

N.K. — P.S.B. — The Others

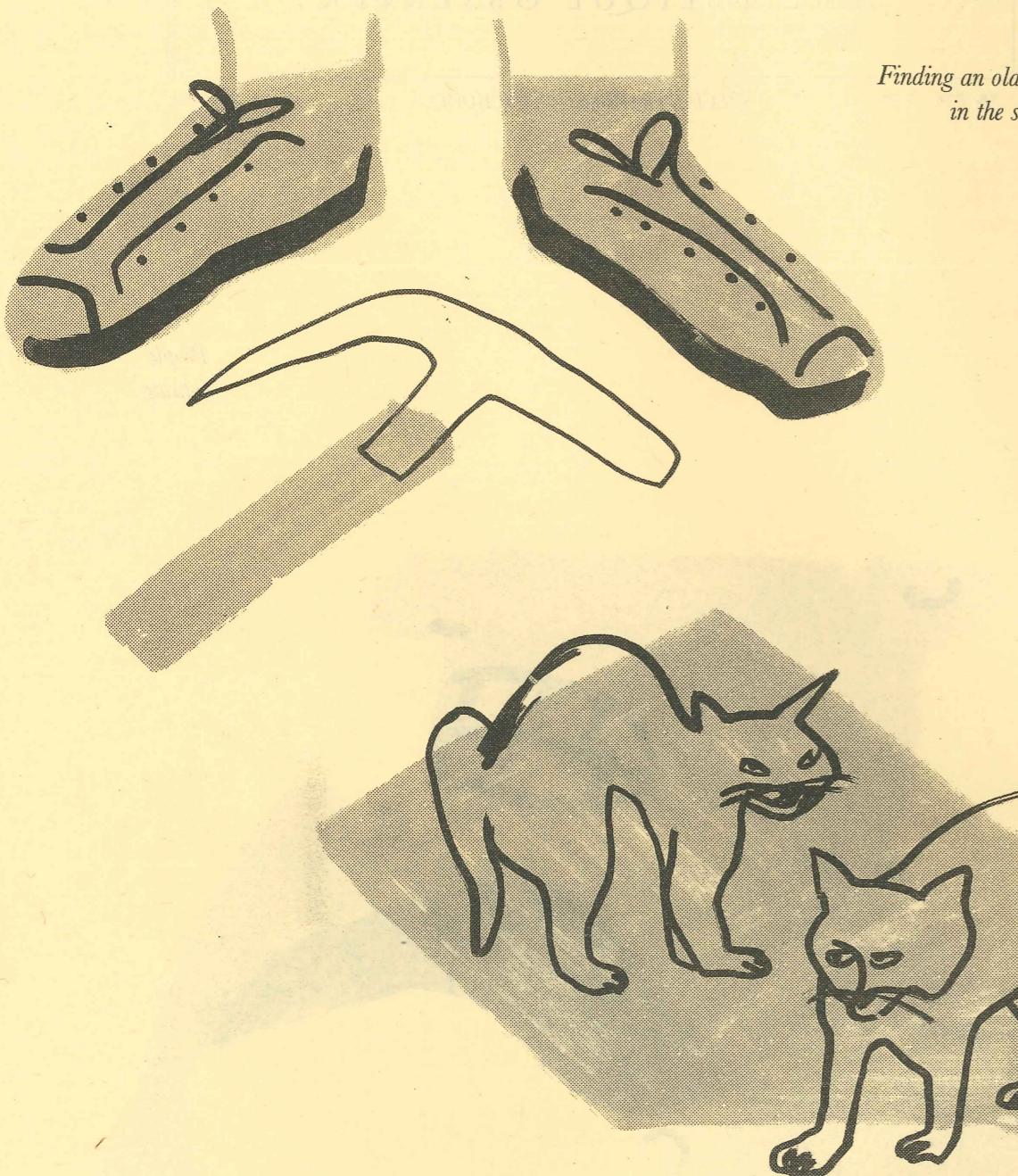
SPECIAL TRADERS OPEN SCHOOL

Prijs van het nummer: gratis

*People
fighting*



Pictures from our company visit to The Internets #tradersos



Finding an old ancient tool
in the street.

My cat would attack me and
jump at my throat.

Observing

Participants dreams in the
The Public Dream Clinic
Hasselt – Siesta edition by
Leon Tan & Amanda Newall

amateur cities @amateurcities 24 apr.
3D mapping of our discussion on meso-utopia with Jon Geib growing by the
hour. #tradersos #open school

pablocalderonsalazar
233 House for Conte...
pablocalderonsalazar Listening to the presentation of @parasiteparasite waiting for Thomas Lomme and the critical response by @creartorio.co all the way from Colombia. Follow our streaming on <https://hangouts.google.com/call/kwpgmfeffnnhtus7p55viforayo> #traderopenschool #tradersOS #traderstalk #the city could be otherwise

25 vind-ik-leuks
147 reacties

Aanmelden om dit bericht te vinden en meer
te kunnen gezeggen...

Søren Rosenbak @rosenbak 18 u
Designing for a City of Lies at #tradersos. Big thanks to the amazing participants! @TRADERS_EU

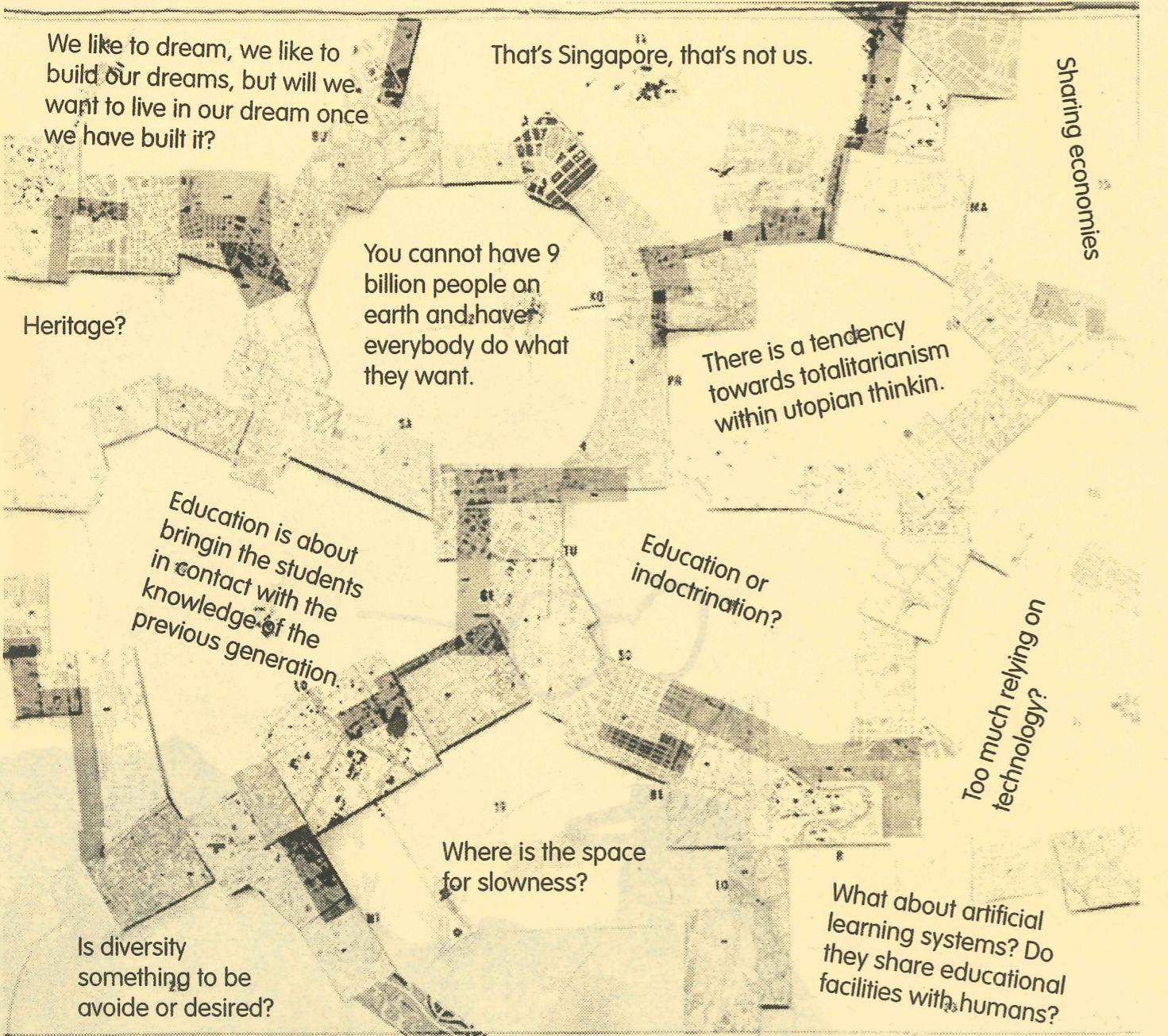
dpr_barcelona

dpr_barcelona Getting ready with some
printed matter for the book launch of our
book 'Trading Places: Practices of Public
Participation in Art and Design Research'
tomorrow Wednesday April 26th during the
TRADERS Open School in Hasselt (Belgium).
The book has been edited by David Hamers,
Naomi Bueno de Mesquita, Annelies
Vaneycken & Jessica Schoffelen. Designed
by Numa i Merino and illustrated by Ida
Liffner #traderopenschool #tradersOS
#printedmatter #thebookofthenow



Observing

Presentation of Kolenspoor
City by Ciel Grommen and
Martina Muzi



Observing

Lutopia – another city in another world
(presentation and group discussion) by Hilde Heynen



Thomas More
Utopia // 1516

[...] When I turn over in my mind the most prudent and holy institutions of the Utopians, who have very few laws and yet manage so well that virtue is rewarded and yet, since everything is equalized, everyone has plenty of everything, and then when I contrast their customs with those of other nations, always issuing ordinances but none of them all ever achieving order, where whatever a person can get he calls his own private property, where a mass of laws, enacted day after day, are never enough to ensure that anyone can protect what each calls his own private property or even adequately distinguish it from what belongs to someone else (as can easily be seen from the infinite lawsuits which are always being filed and are never finished), when I consider these things, I say, I have a higher opinion of Plato and I am not surprised that he would not deign to make any laws for people who would not accept laws requiring that all goods be shared equally by all. In his great wisdom he easily foresaw that the one and only path to the welfare of the public is the equal allocation of goods; and I doubt whether such equality can be maintained where every individual has his own property. For where everyone tries to get clear title to whatever he can scrape together, then however abundant things are, a few men divide up everything among themselves, leaving everyone else in poverty. And it usually happens that each sort deserves the lot of the other, since the one is rapacious, wicked and worthless, and the other is made up of simple, modest men who by their daily labour contribute more to the common good than to themselves.

Thus I am firmly persuaded that there is no way property can be equitably and justly distributed or the affairs of mortal men managed so as to make them happy unless private property is utterly abolished. But if it remains, there will also always remain a distressing and unavoidable burden of poverty and anxiety on the backs of the largest and best part of the human race. I grant their misery may be somewhat alleviated but I contend that it cannot be fully eliminated. I mean, if you decreed that no one could own more than a certain amount of land and that there be a legal limit to the money anyone can possess, if some laws were enacted that could keep the prince from being too powerful or the people too headstrong, that would keep offices from being solicited or put up for sale, or keep them from entailing many expenses (for otherwise they provide opportunities to rake in money by fraud and spoliation or it becomes necessary to put rich men in offices which ought to be held by wise men), such laws, I say, could mitigate and alleviate these ills, just as applying continual poultices can

relieve the symptoms of sick bodies that are beyond healing. But as long as everyone has his own property, there is no hope whatever of curing them and putting society back into good condition. In fact, while you are trying to cure one part you aggravate the malady in other parts; curing one disease causes another to break out in its place, since you cannot give something to one person without taking it away from someone else.

Quite the contrary, I said, 'it seems to me that no one can live comfortably where everything is held in common. For how can there be any abundance of goods when everyone stops working because he is no longer motivated by making a profit, and grows lazy because he relies on the labours of others. And then, when people are driven by want and there is no law which enables them to keep their acquisitions for their own use, wouldn't everyone necessarily suffer from continual bloodshed and turmoil? Especially when the magistrates no longer have any respect or authority, for I cannot conceive how they could have any among people who are all placed on one level.'

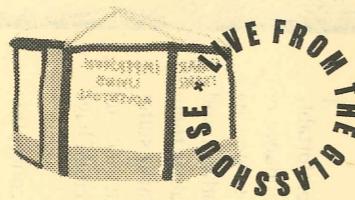
'I am not surprised that you think so,' he said, 'since you have no conception of the matter, or only a false one. But if you had been with me in Utopia and had seen their customs and institutions in person as I did (for I lived there more than five years, and I would never have wanted to leave except to reveal that new world to others) you would quite agree that you had never seen a people well governed anywhere but there.' [...]

Thomas More, extract from *Utopia* (1516); trans. Clarence H. Miller (New Haven and London: Yale University Press, 2001) 46–8.

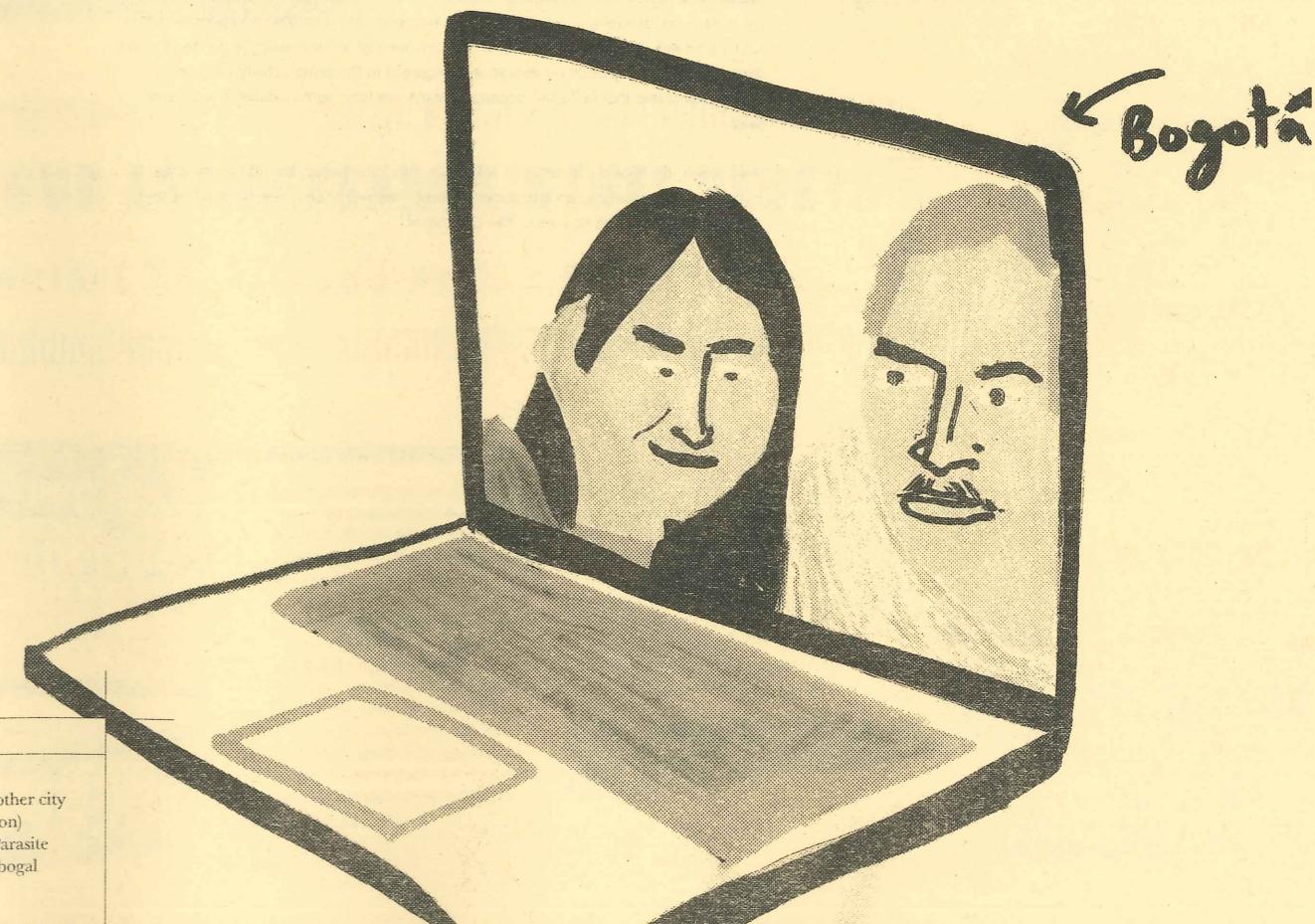


MICHAEL'S COLLECTION OF ASSEMBLY RELATED WORDS

IMPERSONAL
LIVING
ADVENTURE
CONFIRMATION
LINES
GAMES
CHAOS
PATHS
BREAD
LINEAR
TRAVEL
PURPO
ATMOSPHERE
MATERIAL
LOST
UNBIAS
IDEA
SOCIAL
SENSE
WHOLE



WHEN YOU TALK ABOUT CULTURE YOU HAVE TO ACKNOWLEDGE THE POSITION FROM WHICH YOU ARE SPEAKING.
EVEN IN COLOMBIA YOU HAVE DIFFERENT CULTURES OF MOBILITY.



THE TRUE SECRET
OF HAPPINESS
LIES IN TAKING
A GENUINE
INTEREST IN
ALL THE DETAILS
OF DAILY LIFE
IN ELEVATING
THEM BY ART

THE U
Thom
Carl M
1845
Carl M
Man
William
George

William Morris, The Aims of Art, 1877