An artistic research project driven by grassroots activism, eco-technology and networks of women to build integrated and sustainable relationships between people, their environment and technology.

Art is politics. Everything that takes hold of the flow of life for its own sake is politics.

HANS RICHTER, 1929
ON ECO-TECHNOLOGY AND HANDS-ON WORKSHOPS

My interest in the women Solar Engineers and the Mahila Samiti groups for women’s empowerment in Rajasthan comes out of a personal involvement that links art, women empowerment, ecology, technology and social engagement.

When I learned about the Barefoot College project, I was struck by certain similarities between two practices that seem worlds apart at first sight: my own artistic work environment and the practical trainings/workshops in Rajasthan.

Now it’s my turn to teach what I learned and it feels great. We’ve put up 5 solar systems in my village, and if it needs maintenance or repairs I take care of it.

In the beginning, I learned slowly and gradually, in a practical way. And with the help of Aruna Roy we learned about banking transactions and taking care of our own accounts. She explained how important the ‘Right to Information’ Act was, and made us understand where we stand in life. From healthcare to general information - she helped us a lot.

Mangi Devi

When I went to Barefoot College for the first time, I discovered that the solar workshops are only a very small part in a much bigger story concerning the empowerment of the participating women.

Tilonia, Rajasthan

Barefoot College in India uses a bottom up format to train solar engineers. The learning environment is open and decentralized. Knowledge is passed on in the collective from the bottom up using a hands-on approach. The village community selects which women will be sent on a 6 months solar engineer training, and every village family contributes a share in the remuneration of the engineers to set up and maintain the village solar system.

Okno is an artist-run organization for media, art and technology. Its focus lies on collective technological research projects. Current projects use sustainable energies like solar/photovoltaic and wind energy to weave city communities, mesh networks and public space art projects. Our decentralized DIY workshops are a platform for sharing knowledge to come to poignant results.

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Women solar engineers

The solar engineer project has demonstrated that bringing electricity to remote villages could also be women's responsibility. Most of the solar engineers come from traditional and conservative societies and have struggled to fight for their identity. That's why this new confidence in the potential of women is so important.

Initially, the women participated in the training to fulfill a basic need: getting a job and improving the financial position of the family. They designed and built houses powered by solar energy. These rural women have become symbols of a new partnership within the community and are often used as examples to propagate and elevate women's status.

Aruna Roy, a founding member of the Barefoot College, wanted these rural women to have more than financial self-sufficiency: they needed political power too. With a collective of social and political activists they started MKSS: 'The Association of Workers and Peasants', a non-party people's association that strives for a fair and equal society. Their ambition is to give the rural poor access to government information, implicating them in the democratic process.

Through a network of grassroots organizations MKSS advocates for the position of rural people on a social and political level. It uses the Mahila Samiti (women's groups) to inform women about local politics and economics and to improve their situation actively through education, knowledge sharing and self-government. The Right to Information Law expresses the people's desire to be part of a democratic framework where their views are taken into consideration and where they have a say. The aim is to make the government more transparent and accountable.
Appropriate Technology

Appropriate Technology is tailor-made for a specific community with attention for the environmental, cultural, social and economic characteristics of that community. Appropriate Technology typically requires fewer resources, is easier to maintain, has a lower overall cost and a smaller impact on the environment than high technology. It usually prefers labor-intensive solutions over capital-intensive ones.

The Barefoot Women’s approach to technology is as much about social inclusion as it is about unhampered knowledge sharing. Starting from scratch, the homo ludens discovers new tools, tapping into the creative potential of technology. Because the workshops operate on practical understanding and people feel comfortable with the appropriation of these new technologies, guarantees a truly distributed access to energy.

In the West we generally take a corporate approach to the renewable energy sector. The result is a number of top-down models for ‘green energy’ distribution – a landscape where a lonely ecologist quickly gets lost. The high technology used in the West is off-putting for non-professional engineers, which makes it hard to dive into the heart of the matter: understanding how the stuff works, and making it work yourself!

That’s why organizing workshops about this technology is so important. Even if it’s only a handful of crazy artists experimenting on their rooftops with solar panels and home-made wind turbines: we fools have the task to enthuse a small but interested public with the ‘artworks’ we make. One day, off the grid is where the action will be!

Working with solar energy instead of being connected to the grid is a deliberate social choice. Solar energy is available to anybody and nobody can take a copyright on it.

BHagwat nanDan

The power of social networks and communication technologies is able to magnify the impact of such local efforts, linking up and joining hands with similar initiatives in other parts of the world.

Rakesh kapoor

Eco-feminism

Eco-feminists want to redefine how societies look at productivity and activity of both women and nature. The “materialist eco-feminists” focus more on the actual economical and political conditions of women in a natural environment than on the mystical link with nature. Vandana Shiva is an active eco-feminist. With ‘Divere Women for Diversity’, she wants to launch a global women’s campaign on biodiversity and cultural diversity, echoing women’s voices from the local and grassroots’ level to global fora and international negotiations.

Women’s ecology movements showed how the dominant models of economic development and scientific progress were based on a construction of production and knowledge that excluded women and Third World communities as producers of economic value and as generators of intellectual value. Economic globalization deepens this exclusion and threatens the survival and integrity of local communities.

The use of technologies such as solar energy empowers women to stay off ‘the grid’, a statement that symbolizes their independence from dominant structures.

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Vandana Shiva
Thoughts and Talks on Politics of Change

Collaborations arise between groups that are aware of the actions and solutions needed to build a more balanced society, contributing to sustainable changes to social and ecological structures. People with a critical view on the use of technology in our wasteful consumer society, people open to knowledge sharing.

A workshop can be a valuable tool for engaging in collective artistic research. The different angles and inputs reveal the full complexity of the issues in discussions. Each participant comes up with tools that can be used in a collaborative way. Discussing practices became the focal point of conversation and examination, a self-reflection on how we work and how we can or want to work. Because with each shift in practice, new questions arise.

Let’s focus on north/south/east/west collaborations. What can we learn from innovative approaches in non-Western societies? What creative interventions can be transformational? Which processes enable individuals and communities to live in a more sustainable way? If we consider knowledge production as a collaborative process, we also have to consider how a research process can become a true partnership with full advantages for all the partners involved.

Politics of Change wants to position itself as a platform for collaborations and partnerships. Collaborative knowledge building and transmission is at the core of the project. The research focuses on employing and deriving today’s and future’s technologies in a new and surprising way. The connection between art and science, between analog and digital media is explored continuously. The results of the research processes are made public through films, workshops, artistic interventions and presentations.

The Brussels’ PoC-workshop discussed gender and activism in the cultural field, examining the technical tools we use to document what we do and to spread the word.

The participants in this open dialogue came from different fields: writers, filmmakers, anthropologists, journalists, visual artists, economists and researchers.

Participatory tools for action:
- discussion platforms, workshops, artistic and social networks, alternative economic formats / micro finance, women’s groups, artistic databases, lectures and presentations, mailing lists, interventions in public, social and artistic space.

Collaborative creation and open-source technology could become tools to transform ourselves and our society into more participatory projects.

Cultural diversity is a valuable resource for alternative models and innovative approaches.

Keywords for action and interaction:
- Networks, bottom up, horizontally organized, hybrid field, fluid boundaries, open ends, organized in a disorganized way, flexible, feminism, identity, grid, sustainability, women, independence, empowerment.
In my twenties, I was jailed and tortured for joining a guerrilla group. This was a turning point in my life and career. We didn't have anything to read or write so all communication was oral. That's why we started telling each other stories. After my four years in prison, I wrote everything down. Going through all these memories again and putting them to paper was a tough but interesting process.

I believe in self-governance and a decentralized society. We don't need to be represented. The civil society needs to be strengthened and the existing structures renegotiated. The megasociety we live in today, with all the ecological problems, is unsustainable. I'm committed to sustainability, also politically. And how can you achieve sustainability when the structures are old-fashioned?

I don't call myself a feminist. I prefer Rosi Braidotti's concept of fragmented identities. Every minute, each different environment provokes different identities.

I think the challenge for women today is to define ourselves as multiple belongers. We need to find a hybrid field to work and live with fluid boundaries and open ends.

What are your sources of inspiration? Do you connect technology and activism?

I've been a political prisoner. Sadly enough, that's an experience shared by many all over the world. I discovered jail as a common platform. Before you would say 'You look familiar, do you come here often?' Now you would say 'Did we go to the same jail?'

I'm a feminist in the moment I raise awareness on feminist subjects, but another moment I'm something else depending on the discussion or the group I interact with. The first time I was in Gaza, people didn't need me as a woman, a journalist or a writer, but as a foreigner to protect them. Palestinians asked me to sleep in their house at the border because they were afraid of soldier's raids. The only thing they needed was my foreign passport, my identity as a foreigner. They didn't care about the fact that I was a woman or an activist.

We must be flexible enough to adapt ourselves to the need of our environment.
We wanted to set up a rural technological centre. A campus built only on green technologies. We started to develop the solar section of Joy. We were told about the advantages of photovoltaic solar panels to bring electricity to remote villages. We wanted to set up an initiative with trainings. The purpose was to inform people about solar energy, the concept that everybody understood, so we started teaching science and math in the night schools, and the project gave me the opportunity to learn about new techniques.

In the matter, today I have trained more than 400 Barefoot women solar engineers.

We go to the villages and with the village council we select 2 women and send them to Barefoot for a full training. Once they go back to their village they will in turn explain the people of the village how to make the investment. That time I was teaching science and math in the night schools, and the government has been supportive early on. We have sub-centers in 8 states and that we connected to the grid is a deliberate social choice. Bringing electricity to everybody can take a copyright on it.

We have to support the women that come here for 6 months and they leave their family for a while. They come all the way from Africa and South America. When we started with the trainings we discovered that women were really interested. An explanation of electricity in their daily life, at home, in basic positions to control them. The government wants to give a platform to these women, to discover their strengths and give them confidence. That's one of the reasons to start this project. Barefoot College is better positioned to work on these difficult areas.

The government has been supportive. I would love to bring all solar trainees from different villages together and organized themselves. The regular companies can reach cities and towns but they have problems to supply the remote areas with electricity. Together we agreed that Barefoot College was better positioned to work on these difficult areas.

Concerning the ecological factor, people are well aware that they need to be careful with nature. We have to take good care of them. They come all the way from India to get trained. We have to support the women that follow the trainings because they come here for 6 months and they leave their family for a while. They come all the way from South America.

Concerning the commercial factor, people are well aware that they need to be careful with nature. They keep the women. There are a lot of knoWledge producing methods in the trainings. We have to support the women that come here for 6 months and they leave their family for a while. They come all the way from Africa and South America.

The diversity for change includes a large range of different visionary individuals who are evolving new and innovative approaches and methods in their own unique ways, catalyzing social change even if these initiatives are often smaller locally focused.
From the villagers I heard about a project providing work to illiterate women. When I first came here I had never went to school. But I needed more money to raise my children.

I always wanted to learn and become someone. I was rather old when I joined the solar department. I followed the complete solar training. First I had to make sockets, then circuits for the lanterns and later chargers. Now I'm able to make and repair solar lanterns and fix regulators. They asked me to stay as I was doing very well and the work is increasing day by day.

I was rather old when I joined the solar department. They never forced me to follow their training but they gave good reasons why one should study electronics and I don't want to go back to my previous job.

Now I feel very confident in this new job. I am excellent in working with electronics and I don't want to go back to my previous job. I even started going to neighboring villages and explain them the concepts of solar lighting. I help villagers to repair their systems.

The people of my village are respecting me more than before. I installed systems in the temples and mosques of the village. For private houses the investment is too expensive, people are waiting for the government to give subsidies before they start to install systems in their houses.

When I arrived here I was not aware of solar energy but now I'm really interested in it. I understand the importance of solar energy and how it can help us get out of the problem of energy crisis.

The importance of the natural resources and what the benefits of working with alternative energies are. If solar energy would not be used we would get into problems with nature. Spreading awareness about these ecological issues is certainly an important part of our training. Rajasthan is a very dry area and we have to do what we can to help nature.

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I am Lipika Bansal. I was born, raised and currently based in Amsterdam and I am of Indian origin.

I studied International Communications and Science and Technology Studies, where I looked at the influence of technology on society.

I work with Waag Society, a media lab that develops technology for social innovation within the domains of education, culture, healthcare, sustainability and society. We also organize seminars and workshops.

I do background research for these domains and develop small projects mainly related to developing countries.
I decided to come to Barefoot because I was doing something different. I started the training in the solar photovoltaic section. There were also people from Afghanistan and Ethiopia and even Korea to follow the training. In the beginning I was reticent about my participation as I thought welding and construction was nothing for me, I considered it too difficult for a girl. But they convinced me that women can do what men can do.

Barefoot College didn’t promise me an absolute security. They only offered me the possibility to learn. After that it’s up to yourself. If you are good, you can get a paid job and even go for more trainings. The monthly fee offers a greater financial freedom for my family. There was also the possibility to live on the campus and to raise my child inside an interesting community. A lot of different people live and work here, and there is no discrimination of caste or sex. Men and women work on an equal level, and I have much more freedom than I would have in the village. I also learn a lot from all foreigners I meet here.

I’m very happy I’m doing this, it makes me feel special.

From time to time I follow a workshop to improve the cooker-technology, to adapt it in a better way to our proper needs. We even started our own new independent solar cooker company for production.

One day, resources like gas, petrol and kerosene will run out but sunlight never will. The initial investment is rather expensive, but after a few years of operation it will pay off. It’s not especially about solar energy. It’s about getting a job, self-vaxion, respect, about security and independence. It could be any job, as a teacher or a nurse... it’s not especially about solar energy.

I would love to learn about the solar cookers too, but I have a lot of work. We have many students, so there is no time for me to work at the cooker section. But if there is someone who is interested, I would like to give them a hand.

I can say that I’m educated now. This is the biggest change for me compared to before. Once the women get a paid job they become independent and that’s the argument Barefoot uses to convince women to come here. The number of women increased a lot the past 5 years and the women ratio will even grow if there are more jobs available. The college staff motivates them and explains that men and women are equal and both of them can do these jobs.

What more do I need?
Barefoot College has changed a lot compared to 36 years ago when we started. What is applicable in Tilonia - its overall vision - can be replicated anywhere else. In this country and abroad, but it needs a change of mindsets.

We are organized in a disorganized way. We have small committees for different topics. We have written a code of conduct that we live up and down, depending on your performance. You have also the possibility to evaluate yourself. Poverty, teamwork, gender are all issues coming into play. Points are added up, but nobody can get more than 100 US.

The organization is set up as a community so obviously there will always be somebody to run it. The options are open.

We have a strong bond with the trainees from other countries, if they are a real part of the Barefoot Family. After the training they go back home, in Afghanistan, in Ethiopia or Bhutan, and register themselves as associations. They function on the same principles as the women's groups. The Barefoot Solar Engineers can become a global organization, as we have the global rainwater harvesting collective. This approach is part of the training. It's a sustainable process.

In the future, we will work more and more with Africa. The Ministry of External Affairs of India recognized our trainings. Now these African leaders come here to work on our program on solar and educational trainings. The selection procedure of the women is very important for us, and it is possible to adapt the procedure to the local community. Abroad we work with local NGOs. An NGO with a good track record is important, and good is very relative. We can only watch that their credibility towards the poorest of the poor is ok, and that they have a real respect for gender, because that's very important for continuing this work. It's these local NGOs that take over and continue our work and also their work elsewhere. We go on from here to visit multiple times, we have meetings and discussions on how we can improve the situation for women.

A lot of the countries we worked with are conflict areas. And the solar model can be changed anywhere in the world. Afghanistan, Ethiopia, Sierra Leone. Hopefully our footprints will grow in different parts of the world, of course with the support from different organizations. The bottom line really is: if this approach can be replicable in different eco-zones, hilly, mountainous, tribal, coastal, plains, semi-arid, then you can say that the model works. And that can change the mindset of the policy makers, the politicians, the economists.

The training is just the beginning, and after that everything depends on the initiative of the women. Some go faster than others. For example in Andhra Pradesh, we have a Barefoot Solar Engineers association that followed their training. They went back and started a technology park at the National Institute of Rural Development. Now the Ministry of Welfare has given them the responsibility for the Solar Electrification of 20 villages. The women implement it all themselves.

A lot of organizations like India. Because India is an "arty" democracy. You can do anything here. You can shout and you can always get away with it.

Last month a 13 year old girl was raped during a festival. Immediately the ladies closed down the festival. The officials asked us why we had had a long time waiting a report to make. When the judge finally decided, the officials realized that the officials did anything to help us. Then we came together and decided we had to get hold of the boy and make him sit on the donkey. In front of the whole village we blackened his face and put a string of shoes around his neck to show that this boy is not a good person. That's our way to fight for our own way. We talked it over and decided that the boy is not a good person. That's our way to fight it on our own way. We talked it over and decided that the boy is not a good person. That's our way to fight it on our own way. We talked it over and decided that the boy is not a good person. That's our way to fight it on our own way. We talked it over and decided that the boy is not a good person. That's our way to fight it on our own way. We talked it over and decided that the boy is not a good person. That's our way to fight it on our own way. We talked it over and decided that the boy is not a good person. That's our way to fight it on our own way. We talked it over and decided that the boy is not a good person. That's our way to fight it on our own way. We talked it over and decided that the boy is not a good person.
RAMI DEVI,
WOMEN’S GROUP COORDINATOR

My name is Rami Devi and I’m about 35. I don’t profess a specific religion. Praying to your stomach, I don’t believe in blind fate and instead put food in your mouth. So for me there is first work and than god. Earlier I would not have been able to sit on this bed, facing the camera I can’t imagine, facing you and speaking my mind about 35, I don’t profess a specific religion. Praying to your stomach, I don’t believe in blind fate and instead put food in your mouth. So for me there is first work and than god. Earlier I would not have been able to sit on this bed, facing the camera I can’t imagine, facing you and speaking my mind.

Lots of people in the 21st century need to work with high technology. Decentralize and demystify photovoltaic technology and give it in the hands of the illiterate women. It’s a reconciliation where all these things can come together.

Decentralization
Equality
Collective decision-making
Self-reliance

That way you find out that the ideas of Gandhi are so simple. Wherever the conflict is different for the people who do things in the worst scenarios anywhere.

Sometimes we have conflicts with that you are successful. Of course the energy sector and then you realize we have the enthusiasm and approval of conventional grid. Real decentralization in this country in the next century! Let’s take it.

Rajasthan, as a very dry area, will be touched seriously by the climate change. Therefore it’s very important to have clean and green energy. It’s the clean and green energy. It’s the clean and green energy.

But our first problem is water. That’s the most important thing to take care of. Other things can come later. For these women water is ecology. To walk some kilometers to have water that is not polluted makes sense. They have their own view on ecology.
I'm part of an academic research group investigating micro-finance in India. We want to find out what kind of women join micro-loan groups, who sticks to it and who drops out. For instance, is it typically people from the lower castes that quit the groups?

The first year and a half the women save money. Most loans in that phase are small amounts to pay for things like a doctor. A little more is spent on family occasions like a wedding or a funeral. After a while, the women can take on a larger loan. The money is used as an investment: to set up a little shop or to buy a motorbike.

Women provide fast and cheap access to loans with this system, which gives them a better position in the family and the community. In their new position it's easier for them to address problems in the village, like infrastructure problems or the need for a well, and take them to the 'panchayat'. This gains them a lot of respect, credibility and trust in the community.

But there are downsides to the micro-loan system too. Sometimes tensions arise in the family because the unemployed husband might get frustrated at his wife's new independence. There are women that leave the group in such cases.

Another problem can be the loan itself: when the investment fails, paying it back becomes a burden. I know about a village where a disease killed most of the goats bought with micro-loan money. Since they couldn't breed and sell the animals anymore they had a hard time paying back the loan. On the other hand, the system gives them opportunities they wouldn't have otherwise.

I love the criterion of 'objectivity'. I can't just use my findings to prove my own prejudices or perspective but have to take my data to their logical conclusion. Artists on the other hand can be more creative. Not that they have to take a stance, necessarily. They can just let the material speak for itself and trigger a reaction with the public.

Maybe it's better to open up the field of discussion than to say "This is how it is". That's what's so interesting about art: there is no need for 'proofs' and 'results' for the project to be a success.

In our research we want to show that it's important to work with local women, to train them to repair and maintain the pieces themselves. This makes the project truly sustainable. We want to investigate the impact of technological trainings on lives of these women.
MAGAN KAWAR,
SOLAR LIGHTING ENGINEER

I belong to the Rajput-caste. The Rajput kings and queens were very rich, but there are also poor Rajputs. My husband learned about Barefoot College through a village politician and he came here to have a look. He really liked the College approach and decided to stay. I followed my husband and are not allowed to see or meet other people.

I work on the campus for 18 years now. I went myself to Bunker Roy, the director, and told him I was not educated and I thought I never would be able to learn about solar lighting. It was my husband who pushed me to go on with it. It took a lot of time and it was very hard work but I'm glad I took the step. I see myself as an example. If I can get out of the purdah-system, then others can too.

In the beginning, everybody thought it was a fool's thing to work with illiterate people from different countries come to Barefoot for the impact.

I would like to go from village to village and explain the women how important it is to get an education. I would like to motivate these women to start working. I don't want to do what everybody is doing, I want to be different and therefore I'm interested in technology, because I think learning about technology can help me to make my life easier and more fulfilling.

KLARA GAIA CHASTAN,
ANTHROPOLOGIST

As an anthropologist I did fieldwork in Sudan around sexual violence. I asked some women told me she made very female habit, close relationship, of cleansing, something very intimate. In the refugee camp she showed me an iron cupboard full of incense pots: powders, scented creams and oils... She asked me to sit down, take off my shoes and put some musk on my hands. Her smile because she could share this moment spoke volumes.

From that day on the ice was broken. We did a radio program with several women sharing these intimate painful topics.

Objective observation is difficult when you are in a complex environment. I did fieldwork in Mali for 3 years and the opportunity to live in the area I researched. Somebody who came from outside, spoke their language and was interested in their situation gave value to their environment.

In the past I often worked as a journalist because I felt the academic world is too self-contained. And I find it wonderful to spend time with artists and from something I would make difficult and never think about.
I was 13 when my parents arranged my marriage. Now (some) girls can choose themselves whom to marry. I have 5 daughters. They all studied and completed their MAs. Some of them did further studies in Computer Science.

My husband's dream was to see his daughters happy. Most of his time he has spent outside of India. He traveled a lot to England, Germany. He wanted his daughters to come up for themselves and be as free as he was. In villages it's often not accepted that girls leave the house, but in our house it was very different. My husband was very supportive and he really wanted his daughters to become great individuals.

As for me, a lot of women are very happy that they are part of the Barefoot Project. They gained a lot of self-confidence and are mentally a lot stronger now than before. They have their own bank account and can spend their money as they like. They save for the future of their children. They are secure. They can work as they like. We don't select according to qualifications. We take on illiterate women too and focus especially on the very poor.

The Barefoot model is built for women and girls to learn about their right to be educated. As with all the houses in the village, the ashram is made out of clay. Slogans are painted onto the walls to help boost the revolutionary spirit of the place.

"Lack of knowledge is the cause of fear"
"You can kill the body but never the spirit"
"Work is worship"

The ashram serves as ground zero for a group of poor farmers attempting to seize land from the wealthy landowners who live in the cities. The farmers have successfully seized 20,000 acres.

The man who was in charge of this struggle was educated in Delhi, and his philosophy of land ownership is derived not from Marx, but rather from the true democracy established by tribal systems—particularly the Iroquois constitution—historically is the document on which American constitution is based.

The man's wife is a native Indian – a tribal – who doesn't speak Hindi. Everyday she picks rice from the field and grinds it into a fine powder to make chapatis, which she sprinkles with gram powder made from ginger, garlic, cumin, and oil. The gram powder is their main source of protein. There is one white ox that is shared by all of the villagers, and this ox plows the land, irrigates the fields, and hauls building supplies from hut to hut.

From his small hut in the northern state of Bihar, with his small plot of land plowed by a single ox, this man is aware of the creeping forces of industrialization. He sees the foreign owned factories that loom far on the horizon, and he hears the radio broadcasts of how India is being marketed to western investors. He detests Marxism as much as he detests Capitalism.

The village grows all of its own food and builds its houses from the clay of the land, it cannot support its own economy. The men have to work as rickshaw drivers in the cities, bringing their money, and their outside influences inside the village system. He believes the village is an organized system, and the city is chaos.

The village system, the vast organism of many small farms all living and working communally to survive, is being swallowed by a bigger system that would remove the people's rights to live and work off of their own plot of land. He sees the network of lights and cables as it gradually overtakes the landscape of his village.

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SHELBATRA JASHARI, FILMMAKER

To me, politics of change have to do with being consistent in word and deed, being loyal to who you are, what you stand for. Somehow I have the feeling that through discussions during the year 2008 I have lost a lot of my clear-headedness, and a lot of my patience with the world around me.

I am a young woman of a generation where activism and feminism are often far to be searched for. Very often while talking to western-european girls of my age and generation, on the question concerning feminism, most of them don’t feel the need to go into any connection to the terminology. Sometimes I don’t either. Every -ism has started to freak me out lately, to be honest, and every box just makes me feel utterly ill. Formats are not made for me. I am not sure I am the right person to participate in such a delirium as formatting.

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