

“Resources aren’t endless , so we might do our best to create art that support people , their lives, their communities, their environment, not fairy tales that are based on waste. An art not fund on dreams but in hope , Imagining fictional alternatives is no longer enough , but instead acting accordingly to the world we live in and the world we care cultivating...”

Márcio

CARE 1

THROUGHOUT spring until now - end of summer - I travel around and met different people, artists, curators, producers, activists, healers, jobless, homeless, travellers... Inserted in different contexts, as a congress, associations, rave parties, summer festivals, collectives; ordinary meetings on bars or simply at their homes or workspaces...

IN each meeting, was evident the great potential each persons holds, as a container of knowledge, and as a force in creating movement inside their contexts in order to promote change. Cases, as the vegan cook activist Tash that was preparing meals for over 500 people for a whole week; placed passion in evident perspective, in order to make a -seemly impossible task- to happen gracefully, trilling everyone around by her energy, she would easily gather volunteers for the kitchen.

WHAT I learn with Tash in the summer was more than the power food have to make people come together, by being a way in which we literally incorporate our environment, once we are eating and assimilating water, minerals and chemicals from specific geography and landscape. But, she showed me how powerful it is when a community decide to dedicate time to a goal.

THIS feeling of how much - *care* - can create social change had reciprocate in all my meetings and has showed how it operates in a multi scaled manner. From a simple 1 to 1 dialog, to a massive effort of holding space, on utopian vessels where we rehears different ways of existing - in the case of rave parties and summer festivals -.

ANY vessel that promotes community empowerment should be preserved as an essential part of the ecology we live in, and as a key component on figuring out what future can mean. Definitely the future is a place we never been, definitely the future should not be nostalgic and definitely revolutions won't happen in places, but real transformation will depart from within , from our ability to really connect wit each other and care. Allowing ourselves to unfold our bodies as the open circuit they are. An open circuit with its immediate surroundings. And is here,

where some ideas about isolation being just a concept but not a real possibility ignited.

THE summer made me think on the importance of generating space for gatherings and exchange of information/skills on non institutionalised or production related ways, maybe even not propositional ways. Spaces which helps to legitimise ones role and value in their social ecology. This has, also, a lot to do with the frequency in which such gatherings happen. For exemple, Summer festivals would be extremely effective hubs if they would happen more than once a year. How much we insist in certain practices will inform how that practice can effectively generate and/or inspire transformation.

THE question of how can we create mass movement/action towards a regenerative future keeps on coming. And I was happy to discover that Hungary has a past agency with such movements (I learn about this few days ago). Apparently, one of Gandhi's inspirations for the Salt Marches in India, was the Hungarian resistance against the Austrian domination in the mids XIX century. What is understood by academics as being the first mass movement of nonviolence resistance in history. Nonviolent resistance and aspects of the free party movement, together with thoughts borrowed from regenerative agriculture had inspired a lot of motivation in attempting to facilitated our gathering in December.

SO, in December we will be creating together a vessel where we can exchange creatively our skills . Is about learning, and getting to try things while getting to know each other. We can hold space, party, purge, love, plan, do, instigate and inspired each others. And hopefully keep spreading and spelling change in the ecology we find ourselves in. I am excited about the possibilities.

MORE TO COME SOON.

CARE 1.2

MEANWHILE the world is on fire, the ice is melting and Greta Tumberg is in a boat towards America, I got myself submerge into some old reads - also as a mechanism to deal with my anxiety on Future Coexistence.

WHAT is most uncanny about human beings is its attempt to rid the world of the uncanny. Or, and this is putting it in its most ecological register: human being disturbs the Earth and its lifeforms in its desperate and disturbing attempt to rid itself of disturbance. Says Timothy Morton in Dark Ecology.

BY his writings to the one of Amitav Ghosh in *The Great Derangement*, where he writes that the ecological crisis is a crisis of imagination. Since we took Earth for a stable system, also thanks to the Holocene, a geological period marked by Earth stable system functions - we stop daring to integrate in our thoughts and imagination the unexpected. Taking for granted that stability is something perpetual and devoid of constant change. We normalised Earth, and forgot about its loops, and inside of our agrilogistics, that are literally creating deserts - **FIRE, FIRE FIRE** - we prefer to believe in comfort than deal with the anxiety that create this system. Our ability to imagine the future, needs to go beyond its poor prospects. We will keep denying the future, because no one wants to walk towards a troubled and deceased landscape - so as Naomi Klein mention: the future should be a place we never been. And no, that is not Mars, that must be here - and this place might be deep within our ability to truly care and engage with this land, not as disturbances but as agents of regeneration. We can cultivate but not control...

SO, following here I introduce you to the **fuzzy, weird and thick** world of Dark Ecology by Timothy Morton. Hopefully his words will work as an agency for generating inspirational ideas - I confess I

have to find more about regenerative agriculture and the concepts of AGROFOREST by the wonderful Ernest Götsch, and make a real introduction also to the thoughts of the agronomist Ana Primavesi. - But if just the names serve the curiosity, then some of my work is done. Look for them if you please and have fun on entering in their wor(ld)s.

However, for now, enjoy the follow fragment of Dark Ecology:

A brief history of agrilogistics. Dark Ecology will call this twelve-thousand-year machination *agrilogistics*. The term names a specific logistics of agriculture that arouse on the Fertile Crescent and that is still plowing ahead. Logistics, because is a technical, planned, and perfectly logical approach to build space. Logistics, because it proceeds without stepping back and rethinking the logic. A viral logistics, eventually requiring steam engines and industry to feed its proliferation.

Agrilogistics: an agricultural program so successful that it now dominate agricultural techniques planetwide. The program create a hyper object, global agriculture: the granddaddy hyper object, the first one made by humans, and one that has sired many more. Toxic from the beginning to humans and other lifeforms, it operates blindly like a computer program. The homology is tight since algorithms are now instrumental in increasing the reach of agrilogistics. Big data makes bigger farms.

Agrilogistics promise to eliminate fear, anxiety, and contradiction - social, physical, and

ontological - by establishing thin rigid boundaries between humans and nonhuman worlds and by reducing existence to sheer quantity. Though toxic, it has been widely successful because the program is deeply compelling. Agrilogistics is the smoking gun behind the smoking chimneys responsible for the Six Mass Extinction Event. It isn't difficult to find very brief examples of the scope of agrilogistics in the fact that Europeans tolerate milk. A genetic mutation was encouraged to flourish within a few thousand years of original Fertile Crescent farmers, who had already reduced the lactose content in their cows' milk. Humans with this mutation become aggressive vectors for agrilogistics, and agrilogistics wiped out indigenous European human social forms.

The humanistic analytical tools we currently possess are not capable of functioning at a scale appropriate to agrilogistics because they are themselves compromised products of agrilogistics. The nature-culture split we persist in using is the result of a nature-agriculture split (*colo, cultum* pertain to growing crops). This split is a product of agrilogistic subroutines, establishing the necessary violent and arbitrary difference between itself and what it "conquers" or delimits. Differences aside, the confusion and endlessly granular distinctions arising therefrom remain well within agrilogistic conceptual space.

Agrilogistics arose as follows. About 12,500 years ago, a climate shift experienced by hunter-gatherers as a catastrophe pushed humans to find a solution to their fear concerning where the next meal was coming from. It was the very end of an Ice Age, the tail end of a glacial period. Drought lasting more than a thousand years compelled humans to travel further. It happened that in the Fertile Crescent of Mesopotamia barley and wheat were growing wild beneath the trees. The same can be said for rice growing in China; corn, squash, and beans growing in America; and sorghum and yam in Africa.

Significantly, the taro of New Guinea is hard to harvest and low in protein, not to mention hard to plant (you have to plant taro one by one), and so the farmers in the highlands never "advanced" from hunter-gathering. The taro cannot be *broadcast*. Incidentally, so many terms from agrilogistics have become terms in media (*field* among them), not to mention the development of the very significant medium, writing. How we write and what we write and what we think about writing can be found within agrilogistics.

Humans in Mesopotamia established villages with granaries. The storage and

selection of grain pushed the harvested plant to evolve. Humans selected grain for its tastiness, ease of harvesting, and other criteria favoured by the agrilogistic program. Scale up, the evolutionary pressure was substantial. Nine thousand years ago humans began to domesticate animals to mitigate seasonal variations in game, a modification to the agrilogistic program that kept it in existence. Several agrilogistic millennia later, domesticated animals far outweigh (literally) the non domesticated ones.

Humans represent roughly 32 percent of vertebrate biomass. The other 65 percent is creatures we keep to eat. Vertebrate wildlife counts for less than 3 percent. The term *cattle* speaks to this immensity and to a too-easy ontology humming away in the background.

Miserable social conditions were the almost immediate consequence of the insertion of agrilogistics, yet the virus persisted like an ear worm or a chair, no matter how destructive to the humans who defied it. Private property emerged, based on settled ownership and use of land, a certain house, and so on. This provided the nonhuman basis of the contemporary concept of self, no matter how much we want to think ourselves out of that. Agrilogistics led rapidly to patriarchy, the impoverishment of all but very few, a massive and rigid social hierarchy, and feedback loops of human-nonhuman interaction such as epidemics.

Despite the misery and disaster, agrilogistics continues to run. For all intents and purposes, agrilogistic boiling is performed *for its own sake* - there have been no other great reason, as we shall see. That is very strange, because growing and nurturing theories of ethics based on self-interest is a major feature of agrilogistics. Yet, in practice, it is as if humans became fascinated with maintaining the program at whatever cost to themselves. The loop of agrilogistics for agrilogistics' sake should remind one of the aestheticism of "art for art's sake." It is an unorthodox aestheticism of utility, *an aestheticism of the nonaesthetic*. The non- or even antiaesthetic is intrinsic to agrilogistic production: humans evolved wheat, for instance, for minimal flowers and maximal nutrition. So-called utility operates just like so-called inutility.

The idea that humans began "civilization" in Mesopotamia is a retroactive positing if ever there was one. Humans looked back and designated the time of early agrilogistics as unit, justifying the present as if civilisation had suddenly emerged like the goddess Athena from the head of the human without any support. Without coexistence. "Civilization" was a long-term collaboration between humans and wheat, humans and rock, humans and soil, not out of grand vision but out of something like desperation. When

one includes the nonhumans previously imagined as “nature” so as to airbrush smooth the agrilogistical project, the story of civilisation is even simpler: “We turned the region into a desert, and had to move west”. The poems of Percy Shelley often speak of ancient patriarchal monotheist tyrants ruling deserts in Egypt or Persia, leaving behind a broken statue sneering in the sandy emptiness: “Nothing beside remains... the lone and level sands stretch far away.” For *civilization*, read *agrilogistic retreat*.

The human hyperobject (the human as geophysical species) became a machine for the generation of hyperobjects. Precisely because of the sharp imbalance between the “civilization” concept and actually existing social space (which was never fully human), agrilogistics itself having produced this difference, “civilization” (the human structures of agrilogistic retreat) are inherently fragile. Just as World War II was the viral code that broke the program of a certain imperialism, one wonders whether global warming will be the viral code that breaks the machinations of a certain neoliberal capitalism and whether this will shut down agrilogistics itself. One wonders. And what a price to have paid, in part because agrilogistics underlines all “civilized” forms thus far, from slave-owning societies to Soviets.

The very concept of “world” as the temporality region suffused with human density emerge from agrilogistic functioning. World, as Heidegger knew, is *normative*: the concept works if some beings have it and some don’t. When, like Jakob von Uexküll, you start to realize that at least all lifeforms have a world, you have begun to cheapen the concept almost to worthlessness. The concept reaches zero when humans realize that there is no “away”, that there is no background to their foreground despite the luxury holidays ads, a lack of a stage set on which *world* can perform, a lack that is evident in the return of culturally (and physically) repressed “pollution” and awareness of the consequences of human action on nonhumans. The end of the biosphere as we know it is also the end of the “world” as a normative and useful concept.

Timothy Morton: Dark Ecology, 2018. pages 42 to 46

CAREING

REGIONAL elections are coming up in Hungary, And here I wanna bring up some ideas of “**prefiguration**”, borrowed from anarchism and nonviolent resistance studies and practices; but before a short D tour to point it out that is fuc*ing important the debate between **majority voting** and **consensus**. This debates are central to anarchist theory as they focus on the **form** and **content** of democratic inclusion. Indeed, if anything is essential to anarchism, it is the idea that *social decisions are to be taken by everyone affected*, and that this inclusion must involve substantial participation of each, in deliberation and decision-making. But a dispute on the nature of such participation (voting, majority rules, consent ...) is a dispute about the very essence of anarchism. Therefore we keep dialoging.

AS voting is one available way, now, for possible change, **GO VOTING!**

“**PREFIGURATION**” the idea is that the form of resistance one engages in must reflect the kind of society one seeks to live in. Yes, as simple as a message on a fortune cookie “be the change you want to see” though not so obvious. Because this concept comes in contrast to much of the Marxist oriented struggles of the twentieth century. Where the struggle for revolution is entirely separate from the process of living together after the revolution: “*Struggle was to be conducted on a hierarchical manner with a disciplined group of revolutionaries order hierarchically in a military manner. After the state was conquered, then people would re-order their lives, into a nonhierarchical social order.*” (Nonviolent Resistance, Todd May, 2015)

CLEARLY seems naive the assumption that any revolutionary group once in power, specially through force, would voluntarily relinquish this power. So, what anarchist discuss is that the society one wants to see after the revolution struggle must be build already through the ways the struggle itself is conducted. As a model of the wanted future. A future of engagement, free expression, interdependence awareness and community empowerment, that, as said before, would depend on thoughts and practices articulate during the processes of transformation of the social arrangement.

FOR example, being able to face violence without weapons, or refuse oneself access to violence even if the “adversary”^{*} feels entitle to it; requires a kind of *dignified* behaviour characteristic of nonviolence. And that would more likely set the basis for a social arrangement that is more peaceful and regenerative in its foundations. Not just politically but morally and ethically. Simply said: resting on the basis of human relationships, kindness and capacity of care. Not just on a general rule one needs to fit in or follow (policy, penal codes...), but on a general understanding of being alive and coexisting with an environment.

DIGNITY here, I'm borrowing the follow passage of Todd May, which is also a slightly Kantian understanding:

THE recognition that one has “*a human life to lead, that is, roughly, the ability to engage in projects and relationships that unfold over time; to be aware of one's death in a way that affects how one sees the arc of one's life; to have biological needs like food, shelter, and sleep; to have basic psychological needs like care and a sense of attachment to one's surroundings*”

HOW our views inform our processes of choice, together with the awareness that each individual is the ultimate resource of his, her or their own obedience and refusal; can create the energy necessary for a movement of change.

“*A better society, will be composed not only of better arrangements of power, resources, and opportunities; it will also be composed of people who are better because they are not corrupted - or, more realistically, not as corrupted - by the motivations and incentives characteristic of the social arrangements they seek to overcome. This requires the kind of dignified behaviour characteristic of nonviolence.*”

SO please, **VOTE VOTE VOTE VOTE!!!!** And we keep in touch for more thoughts, discussions and movement.

^{*} “adversary” because in the end everyone is loosing, as we are not living apart from a social frame but we are all part of this frame. Is also interesting to notice the behaviour codes and understandings of some tribes where they see an individual fallacy as a social failure, if a case of robbery happens inside the tribe, the thief is not treated as an individual guilt of robbery, but as an indicator that the tribe failed in providing necessary support for the situation do not happen.

WE ARE 31ST

THE Chilean protests that started as a claim about the cost of living evolved to reflect the problems of our politics, and the risk democracy faces. The anger at the president Piñera unleashed a wave of violence with allegations of brutal retaliation by the military and police against civilians. Armed men in masks lurk around the streets of Santiago firing at protestors who defy the martial law of curfew night. This is reported to be the bloodiest moment in Chilean politics since Pinochet's regime.

PINOCHET'S rule began with terror, military attempting to eradicate opposition, ultimately killing more the 3.000 opponents. Some die publicly, and became symbols, as the singer Victor Jara, many simply despaired. Other opponents tried to help each other to survive.

BACK then, powerful yet hidden networks of mutual support, most using the Catholic Church's Vicaria de Solidaridad as cover, but with their own structures and coordinations appeared, Sewing circles began as early as 1974, bringing together women who had loved ones detained or disappeared. They began transforming recycle rags into - arpilleras - (tapestries), expressing their experience under the dictatorship. This parallel structures, of civil gathering, gave space for opposition to grow, and with time, from there were organised the first public demonstrations against the regime. From the pain of the - arpilleras - grew a powerful form of communication, and from one form of creativity grew others - music, song and dance became part of the sphere of change - what helped to produced some sort of loss of fear initiating the process of increasing press freedom.

CREATIVE ways of assimilating struggle and oppression, are responsible for opening up the pathways for transformation. Hidden circles underground networks, small gatherings, function as an ongoing process of experimentation, learning, adaptation and strategy development; the unknown is a big

factor in social movements we often can't get the information we need to make good choices before we start acting.

THE articulation of safe spaces becomes a human need inside of oppressive societies, places like clubs where people share common values and find networks of support to be whatever they wanna be, exploring their full creative capacity are vital for the process of reclaiming back rights for assembly, space, means of production and power. A lot of this can be also understand by the development of House music. "we do the music we would like to dance on".

BUT we can discuss more together about how social settings modulates culture and social movement this Thursday 31st October.

MAKING A HUGE LEAP, FROM PRESENT TO PAST TO HOUSE MUSIC

NOW, WHY NOT SOME ASTROLOGY AND PAGANISM?...

WE would like to enjoy the Halloween as being a period where the veil between worlds becomes thinner giving opportunity to communicate with otherness to gather, and have a first drink. Is also the day Mercury start his retrograde transit, making us looking to the past or inner wards for guidance, this transit will finish its shadow period on 9th December, the day CARE 1 is suppose to start.

LETS come together by 20:20-ish on the 31st at:

Teleki László tér 6
1086 Budapest

Door Bell: CARE 1
2nd floor

After going upstairs take the balcony to the right
Door 27

If you need help call:
+36 70 594 10 24 or +49 1522 591 2606.

CARE 1 A preview

CARE 1 is a plot, a pilot, an experiment on community empowerment. The one week encounter that will take place in Budapest between December 9th to December 14th 2019, focus on how we build, influence and transform our large community through the chain of our immediate affections and our ability to care. An archeological gathering of the human ecology with great attraction for a speculative future, regenerative social resilience and the dance floor.

THIS project has grown entirely due to the genuine interest of many people, participants open their homes, atelier, rehearsal spaces, offer their skills and time, CARE1 is becoming by the acts of generosity of everyone involved.

OUR main venue will be SIN art centre at Gyutacs u. 10, 1139 Budapest

WE are still working on how the week will be, but here follow a small preview of what is coming up:

9.Dec - Arrival and First meeting at evening - on the home of one of our colleagues.

The following three days are fill with HostingCARE events, where a small group will host a space of exchange to the other participants, with a specific topic in focus. And some extra offers, usually happening at a different house of a participant in town, will take place during the evenings.

10.Dec - HostingCARE: Non-violent resistance / Activism history towards personal story-lines
At night
HOMECinema, we will be screening the animation Ludas Matyi (1977) by Attila Dargay and the documentary - How to Start a Revolution (2011) by Ruarid Arrow.

11.Dec - HostingCARE: Rave Culture / free party movement /rights for assembly.

At night
HOMEconcert

12.Dec - HostingCARE: Community gardening / Foraging healing plants / ecology and outdoors performance

At night
CARErave

13.Dec - **CARE**rave

in the afternoon -
social cleaning - unravelling the charge - tiding up SIN.

14.Dec - **SIN**brunch

in the afternoon -
The Speculative Future of social resilience. What are the impressions?

MORE than the possibilities of what this week will be is how it can resonate, with our practices and will of engaging and caring with the community. Creative and supportive spaces for encounter and exchange, are in the basis of a healthy and just social and political sphere. We thrive where inspiration is alive.

Very soon we get together!!! And more details are on the way.

Friday
13.12.19

22:33

>LINE UP<

00:00//01:00 DJ VEIA

Worship the dance floor!!!

The Art Quarter Budapest (AQB) is home for many artists, and is also an atelier, residency and performance space. **There are busses over night from AQB straight to the city centre.**

01:00//3:00 DIGITAL PIMP HARD AT WORK *live set*

C F * % & \$ / & \$! * # *
A R R E

AQB
4TH FLOOR
Nagytétényi ut. 48-50
1222 Budapest



03:00//4:30 LÖRINC BORSOS

04:30//06:00 DJ VEIA

OUR party has no entrance fee, and also has no bar, so bring the buzz you wanna drink and share.


Its also not allowed to smoke indoors!!!

C ARE 1

06:00

CARE 1

Budapest 9 -14 Dec 2019



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WELCOME to CARE 1, and thank you so much for joining us in this experiment. We are endlessly grateful for your time, will and curiosity to get together this week. This project was possible completely due to the genuine interest of all participants. And has been a thrilling experience on generosity to witness this gathering evolve.

NOW to start: in this booklet you will find some useful information about CARE1: general information about events, locations, topics and offers that will be happening through out the week. So go ahead, flip around the pages and get ready for a lot of care.

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Explanations about events and few agreements.

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How? Why?

Joining

FEEL free to join anything that calls your attention, or that fits on to your personal schedule.

SOME of the events are **>OPEN<** to our bigger community, meaning that you are welcome to let everyone know about it !!! So please invite your lovers, friends, family, acquaintances, more-the-humans, spirit guides...

OTHER offers due to their location have a limited space, so the amount of people fitting in it, is also restrict.

BUT as a suggestion, we would be happy to see you on our **first meeting on the 9th/Dec, Michael Simmons Lecture on the 10th/Dec and our party at AQB on the 13th/Dec.**

SPACEcare

ALL location, were warmly open for us to meet and be together, therefore, is up to us how we would like to interact, cultivate and care about the containers we are working at. Is important to say that we want them to last, and be thriving spaces for exchange, so please mind their use, and if needed feel free to help cleaning and maintaining it. We are in this together, enjoyment is always a collective state of collaboration between you / us and everything / everyone that is in the surrounding.

AT SIN we will have available two studios, a big studio called Esma with 13mx13m and 5m high, another studio called Duna for some activities with 11m x 12m and 5 m high. And a small studio called Peron, located at the basement with 12m x 5,5m and 2,5m high. During the week most of the activities will be located at Esma studio, But we can inhabit those spaces as we wish. The common area of SIN (toilets, foyer...) is a sheered space where we will probably meet other people working in the building.

LIVINGRoom EVENTS

THIS gatherings will take place at someones home, and because of that, and possible issues with neighbours, we invite you to respect their time frame, not hanging around longer than what was agreed with the hosts. And here again, cleaning after yourself and helping bringing the garbage out is more than welcome.

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Food

WE are aiming to offer a warm soup for the 10th, 11th December at Sin around noon and on the 12th at the location we will be visiting.

THE Grandma of Patrick, is also giving us some good treats at some point during the week. But nevertheless bring snacks or anything is needed for your confront.

Around SIN there are really few options for buying food:

RESTAURANTS:

Tara Karaj Hentes & Étélbar

Forgách u. 35, 1139 Budapest
Open Tuesday to Friday from 07:00 to 19:00 and
Saturday from 7:00 to 15:00

Tadka House (Indian food)

Forgách u.8, 1139 Budapest
Open Monday to Saturday
From 11:30 to 20:00

Balance Étterem

Váci út 99, 1139 Budapest
Open Monday to Friday
From 8:00 to 16:00

Ta Bistro Vietnámi Étterem (Vietnamese food)

Béke u. 26, 1135 Budapest
Open Monday to Saturday
from 12:00 to 21:00

HONGKONG RESTAURANT (chinese food)

Béke u. 26, 1135 Budapest
Open Monday to Sunday
From 11:00 to 22:00

SHOPS:

TESCO (supermarket)

Béke u. 13-19, 1135 Budapest
Open Monday to Saturday from 6:00 to 22:00 and
Sunday from 7:00 to 18:00

Party

OUR party has no entrance fee, and also has no bar, so bring the buzz you wanna drink and share.

Its also not allowed to smoke indoors!!!

PODcast

WE are aiming to create a podcast from the week, so we plan to record most of the content of the week as a form of documenting and keep a time capsule of CARE1. So we invite you to go ahead and record any conversation or texture you think is suitable, tag it with the day in witch you recorded and send to us at careexperiment@gmail.com. You are also free to add to our google drive any image or note you would like to share.

WHATto BRING?

ANYTHING that would make you feel comfortable, mind the nature of some activities, comfortable shoes and clothes, warm jumpers, extra clothes, snacks, water bottles, note books...

IF there is any thing you would like to propose or try feel free to organise or initiate, we have the studio Peron mostly free all the time, and few spots left at the big studio.

BE curious about people, hang out and keep a friendly spirit, if you get overwhelmed, communicate and take a rest, the week is suppose to be inspiring, and we really hope you will enjoy.

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Monday

09.12.19

SILENT STANDING
DEMONSTRATION

14:15

#a_kultura_nemzeti_alap_i_alap

Silent standing demonstration against the reform of cultural funds in Hungary, that was articulated without any consultation from artists and the scene that will be directly influenced by the new parameters of money distribution, which will go on voting at the parliament Wednesday 11.12.2019. Read the pdf Join_Us at our google drive for more info.

STAND TOGETHER

Until the end of the meeting, aprox.

17:00

EMMI

Szalay u. 10-14
1055 Budapest

DEMONSTRATION 18:00

The wave of centralisation has now reached the theatre and all other fields of culture. They plan to make absolute political loyalty a condition of any kind of subsidy. Say NO to bulldozing independent cultural life in Hungary!!!

ACT NOW

20:00

Madách Imre tér

1075 Budapest

CARE1 Kick OFF

20:30

Facilitated by: Judit Hatfaludi

Our welcome meeting , an introduction to Quakers practices. There will be just an Opening for this week, because CARE has no closure.

LIVINGroom

Host: Imre Vass

Teleki László tér 6.
2nd floor 27.
1086 Budapest

Bell: 10

23:00

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Tuesday 10.12.19

INTERNATIONAL
HUMAN RIGHTS DAY

HUMAN RIGHTS &
NON-VIOLENT RESISTANCE

11:00

Lecture and talk with:
Michael Simmons

A big gift for CARE1 at the international Human Rights Day - a lecture and talk with the international human rights activist Michael Simmons. You must be there!

>OPEN<

13:00

ESMAstudio

SIN Culture Center
Gyutacs u. 10.
1139 Budapest

BREAK

FROM PERSONAL TO
POLITICAL

15:00

Activity facilitated by:
Judit Hatfaludi and
Andrea Sztraka

Andrea Sztraka Amnesty International and Judit Hatfaludi spiritual activist workshop From Personal to Political; How our individual personal histories create a map and project onto a political, communal timeline?

ESMAstudio

SIN Culture Center
Gyutacs u. 10.
1139 Budapest

17:00

HOMEcinema

19:30

How to Start a Revolution (2011)
by Ruairid Arrow (Documentary 85min)

Ludas Matyi (1977) by Attila Dargay
(Animation 75min)

Free pop-corn!!!
Max 20 people

LIVINGroom

Host: Luca Borsos

Murányi utca 42.
1078 Budapest

Bell : Borsos / Varga

23:00

Wednesday

11.12.19

**RAVE, and
SELF-KNOWLEDGE**

10:00

Facilitated by: SelfGroove

13:00

Let's talk about rave and our mental/emotional wellbeing

Our organisation Self Groove aims to give opportunities to the participants of electronic music and club culture to deepen and enrich self-knowledge and community experience. We would like to create a living communal space for our subculture, where we can talk about difficulties in life, we can ask questions, and also ask for assistance if needed. If we have time after the discussion, we'll invite you to a playful conversation facilitated by dixit cards...

ESMAstudio

SIN Culture Center
Gytacs u. 10.
1139 Budapest

BREAK

RITE NOW!

14:00

Facilitated by A Bela Associação

17:00

RITE NOW! is a practice developed by A Bela Associação, an open and participatory field between creation, rave and ritual.

Bring costumes, objects, instruments, whatever you want as long as it means something, that is special for a sense of ritual/rite.

>OPEN<

ESMAstudio

SIN Culture Center
Gytacs u. 10.
1139 Budapest

LIVINGroom Concert

19:30

By Federico Protto

21:30

Max 30 people

LIVINGroom

Host: **Veronika Szabó and David Samló**

Karácsony Sándor utca 15,
1086 Budapest

Bell: 20

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Thursday

FULL MOON

12.12.19

FORAGING HERBS /
PERMACULTURE THINKING /
COMMUNITY GARDENING/
OUTDOORS PERFORMANCE

10:15

Facilitated by: Kinga Fatykó and
Aleksandra. Borys

Fresh air and out doors for the day.

>OPEN<

For this activity we will meet at **10:00 at Széll Kalman Tér** (end line of tram 4 and 6), from where we will be going together to **Nagykovácsi** for the day

We will take the tram 61 that departs at 10:31 to Hűvösvölgy and from there the bus 63 to Nagykovácsi. The way back we plan to take the bus at 15:10, the tram at 15:33, that will bring us back to town by 15:57.

BREAK

In case of **bad weather** (rain), this program will happen indoors at **SIN - ESMA studio**.

In case we are outdoors , bring a mug so you can have the soup we will be offering.

15:00

HAPTIC EXPERIENCES/
POST-HUMAN POLITICS
OF TOUCH/
TRAJECTORIES OF ATTENTION

18:00

Facilitated by Patrik Kelemen and
Eszter Gál

A sensorial participatory exploration and dialog, based on Plateau research of Patrik Kelemen.

Bring something you can use as a blind-fold and warm clothes. We gonna have some extra blankets.

>OPEN<

ESMAstudio

SIN Culture Center
Gyutacs u. 10.
1139 Budapest

21:00

Friday 13.12.19

WILD HERBS WILD TEAS **17:00**

Facilitated by Nikoletta Szakács

What are the wild herbs we can find around town? What are their properties and how to forager them? The pleasures of blending your own tea.

DUNAstudio

SIN Culture Center
Gyutacs u. 10.
1139 Budapest

20:00

F*%&\$/&\$!*#* CARE!!!

Line up:
SOCIAL SILENCE

LÖRINC BORSOS
DIGITAL PIMP HARD AT WORK
VEIA

22:33

Worship the dance floor!!!

The Art Quarter Budapest (AQB) is home for many artists, and is also an atelier, residency and performance space. So this evening is a mixture of a venue with a living room flavour. A space worth to visit. **There are busses over night from AQB straight to the city centre.**

>OPEN<

AQB

4TH FLOOR
Nagytétényi ut. 48-50
1222 Budapest

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Saturday
14.12.19

06:00

Maintenance is care, we unravel the space together.

SIN BRUNCH

14:00

A brunch offered by SIN

SIN

Gyutacs u. 10.
1139 Budapest

15:30

**SPECULATIVE FUTURE OF
RESILIENCE ON 60 BPM.
WHAT IS LEFT?**

Facilitated by Peter Pleyer, DEEPER F.
COLLECTIVE and a Bela associação

Slow rave, time to register your sensations, emotions, impulses, wishes; recycling energies, chi kong sex and others affairs. After all, what are the impressions of a possible future of care.

>OPEN<

ESMAstudio

SIN Culture Center
Gyutacs u. 10.
1139 Budapest

19:00

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MAINvenue

SIN Culture Center

Gyutacs u. 10.
1139 Budapest

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F%&\$/ & §!*#*
CARE!!!*

AQB

4TH FLOOR
Nagytétényi ut. 48-50
1222 Budapest

E

*CAREkick
OFF*

Teleki László tér 6.
2nd floor 27.
1086 Budapest

Bell: 10

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*LIVINGroom
CONCERT*

Karácsony Sándor utca 15,
1086 Budapest

Bell: 20

HOMEcinema

Murányi utca 42.
1078 Budapest

Bell : Borsos / Varga

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If you need any help please contact:

Marcio +49 1522 591 2606
Vass +36 70 594 1024

CARE 1 is a plot, a pilot, an experiment on community empowerment. The one week encounter that takes place in Budapest between December 9th to December 14th 2019 , focus on how we build, influence and transform our large community through the chain of our immediate affections and our ability to care. An archeological gathering of the human ecology with great attraction for a speculative future, regenerative social resilience and the dance floor.

This project has grown entirely due to the genuine interest of many people, participants open their homes, atelier, rehearsal spaces, offer their skills and time, CARE1 is becoming by the acts of generosity of everyone involved.

CARE 1

Facilities, hosting and mentoring support:



Party space support:



Travelling support:



CARE 2 TOO

WELCOME TO CARE!!!

CARE is a series of gatherings placing Art, Activism and Electronic Beats to focus on community empowerment. Our first edition took place at Budapest in December 2019. And now in collaboration with A Bela Associação we land in ALMADA Portugal.

THE tread of healthy thinking : we might do our best to create art that support people , their lives, their communities, their environment, not fairy tales that are based on waste. An art not fund on dreams but in hope. Imagining fictional alternatives is no longer enough , but instead investing our effort according to the world we live in and the world we care cultivating.

CARE is political, because it goes beyond the precarization of existence that feeds from instability and fear. Precarization that makes social networks fragile, and the understanding of community more complicated, mostly because we dissociate ourselves from our immediate ecology, blinding ourselves to the fact that we are interdependent. Blindness caused because we don't know who will care for us tomorrow. The weakening of trust and kindness develops a confuse sense where we perceive someone being on a situation of risk and vulnerability by someone "dangerous". Disempowering voices and life experiences. Taking away from the social body important know how's and needs.

THROUGH care we understand that there is so much unknown resource in our immediate ecology; just around the corner, there are people we dont know, with talents we can't imagine. Out there, there is much more then our own agendas, and this is why is important to connect, and share information. We are all responsible for cultivating an environment that is inspirational because we just thrive where inspiration is alive.



THOUGH complaining about things is important, complaining at thing at the solitude of our bedroom do not promote any transformation, is what we do about the things we aren't happy with that generates new movements, and refreshing ways of living life. **RESILIENCE IS BUILD TODAY**, here is the importance of **ACTING** with consistency because just what you care for, cares for you.

**Join us in
Almada!**

For more information, please contact -
careexperiment@gmail.com

CARE 2.1 TOO

POWER realise itself in space:
where are we allowed to go? What are we allowed
to do? What spaces we afford to stroll through?

RECLAIMING public social spaces and exploring
ranks of spacial privilege is one step to understand
how much of our values has been taken for granted,
and modulated by this architectural social
choreographies, normalising behaviours in result of
power structures.

TO Create alternative paths to mobilise and redistribute
power is necessary for change.
For instance, education and information should be a
right to us all, independent of social condition.
Because, education isn't a matter of intelligence but
rather a matter of opportunity.

FOR those of us that had the chance to develop
skills inside institutional frames, and were allowed
travelling and displacing ourselves, so to get in
touch with different contexts and world
perspectives, might be difficult to empathise with
whom has the primary thought experience focus on
survival: water, food, shelter, safety.

BUT is important to understand that
overlooking peoples experience with based in
their achievements , is a lost of social and

**empirical knowledge. Vulnerability is to have a
voice disqualified, overheard or silenced due
to social standardisation.**

THE understand that everyone is creative,
resourceful and whole give us a better chance to
connect, and build meaningful and helpful
communities, reducing the precarization of life.

WORTH is a value we give each other by
legitimising our experiences, and is independent of
economic power.

TO build a society that gives itself a chance to
be listen might be a hard task. So how can we
make CARE relevant to a bigger community,
moving beyond just friends and allies?

CARE move past the realm of "deserving",
meritocracy just stimulates indifference,
distance and apathy. We all must be Care for,
we all must be caring too.

Let's gather, let's listen , let's ACT!

ALMADA PT
09. MARCH 2020
to 14. MARCH
2020

CARE 2.2 TOO

DEFINITELY history belong to those who tell. The voices we hear and the names we proclaim tell us just partially how civil development happens. Major work has been done by people that by political/cultural circumstances did not had the right to be listen to. To unfold the frames of social history leave us hopeful, understanding that “invisible” steps do not equals to irrelevant actions. The rights we now enjoy collectively, are the consistent work of generations of individuals who dared to questioned what we once were able to normatize. As an example, slavery was once legal, segregation was once legal, lynching wasn't regulated so wasn't illegal and so on and so forth . We shall keep mobilizing our minds and listening to all stories we can, if we care to comprehend the agency of our actions, and the value there is in doing what we can to improve our shared existence. Even if small, keep stepping. It is important.

THOSE thoughts come by hearing Michael Simmons talk about Women on the Civil Right movement at the American Corner on February 11th 2020 in Budapest.

INSIDE of an inspirational turn, we came across Sarah Schulman's book *Conflict Is Not Abuse: Overstating Harm, Community Responsibility, and the Duty of Repair*. Where she recommends mutual accountability in a culture of under reaction to abuse and over reaction to conflict. What creates obstacles, unnecessary separation and perpetuates anxiety instead of problem-solving. Here is a fragment of the books introduction with a clear example of how awareness can foster change.

ENJOY!

At the beginning of the AIDS

epidemic, people with HIV were among the most oppressed people on earth. In addition to oppression by race, geography, class, gender, and sexuality, they faced a terminal illness for which there were no known treatments. They had no laws of protection, no services, no representation, and received no compassion. Their lives did not matter and their prognosis was unabated suffering and inevitable mass death. Millions suffered and died without care, comfort, or interest, vilified by cruel projections, neglect, and unjustified exclusion and blame. They were systematically shunned, their experiences and posts of view viciously excluded from policy, representation, dominant cultural mores, and law. I witnessed this firsthand.

Only when people with AIDS and their friends intervened against the status quo and forced an end end to the shunning by forcing interactivity through zaps, sit-ins, initiated agendas, actions, interruptions, shut-downs, exposes, research, and demonstrations, did systemic progress begin to be made. The state theorised this undated insistence on appropriate treatment as an act of violation, calling it “disorderly conduct” instead of resistance, an illegality to be punished and stigmatised. They shunned people with AIDS and therefore did not hear what they had to say to about how they were being treated. As a result, thousands of arrests took place of people trying to save lives, many of whom fought passionately until the day they died. In other words, it was the mistreatment and shunning of people with HIV that produced their illegality. If the powers that be had invited people with HIV into their halls and said, “We have a conflict here. Therefore we need to sit down together to solve it,” people with HIV would not have had to do civil disobedience, for which they and their supporters were arrested by the police. It was the shunning the made them have to do this. It was the immoral shunning that criminalised people with HIV.

Today, we understand that those people's acts of resistance were necessary, heroic, and socially transformative; that just because they were forbidden

to speak doesn't mean that they were obligated to obey those unjust orders. As a consequence, the experience of being HIV-positive has changed dramatically for many, though not absolutely not for all. Attitude, treatment, laws, public opinion, social responsibility, and representation have been transformed in significant ways the two primary obstacles in place now are stigma and economics: the greed of pharmaceutical companies and dealt care industries in a context of global capital. What remains to be addressed is a question of political will so that existing effective treatments can be extended to all regardless of nationality, location, or class. (...)

(...) change requires awareness to propel a transformation of attitude. Once there is even a glimmer of awareness, it implies the ownership of an injustice, and a consequential responsibility for its solutions, which must be expressed through behaviour, not just feeling.

Sarah Schulman - Conflict Is Not Abuse. Overstating Harm, Community Responsibility, and the Duty of Repair. 2019.

reee

eeeeeeeaching

CARE2 reeeeeeeeeeeched out to Casilhas, Almada, Portugal - for the House of Burrikórnio, the home of A Bela Associação. This beautiful association, and a hand full of warm hearted people are preparing a fantastic week. Here a preview of what is coming up:

10 March
food
feeding
fighting
power at
our
tables

Hands on and insights into food production, distribution, waste and freeganism.

9 March
Reaching-out
gather
re-mix
react

Picnicking. Getting a new page started.

Documentaries and talks with different organizations about activism development, home & evictions abandonment & ACT UP

11 March
activism
awareness.
Listening
and
documenting
otherness

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ARE 2
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12 March
HERTZ &
BPMs.
ripples
of action
beyond
sound
systems

Sound healing and the social work and responsibility of associations and sound systems. A visit to the neighbours. A warm up party.

Different bodies, different stories. A perspective on disability and dynamics of inclusion. Using our skills and preparing for raving.

13 March
our
different
abilities.
skills.
stories
and
inclusion
dynamic

14th
March
the
matter of
care

Sharing body practices and creating the matter of care at ATROPA BELADONA, a rave with three different associations from PT.

-out

CARE 2

UNITED IN ANGER:

A HISTORY OF ACT UP
A film by Jim Hubbard

UNITED IN ANGER: A History of ACT UP.

Covers the birth and life of the AIDS activist movement from the perspective of the people in the trenches fighting the epidemic. The film shows the efforts of ACT UP activists and organisers to battle corporate greed, social indifference and government neglect.

01 Discussion Questions (47 min)

- What do I/we care for? Where does our drive to “do something” come from? Is it about what we experience in our daily lives? Is it about political theory and ideology?
- ACT UP was able to use some members’ sense of entitlement to galvanize them for action, while also transforming their understanding of their own privilege. How do we balance dynamics of privilege and entitlement with our membership?
- As ACT UP started moving beyond the “drugs into bodies” demand that they started with, they reflected an understanding of the multiple oppressions that their increasingly diverse membership faced. How do we tackle intersecting issues and forces in our organising?
- (How) is your organization or campaign helping to address the emotional, spiritual, or other personal needs of the people who fuel it?
- How could we lift up the caring practices in our own organising (if they are already happening) or integrate some of ACT UP’s care practices to agitate leaders towards practices of care (if they are not already happening)?
- How do we have fun together; beyond fighting injustice and winning campaigns? How could we make more space to live joyfully together in the midst of our organising?

Care can take you from isolation. By interacting with a diversity of causes and struggles, we are schooling each other to ACT, without necessarily leaning on institutional or governmental initiatives, or legitimation. To work together for social change also requires that we re-affirm our commitments with direct action, and with a strategic mind-set which explore how can we integrate lessons from the past into the work we do now, locally, today.

This process, if not helping us to figure out individual urgencies and agencies for change, at least should inform the ways in which we create and perceive our art making. But more important, reflections on activism should bring awareness to our day to day moral values and responsibility in contributing for a fuller way of dignify existence, for ourselves and for the communities we are part of - An ecology of coexistence and interdependence where all of us are able to listen and to be heard. Accountable and acknowledged.

02 Activity (27 min)

As we discussed, ACT UP pioneered a number of tactics and strategies that social movement uses today, but whose origins we may not recognise. For example, ACT UP had an “art arm,” incorporated affinity groups in a strategic and meaningful way, and did intentional things to care for its members at a time when the human toll of the crisis was high.

All of these tactics are things we can use today, applied both to the still-living AIDS movement as well as a multitude of other movements for social justice.

- Pick a potential, doable date and place.
- Decide both who is the audience (the people whose support or emotions you want to mobilize), and who is the target (the decision-maker you want to influence) of this action?
- Write, in one sentence, the message or demand that this action should convey to the media, public, and/or target.
- Pick three specific tactics or strategies that ACT UP used in its activism to incorporate into the program or design of this event or action, and explain how those could be used here. These could include, in either the planning or execution process: using pop art visuals, writing intentional practices of care into the process, incorporating an affinity group structure, etc.

Thanks to: Jim Hubbard, Building Movement Project and Equality Ohio.

CARE 2

UNITED IN ANGER:

A HISTORY OF ACT UP
Filme de Jim Hubbard

UNITED IN ANGER: A History of ACT UP.
Abrange o nascimento e a vida do movimento ativista da Aids da perspectiva das pessoas nas trincheiras que lutaram contra a epidemia. O filme mostra os esforços dos ativistas e organizadores da ACT UP para combater a ganância corporativa, a indiferença social e a negligência do governo.

01 Questões para Discussão (47 min)

- O que eu / nós cuidamos (damos atenção para)? De onde vem a nossa motivação para "fazer alguma coisa"? É sobre o que experimentamos em nossas vidas diárias? É sobre teoria política e ideologia?
- A ACT UP conseguiu usar o -senso de direito de alguns membros para estimulá-los à ação, além de transformar sua compreensão de seus próprios privilégios. Como equilibramos a dinâmica de privilégio e direito com nossos membros?
- Quando o ACT UP começou a ir além da demanda das "drogas para os corpos", eles refletiram uma compreensão das múltiplas opressões que seus membros cada vez mais diversos enfrentavam. Como lidamos com questões e forças que se cruzam em nossa organização?
- (Como) sua organização ou campanha está ajudando a atender às necessidades emocionais, espirituais ou outras necessidades pessoais de seus membros?
- Como podemos elevar as práticas de cuidado em nossa própria organização (se elas já estão acontecendo) ou integrar algumas das práticas de cuidado da ACT UP para agitar os líderes em direção a práticas de cuidado (se elas já não estão acontecendo)?
- Como nos divertimos juntos? além de combater a injustiça e ganhar campanhas? Como poderíamos dar mais espaço para vivermos mais satisfeitos no meio de nossa organização?

Cuidado pode afastar você do isolamento. Ao interagir com a diversidade de causas e lutas, estamos nos educando para o AGIR, sem a necessidade de apoiarmos em iniciativas institucionais ou governamentais, e em suas legitimações. Trabalhar em conjunto para a mudança social também exige que reafirmemos nossos compromissos com ação direta e com uma mentalidade estratégica que explore como podemos integrar lições do passado ao trabalho que fazemos agora, localmente, hoje.

Esse processo, se não estiver nos ajudando a descobrir as urgências e agências individuais de mudança, pelo menos deve informar as maneiras pelas quais criamos e percebemos nossa arte. Mais importante, porém, as reflexões sobre ativismo devem conscientizar nossos valores e responsabilidades morais do dia-a-dia, contribuindo para uma maneira mais completa de existência digna, para nós mesmos e para as comunidades das quais fazemos parte - Uma ecologia de coexistência e interdependência, onde todos nós somos capazes de ouvir e serem ouvidos. Responsável e reconhecido.

02 Atividade (27 min)

Como discutimos, a ACT UP foi pioneira em várias táticas e estratégias que o movimento social usa hoje, mas cujas origens podemos não reconhecer. Por exemplo, a ACT UP tinha um "braço de arte", incorporava grupos de afinidade de maneira estratégica e significativa e fazia coisas intencionais para cuidar de seus membros em um momento em que os números de vítimas da crise era alto. Todas essas táticas são coisas que podemos usar hoje, aplicadas tanto ao movimento da Aids, que ainda está vivo, quanto a vários outros movimentos por justiça social.

- Escolha uma data e local possíveis.
- Decida quem é o público (as pessoas cujo apoio ou emoções você deseja mobilizar) e quem é o alvo (o "tomador" de decisão que você deseja influenciar) dessa ação?
- Escreva, em uma frase, a mensagem ou demanda que esta ação deve transmitir à mídia, público e / ou alvo.
- Escolha três táticas ou estratégias específicas que o ACT UP usou em seu ativismo para incorporar ao programa ou design deste evento ou ação e explique como elas podem ser usadas aqui. Isso pode incluir, tanto no processo de planejamento quanto na execução: o uso de elementos visuais da pop art, a escrita de práticas intencionais de cuidado no processo, a incorporação de uma estrutura de grupo de afinidade etc.

Obrigado: Jim Hubbard, Building Movement Project e Equality Ohio.

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ARE 2
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9 - 14 MARCH
ALMADA PT

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WELCOME to CARE 2, and thank you so much for joining in. We are grateful for your time, will, and curiosity to get together this week.

CARE2 is an experiment on community empowerment. The one week encounter that takes place in Almada between March 9th and March 14th 2020, focus on how we build, influence and transform our large community through the chain of our immediate affections and our ability to care. An archeological gathering of the human ecology with great attraction for a speculative future, regenerative social resilience and the dance floor.

THIS project has grown entirely due to the genuine interest of many people, participants open their homes, atelier, rehearsal spaces, associations, offer their skills and time, CARE2 is becoming by the acts of generosity of everyone involved.

NOW to start. In this booklet you will find some useful information about CARE2: general information about events, locations, topics and offers that will be happening throughout the week. So go ahead, flip around the pages, send this file to friends, and get ready for a lot of care.

IND

EX

HOW?

Explanations about events and few agreements.

Page 04

WHAT?

Content guide

Page 06

WHO?

Associations and organisations involved

Page 14

WHERE?

Locations addresses

Page 15

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JOIIIIIIIIIIING

FEEL free to join anything that calls your attention, or that fits on to your personal schedule.

SOME events have a small donation fee - dinners, parties...- These donations are indicated at this program just next to the event. All donations go straight to the associations we will be working with, and help them to keep existing.

**ABOVE ALL, DO NOT MISS
ATROPA BELADONA#3
MARCH 14TH 2020
CARE IN FRUITION!!!**

SPAAAAAACE

ALL locations were warmly opened for us to meet, and be together, therefore, it is up to us how we would like to interact, cultivate and care about the containers we are working at. It is important to say that we want them to last and be thriving spaces for exchange, so please mind their use, and if needed feel free to help cleaning and maintaining it. We are in this together, enjoyment is always a collective state of collaboration between you / us and everything / everyone that is in the surrounding.

BRIIIIIIIING

ANYTHING that would make you feel comfortable, please always mind the nature of some activities, comfortable shoes and clothes, warm jumpers, extra clothes (in case of a messy activity), snacks, water bottles, note books, pen, pencil, patience...

BE curious about people, hang out and keep a friendly spirit, if you get overwhelmed, communicate and take a rest , the week is supposed to be inspiring, and we really hope you will enjoy it.

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FOOOOOOOOOOD

CHECK the program, food and drinks will be offered by a friendly donation price - Be mindful that whenever you will be getting food or drinks at any of the associations that are part of CARE2 , your donations automatically helps to support those spaces to keep them alive.

PODCAAAAAASSTT

WE are aiming to create a podcast from the week, so we plan to record most of the content of the week as a form of documenting and keeping a time capsule of CARE2. So we invite you to go ahead and record any conversation or texture you think is suitable, tag it with the day in which you recorded and send to us at careexperiment@gmail.com . You are also free to add to our google drive any image or note you would like to share.

BUT, nevertheless **RADIO OPHELIA** will be live streaming some of the week's events.

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Monday
09.03.20

reaching-out
gather
re-mix
react

**WELLCARE
PICNIC**

14:00

We meet at A Casa do Burrikórnio to introduce CARE2 and then walk by the river towards Ginjal's green garden where we will have a PICNIC.

Bring snacks and food to share.

17:30

With Vera and Sara

A NEW PAGE AGO

18:00

Chaotic, anarchical , harmonic and pleasurable
A point of view on how life is generated, and organised.

We will be guided through some ideas of the writer **Casilda Rodríguez Bustos**, author of *El Asalto Al Hades* and *Parimos con Placer*.
And also engage in doing a new page by recycling old paper.

Bring old paper (with no plastic coating), seeds, leaves, fabric left overs, images, texts and plain objects. They can be used to ornament your new page.

At Burrikórnio

20:00

from

20:00 DINNER

Vegetarian dinner at
Burrikórnio.

€3,00 donation
This money helps to
support the association.

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Tuesday 10.03.20

food
feeding
fighting
power at
our
tables

UGLY FRUIT
FRUTA FEIA

14:00

At Fruta Feia

17:00

Beautiful people eat ugly fruit. About half the food produced in the world goes to waste every year. So we will be getting to know the work of this organisation and doing volunteer work, what will give us free fruits and veggies - our dinner for the day.

We can all visit but, just 4 people can stay to do the volunteer work.

from

20:00 DINNER

Vegetarian dinner at
Burrikórnió.

With TRESA &
JONNY KADAVER
SKETCHY DISCO

21:00

At Burrikórnió

22:00

Part of the studio is covered and participants **should wear clothes that can be painted**. Jonny Kadaver will be playing an Afro/Feminist/Sensorial live set while we dance with paint. The drawings will be the traces of our dances in this sketchy disco.

Guache a water base non-toxic paint will be used in this activity.

There is no shower at Burrikórnió.

8

Wednesday
11.03.20

activism
awareness,
Listening
and
documenting
otherness

With Elizabete Francisca

EVICTED

11:30

Over Lunch, A talk with the fellow artist Elizabete Francisca, who initiated an association to protest against gentrification and evictions in Lisbon.

from

12:00 LUNCH

Vegetarian lunch at Burrikornio.

donation **€3,00**

At Burrikórnio

13:00

Screening from Left Hand Rotation documentaries, a Lisbon based collective active since 2011.

13:15

LEFT HAND ROTATION
DOCUMENTARIES

FASCÍNIO 68"

TERRAMOTOURISM 43"

15:15

At Burrikórnio

With Maria Manuela

AMPLOS

15:15

We will get to know the work of AMPLOS a parents group that fight for a more just society, by opposing all forms of discrimination. They're specially focused on informing and helping LGBTQI community and its parents.

At Burrikórnio

17:00

We will get to know Nova Vida, who helps homeless people to have a place to sleep, eat, shower and work by collecting, selling and delivering old furnitures.

20:00

With Fanā & Raul
NOVA VIDA
NEW LIFE

from

20:00 DINNER

Vegetarian dinner at Burrikórnio.

€3,00 donation

21:30

At Burrikórnio

Thursday 12.03.20

HERTZ &
BPMs.
ripples
of action
beyond
sound
systems

With Ana Rocha
Mariana T. Barros &
Márcio K. Canabarro
SOUND HEALING

12:00

At Burrikórnio

14:30

A somatic, imaginative practice of attention, where the focus in one body by a group instigates sonic and visual creation releases. This exercise was developed together with Meg Stuart/Damaged Goods.

14:30 LUNCH

Vegetarian lunch at
Burrikórnio

donation €3,00

from

With A BELA ASSOCIAÇÃO
RITE NOW!

16:00

At Burrikórnio

18:00

RITE NOW! is a practice developed by A Bela Associação, an open participatory field between creation, rave and ritual.

Bring costumes, objects, instruments, or anything that has some special sense of ritual/rite for you.

from

Getting to know Cretcheu a neighbour association.

20:00 DINNER

Vegetarian dinner at Cretcheu
- drink+meal+coffee

€5,00

With Mario
CRETCHOU

19:00

20:00

At Cretcheu

**DJ LATINA
TURNER &
DJ FÊMA**

21:00

At Cretcheu

23:00

Riding the flashing lights with Dj Latina Turner and Dj Fêma.

Friday
13.03.20

our
different
abilities.
skills,
stories,
and
inclusion
dynamics

Directed by Jim Hubbard
**UNITED IN ANGER:
A HISTORY OF
ACT UP** (2013)

11:30

13:30

At Burrikórnio

UNITED IN ANGER: A History of ACT UP.
Covers the birth and life of the AIDS
activist movement from the perspective
of the people in the trenches fighting the
epidemic. The film shows the efforts of
ACT UP activists and organisers to battle
corporate greed, social indifference and
government neglect.

from

13:30 LUNCH

Vegetarian lunch at
Burrikórnio
donation **€3,00**

We gotta dream together!!!

14:00

**POWER TO
THE NAP:
A COLLECTIVE
DREAM**

14:30

At Burrikórnio

With Diana Bastos Niepce
**ABILITY
REALNESS**

15:00

16:00

At Burrikórnio

What does consciousness mean? Will?
To compete? To go beyond the limits?
What do you mean? What do we mean
by saying "it's not possible", or "we can
do it"? How can we teach a body to do
something that it has already learned, and
yet failed? This is the moment of sharing
the process of recovery of the dancer and
acrobat Diana Bastos Niepce, following
an accident that left her quadriplegic.

ATROPA HUT

16:30

At Burrikórnio

...

Releasing all our imagination, talents and
imaginary talents to help creating the
decoration for ATROPA BELADONA.

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Saturday
14.03.20

the
matter of
care

Gathering more seeds and spreading
our plant.
Watering this plant, with a new associative
and multi-disciplinary alliance in its roots.

Arroz Estúdios, becomes part of this hard
stalk's growth, which already includes
ADAO - Associação Desenvolvimento
Artes e Ofícios and A BELA Associação in
its original structure.

Line-up (still growing):

Arroz Estúdios-

Mapas (poetry)
DeVibe (live improv)
Senhor Santos (dj set)

A BELA Associação-

Mee_K (dj set)
Pan.demi.CK (live)
Diaba Suja (live)
TRESA (mostra)
Mariana Tengner Barros, Márcio K. Canabarro
and Imre Vass (pop-up performances)
Rádio Ophelia (live online broadcast)
Kvstvra (koztvmizd)

ADAO - Associação Desenvolvimento

Artes e Ofícios-

Peter Pain (dj set)
NADA NADA (live)
Bruno Contreira (live)
Máquina (instalação)

Vegetarian dinner will be served

!!!

ATROPA
BELADONA #3

18:00

The venue for this event is a Portuguese
Cultural Association which requires
membership. 3€ for one year. This amount will
be added to your entrance fee, in case you
are not a member. This is a normal procedure
used in all associations.

Sunday
15.03.20

06:00

**CARE IS ORGANIZED BY:
A BELA ASSOCIAÇÃO &
DEEPER F. COLLECTIVE.**

**CARE2 SPECIAL THANKS TO:
HODWORKS,
JIM HABARD &
ALL ORGANISATIONS AND
BEAUTIFUL PEOPLE INVOLVED.**

**GOT INSPIRED AND WANT CARE
AT YOUR COMMUNITY - GO FOR IT!
WE CAN HELP - REEEEEEEEEEEACH US AT**

CAREEXPERIMENT@GMAIL.COM

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WHO



A Bela Associação is a non-profit cultural association that aims to create, produce, promote, educate and organise artistic and literary events within the areas of dance, theatre, music, visual arts and conceptual gastronomy. Created in 2013, the association has produced several works by choreographer Mariana Tengner Barros, by visual artist António Mv and by musician Jonny Kadaver, organising workshops and artistic events in Portugal and South America. Since 2016, A Bela Associação has installed most of its activities (performing arts rehearsals, music production, visual arts, meetings, workshops and artists in residence) at the space A Casa do Burrikórnio aka House of the Donkeykorn, in Cacilhas, Almada.

Fruta Feia Co-operative arises from the need to overturn the standardisation trends regarding food, which have nothing to do with its quality and safety. This project aims to fight the market inefficiency by changing consumption patterns and creating an alternative market to ugly fruits and vegetables. A market that values farmers and consumers, and that can prevent food waste as well as the unnecessary use of resources to their production.

AMPLOS is a group of parents that proposes to fight for a more just society, opposing themselves to all forms of discrimination. By the way they feel as parents, they preferably focus in fighting forms of discrimination related to sexual orientation and gender identity.

Nova Vida A civil non-profit initiative that exists for sixteen year without any governmental support to help homeless people, providing food, shelter and hygiene for many, who live on the streets.

Cretcheu -A Cape Verdean Association of Almada, once named Cretcheu Football Club, was founded on the 16th of July 1974, in the Council of Almada, parish of Cova da Piedade, by a group of cape verdean immigrants that worked in the Southern Margin of Tagus, motivated by the strong connection to their native land.

Since then, their headquarters has been a privileged space for socializing and sport exchanges, where the sounds and the creole rhythms mix with the gastronomy of the land and slightly mitigate the pain associated with the longing for the islands.

Many of their founding members left Cape Verde over two main big migratory phases (before and after the independence) and chose Portugal as their destination country. Here they saw their children and grandchildren's birth and growing up, dedicating their whole lives helping to shape a country that welcomed them and which also rightfully belongs to them. These men and women who helped Portugal grow and develop are active members in the Portuguese social fabric and must do everything to demand and guarantee, under generational solidarity, an even better future for the coming generations, in harmony with nature and society.

Arroz Estúdios is an arts space based in Beato, Lisbon. We offer an environment for creatives to work and freely express themselves.

A ADAO Association for Development of Arts and Crafts was born in 2015 in a space that served as the Headquarters of the Volunteer Fireman of the Southern and Southeast Railways for 96 years, until December 2008. Very close to the boat station that transports us from margin to margin of the river Tagus and the uneven bridge that passes over the railway, ADAO is also a station for dreams and ideas, of wills and emotions and a creative answer for an Uneven epoch. Therefore, the wide spaces and work rooms that once were the dormitories, workshops and garages of the headquarter, serve now as the cradle for creativity for visual artists, architects, musicians, performers and everyone that comes with good intentions.

W

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H **BURRIKÓRNIO**
Avenida Aliança Povo - MFA, 7C
2800-253
Cacilhas - Almada

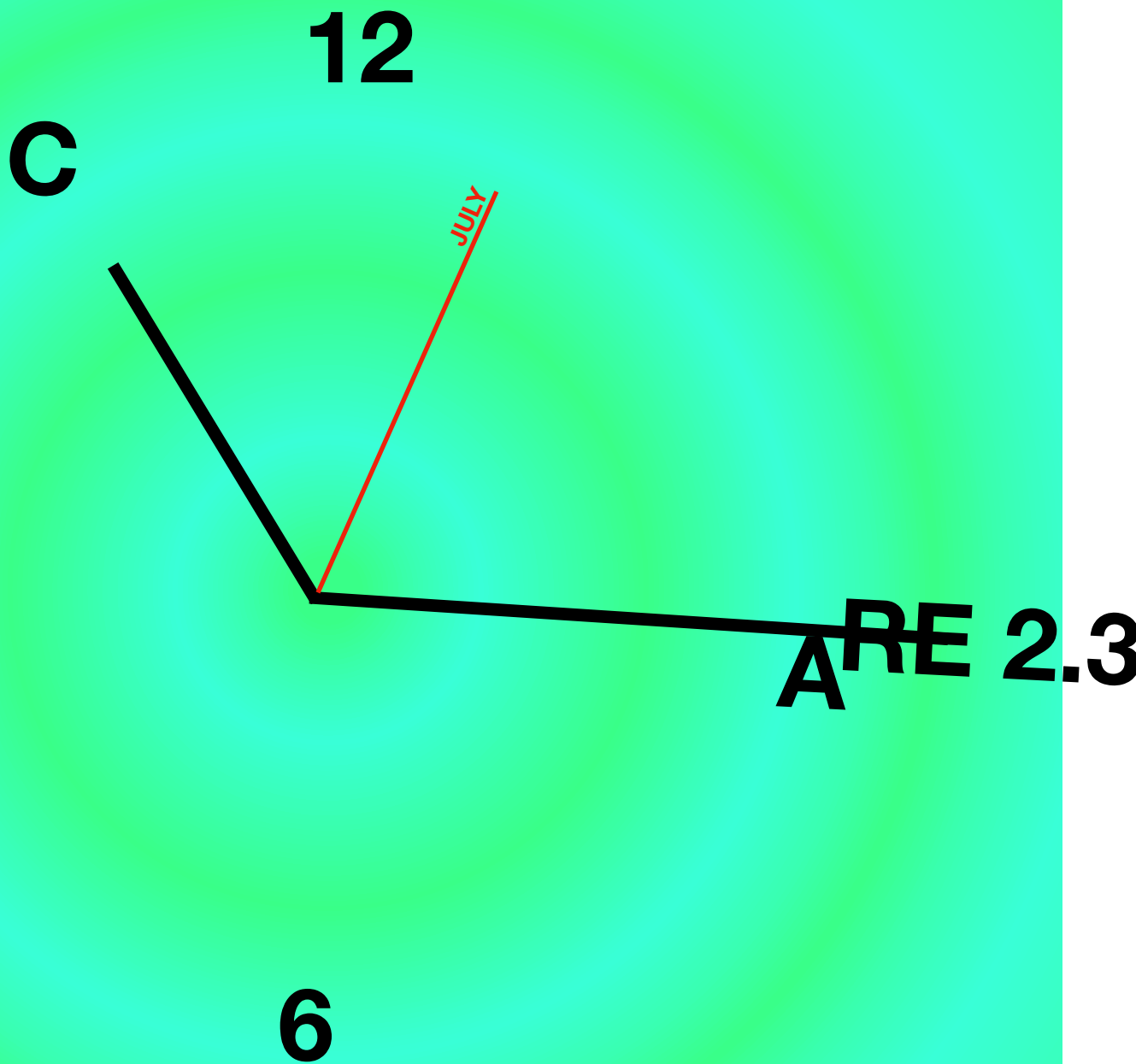
E **FRUTA FEIA**
R. Cap. Leitão 64,
2800-253
Almada

R **CRETCHOU**
R. Moçambique 1 B,
2805-012
Traseiras

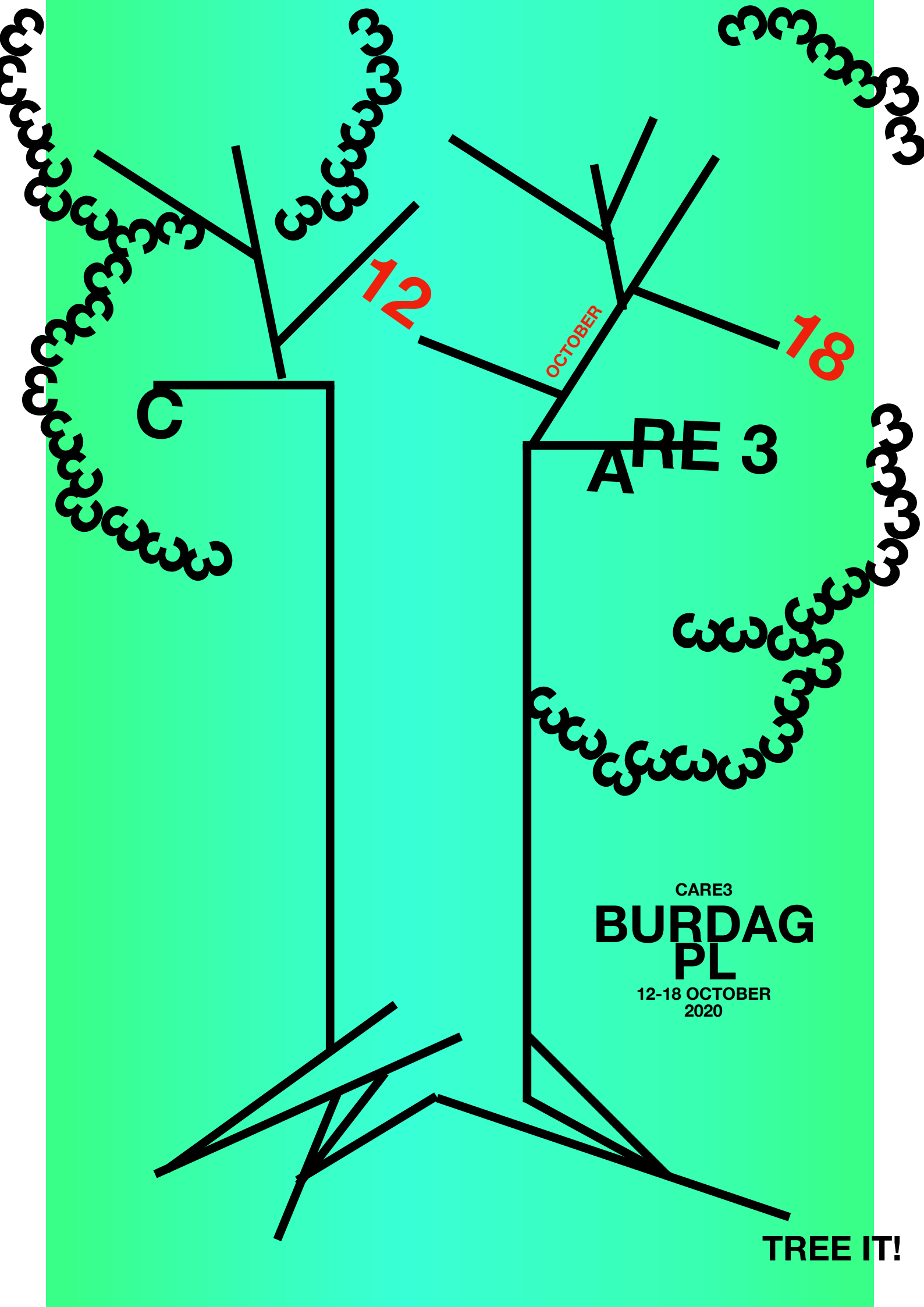
ARROZ ESTÚDIOS
R. do Ginjal 19,
2800-205
Lisboa

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CARE2.3
**LONDON
UK**
6-12 JULY
2020



THAT'S IT!



C

12

OCTOBER

18

CARE 3

CARE3
BURDAG
PL

12-18 OCTOBER
2020

TREE IT!

PUTA QUE PARIU

THANK YOU

BÖZMEG !!!