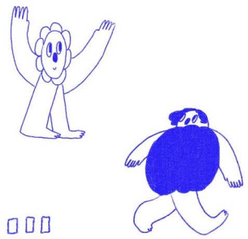
Robert Fletcher

Over the years, degrowth / post-growth scholars have been developing so-called post-growth imaginaries. These imaginaries present the characteristics and conditions of a post-growth planet. Where we were once stuck in a capitalist realist worldview; one where we could only imagine capitalism as a viable world system, we have now come to a point where it has become possible to imagine and shape alternatives. According to Robert Fletcher, in terms post-growth imaginaries: We've got them. The real challenge now is how to make those imaginaries a reality. How will we carry out a transformation towards a post-growth planet holistically, combining local and macro-economic change? Why are these changes so difficult, and how will we find the political will?

Robert Fletcher is an environmental anthropologist with research interests in conservation, development, ecotourism, globalization, climate change, social and resistance movements, and non-state forms of governance. He uses a political ecology approach to explore how culturally-specific understandings of human-nonhuman relations and political economic structures intersect to inform patterns of natural resource use and conflict.

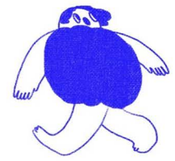


The Gemini Centre for post-growth futures

Often care is considered linearly: I care for you and therefore I am a good person. But how can that be? Who decides what is good and what is bad? Let's move away from the individualist notion of care and consider ourselves as part of a collective, with a collective mindset, common goods, common rights and a common approach to what we consume. Then, you start not to care because you're a good person, you care because we are part of the same; I do not consider you and me as separate beings. Caring for another is caring for all. Caring for another is caring for yourself. The Gemini centre for post-growth futures considers what a post-growth planet looks like and concludes that at the heart of it all, we simply must think collectively. As the group moves into conversations about AI and the freedom to discuss, they circle back emphasizing to keep an eye on what we're working towards and our moral obligation within: Chasing collective wellbeing.

The Gemini Centre for post-growth futures brings together research communities at NTNU, NTNU Social Research, SINTEF and the University of Oslo to coordinate, inspire and further develop interconnections on post-growth relating to sufficiency, community economies and strong sustainability. The centre's primary purpose is to strengthen the research field of post-growth through world-class international comparative research and significant contributions to public discourse.

Feroz Kahn



Natural disasters don't exist. An event becomes a disaster when communities were not sufficiently protected, and choices of protection are inevitably political ones. When civilians in earthquakes die due to their houses collapsing, can we blame the tectonic plates? Or should we wonder: Why were those houses not built with those shifting tectonic plates in mind? Feroz Kahn urges that we must politicize and understand the context of a disaster. He discusses the link between building post-growth futures and imminent crises that are already locked in that our next generation will inevitably have to deal with. A crisis can be used to further drive displacement and inequality, but a crisis can also be used as an opportunity: From the cracks in the system we can build an equal post-growth world, where every human has a dignified life.

Feroz Khan is a doctoral researcher based at ICTA-UAB. Trained in disaster anthropology and environmental studies, he studies the intersection between degrowth, disasters and development for the REAL project. Previously, he was a Fulbright Scholar in New Orleans, Louisiana, completing his master's in Disaster Studies at Tulane University. He also holds a bachelor's in Environmental Studies from Yale-NUS College in Singapore.

Christian Kerschner

The role of technology and innovation in achieving a sustainable degrowth society is an ongoing debate. It is crucial to start thinking of science, technology and innovation outside of the persisting growth imaginary. We dive into the role of technology in a future society. How do people define and view technology, and what do they really want and need? Christian Kerschner discusses those criteria a good technology should follow, how they can be simpler and functional for all, and why we must move away from over-complexification of simple solutions at its core. Essentially: If we look at innovation not as futuristic inventions as they are often presented, but as transitions of things and organisations towards being user-friendly and manageable by local communities, are we then able to address our challenges of today differently? Deliberating technologies democratically and creating a comfortable life for all?

Christian Kerschner is an assistant professor at the Vienna University of business and economics. His research encompasses a wide range of themes, with a current focus on: Resource limitations in the context of degrowth and steady-state economy futures.

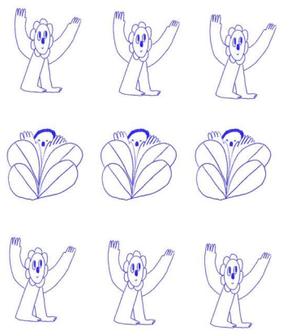
JP Allerano

REAL – a post-growth deal is a research project, aiming to create a policy package for the European Union to move towards a post-growth society. It's the first project to get a large grant in these research realms, while these days the support for projects within post-growth, and with it the grants, seem to be rising. JP goes into the different research projects linked to REAL, and talks about the great challenges that come with it: How do we influence policies on the European level, without scaring politicians off with words such as degrowth or eco-socialism? We discuss what is needed to get to a post-growth world, and JP lays out a gameplan for the revolution: From withholding labour and the recognition of widespread propaganda to forming political parties and unionizing. We talk timelines and the possibility of mass crop failure in 20 years, what keeps you motivated, love, compassion for all kin, and most importantly: They emphasize the missing justice in our current world system and how to combat it. We end with a message to everyone listening: Get yourself and your community organised! Because a fairer world is possible, but we must all work towards the same shared goals. And enjoy life while doing so.

JP Arellano is a communications strategist and grassroots organizer rooted in movements that challenge colonial-capitalist systems. With a master's in Degrowth and years of experience shaping stories that drive change, they've supported campaigns worldwide—from resisting extractive industries to rethinking how economies work. They started the resource hub explore.degrowth.net (now a commons) and have helped grow networks pushing for transformative

This short poem by Carlo Galiero played by Carlo Sella plays with dystopia, presenting images from a future where turbo-capitalism has triumphed. It offers a glimpse of a humanity forced to live individual lives, enslaved by technology, affected by a total inability to live in the present, to slow down the beats, the rhythm of life. Running then takes on an ambiguous connotation; it is a conformist act, because it panders to the religion of consumption (of goods, experiences, social identity) as a chase towards a pre-packaged object of desire, but also an act of rebellion, as a gesture of renunciation and rejection. In this last sense, the only way to re-establish the balance of a natural time appears plausible in the metamorphosis outlined in the last part, the abandonment to the circle of life.

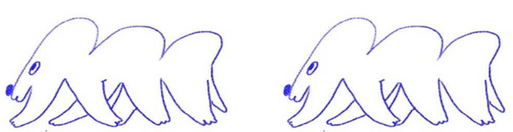
Arraiga is a perfomance art company specialised in socially engaged arts, with a focus on exploring post growth futures. With an array of different backgrounds in anthropology, theatre studies, gender studies and ethnographic approaches, the collective investigates what it means to research and act in capitalistic times to envision new pathways towards a just transformation of our planet.



Introducing Mary Greene

Imaginaries of the good life, are often shaped by material wealth and mass consumption. It is time to delink the idea of a good life from over-consumption and redefine the true good life: What it means to live sufficiently within an economy of care, where culture, education, health and overall wellbeing are prioritized. Here, new narratives exist which celebrate caring, sharing and repairing. Mary Greene discusses how to reshape the daily situated social practices that would make up potential future ways of arranging our socio-economic system, away from growth-based models. She emphasizes that it is not about individuals making better choices, but about reshaping the everyday practices that make up everything we do. She urges to shift our attention away from the emerging policy and research discourse dominated by efficiency, technocratic fixes and market-based measures. With these solutions, we are falling into the same patterns as we have before, where consumption is still being encouraged. Instead, in a post-growth planet we critically assess which sectors need to degrow, and which sectors, prioritizing wellbeing, can expand. We then don't just consume differently, but really think what it means to live sufficiently, instead.

Mary Greene is an Assistant Professor at the Environmental Policy Group at Wageningen University. She researches and teaches in the field of environmental governance, development, sustainable production and consumption, social theory and research methods. Mary's current research interests focus on environmental governance and sustainable consumption research. She is especially interested in the inter-relationships between socio, cultural and technological change and evolution of social practices in peoples everyday lives (such as food, energy, and mobility). She is also interested in exploring the role and experience of citizen-consumers in innovations towards sustainable production and consumption systems, with a particular focus on circular economy transitions.



Simon Fines

Are we meant to explore the stars? Should we not prioritize the wellbeing of the our species on Earth, first? Simon and I start our conversation questioning the hyper fixation on technology and the problem of playing god. He tells us about the importance of community and the increasing individualization of our society. Through being an active member of different community spaces, he tries to tackle this, fight loneliness and bring back a shared sense of being. By fermenting foods (which he calls cooking with procrastination) and cooking for people of the community, he attempts to change the way people look at food while giving them a nutritional option available for everyone, not just people with the financial means for healthy foods. Finally, Simon emphasizes that rejecting capitalist living lies primarily in doing nothing, and calls out to everyone: Rest!

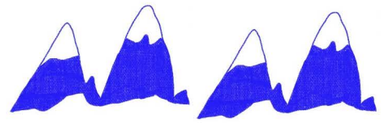
Simon Fines is a friend; an activist inspiring others by showcasing how life can be lived in commons, emphasizing a need to change our food system through direct example: Fermenting every peel, skin, scrap and what commonly and wrongly is referred to as 'waste', and making them into community dishes, created together and shared amongst anyone with a plate. With a shared interest in drastic reformations of our food system, we aptly met in a course at Wageningen University called Beyond Sustainability: Theorizing Post- and anti-capitalist Food Futures.

Southern Lights farm

Changing our food system must start with awareness, through little acts of sharing, of knowledge or of food. People are becoming increasingly aware of the impact of our food, but simultaneously through a distinct divide of the urban and rural, we are further away from our food sources than ever. The group goes into creating awareness surrounding food sources in a myriad of ways: It can be as simple as a conversation with someone on the market. In Mértola, Portugal, people involved in Terra Syntropica – a community-driven initiative dedicated to regenerative processes in semi-arid regions- organize market evenings where a different vegetable, fruit, plant or food group is discussed each time while sharing food altogether. Through knowledge and food sharing, everyone in the village learns about agroecology, the loss of crop varieties and nutritional losses, while getting to know neighbours and new friends. A shared reflection becomes accessible for everyone, as we connect over common joys and needs. With everyone on board we stand strongest: Variety and diversity is what makes a system resilient, and this includes our food system.

In this conversation, we hear from different youth workers at the Southern Lights farm in Greece, met partaking in the training ***Eco-Systems for regenerative transitions****. Here, they explore themes such as permaculture, hydrology and soil food webs, but also society as a complex system and how to build networks and alliances, most importantly following the ethics of earth care, people care and fair share.*

Marco Immovilli



Over the years, the mountains have increasingly become a gentrified place of leisure, pushing out people who consider the mountain not as merely a source of income, but as a home. In media representation of neo-ruralist movements, too often the move back to the mountains becomes a depoliticized and romanticized utopic aim. Often strategically left out is the very political post-capitalist aim that lays under the surface, such as that of the community at the heart of Marco Immovilli's research, attempting to reclaim the mountain as a home beyond growth and capitalism. Living with the mountain instead of capitalizing off of it must not be underestimated: Compromises are necessary to ongoingly balance survival with care for the mountain. In his research, Immovilli follows a community that centres around care and push an idea of the mountains that is tremendously different: Not a commodity, but a place to live, gather and facilitate those conditions needed for life, beyond the human species. Rather than presenting this as a romantic getaway, he emphasizes the need to embrace the complex mess that is life as it unfolds in front of us.

Marco Immovilli is a researcher focusing on dynamics of change towards post-capitalism. Through the lens of "value", he looks at the ways mountain communities in the Italian Alps are enacting different ways of living with nature in ways that challenge capitalism. He is¬ interested in what it means to enact post-capitalist transitions while living in a capitalist world: the difficulties, ambiguities and compromises.

Cecilie Ødegaard

The Arctic archipelago is slowly being returned to its natural state of untouched wilderness. With coal mines closing in Svalbard, it is time to redefine closure as opportunity. Not opportunities of turning the landscape into another object of human design, or growth-based resource extraction, but one where restoration can be seen as a turning point in how we relate to nature. In her research, Cecilie Vindal Ødegaard wonders: What can we learn from attempts to rewild Svalbard? Perhaps, it can be an example of how a post-growth planet may at first look patchy, characterized by the ruins of capitalism, but as natural processes take over can grow into a landscape coexisting with wilderness: A living being that is slowly being healed.

Cecilie Vindal Ødegaard is a social anthropologist with a keen interest in ethnographic theory and exploration. Her research interests are in territorial politics and labor, technology, gender, indigeneity, landscape, and rewilding in the Anthropocene, or the Capitalocene. These interests have brought her to the Andes (Peru), the Arctic (Svalbard, Norway), and more recently to "oceanic landscapes" through fieldwork in the control rooms and head-offices of Norwegian maritime industries.

Isabelle Hugøy

Soil degradation is a central part of contemporary environmental crises, and it has devastating effects on human and nonhuman lives. Soil erosion, for example, is a systematic problem across Europe and is often related to modern industrialized farming. Cereal farmers in Østfold, Norway express similar concerns about soil erosion that affects yield and contributes to environmental pollution in the Oslo fjord. Several farmers respond to challenges such as environmental degradation, economic concerns for the farm business, and environmental policy regulations by experimenting with alternative agricultural approaches. Approaches like conservation agriculture and regenerative agriculture provide alternatives to the dominant conventional agricultural practices that are often associated with environmental degradation.

In this monologue, PhD in Social Anthropology, Isabelle Hugøy draws on her ethnographic fieldwork among cereal farmers in Østfold in 2022. She presents findings and statements from several farmers, through the story of one farmer, Tormod. She follows his journey from conventional to regenerative agriculture, including his changed perception of and relation to soil, and the challenges he met along the way.

Tuomo Alhojärvi

A map, like a sound, is a relation, a process. Like there is no thought when no one thinks, no sound when no one listens, there is no map when no one maps. These words may seem trivial, but it is crucial to critically assess maps not as mere pieces of paper but as cartographies of power: Each map teaches us something; Each bit of location data we volunteer or unintentionally concede though our apps binds us into infrastructure of governance and commerce. Looking critically at the history of cartography, Tuomo Alhojärvi mentions, we notice a pattern: Maps have been mobilized to legitimize the ravages of settler colonialism, imperialism, war, patriarchy and extraction. With this violence being part of our heritage, it is our duty to recognize this past use of maps and start using them with a different orientation. It is time to use maps to address where power needs to be challenged; To build an archive of countermaps and collaboratively remember another future. Ones where the human is decentered and where we celebrate all those realities that are occurring at the same time.

Tuomo Alhojärvi is a geographer specialised in postcapitalist theory and practice. As a postdoctoral researcher in Cultural Studies at the University of Eastern Finland, he works in the Kone Foundation funded project "Post-ownership as an interpretation and experience of economic change" (2022-2026). His current work centres on methods for making urban spaces 'otherwise'. He builds especially upon feminist economic geographies, political ecology, critical social and spatial theory, and participatory action methods. Presently (Spring 2025), he is developing cartographic methods to study the commons and seek to better conceptualise postdigital geomedia.