



RADIUS
Center for Contemporary Culture and Ecology
Kalverbos 20
2611 XW Delft
www.radius-cca.org

INTRODUCTION

In 1972, the now-famous report *The Limits to Growth* was published by the Club of Rome, to investigate the relationship between the exponential growth of our material consumption and its consequent impact on the environment. The report studied several scenarios set in the future, examining the future impact of resource and food consumption. Departing from the *The Limits to Growth* report, the 2024 year-programme of RADIUS explores the relationship between economy and ecology. Through four exhibitions, a public and education programme, we aim to counterbalance the global and totalising effects of advanced capitalism as the prevailing economic system. By harnessing the propositional and imaginative capacities of artists and other stakeholders, this annual programme aims to re-evaluate notions such as value, desire, abundance and scarcity in the face of climate change and ecological degradation. How can we resist the totalising effect of capitalism and prioritise well-being over the profit motive?

The year programme concludes with the discursive public programme PARADOXES OF PLENTY, which questions if there are alternatives to capitalism, a system that promotes structural inequality and capitalises exclusively on the idea of desire as an insatiable lack. How do you ensure that wealthy people take to heart a social and political message—of scarcity and (self)imposed restraint—that is deemed disagreeable, whilst, simultaneously, the majority of the world's population can only dream of having a larger CO₂ footprint? The participants in the programme PARADOXES OF PLENTY look at this complex social issue, with a critical view of the status quo, consumer sovereignty, and a series of proposals around systemic change and desire as a form of plenitude.

CONSUMER SOVEREIGNTY

“Ecology without class struggle is gardening,” so stated Chico Mendes (1944–1988), leader of the Brazilian rural workers union, until he was murdered by large landowners for his activism. Precisely this class struggle seems to be the elephant in the room in the debate around the struggle needed to face and where possible mitigate negative climate change, albeit with different intensities, guises and figurations but of undiminished urgency, both here in the Netherlands and elsewhere. In the Netherlands and other similar countries in Western Europe, the discussion around class struggle in relation to climate change often seems to lapse into polarised debates and divisiveness, often characterised by a deafening silence (quietism) on the one hand and a moral-ethical disdain and diversion of guilt on the other. In this sense, class struggle—and class difference—is a sensitive topic that is often emphatically avoided in more interpersonal and intimate circumstances. Consider, for example, phenomena such as ‘flight shame’, ‘carbon guilt’ and conversations about one’s behaviour, diet and whether or not one can afford more expensive organic and sustainably sourced foods.

Against this background of guilt and quietism, it is interesting to note that the debate around climate change and class struggle seems to be conducted in advance at the level of consumers’ individual concerns and responsibilities. Consumers—explicitly not citizens—are led to believe by companies and governments that they can emancipate themselves through lifestyle choices and adjustments in consumer behavior (whilst being held responsible for carrying an immense fossil debt burden). Shifting that debt and sense of guilt—through, for instance, greenwashing media campaigns and emphasising individual responsibility through a CO₂ footprint (an invention of oil and gas company BP)—has real consequences that manifest themselves in the form of consumer activism or consumer sovereignty. The question remains: Are you, as an individual, actually to blame if you make choices within a system that only allows for certain choices, while, at the same time, you exercise no power anywhere over how production and material consumption is shaped? In other words, how can you live sustainably in an unsustainable system?

The advertisement features a large, bold title 'What on earth is a carbon footprint?' where 'carbon' and 'footprint?' are highlighted in yellow. Below the title, a block of small text explains that every person has a carbon footprint, defined as the amount of carbon dioxide emitted from daily activities like washing laundry or driving. It encourages finding out one's household's footprint and offers a link to bp.com/carbonfootprint. At the bottom is the BP logo (a green sunburst) and the tagline 'beyond petroleum®'.

British Petroleum advertisement advocating a misleading shared responsibility for carbon through the usage of a “carbon footprint,” a term they coined as early as 2004.

SYSTEM CHANGE, NOT CLIMATE CHANGE

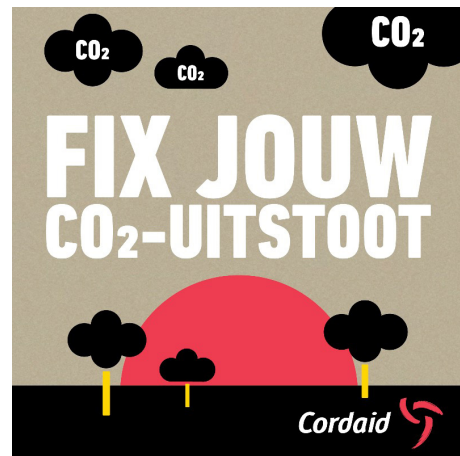
Alongside the notion of consumer sovereignty, there is a second position in the wider social debate on facing and mitigating anthropogenic climate change, which takes shape under the heading of systemic change. The notion of and call for systemic change is aimed at a shift in thinking about the fabric and fundamental building blocks that make up society, which is currently defined by the dominant narrative of advanced capitalism, which depletes, undermines and objectifies the environment at all costs for the sake of the profit motive and maximisation. System change advocates focus on formulating a counterpoint to this dominant narrative—that capitalists are depriving our means of survival and our planetary future—through protest, activism, legal action and pushing for a political change of direction in policy-making that revises flaws in society towards a fossil-free and sustainable living environment. This movement striving for radical systemic change has different guises and attitudes, but is generally driven by a basic attitude that emphasises scientific knowledge (and the importance of technology and innovation that stems from it).

In his book *Climate Change as Class Struggle* (2022), geographer Matthew T. Huber argues that the carbon-intensive capitalist class must face up to the disproportionate effects and damage it is causing to the climate. At the same time, Huber posits that the climate movement advocating for systemic change has not yet fully matured and remains unpopular because of an entrenchment in and mobilisation from a knowledge-driven relationship to climate; a social group he describes as the 'professional class'. Huber writes: "The professional class centers its politics not on material struggle over resources and power, but on "knowledge," or the belief or denial of climate change itself."¹ What would the climate movement look like if it focused less on knowledge but on power instead? How do you lay claim to a broader climate-consciousness—in and among different strata of the population—that associates decarbonisation with a higher standard of well-being and thus a better life?

THE RISE OF AN ECOLOGICAL CLASS

Whereas Huber talks about the importance of a proletarian ecology that is central, potentially widely-supported and emergent from labour unions, the recently deceased philosopher Bruno Latour predicted the rise of a so-called 'ecological class' towards the end of his life. For Latour, the rise of an ecological class is linked more than ever to a question that is about the habitability of the planet (which is being taken away from us), more than a discussion limited to production, material and the distribution of resources. The formation of local initiatives and collectives that mobilise and struggle from the bottom up is central to this, Latour argues, to resist from a localised place of belonging, moving towards politics that currently fails to create such a collective desire to collectively confront the negative impacts of climate change. Whereas the boundaries of politics always prove shiftable and elastic, the boundaries of ecosystems, on the other hand, are fixed. In this light, it is essential to think about working-class ecological politics as an effort to assert democratic control over life's necessities. Beyond knowledge, this seems to be about the importance of solidarity across differences towards a *politics of more*, or, in other words, we need to formulate a more standard politics on climate change for, with and by the working class, one that appeals to everyday material concerns, as that ecology is of most primary importance to people's livelihoods.

Art is a promise of other worlds, but it is in the real world that is actually lived by us that promises must be kept by participating in the struggles needed to transform this living world. Therefore, acknowledging that capitalism is already a global and totalising system, does not mean that no other narrative is possible. With *PARADOXES OF PLENTY*, RADIUS commits to an ongoing conversation about what this *politics of more* could entail. By reflecting on spaces that cannot be indexed on the vectors of advanced capitalism—that is, what lies outside being forced to survive through the market—RADIUS develops a programme in which art at the intersection of class struggle and climate change connects with the idea of desire as a form of plenitude (rather than desire as an insatiable lack).



Advertisement by Cordaid, for a campaign allowing you to calculate your own CO₂ emissions.



Protesters Erect Giant Spoof Billboard at Shell's HQ in London, 2023. Photo by Chris J. Ratcliffe/Greenpeace.

1 Matthew T. Huber, *Climate Change as Class War: Building Socialism on a Warming Planet* (London/New York: Verso, 2022), 5.



AGENDA

8 DECEMBER–
23 FEBRUARY

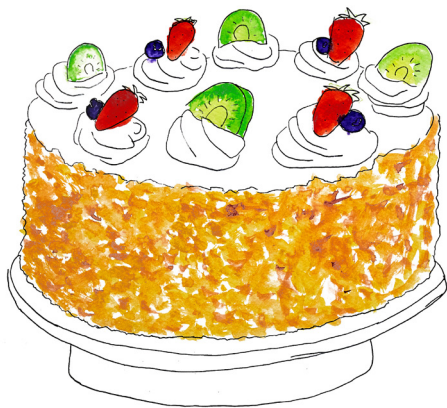
MAARTEN BEL: WENSWERKEN — Artist intervention and presentation

PARADOXES OF PLENTY commences with the artist presentation MAARTEN BEL: WENSWERKEN, an initiative that fulfills cherished wishes and desires of Delft residents in a participatory way, with empathy, altruism and reciprocity at its core.

For the WENSWERKEN project, Delft residents are invited to submit a wish (for themselves or another person) to RADIUS. Artist Maarten Bel then translates these personal wishes into drawings depicting the wish in question. These drawings are then offered for sale at RADIUS, in a specially equipped and freely accessible gallery in the entrance area of the water tower. Visitors to the gallery can purchase a drawing of a wish that has touched them, with the price of the drawing equal to the cost benefited by making the depicted wish come true. The proceeds of each artwork sold will be used to fulfill the wish depicted and will be personally delivered to the petitioner by Maarten Bel. In this way, WENSWERKEN aims to turn individual desires into tangible and concrete actions.

WENSWERKEN aims to alleviate the socio-economic pressures that Delft residents often face on a daily basis. Think, for example, of pressure in balancing household needs on a limited budget, or fulfilling seemingly small but no less meaningful wishes, such as buying a birthday cake, replacing a broken washing machine, or sharing an experience outside the worries of everyday life. These small gestures, however modest, play an important role in easing the emotional and financial burden of Delft residents. In doing so, the project also highlights the spontaneous and humane nature of these small acts of kindness, selflessness and reciprocity, which at the same time highlight the importance of empathy in a world often dominated by material constraints and individualism.

MAARTEN BEL: WENSWERKEN also marks the launch of THE CLUB OF DELFT, a multi-year educational community project by RADIUS developed for and with residents of Delft-West. The project links climate change to socio-economic inequality and encourages intergenerational cooperation through art, social design and co-creation. Through various action groups, it raises awareness around climate justice and social transformation. THE CLUB OF DELFT focuses specifically on local challenges, such as the uneven impact of climate policies on poor households and women in Delft. The aim is to provide action-driven agency and promote climate justice at a neighbourhood level. The first phase, planned for 2024-2025, serves as a basis for an ongoing programme within RADIUS.



IN DE SERIE WENSWERKEN:

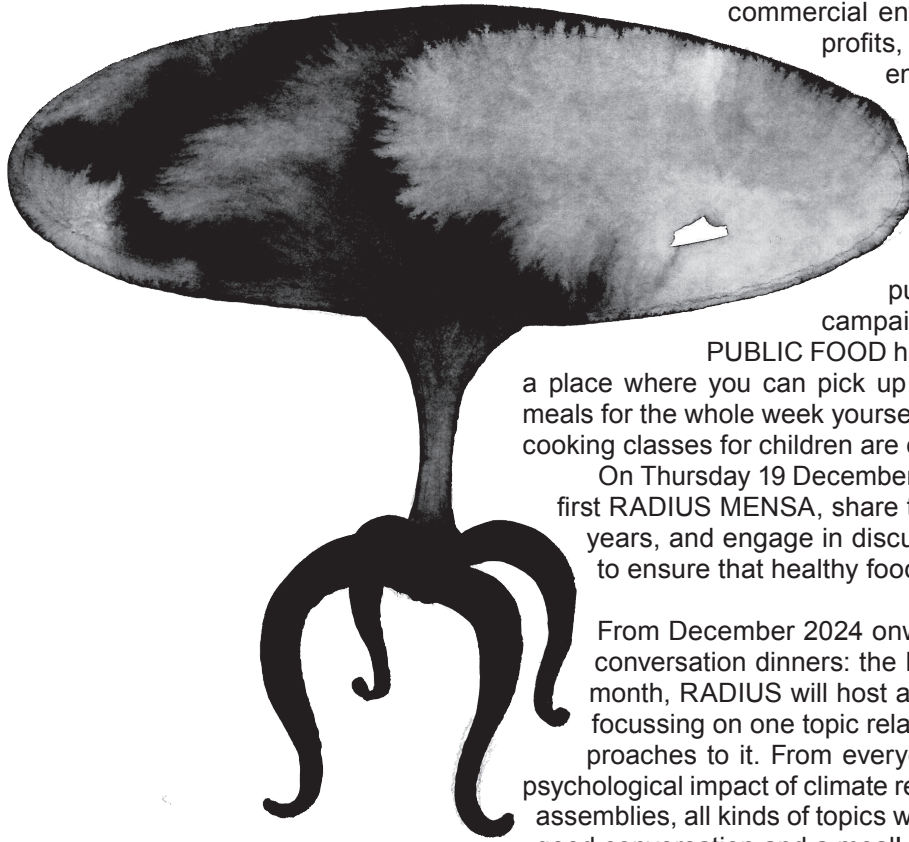
TAART 'VOOR DIMITRI'

PRIJS TAART: €30,-
PRIJS WENSWERK: €30,-



19 DECEMBER

RADIUS MENSA: Healthy food as a basic provision — Conversation dinner with Public Food



For what actual reason have we outsourced our entire food system to commercial enterprises? Food companies make billions in profits, while one in seven Dutch people do not have enough healthy food at their disposal, with the less fortunate often finding it more convenient and less costly to buy unhealthy food. Against this background, PUBLIC FOOD advocates making good, nutritious and healthy food a basic provision, similar to how it is currently the case with childcare, public transport and clean tap water. Besides campaigning to raise awareness on this subject, PUBLIC FOOD has set up MENSE MENSE in Rotterdam-Zuid: a place where you can pick up healthy meals at snack bar prices, prepare meals for the whole week yourself under the supervision of a cook, and where cooking classes for children are organised.

On Thursday 19 December, MENSE MENSE will provide the food for the first RADIUS MENSA, share their story of how they have evolved over the years, and engage in discussion with participants on how we can unite to ensure that healthy food becomes a basic provision.

From December 2024 onwards, RADIUS will start a monthly series of conversation dinners: the RADIUS MENSA. Every last Thursday of the month, RADIUS will host a vegan meal and invite a speaker or initiative focussing on one topic related to climate change and local, personal approaches to it. From everyday activism to climate depression, from the psychological impact of climate reports to the importance of civic initiatives and assemblies, all kinds of topics will be discussed. Come along and join us for a good conversation and a meal!

23 JANUARY

RADIUS MENSA: Banning fossil advertisement — Conversation dinner with Reclame Fossielvrij

On average, Dutch people see up to five thousand commercial messages a day. A significant amount of these consist of fossil advertisements touting fossil products such as air travel, cruises and fossil-fuel-powered cars. According to behavioural scientists, it is precisely these fossil advertisements that undermine climate policy: they argue that a ban on fossil advertising is essential within a set of measures needed to reduce the demand for fossil fuel. In the Netherlands, 41.1% of the population supports such a ban on fossil advertising. Only a small group of 19.5% is somewhat or actively against it. That means there is a (silent) majority in favour of a ban in the Netherlands. So why do we still see so many fossil advertisements, and what are the ways to ban these?

On Thursday 23 January, RECLAME FOSSIELVRIJ joins the RADIUS MENSA. RECLAME FOSSIELVRIJ organises campaigns and supports municipalities in drafting and passing laws to ban fossil advertising from cities and towns. The Hague, for example, recently passed a law banning fossil advertising from the city. How can we ensure that this is also acted upon in Delft—where, incidentally, it is already being discussed in the municipality?

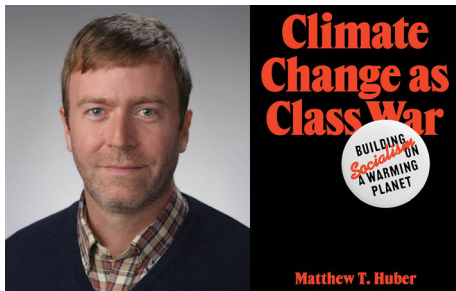
23 JANUARY

CLIMATE CHANGE AS CLASS WAR: Building socialism on a warming planet — Lecture by Matthew T. Huber

On January 23, 2025, RADIUS has the pleasure of welcoming professor Matthew T. Huber for a lecture informed by his latest publication *Climate Change as Class War: Building Socialism on a Warming Planet* (Verso Books, 2022) / *Klimaatverandering als klassenoorlog* (EPO, 2024).

In this publication, Huber argues that the climate crisis cannot be solved unless there is a widespread consciousness of the role that class has in it. He advocates for a confrontation of the carbon-intensive capitalist class, who is the main producer of climate change. In order to do so, he proposes climate politics that appeals to the vast majority of society: the working class. At present, the climate movement is often met with disdain and is mostly rooted in the professional class, where it remains incapable of facing climate crises on its own. Consequently, Huber intersects climate, labour, and socialism in his arguments so as to strive towards the unionisation of the energy industry and a form of planetary working class solidarity.

Matthew T. Huber is a Professor in the Department of Geography and the Environment at Syracuse University. His research focuses on political economy, historical geography, energy and capitalism and climate politics. He is the author of *Lifeblood: Oil, Freedom and the Forces of Capital* (University of Minnesota Press, 2013) and *Climate Change as Class War: Building Socialism on a Warming Planet* (Verso Books, 2022).

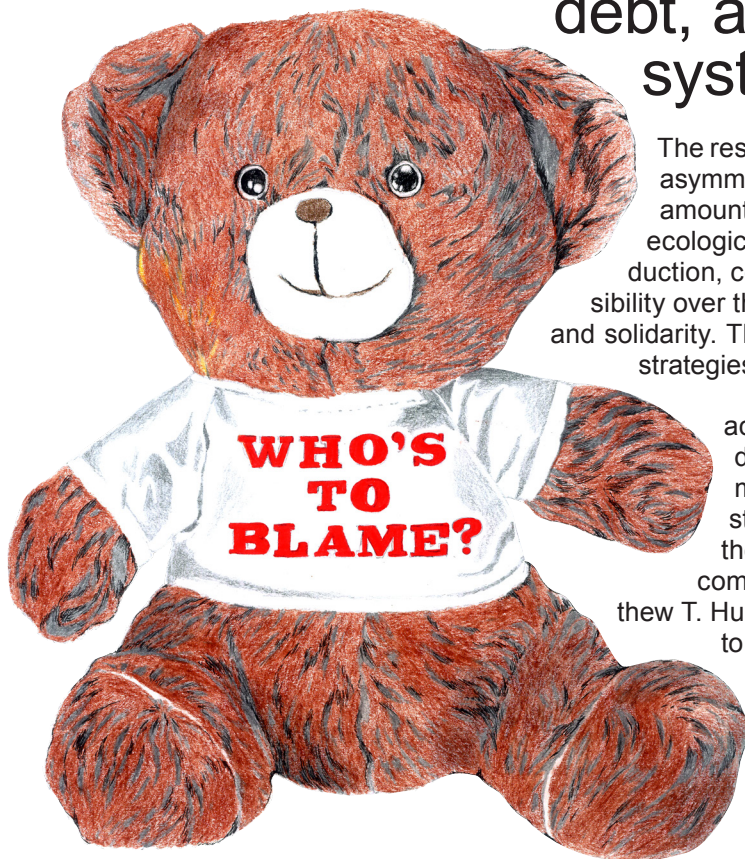


30 JANUARY

WHO'S TO BLAME? — Panel discussion on the capitalist class, class consciousness, political alienation, greenwashing, fossil debt, accumulating wealth and systemic change

The responsibilities and consequences of climate change are spread asymmetrically and unfairly among social classes. The capitalist class amounts to a tiny proportion of the population, yet they exacerbate ecological breakdown disproportionately by imposing systems of production, consumption, and information that reinforce individual responsibility over the degradation of the planet, thus hindering class awareness and solidarity. They do so by means of evading, alienating, and guilt-seeking strategies such as greenwashing and carbon footprint.

This panel seeks to reveal how and by whom wealth is accumulated at the expense of ecological degradation whilst deepening inequality amongst classes. How is guilt about climate change inoculated and reinforced via politics and mainstream media? How can we displace profit maximisation as the aspiring economic horizon? How can we move towards a common front for systemic change? Echoing the words of Matthew T. Huber, how might we begin to see climate change not as a 'cost' to bear or adjust to, but as a crisis requiring fundamental social and political transformations that improve both human and other-than-human lives?

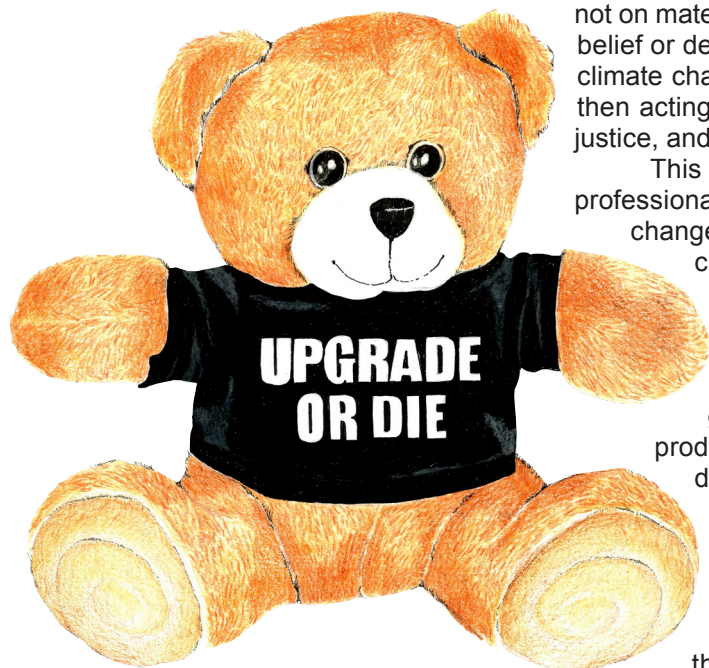


13 FEBRUARY

UPGRADE OR DIE? — Panel discussion on the fears of the professional class, consumer activism, carbon debt, privilege, knowledge, climate awareness and the pitfalls of technology and innovation in climate adaptation

What are the limits of making climate politics about knowledge? In his book *Climate Change as Class War* (2022), Matthew T. Huber writes about a distinct social class that he describes as the 'professional class.' People belonging to this class could be defined as cognitive laborers, from a Marxist point of view, and hold degrees, licenses, and other credentials in navigating the market for labor power. Huber writes: "The professional class centers its politics not on material struggle over resources and power, but on "knowledge", or the belief or denial of climate change itself."¹ This knowledge-based approach to climate change manifests itself via a process of learning, then knowing, and then acting, often advocated through the need for systemic change, climate justice, and degrowth.

This panel revolves around questions concerning the ways in which the professional class faces and copes with the negative consequences of climate change. The panel gives emphasis to two main attitudes: on the one hand carbon guilt and consumer sovereignty, and an almost blind faith in technology as a catalyst for transformation into a just and sustainable world ecology on the other hand. What knowledge-based impetus leads the professional class into the delusion that they are the ones primarily responsible for climate change (carbon guilt, flight shame, moralism of virtue ethics), whereas arguably production constrains consumption choices? By what means could the dissemination of knowledge be linked (and redirected towards, rather) to a strategy of working class mass mobilization against those responsible for the climate regime? How can the professional class reconnect with the notion of a climate class-consciousness that associates decarbonization with better lives, in the recognition that combating climate change is a question of power rather than knowledge?



20 FEBRUARY

RADIUS MENSA: Everyday activism — Conversation dinner with christopher F. Julien

Climate activism is becoming increasingly visible in Dutch society. From groups like Extinction Rebellion blocking the A12 highway to protest against fossil subsidies, making the arrival of cruise ships impossible by blocking a lock at IJmuiden, or protesting in the port of Rotterdam, to Fossil Free Culture campaigning against cultural institutions receiving fossil subsidies: climate activism has now penetrated the fabric of our current society!

Besides these more visible forms of activism, other more incremental forms of activism are also possible, maneuvering and operating between consumer activism and system change. On 20 February, Christopher F. Julien joins the RADIUS MENSA. Julien is an activist, researcher and the author of the book *Alledaags Activisme (Everyday Activism)* (2024), in which he uses numerous scientific, philosophical and personal insights to demonstrate how we can do much more than we think if we look at our everyday activities through an activist lens. For example, Julien shows how there is potential in precisely those moments and places where we interact and meet with each other, such as soccer clubs, and how a small change there can have a big effect.



¹ Matthew T. Huber, *Climate Change as Class War: Building Socialism on a Warming Planet* (London/New York: Verso, 2022), 5.

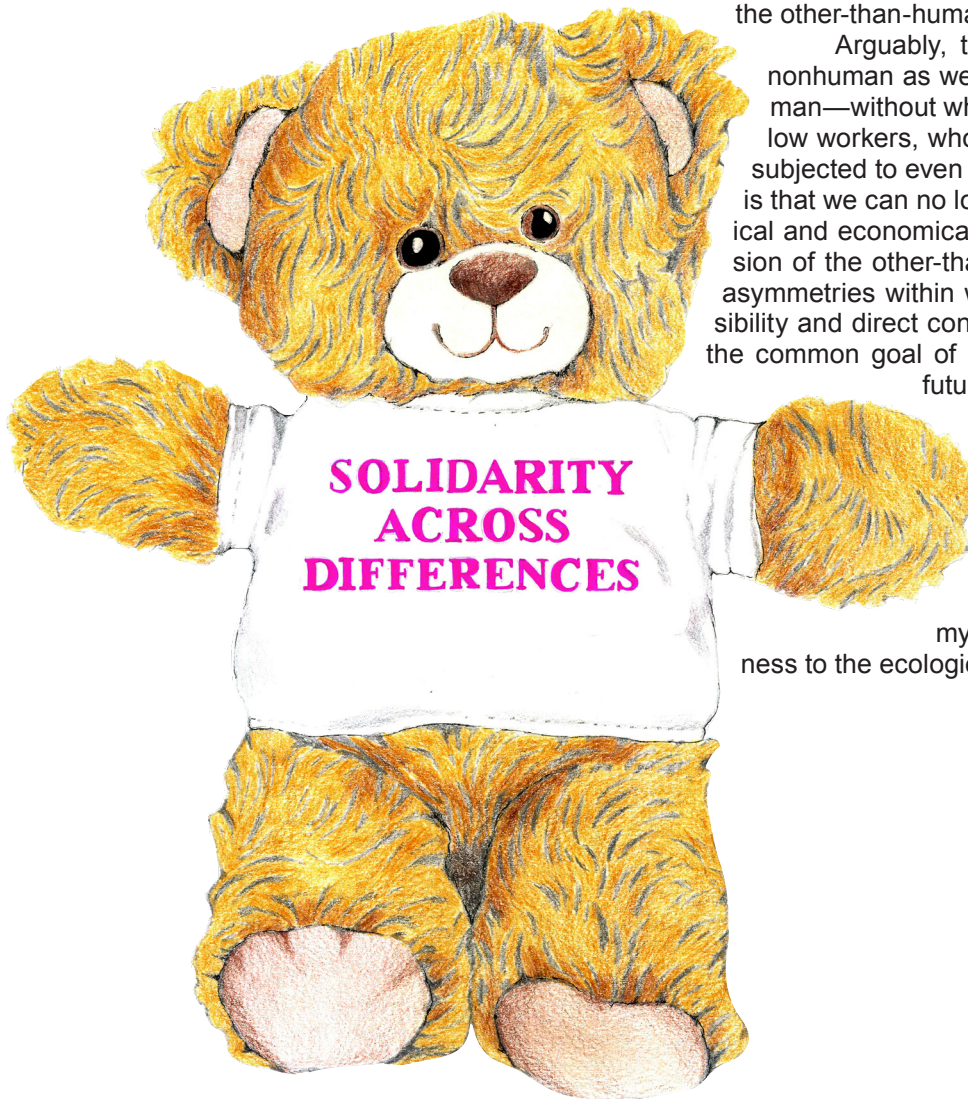
23 FEBRUARY

SOLIDARITY ACROSS DIFFERENCES: Towards a planetary ecological working class — Panel discussion on eco-socialism, more-than-human trade unionism, proletarian ecology, degrowth, the ecological class and desire as plenitude

We are living in a moment where the human is understood as a purely biological mechanism that is subordinated to an economic script. This script is written for the “homo economicus”, who practices and normalises accumulation in the name of (economic) freedom. Capital is projected as the indispensable, empirical, and metaphysical source of all human life, all the while rendering the other-than-human as just a means to make profit.

Arguably, the condition of the worker applies to the nonhuman as well. What if we thought of the other-than-human—without whom our life could not be sustained—as fellow workers, whose life is rendered as labour, and who are subjected to even worse exploitation than humans? The truth is that we can no longer afford to fight towards collective political and economical emancipation without the equitable inclusion of the other-than-human. How can we fairly navigate the asymmetries within working classes—both in terms of responsibility and direct consequences of ecological breakdown—with the common goal of desiring habitable, balanced, and plentiful futures?

This panel seeks to activate the historical imagination of proletarian emancipation and inspire an interspecies, interclass political imagination. A kind of imagination that seeks to democratise the means of production, decommodify and decolonise nature, society, and the economy, and re-enchant a sustainable embeddedness to the ecologies we depend on.



YEAR PROGRAM THE LIMITS TO GROWTH

BETWEEN SYSTEMIC CHANGE AND CONSUMER ACTIVISM

[...] The adventure of these last three centuries can be summed up by the story of a double displacement: from economy to ecology. Two forms of familiar habitats, *oikos*: we know that the first is uninhabitable and the second is not yet ready for us. The whole world has been forced to move into “The Economy,” which we now know is only a utopia—or rather a dystopia, something like the opium of the people. We are now being asked to move suddenly with our baggage into the new dwelling place called “Ecology,” which was sold to us as being more habitable and more sustainable but which for the moment has no more form or substance than The Economy, which we are in such a hurry to leave behind. [...] We are travelers in transit, as displaced masses currently wandering between the dystopia of The Economy and the promise of ecology, in need of an urbanist who can design a shelter for us, show us drawings of a temporary living space on Earth.¹

In 1972, the now-famous report *The Limits to Growth* was published by the Club of Rome. Founded by a group of intellectuals and major industrialists, the club commissioned a team of MIT scientists, led by Donella and Dennis Meadows, to investigate the relationship between the exponential growth of our material consumption and its impact on Earth's climate and environment. The report, which was the first ever to use computer simulations, studied several scenarios set in the future, examining the future impact of resource and food consumption. The premise of the report: within a few decades, Earth's resources will deplete. At the time, the Club of Rome's report had a major impact in The Netherlands. To keep the Earth habitable, we need to control economic growth, proclaimed prominent politicians such as Joop den Uyl: “*The unbridled operation of the profit motive has led to a parasitic upward production. We thought we were getting rich, but we became poor, poor in available living environment, in welfare*”.² Currently, fifty years later, the implementation of the report's core message has been relegated to the background. This is partly due to short-term thinking in politics concerning the government budget deficit and employment opportunities, the rise of the neoliberal doctrine proclaiming that everyone benefits from more growth through the trickle-down mechanism, and the lobbying of big companies who prioritize profit maximization.

Departing from the *The Limits to Growth* report, the 2024 year programme of RADIUS explores the relationships between economy and ecology. Through five exhibitions, a public and education programme, we aim to counterbalance the global and totalising effects of advanced capitalism as the prevailing economic system. By harnessing the propositional and imaginative capacities of artists and other stakeholders, this annual programme aims to re-evaluate notions such as value, desire, abundance and scarcity in the face of climate change and ecological degradation. Are there forms of resistance, organisation and (proposals for) systemic change that escape these totalising effects and prioritise well-being and welfare above profit? How can we resist the totalizing effect of capitalism and prioritize well-being over the profit motive?

1 Bruno Latour, *An Inquiry into Modes of Existence: An Anthropology of the Moderns* (Cambridge and London: Harvard University Press, 2013), 23.

2 Jaap Tielbeke, *We Waren Gewaarschuwd* (Amsterdam: Das Mag, 2022), 27.

CONTEXT

The concept of progress is bankrupt. It is part of the eighteenth-century Enlightenment philosophy, which proclaimed that capitalist development would bring prosperity to the world. Behind the idea of progress there was the assumption that social life, beginning with economic activities, would be organised according to rational, scientific principles. The child of the scientific revolution was industry, which opened up immense resources and was supposed to improve all the tasks necessary for our reproduction. This involved a complete devaluation of the past. Improvement was conceived as only occurring in the future; past knowledges, customs were totally devalued.³

Current socio-economic and political paradigms within advanced capitalism are all unabatedly based on the underlying assumption that economic growth is necessary to maintain a certain degree of welfare and wellbeing. In that respect, economic growth means an increase in real production—which has a negative impact on society as a whole, as well as the environment and climate—because it implies that gross domestic product (GDP) as an economic indicator must increase exponentially, as otherwise we will enter a period of economic recession. Up until this moment, governments and companies are doing all they can to justify and encourage an increase in material wealth. Economic growth as the sole indicator of progress, development and social welfare, measured through an increase in the GDP, has thus become the obsession of governments, politicians and policymakers, informed by the idea that increasing economic growth creates the conditions for a better life, eradicates poverty and reduces unemployment. The fact that the GDP does not distinguish between good and bad economic activities and that a higher GDP directly correlates with higher carbon emissions is mostly ignored. As scientist and Green Growth advocate Sam Fankhauser argues, “GDP is a worthless measure of human flourishing: it is a measure of production, not a measure of human happiness. A car accident is good for GDP growth.”⁴ Additionally, governments, politicians and policymakers still define “health” in an economy as a stable and high growth rate. According to these paradigms, limits and deficiencies of energy and natural resources which impede growth, as well as “symptoms” such as climate change, will be overcome once we manage to transform them through innovation and the deployment of new technology. This way of thinking is often called ‘technological optimism’ or ‘resilience politics’: stabilising an exclusively human-centered system for the sake of maintaining the known level of welfare and comfort. Though the question remains: with technological innovation, are we not just stretching the limits of a system that is already overburdened, especially when it perpetuates the over-indebtedness to the fossil-fuel economy?

Contrary to the general framework of economic growth, new economic models have been developed in recent decades, the best-known examples being the ‘circular economy’, ‘green growth’ and the ‘donut economy’. Put bluntly, advocates of the ‘circular economy’ would promote recycling without residues, where advocates of ‘green growth’ are convinced that there are always solutions to decouple economic growth from pollution and ecological destruction in some way.⁵ Despite the fact that these models do operate normatively, that is, within planetary boundaries, and effectuate a limit to growth and profit, whilst simultaneously encouraging sustainable forms of growth such as an increase in wages, it remains to be seen whether these models will enable us to meet the goals (within the limited time left) of the Paris Agreement.

The RADIUS 2024 year program aims to highlight the need for greater economic awareness of ecological impacts and dependencies and, vice versa, the need to make ecology more resilient to economic forces, incentives and constraints. Such an approach is vital in order to bring about a shift in consciousness on the apparent contradiction between caring for our environment and caring for ourselves. Within the social and political debate on the relationship between welfare, climate and economy, an apparent dichotomy is still present, between the need for systemic change on the one hand, and the importance of consumer activism on the other. With systemic change, priority is given to fixing socio-economic flaws within existing systems, overturning precisely those systems, and proposing alternatives to them: it is a range of proposals advocating for climate policies that do justice to ecological and social limits. In consumer activism, the responsibility for system change is instead attributed to consumers, in order to emancipate them and have them collectively combat the climate crisis and ecological degradation through individual impact (such as changes in

3 Interview with Silvia Federici by Sara Buraya Boned, *Degrowth and Progress*, L'Internationale, 2021, 42.

4 Quote from Sam Fankhauser from the panel discussion ‘How to Save the Planet: Degrowth versus Green Growth?’ 2022, with Jason Hickel and moderated by Kate Raworth.

5 Paraphrased from Lisa Doeland, ‘We waren gewaarschuwd, maar we hebben niet geluisterd’, *Groene Amsterdammer*, February 2022.

their consumption patterns and lifestyle). In both attitudes, the person ultimately responsible differs: is the government or the consumer leading?

In 2024, RADIUS examines the field of tension surrounding systemic change and consumer activism and asks: How do you breach feelings of hopelessness and despair present among consumers and citizens? After all: How can one live sustainably in an unsustainable system, where the Dutch government, for example, already grants more than forty billion in fossil subsidies alone? On the other hand: How do you get affluent people to take to heart a political message—one of scarcity and (self-)imposed limit—that are deemed confronting and unwelcome, whilst the majority of the world's population can only dream of a larger carbon footprint? Is there an economy that can provide a society, in its broadest sense, with well-being, prosperity and abundance, albeit bound by ecological limits, or is such a system an illusion? How do we shift from (green) growth and profit maximisation to a more holistic economic system in which shareholders become stakeholders and consumers become citizens, thus mediating between ecological and economic interests in a reciprocal and altruistic manner?



THE LIMITS TO GROWTH, Chapter 3
PARADOXES OF PLENTY
— On Climate Change, Class Struggle and Desire
8 December 2024 — 23 February 2025

PARADOXES OF PLENTY

Curation: Niekolaas Johannes Lekkerkerk,
with contributions by Boutaina Hammana, Sergi Pera Rusca and Daan Veerman
Text: Boutaina Hammana, Niekolaas Johannes Lekkerkerk, Sergi Pera Rusca
and Daan Veerman
Translation: Boutaina Hammana, Niekolaas Johannes Lekkerkerk, Sergi Pera Rusca
and Daan Veerman
Proofreading and Copy Editing: Niekolaas Johannes Lekkerkerk
Graphic Design: Sabo Day and Augustinas Milkus

RADIUS TEAM

Director and Curator: Niekolaas Johannes Lekkerkerk
Assistant Curator: Sergi Pera Rusca
Project Manager Production: Pilar Mata Dupont
Project Manager Education: Boutaina Hammana
Marketing, Communication and PR: Daan Veerman
Office Manager: Suzanne Voltaire
Technical Support: Menno Verhoef

The RADIUS 2024 year-programme THE LIMITS TO GROWTH has been made possible with the support of:

Mondriaan Fund
Municipality of Delft
Gieskes-Strijbis Fonds
Stichting Zabawas
Van der Mandele Stichting
Stichting Mr. August Fentener van Vlissingen Fonds
We thank them all kindly for their support!

MAARTEN BEL: WENSWERKEN and THE CLUB OF DELFT are made possible with support from:

FONDS21
Municipality of Delft
DOEN Foundation

RADIUS

Center for Contemporary Art and Ecology
Kalverbos 20
2611 XW Delft
The Netherlands
info@radius-cca.org
www.radius-cca.org

RADIUS MENSA



A MONTHLY SERIES OF CONVERSATION DINNERS