SOLARPUNK FUTURES

GUIDELINES FOR REINSCRIPTION
of our
STRUGGLE FOR UTOPIA

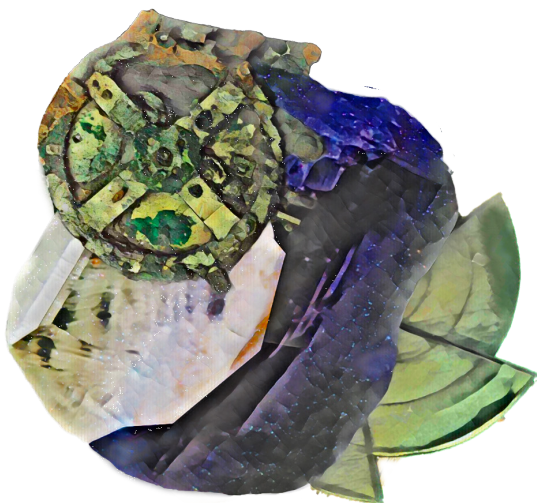*As transcribed from **The Free Earth Archive** by the delegates to the Assembly for the Future*

Fig. 1. *The Free Earth Archive*, 02025. Passed down to us by our Ancestors, this archive documents humanity's legacies of freedom. *The Archive* is an example of an extremely durable diamond—obsidian composite cold—storage technology characteristic of the early 21st century utopians.

OVERVIEW

[*Excerpts from the* *The Free Earth Archive*]

Living now, in our free society, we must honor our Ancestors for their struggle. This is not just an ethical imperative, but the only practical method for maintaining our utopia. The struggle for utopia is a continuous process that demands — from any so bold as to fight for it — a memory of the joys and despairs our Ancestors found...

The following three techniques are designed to facilitate conversations. They allow future generations to remember, learn, and participate in humanity's legacy of freedom. Through these techniques, *The Free Earth Archive* grows as it is reinscribed.

There is a reason Technique 001 is a Festival — freedom is a struggle, but it is also a joy. Struggle in joyful solidarity for utopia. Good Luck!

MATERIALS

Along with these guidelines, you will find the following artifacts enclosed:

Blank cards (6)

Report notebook
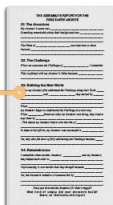
Ancestor cards (12)

Value cards (31)

Festival board

Challenge cards (20)

Tool cards (46)

SETUP

01. *Separate the cards into four piles, one for each type of card. Place the Challenge pile in the middle of the gameboard.*
02. *Distribute paper (or report pages) and pen to each of the Assembly Members.*
03. *Designate a timekeeper. A phone timer works well.*

PROTECTING THE ASSEMBLY'S INTEGRITY

Some enclosed techniques, like the Festival of Remembrance, can expose Assembly Members to the traumas of the world before. In order to ensure the ongoing dignity of each member of the assembly, consent and boundaries around the techniques are key.

Lines and Veils

Assembly Members should discuss Lines & Veils at the beginning of each technique.

Lines are hard boundaries around themes or ideas that we do not cross. They are not alluded to. They simply do not happen. A line may mean redrawing a challenge card.

Veils are allowed to happen, but without details, and do not occupy the focus of the story at any time, i.e., violence can be alluded to but not decribed in detail.

Lines & Veils can be established by any member at any point they may arise.

Remember, the dignity of each of the members of the Assembly is more important than the outcome of any given scenario.

Modified Consensus

Modified Consensus is a simple way to make decisions while ensuring all opinions are heard and no one feels strongly against any group decision. Consensus here does not necessarily mean "full agreement," but consent, as in "no objections." There are more formal models, but the basic procedures are:

01. **Discuss** - *Share ideas freely and ensure everyone's voice is heard before making any proposals.*
02. **Object** - *Anyone can block any proposal if they feel strongly against it, i.e., "this is not good enough for now or safe enough to try."*
03. **Test for consensus** - *Rather than taking a vote in favor, you ask if anyone objects to a proposal.*
04. **Adapt** - *If there is a block, the whole group searches for adaptations to achieve consensus.*
05. **Vote, if needed** - *If, after discussion, no consensus can be achieved, a majority vote can be used.*
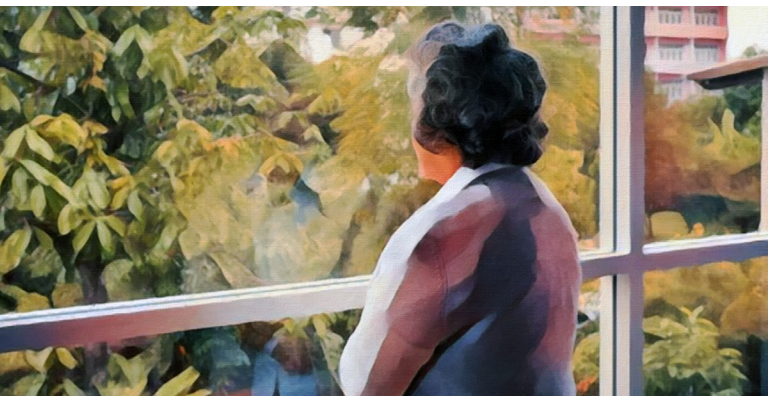
TECHNIQUE 001: FESTIVAL OF REMEMBRANCE

You have been chosen as members of this year's Assembly for the Future. Your sacred task is to lead the opening of the Festival of Remembrance where you collectively remember how each of your Ancestors came together to overcome the Challenges of the world before.
To secure the utopia we've won, Assembly Members must project their minds backward into one of the many pivotal moments in our legacy of freedom.

The goal of this technique is to collectively "remember" one of the many stories that grew into our utopia.

This technique has four phases:
01. The Ancestors
02. The Challenge
03. Building the New World
04. Remembrance

01. The Ancestors

Our Ancestors are the reason we are here. The festival is designed to honor and reinscribe their struggle.

Each Assembly Member draws one Ancestor and one Value card. Introduce your Ancestor's name and a detail about how their background connects to their value.

Use your imagination to remember each Ancestor's name, brief background, and the Value that guided them to struggle for a better world. Include some interesting details about the Ancestor. Any member can volunteer to begin.

When in doubt, shuffle Ancestor cards to choose randomly who goes first. This political system for rotating administrative tasks is known as sortition.

OPTIONAL TRADITION — WORLD—BUILDING
If the group would like to start with a modified world, the group may determine it using Modified Consensus during this phase, i.e., a more dystopian near-future or real historical moment from the past. The group may also limit the story's scope in time or space. Was it overcome intergalactically, at the national level, the municipal level? Was it for just one sweet day of freedom, or for many years thereafter?

Example: 01. The Ancestors

[After drawing the Coordinator and a Value of Biomimicry, Alyssum volunteers to share first.]

Alyssum*: Alicia was an entomologist programmer who studied social insect behaviors. They grew up in a very rural area and spent a lot of time observing and cataloging bugs, but was always especially drawn to ants, bees, and wasps. They actually were allergic to bees at one point, but after being stung so often, developed a bit of tolerance. They were an accidental scientist before they got systematic about it. They utilized their knowledge and inspiration from insect behaviors to design decentralized algorithms on the blockchain.*

02. The Challenge

Our festival focuses on one Challenge of the world before. None of the Challenges were easy to overcome.

Draw one Challenge card as a group. Explain why it was so daunting and how it conflicted with each Ancestor's Value.

Everyone takes turns collectively describing the Challenge: why it was so daunting and how it ran counter to each Ancestor's Value. Any Member begins by stating, "Before we overcame the Challenge of _____, I remember …"

The starting world is assumed to be very similar to the Assembly Members' present world.

OPTIONAL TRADITION — MASKING
Draw a Value card alongside the Challenge and decide as a group how capitalism masks the truth of that Challenge behind the Value, i.e., Capitalism uses the Value of Responsibility (in the form of individualist recycling) to mask the truth of Landfills.

Example: 02. The Challenge

[The group draws the Challenge of Homelessness.]

Colette*: Before we overcame the Challenge of homelessness, I remember that people without homes were often very isolated from other people who weren't homeless. This isolation made living up to the Value of the Irreducible Minimum even more challenging and extra hard to find work and services and resources.*

Ursula*: I remember how infuriating it was that people were denied shelter because they were prevented from doing good work for decent wages. My Ancestor valued Interdependence and plenty of people who were looking for work and wanted to contribute were just kept out of the economy.*

Alyssum*: Yeah, and there were tons of people who had more than one home, but there was so much scarcity on everyone's minds, no one ever considered just transferring all those unoccupied homes to people who needed shelter. Alicia was starting to see the connections between this state of affairs and the need for Decolonization.*

03. Building the New World
Success was not immediate. Utopia required struggle and adaptability. Every Ancestor began somewhere.

Each Assembly Member draws two Tool cards. Set a five-minute timer to write down each Ancestor's details.

Write how each Ancestor initially approached the Challenge using the Tools they brought with them (or created) along the way. Since they won't fully overcome the Challenge until the next phase, be sure to think about where they came up short and/or which powers opposed them.

The following questions can help guide you:

- ∞ *How did your Ancestor first address the Challenge using their Tools guided by their Value?*
- ∞ *Which aspect of the Challenge did your Ancestor focus on?*
- ∞ *Was there a moment when they understood the Challenge in a new way?*
- ∞ *Who were their allies? Which powers opposed their efforts?*
- ∞ *In what ways did your Ancestor succeed? In what ways did they come up short?*

When the timer is up, take turns sharing your Ancestor's story.

> Some Ancestors focused on only one of their tools. Others combined them in emergent ways. Some Ancestors had to discard their tools and pick up new ones.

Example: 03. Building the New World

[Alyssum draws the Tools of Land Rights and Graffiti. After the five-minute timer goes off, the group checks if everyone is ready and Alyssum volunteers to share first.]

Alyssum: *Thinking about the problem of decolonizing land, Alicia started using some of their blockchain algorithms for purchasing and combining tracts of cheap, vacant, and foreclosed land, and returning that land to the commons. Those common lands were all marked by a "Free Earth" graffiti tag for all to know and use as commons. Unfortunately, the resources to purchase this land were limited, and Alicia's group was only able to purchase a lot of degraded, even poisoned land, and much of it remained disconnected from other tracts.*

04. Remembrance

Together, we weave each of our
Ancestors' narrative threads into
the tapestry that built this
part of our utopia. This is the
culmination of the Festival of
Remembrance.

**Collectively tell the story of how the
Ancestors came together to overcome
the Challenge.**

*Work together to tell the rest of the story.
Everyone participated in overcoming the
Challenge (and many other unnamed
Ancestors, besides). Make sure everyone
has a chance to explain the role of their
Ancestor. Discuss which roadblocks
were encountered and how the Ancestors
overcame them.*

The following questions can help guide you:

- ∞ *How did the Ancestors collaborate with
  one another to overcome the challenge?*
- ∞ *What was a key decision the Ancestors
  made together?*
- ∞ *How did those responsible for
  perpetuating the Challenge counter the
  Ancestors' efforts?*
- ∞ *How did the world look after the
  Ancestors' intervention?*

What does your utopia look like? Share
your Assembly's Report for the *Free
Earth Archive* at thefuture.wtf/archive

Build on each other's ideas with consent. Don't be afraid to "remind" or "be reminded" that something actually happened a little bit differently, i.e., modify or elaborate what someone else said. Any disagreements should be resolved in a friendly manner through Modified Consensus.

OPTIONAL TRADITION — ROADBLOCK
Flip a coin to remember a specific roadblock. If heads, it took much longer than the Ancestor expected. If tails, some individual or organization betrayed them. Explain the details of how it was overcome.

This phase ends when someone declares, "We've honored our Ancestors for their struggle." The group uses Modified Consensus to decide if they have overcome the Challenge. Upon Agreement, flip the Challenge card over.

When the Assembly agrees, a symbol of the Challenge is tossed into the fire. The Assembly has recovered the continuum between our ancestors' struggle and our present utopia. By resurrecting our ancestral memories, we have participated in humanity's legacy of freedom.

Example: 04. Remembrance

[In the previous rounds, Alyssum's Ancestor was putting vacant land into a Community Land Trust. Ursula's Ancestor started a Houseless Union, and Colette's Ancestor was

designing a replicable, ecological community plan.]

Alyssum*: I think the vacant lands started to become more than just the idea of commons with some of Colette's Ancestor's community plans.*

Ursula*: The Houseless Union helped coordinate people to provide labor to help build the communities. Those same people needed shelter and community to live in.*

Alyssum*: Maybe Colette's Ancestor collaborated wtih the Union on experiments to improve the community plans, too.*

Colette*: I like that idea. I think the plans improved toward more community sufficiency and the communities shared the improvements as they spread. We could have figured out a lot of communal, sufficient energy systems with more help and expertise.*

Ursula*: The Houseless Union also started lending tools and knowledge in addition to labor as it gained actual physical infrastructure in these communities.*

[Alyssum, Ursula, and Colette continue their dialogue until someone declares, "We've honored the Ancestors for their struggle," and the rest of the group agrees.]

The Assembly's Report for the Free Earth Archive

The Assembly for the Future draws out lessons from the Festival of Remembrance and adds them to The Archive to guide us.

In this optional postscript, each player answers at least one:

- ∞ *Did the Ancestors fully overcome the Challenge? What work is left to be done?*
- ∞ *What is being done today, in the utopia, to mitigate the possibility of the Challenge arising again?*
- ∞ *What lessons should we learn from the Festival of Remembrance?*
- ∞ *Was there a key moment or idea in the Festival that inspired you?*
- ∞ *Which people have faced this Challenge that should be honored for their struggle?*
- ∞ *You are a future Ancestor. How do you want to be remembered?*
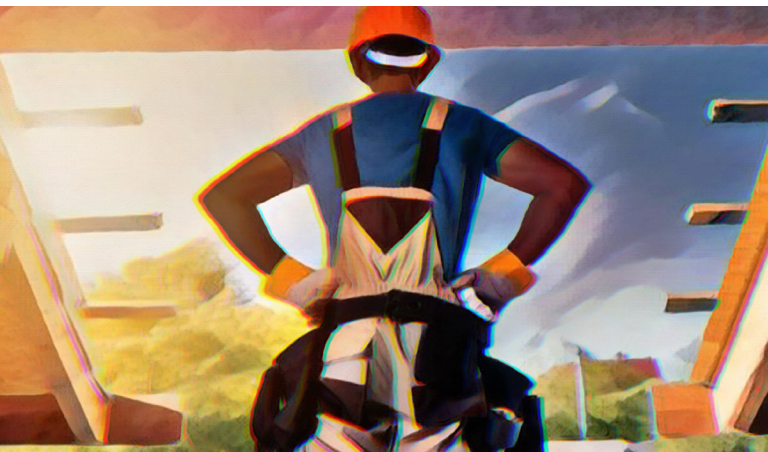
TECHNIQUE 354: NAIL, MEET HAMMER

This technique can be used by individual Assembly Members or by a full Assembly.

The goal of this technique is to overcome a series of Challenges creatively by invoking specific Ancestors, Values, and Tools.

Pick one Ancestor, Value, and Tool as a group.

Draw three Challenge cards and describe how you overcame them.
Assembly Members describe to each other how they overcame these Challenges using only the available Ancestor, Values, and Tools.

If all present Assembly Members vote that the Challenges have been creatively overcome, the game ends.
Players may draw additional Ancestor, Value, and Tool cards. The more additional cards drawn, the more time it took to overcome that Challenge.
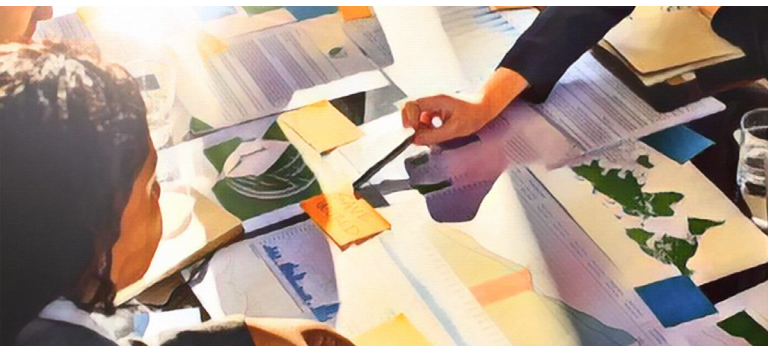
TECHNIQUE 759:
IRL RFN

This technique is an important way to ensure that *The Free Earth Archive* is more than mere history. This can be used by individual Assembly Members, or as a full Assembly.

*The goal of this technique is to inspire ideas for facing Challenges In Real Life, Right F***kin' Now.*

Select a Challenge your community is currently facing.

This does not have to be an existing card.

Draw a Value to guide your way, then quick-draw Tools until you spark an idea.

Organize a group to put that idea into practice!

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ABOUT THIS GAME

This game was created by the artist collective Solarpunk Surf Club. We wanted to facilitate collective thinking toward realistic utopian futures and encourage people to engage in the real planning around what it might take to get there.

While leaving plenty of room for players, Solarpunk Futures is not neutral about the direction in which our utopia lies: consent, ecology, egalitarianism, direct democracy, and cooperation are all values embodied directly in the gameplay, as well as in many of the cards.

We exist in a time of deep alienation from each other and depoliticization from political ancestries — our legacies of freedom. Play allows us to transcend the ordinary and become visonaries. Whether players have known each other for a long time or they are strangers at a public event, Solarpunk Futures aims to inspire solidarity through collaborative storytelling.

We hope Solarpunk Futures will be relevant to educators, librarians, scientists, engineers, artists, performers, activists, community groups, and visionaries of all types as a fun and engaging way to bring people together around compelling visions of the future. We hope people will play with

their families, in schools and other places of education, and in parks, libraries, and other public spaces.

Players can gain connections with one another and engage in fun, speculative utopianism to broaden their own ideas. Beyond the game, we hope to inspire people to take immediate action in their communities to bring about the Solarpunk Futures they imagine.

Solarpunk?

Solarpunk is a visionary utopian politics and aesthetic that critically engages the reality of capitalist catastrophe while maintaining radical optimism about humanity's hopes for a communal, ecological future.

Solarpunk is a restorative justice process at a planetary scale — among people, and between humans and non-human nature. That means reclaiming pieces of pre-capitalist culture, ensuring material accountability for harmful practices, and prefiguring radical adaptability toward new ones. Solarpunk maintains a utopian and ecological vision for the potentialities of our interrelations in the present.

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credit and link back to us, and you need to explain what you changed.

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thefuture.wtf

AN EXAMPLE OF FESTIVITIES

The following transcript of a complete, brief Festival of Remembrance provides new Assembly Members one example of how to conduct the Festival.

01: The Ancestors

[After drawing their Ancestor and Value cards, Chris, Yarby, and Jared take two minutes to write down their respective Ancestors' names and brief backgrounds. The group checks if everyone is ready and Chris volunteers to go first.]

[Chris drew a Hacker card and the Value of Paidia.]

Chris: *My Ancestor was named Angelito — little angel. Angelito lived up to the Value of Paidia. They were absolutely a jokester, a fool, and somebody that wanted to remember the good times and make sure that they are spread to others. They were always finding a lighthearted take, and were really good at finding ways to succumb to distraction and temptation and bring others along with them. Angelito wanted to make sure that in the work they did to solve the crises and problems they faced, and even in the struggle for survival in their changing world, that joy was never lost in that process. Angelito would always remind others to have fun in the struggle.*

[Yarby drew a Healer and the Value of Care.]

Yarby: *My Ancestor was Dr. Vicki Stonewall. She was a bio-engineer and second in her class at MIT, which, you know, a lot of people wouldn't take as something to brag about, but that gave her the drive to do better and help all that she could. Her motto was, "I might have been second, but I'm first in care." And her whole goal was to figure out how to use technology to assist in care. Because we're biological human beings, but we use technology as well to enhance us, she wanted to make sure these technologies were actually solving people's problems, such as medical issues.*

[Jared drew a Grower and the Value of Self-Determination.]

Jared: *My Ancestor, Michael-Billy, was a gardener-farmer. He believed that the ecological crisis was a social crisis and was inspired by the Cuban organopónicos as far as building out food sovereignty for his community. He also went into his community to share the skills necessary for other people to grow their own food as well.*

02. The Challenge

[The group draws a single Challenge: Mass Surveillance. Chris volunteers to share his remembrances first.]

Chris: *I remember when we overcame the Challenge of mass surveillance, just how pervasive it was. The AI clouds, the algorithms based on racism, misogyny, and the roots of capitalism that cause major issues. I remember the wars fought remotely that used surveillance and tracked our Ancestors and tracked civilian populations and children. I remember children being monitored, instead of enjoying Paidia and play. They weren't monitored just by parents or just by schools and care-givers, but by the military and the police state. That information was used to groom them and pull them into a perpetual cycle of violence and destruction. That's what I remember about mass surveillance.*

Yarby: *I remember that Dr. Stonewall really wanted to solve the effects of war, coming from a war-torn country herself. She lived in Afghanistan during the fall of the Afghan government. Her father actually lost an arm in the conflict. She wanted to help care for her father and the others who had lost limbs to war. She made prosthetic limbs and implants to control those limbs. The only problem was that the company she worked for was using the implants to spy on the thoughts of its customers, going against her whole Value of actually caring about the people she's trying to help.*

Jared: *When we overcame mass surveillance, it wasn't just that they were*

surveilling our Ancestors to bring us into
the penal and carceral system, but the
mass surveillance was used against us to
advertise to us. The algorithms kept us in
a state of spectacle constantly, showing us
exactly what would make us spend the most
and keep us clicking. That was antithetical
to Michael-Billy's Value because it exerted
control and coercion from the big tech
companies over the population.

03. Building the New World

[Each player draws two Tool cards and sets
a five-minute timer to consider how their
Ancestors first approached the Challenge and
where they came up short.]

[Yarby draws the Tools Cooperatives and
Visionary Fiction. After the five minutes is up,
the group checks to see if everyone is ready
and Yarby volunteers to go first.]

Yarby: *Many doctors of the IP&T,*
the Institute of Pharmaceuticals and
Technologies, felt that the company stealing
the customers' thoughts was criminal, but
contractually bound by NDAs, they couldn't
cooperate with the public. Not only that,
but some doctors went missing. Many other
doctors, including Doctor Vicki Stonewall,
started writing "fictional" stories warning
humanity of the coming issues in hopes of
reaching an ear that would listen.

[Jared drew the Tools of Graffiti and
Education.]

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Jared: *Michael-Billy was actually a drone-surveillance pilot in the military and just wanted to kick back on a farm once his tour was over, but when he got back, he found his family was living in a food desert. He started doing guerilla gardening, but the police tried to monitor and shut him down, aided by drone surveillance. He used his military training in surveillance and countersurveillance to hide his gardens better. This led him to think about other ways to use drones: he created a software technology and drone attachment that allowed drones to print little murals in a couple of minutes. This was extremely cool, but Michael-Billy quickly realized it wasn't going far enough. He started using it on high-polluting cars and planes. He would paint the whole car and plane with his messages in a couple of minutes. He also taught others to use this technology and spawned little cells across the country. All the while, he would continue his gardening, and teaching others about gardening, as ways to center himself.*

[Chris drew the Tools of Library and Participatory Budgeting.]

Chris: *Disseminating the tools and wisdom needed to subvert the surveillance state became Angelito's focus. They created access to a library outside the surveillance network that taught the way to obfuscate plans for resistance and disappear mutual*

aid networks, ways to ghost oneself digitally, and most importantly, the knowledge of alternatives to the state apparatus. Angelito also took a more direct route, with their hacker collective, to alter the highly-controlled city budgets to match the desires of the respective communities, as decided by an agreed-upon participatory budget.

04. Remembrance

Yarby: *Dr. Stonewall definitely worked with Angelito, since Angelito was a hacker.*

Chris: *Angelito's skill set was available for everybody in this collective and Angelito was more than happy to apply those technical wizardry skills.*

Yarby: *Dr. Stonewall had information about a certain company with government ties, a company that was surveilling people and selling data. But we couldn't just let people have the info outright. Because of the NDAs, they would take us to court — or worse, considering the mysteriously missing doctors. Dr. Stonewall's group had already disseminated enough information out there through fiction to make the public think, "this could be happening." All we needed was to have Angelito at our computers and get that information. Maybe we changed our passwords to something very easy. As long as it didn't seem like it came from us.*

Jared: *I think that since we were angering the government, they were surveilling us too, not just the guerrilla gardens anymore, so Michael-Billy could share what he knew about the government surveillance systems from his time as a drone photographer, and we developed some counterstrategies to keep us all safe.*

Chris: *I think there was a very interesting interplay between the the technicalogical skill sets we had, and our relationships to drones in particular: drones for art, photography, drones for seed bombing golf courses, and utilizing that interplay to get people the resources they needed and help them in their communities directly. It was all complementary with the graffiti drones that Jared's Ancestor flew. I think it's a beautiful thing. It's the art that people directly needed. They grew green art, you could say, green art that took over the community and grew over the streets. I think that was a wonderful way to go. I think using this really helped people directly with food insecurity. Dropping some corn seeds and teaching agroecology and getting rid of lawns. "So long lawns!" We were finally done with them. No more lawn mowers in the United States.*

Yarby: *"Get off your lawn." I mean, "everybody's lawn!"*

Chris: *Dr. Stonewall, I need you to refresh my memory of the information that you had, actually.*

Yarby: *Oh, it was the implants that we made. People who lost limbs could actually use the robotic arms in a similar way as a flesh-and-blood limb. But it was bio-engineered for an implant that was in your head, that was also surveilling thoughts and ideas. So companies could steal your ideas. On top of that, they knew what people were thinking. They even started selling that information to companies to make better ads. They probably used it to submit commercials into someone's brain. Because this implant was going to be revolutionary, almost everybody would have one at some point.*

Chris: *Here's a question. Could this implant that tied into the overlord-cloud have been severed and placed on a home-cloud so that this integrated into their own home and control, and tied them into a smart home that made their environment a livable and integrated building that was a biodiverse system? It allowed them to control their information, removed them from the Amazon, AWS cloud and the Google Cloud and put it onto a local facility inside their abode?*

Yarby: *Yes, that's how I remember it happening.*

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Chris: *Yeah, our Ancestors did this. And we helped the houseless situation and changed that by building infrastructure in the housing communities.*

Yarby: *Yeah, there were all those protests going on at the same time, right? "Yes, we can! Yes, we can!"*

Jared: *So one thing I'm trying to remember is, how did we distribute this information? Once we'd written the software, once we'd done all this stuff, because the company itself, they tried to censor this as much as possible, obviously.*

Yarby: *Yeah, yeah. IP&T incorporated did not want this information out there.*

Jared: *Right. So we used our graffiti drones and plastered a link to the information somewhere where anyone could download it.*

Yarby: *Like an art QR code.*

Jared: *Yeah, we just plastered it everywhere.*

Yarby: *Dr. Stonewall's group made "fictional" stories about it already. So Michael-Billy could have made it an art version that referred back to those fictional stories.*

Chris: *At the same time, Angelito was thinking about making community and the*

transition to communal living. While we were pushing for a future where technology was there to sustain us, we also had to apply degrowth principles at the time of our Ancestors, because they were going through a climate crisis. And so our communal housing had a personal internet cloud for a family or an extended family or commune. The technology was adapted to allow them to shift the focus to this more communal living style and facilitated the small pods and cloud network format that, in turn, empowered our communities. I think Angelito did a great job in leading that.

Jared: *Michael-Billy also joined with Angelito on that. We came up with food sovereignty plans for the communities we were talking about constructing so we knew how much space they might need, so we were no longer stuck in this capitalist 'truck-the-food-from-the-four-corners-of-the-earth' system.*

Chris: *Yeah, food would have been integrated into the little pocket communities, passive solar design and all that stuff so that we minimized our external resource use.*

Jared: *Michael-Billy and Angelito came up with a lot of these ideas when they worked together on a project during the mass protest. They were able to help others develop occupations of land and vacant buildings. And it wound up lasting for like*

three years before the developers and then the local governments encouraged fascist thugs to come and break us up. Eventually, we succumbed.

Chris: *In these pods, these houses, each had their own drone swarms that were controlled by chips in our head. Angelito walked out of their house some days and a drone swarm was just waiting to act like arms and legs to clean windows, do pruning, water the garden. We don't cut grass anymore, so we didn't have to worry about that. But cleaning out gutters is very important. And drones were perfect for that.*

Yarby: *They were expressive drones, too. They flew in a way that matches your mood.*

Chris: *Yep, absolutely.*

Jared: *I think Michael-Billy definitely worked with Angelito to develop a skillshare program about how to fly the flock of expressive drones.*

Yarby: *So what else did we need to do to overcome mass surveillance?*

Chris: *I think we've solved everything, except for mass surveillance. Right now we've solved food deserts, we've solved the housing crisis…*

Jared: *I think that by building these systems and working together to integrate a lot of these things, we built trust. And one of the ways that mass surveillance works is obviously from the government down on us. But we're also encouraged to spy on each other, like everybody's nest or cam — it was all integrated into a single system. And we were encouraged to write stuff on Nextdoor. We were encouraged to surveil each other. And I think that by working together and building trust, our Ancestors were undermining that objective of the state of getting us to not trust each other. And so we're kind of empowering ourselves just by doing this work in a substantive way. We're actually undermining one of those pillars of mass surveillance, which is that we don't trust each other.*

Yarby: *Yeah, mass surveillance was also undermined by open sourcing all this educational information. It made people less reliant on DRM versions of whatever IP&T was putting out.*

Chris: *I think that one of the last things that needed to be addressed in our approach to the Challenge of dealing with mass surveillance, and something Angelito was very sensitive to at the time, was the biases and the underlying cultural things that go into the creation of the algorithms by which our mass surveillance was done. Dismantling the algorithms was done partly by changing*

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from a centralized massive cloud to home-based, communal-based clouds. But it didn't get to the underlying factor of why the algorithms were dangerous, because they can be used to target key identifiers and so the unconscious bias in the developers and the programmers still played a role. A cultural shift was required in order to make all these other pieces work. It took the effort of our Ancestors to come into the space held by hegemonic demographics and push back and confront and call out the injuries against BIPOC and LGBT and the various people that are most affected by the mass surveillance apparatus, and who are most affected by the automated warfare that is both physically violent and also economically violent. It took an ethical approach to computer programming and algorithm development with an eye toward inclusivity. There was a cultural change that was required as well.

Jared: *I definitely think the cultural change was needed and an important start to changing folks' minds and preparing for a time when there is no mass surveillance, but also materially, the servers, the literal servers that existed running all of this. It couldn't continue to exist. So what did we do about that? Did we repurpose them? Or did we have the manpower for that? How did we approach that?*

Chris: *Once we were no longer dependent on the overlord-cloud, a line of code from Angelito's group wiped all the drives and disabled them, and then maybe a collective went in and dismantled them physically. We still had computing needs, especially in our pods in our communal housing to operate our amazing emotive drone swarms. So we had to go in and seize the means of mass surveillance and repurpose them from the surveillance state and put them into the people's homes. "All power to the people!" That includes the computing power of IP&T.*

Yarby: *The ones that were left over went the way of old toilets that are no longer needed. And some were placed in people's front gardens so we could plant flowers in them and they could be repurposed as self-heating, growing vessels for food and produce and flowers of enjoyment.*

Jared: *I was thinking that we rerouted so much money from the surveillance state into our community programs that they could simply no longer afford to surveil us, and that our Ancestors also provided so many opportunities to people to just be in their community and not have to go somewhere to struggle for their basic needs. People had so much opportunity at that point that they weren't providing manpower to the military any longer.*

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Yarby: *Yeah, I think that through this process, we had developed an informal economy and by being able to meet our basic needs outside of the market economy, our Ancestors essentially starved the beast of its tax dollars. And then I remember that Jared's Ancestor, earlier on during the mass protests that emerged, spray painted the lenses of all the surveillance cameras that cities around the country and world had installed in public spaces.*

Yarby: *I think now's a good time to ask, have we honored our Ancestors for their struggle to end mass surveillance?*

Chris: *We honor our Ancestors for the struggle to end mass surveillance!*

All: *To our Ancestors!*

[Chris, Yarby, and Jared raise their glasses.]

[The group flips the card of Mass Surveillance, symbolically tossing it into the festival fire. They have recovered the continuum between their Ancestors' struggle and their present utopia. They have participated in humanity's legacy of freedom.]

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