.org/10.1016/b978-0-08-101987-0.00002-3

Kumar, M. (2024, March). Exploring dreams and analyzing its impact on behaviour. The International Journal of Indian Psychology, 12. https://www.researchgate.net/profile/Manoj-Kumar-714/publication/381320398_Exploring_Dreams_and_Analyzing_Its_Impact_on_Behaviour/links/6669233585a4ee7261bb72a5/

Exploring-Dreams-and-Analyzing-Its-Impact-on-Behaviour.pdf
Larsen, S. C., & Johnson, J. T. (2016). The Agency of Place: Toward a More-Than-Human Geographical Self. GeoHumanities, 2(1), 149–166. https://doi.org/10.1080/2373566x.2016.1157003
Lenton, T. (2003). GAIA HYPOTHESIS. In Elsevier eBooks (pp. 815–820). https://doi.org/10.1016/b0-12-227090-8/00040-3
Lidicker, W. Z. (1979). A clarification of interactions in ecological systems. BioScience, 29(8), 475–477. https://doi.org/10.2307/1307540
master. (2024). In Cambridge Dictionary. https://dictionary.cambridge.org/dictionary/english/master
Mulder, A. (2020). The world according to plants.
Nuwer, R. (2022, February 24). Anthropology: The sad truth about uncontacted tribes. BBC Future. https://www.bbc.com/future/article/20140804-sad-truth-of-uncontacted-tribes
ontologie. (n.d.). https://www.kunstbus.nl/cultuur/ontologie.html#:~:text=De%20ontologie%20is%20de%20zijnsleer,de%20wereld%20in%20elkaar%20zit.
Pearson, C. (2015). Beyond 'resistance': rethinking non-human agency for a 'more-than-human' world. European Review of History: Revue Europeenne D'histoire,

22(5), 709–725. https://doi.org/10.1080/13507486.2015.1070122
Pepperberg, I. M. (2006). Cognitive and communicative abilities of Grey parrots. Applied Animal Behaviour Science, 100(1–2), 77–86. https://doi.org/10.1016/j.applanim.2006.04.005
Perner, N. (2023). Against humanity: Misanthropy in contemporary dystopian literature. University of the Witwatersrand.
Pleijster, E., Van Der Veeken, C., Architects, L. L., & Uitgevers, N. (2014). Dijken van Nederland. Pollini, J. (2013). Bruno Latour and the Ontological Dissolution of Nature in the Social Sciences: A Critical review on JSTOR. Environmental Values, 22(1), 25–42. https://www.jstor.org/stable/23460960
Preciado, P. B. (2020). An apartment on Uranus.
Press, M., & Cooper, R. (2003). The Design Experience: The Role of Design and Designers in the Twenty-First Century. Routledge.
Pringle, E. G. (2016). Orienting the interaction Compass: Resource availability as a major driver of context dependence. PLOS Biology, 14(10), e2000891. https://doi.org/10.1371/journal.pbio.2000891
Reichle, D. E. (2020). The physical and chemical bases of energy. In Elsevier eBooks (pp. 5–14). https://doi.

org/10.1016/b978-0-12-820244-9.00002-0
Santa Fe Institute. (2022, August 30). Archaeology and ecology combined sketch a fuller picture of past human-nature relationships. News Wise. https://www.newswise.com/articles/archaeology-and-ecology-combined-sketch-a-fuller-picture-of-past-human-nature-relationships
Schmid, W. (2022, February 25). 'Ik weet dat ik niets weet.' Filosofie Magazine. https://www.filosofie.nl/ik-weet-dat-ik-niets-weet/
Schwartzberg, L. (Director). (2019). Fantastic Fungi (By P. Stamets) [Netflix].
Scott, A., AmelElise, L., & ManningChristina, M. (2014). In and Of the Wilderness: Ecological Connection Through Participation in Nature. Ecopsychology, 6(2), 81–91. https://doi.org/10.1089/eco.2013.0104
Shelter and settlements: European Civil Protection and Humanitarian Aid Operations. (2023). European Commission. https://civil-protection-humanitarian-aid.ec.europa.eu/what/humanitarian-aid/shelter-and-settlements_en#:~:text=Shelter%20is%20a%20basic%20human,prevents%20health%20problems%20and%20diseases.

St George, Z. (2022). The Journeys of Trees: A Story about Forests, People, and the Future. National Geographic Books.
Tellisi, B. (2022, February 8). Donna J Haraway (1944-) - Architectural review. Architectural Review. https://www.architectural-review.com/essays/reputations/donna-j-haraway-1944
United Nations. (2023). Actions for a healthy planet | United Nations. https://www.un.org/en/actnow/ten-actions
Van Gemert, K. (2023). The No(nhuman) Consent Form. Next Nature Network. https://nextnature.net/magazine/story/2022/the-nonhuman-consent-form
Van Mensvoort, K. (2019). Next nature.
Waal, F. B. M. (2019). Zijn we slim genoeg om te weten hoe slim dieren zijn?
worship. (2024). In Cambridge Dictionary. https://dictionary.cambridge.org/dictionary/english/worship
WWF. (2022). LIVING PLANET REPORT 2022: Building a naturepositive society. Almond, R.E.A., Grooten, M., Juffe Bignoli, D. & Petersen, T. (Eds). WWF, Gland, Switzerland.