

jChapter Freedom

Workshop Transdisciplinary Team

Summer 2021 27/8/2021

General:

Participants concerns:

- what is the purpose of our work?
- how will the transdisciplinary team consider and protect our initial and original effort

General strength:

- 5 very different approaches to the topic – RICHDOM OF approaches and analyses

What are recurring themes / general - KVD:

- The limits/boundaries of freedom? You need limits to understand freedom... the rights.
- Freedom cannot really be defined, does it exist (perhaps only in the eye of the observer), is it different for everyone? Is it a privilege? PARADOX
- Harmony
- Change/action
- Balance

Are we missing any key elements? Would we like to complement ?

- LOVE
- Climate change was not much discussed, neither the pandemic... is there not a feeling of freedom restriction due to these rapid climate changes and rising infection risks?
- What about our Belgian state and European institution, the human rights... are those systems/organizations well structured to be able to evolve and make the right decisions? Should we change the political system?

G1

General impression:

- critical thinkers
- focused on the definition of freedom
- importance of images
- Very nice illustrations in the document, very philosophical!

Key ideas discussed by T.T.

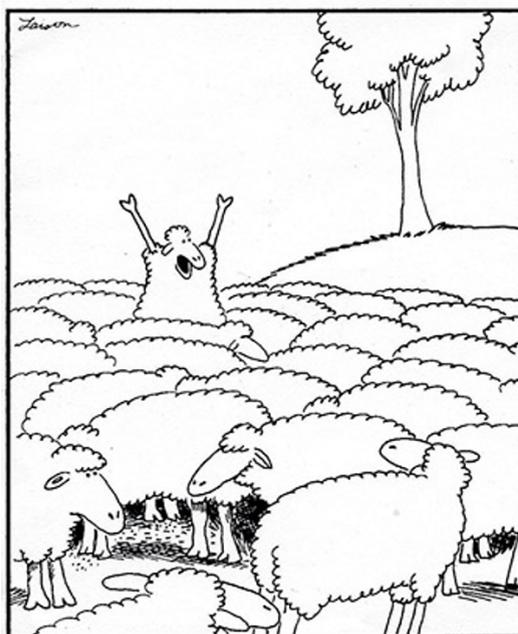
- Paradox: freedom is without limits ⇔ impossible without limits.
 - **The paradox of freedom...** as soon as we try defining it, we lock it up in a chained definition in order to be able to communicate about it (a definition is a limit, freedom is without limits)
 - The expansion beyond the limits is something that could be defined as the feeling of freedom! The limit itself should be versatile!
 - freedom as a cultural phenomenon
 - Freedom is about crossing the boundaries
 - Freedom = "limitless"
 - Defining the LIMITS... is our system providing limits to enable freedom?
 - narrative cycle: freedom is a cultural concept? Communication as a way to define & expand freedom, is also limiting freedom
 - the images, the black stork and the concept of growth are perceived as important elements in the thinking process
 - you need people to push the boundaries, to create something new
 - two different worlds: the real world and the "world of imagination"
 - focus on communication/narrative: to be able to share your ideas => communication enforces the limitations
 - in this concept of freedom, did you consider the idea of feeling (emotions)?
 - **effort to rationalize freedom => hitting the limits to what we can conceive (sense of absurdity?)**
 - **the paradox of freedom: the limits of freedom and how to get out of them**
 - freedom is presented as a cultural concept
 - How to cross the boundaries in the thinking process? Limited by the boundaries of rational thinking ...
 - question the limit of our human body
 - humor in their communication
 - Interpretation of the Images
 - black stork: thinking beyond the local, cross over boundaries
 - egg cell: fertility comes from the outside
 - two different worlds: imagination vs reality
 - light versus darkness
 - perpetuum mobile
- key words G1
- paradox of freedom
 - cultural aspect of freedom

- trap of language
- role of information / narration
- boundaries (of thinking) => circle
 - dream further
 - desire - ego
 - imagination
 - versatile circle (breaking out of that circle)
 - freedom-happiness
 - freedom - entropy - chaos

T.T. Feedback

- You talk about the paradox, almost the absurdity of the concept of freedom, as it is necessarily linked to the experience of limits, and as a definition of freedom limits freedom itself. You could think here of Nietzsche, who wrote that every word is a lie, because words are merely abstractions, generalisations, straightjackets, that we, humans, use to describe reality, they are not reality themselves. Words, concepts are often a very poor expression of what is actually happening, and we should try and approach truth not only through conceptual analysis, but also by considering history, context, numbers, experiences, feelings and so on. So maybe we should not start an exploration of freedom with an analysis of the word 'freedom' (or 'limitless'), but we should also look at the pluriform reality that words can never capture (you could read the allegory of Plato's cave for inspiration).
- In the last page of your contribution, you contrast the human desire for freedom with the 'blind' world of atoms in a beautiful way. This links to many philosophers, like Wittgenstein or Sartre, who talked about (human) freedom versus (natural) determinism. They saw freedom as the unique human experience or desire that we have free will and are not obliged or at least conscient to follow natural determinism. So in this sense, yes, only humans can be free (to some extent). Maybe this is something you could further reflect on.
- (-are we able to conceptualize freedom? —> bounded rationality) See Herbert Simon
- (-is your model a circle or a line/snowball —> entropy)
- Is freedom an interpretation, a feeling or ... can we define it? It even makes the group coming back to themselves (who am I).
- Are we "domesticated" in our thinking? you use language then image, starting with the definition. Can we break out of the 'domesticated' approach ?
- G1 pushed boundaries in their drawings, they might have liked other material to express themselves – pushing boundaries is essential to evolve further (and break the boundaries of the society).
- You invented a model, can you apply it => is it not a cradle to cradle model?

- as a group, you indicate that art may be a part of the solution.
- what was the dream you had in mind, when you made your model?
- Interesting point: *"Is freedom inherently human? Does an atom experience freedom?"* Main point here: **experience** of freedom. Is linked with the capacity of (self)awareness and the ability to reflect and communicate about it, a competence or condition that humans have gradually developed throughout their evolution. Only for the last 100.000 years or so, we recognize this self-awareness in the archaeological record (body colouring, beads, ...). Question therefore: when did freedom in this sense start? Were early hominids free already if they were not able (yet) to reflect on their existence? Did they have a choice? (cf. discussions of free will etc.).
- To deal with this uncomfortable, existential experience of thinking of oneself as an unconnected individual being, people used imagination to come up with narratives to (re)connect with each other and with the (cosmological) environment. Mythologies and religion, of course, but also art and science. This actually was the start of the (self-)domestication process where humans and societies got stuck in the beliefs they created for themselves. True freedom could then be: being aware of these constructions and making them transparent. Perhaps like the image with the feathers you use? Could you apply this in your own life? And could you perhaps instruct the other sheep? (cf. cartoon)



"Wait! Wait! Listen to me! ...
We don't *have* to be just sheep!"

T.T. suggestions / questions

- Circle of rationalization, how do they break free from this circle? Trapped in Plato's cave! G1 came to the absurdity of the definition of freedom, get out of that defining circle. **Make the circle versatile / fertile**

- In your drawings, push the limits further, push our society... grasp the knowledge floating around to think further through images or any other medium. Travel to your imaginations and dreams
- Explore the strength of humour. Cf. one of you gave his phone number in the video :-).
- Take your circle – map examples on it – loop further or break out of the circle
- **start from concrete situations - then move to the imagination (cfr acting)**
- Do limits to our capacity to think make it impossible to provide a definition of freedom?

Toolbox:

- Art KVM: Uncomfortable (blinded child)
- Dance performances of Anne Teresa De Keersmaeker: Dance Can Embody Abstract Ideas.
[\(811\) Anne Teresa De Keersmaeker – 'Dance Can Embody Abstract Ideas' | TateShots - YouTube](#)
- Fase: Four Movements to the Music of Steve Reich... simple but refined: dancing in fase (repetitive patterns) but through acceleration and deceleration the dance starts to shift...
- Plato's cave: <https://web.stanford.edu/class/ihum40/cave.pdf>
- Talking is lying:
<https://thecorrespondent.com/3967/why-talking-is-lying/101674210-aaa3b87d>
- Song John Lennon - Imagine
- "Two Concepts of Liberty": the inaugural lecture delivered by the liberal philosopher Isaiah Berlin before the University of Oxford on 31 October 1958.
https://cactus.dixie.edu/green/B_Readings/I_Berlin%20Two%20Concepts%20of%20Liberty.pdf
- Marshall Rosenberg's Nonviolent Communication
- Art as rational activity :
https://www.jstor.org/stable/3301563?seq=1#metadata_info_tab_contents

Video by Tom Lenaerts

G2

General impression:

- diverse group
- emotional approach of freedom and how to protect it
- application oriented
- English as lingua franca, at times a limitation
- amor mundi in this group: less focus on rationalization/more emotional experience

Key ideas discussed by T.T.

- Freedom in our society, in our community
- freedom in balance with nature and society
- the concept of heritage (this is not an empty room)
- freedom is always related to something else (the 'big collective')
- respect as boundary: solidarity, responsibility, empathy (and the limits of these concepts)
- balance => with the planet
 => with society
- Freedom and its RESTRICTIONS: by ethically "reducing" our freedom, everyone will eventually be more free? Is freedom the absence of any limitations? We need boundaries to be free.
- Empathy to protect freedom
- education: how to learn to be free
- ethical and 'social sciences'-approach of freedom
- inner freedom
- How to give meaning to heritage and how to (continue to) build heritage?
- How to occupy, use and leave a place?

Interpretation of the Images

- the room is not empty => start with heritage

Key words G2

necessary conditions for freedom

- self-responsibility
 - empathy
 - solidarity
- collective thinking
 => community - balance
 => need to limit personal freedom

T.T. Feedback

- You introduce the beautiful 'triad' of self-responsibility, empathy and solidarity as 3 conditions for freedom. These are very personal aspects, they refer to a personal attitude vis-à-vis others. Can you see a bit more about how they relate to each other, how they complement each other, or are maybe sometimes

- Next to these personal preconditions for freedom, are there also societal preconditions for freedom? What are the minimal requirements for freedom? Universal human rights? Social justice?
- You have a very social view of freedom; you are very aware of the social bonds and a sense of community pervades your texts. **We wonder if there is also a place for action and conflict in your view of freedom? Do we sometimes need unbalance to arrive at a new balance?** You may find some inspiration for this in Hannah Arendt's essay 'The Freedom to be Free'.
- (heritage: the room is not empty → but do you also rearrange the room? is it changed when you leave?)
- community freedom, collective/heritage => collective thinking, individual thinking within a collective. G2: **self-responsibility, empathy, solidarity for building a collective structure! It is against a capitalistic system.** Reflection on restricting individual freedom
- Acknowledgement of privileges/ limitations and inequality
- They are critical on the system/strong feeling of imbalance/freedom is even negative. G2 rather talks about "reducing", which is linked to solidarity/empathy. This group also emphasizes the need to respect each other, but also nature.
- **Did they feel orphans?** An artist has to feel like an orphan to make art... This group created a collective/family – the box was their new home/their new community
- Simultaneously there is a more dark view on the future (apocalyptic) if we continue as is - but **nobody talks about action/rebellion.** Have we become too "domesticated" for action?
- Meaningful <=> uncertainty

- KVD: this team made me think about Hannah Arendt essay 'What is freedom' *Freedom is a logical contradiction: we are free (we decide to move etc...), but science tells us that everything is a cause/determined => is freedom an illusion? Thought itself makes freedom disappear (the more we talk about it, the less free it is). Moving the hand is freedom or a causal will? Freedom is not about free will, free mind (this is a modern invention) – freedom is not inner freedom! Freedom for Hannah Arendt is political freedom: freedom to be able to do things, freedom to start something new, unpredictable, etc.*
 - *To be free or **to act** is the same - do new, surprising things = being human!*
 - *"The raison d'être" of politics is freedom: new actions become meaningful*
 - **Meaningfulness** is at the heart of human being
- The concept of political action by Hannah Arendt was inspired by Machiavelli. He also wrote a lot on the concept of Freedom, related to the position of a group or individual in society. How one's position significantly defines one's freedom. Machiavelli also wrote on the importance of conflict (antagonism - cfr. Chantal Mouffe) to obtain/in the strife for more freedom.
- Presence of Amor Mundi (equally by Hannah Arendt) love for each other and the world
- strong sense of belonging and respect for each other.

T.T. Suggestions / questions

- Is there place for conflict in the frame of solidarity, empathy, self-responsibility => idea of chaos
- role of respect
- how to build a community in a new world? The family idea: make your own family
- respect vs responsibility (as an action towards the others)
- what do you do with chaos?
- Self-responsibility, empathy, solidarity: how to implement this – do you engage/disengage as an individual/group, do you ignore/acknowledge chaos/conflict?
=> HOW TO GET TO THIS NEW BALANCE, think about action
=> HOW RESPECT is integrated
=> HOW CAN UNBALANCE/CHAOS be part of the structure
- If you do not believe in another solution, it stops => you have to dream and act meaningful (see essay Hannah Arendt). How do you get a new (un)balance?
Act/change

Toolbox

- Art piece KVM: OSOTWA (Kitovu)
- Masai village (In the village you can make the world because you create a community that adapts, Tragedy of the commons... In a Masai village: they live in balance but also constantly adapt, balancing their boundaries)
- Hannah Arendt, The Freedom to be Free.
<https://www.kobo.com/us/en/ebook/the-freedom-to-be-free> / Book available at LABIOMISTA
- For the 'heritage' idea: text of Ilja Leonard Pfeijffer "*De worsteling met de gevoelens en gedachten van onze voorouders*" (De Standaard - 11 Mar. 2021). / available at LABIOMISTA
- Song John Lennon - Imagine
- <https://www.nieuwstedelijk.be/project/hybris>
- Short publication "Het tij keren: met Rosa Luxemburg en Hannah Arendt" van filosofe Joke Hermsen
- Marshall Rosenberg's Nonviolent Communication
- Elinor Ostrom : governing the commons (link to Masai)
 - nobel price lecture :
https://www.nobelprize.org/uploads/2018/06/ostrom_lecture.pdf
 - <https://www.oikos.be/tijdschrift/archief/jaargang-2010/oikos-53-2-2010/698-53-02-de-walsche-elinor-ostrom-een-nobelprijs-voor-groepswerk/file>
 - <https://digitalrepository.unm.edu/cgi/viewcontent.cgi?article=1848&context=nrj>

Video by Free en Lynn

G3

General impressions

- diverse group
- they decided to file their own individual conclusions

Key ideas discussed by T.T.

- very rich document
- the cage and how to break free - while remaining safe
- freedom as a product
- acceptance - adaptation
- fear
- stress
- social pressure / self sensorship
- complexity (cultural, social)
- freedom and safety (cage - protection)
- change / dynamic / transition
- religion - spirituality
- communication
- feeling free vs being free
- Focus on the ability to adapt to different, new situations and changes. This is key for the freedom of future generations. Transition adaptation. This is the moment one will be able to feel free. (specific insight from this group)

- increase the relative freedom of future generations based on our knowledge - **constant change and dynamism is critical (evolution) (Xiaoxi)**
- mentale en fysieke vrijheid. Mentale vrijheid – **acceptatie** (beschaving) voor wie we zijn, een (nieuwe) ware **harmonie** bereiken tussen mens en natuur (Elia)
- “let it go” and **respect** each other freedom, freedom cannot be defined, absolute freedom probably does not exist (Said)
- **capitalism and liberalism** have taken over our freedom, before it was the church. Freedom became an ideology! Freedom is often reduced to individual freedom, while it should be a societal concept. (Kenneth)
- how to **listen** to each other (Rova)
- **feeling** of freedom, **BALANCE**, empathy, ... but also negative feeling **Stress** (feeling of unfree?) – try to keep up with the rules
Hunter-gatherers – most free state, universal freedom possible?
FEAR (Rune)

- Panarchy cycle - are interlinked in continual adaptive cycles of growth, accumulation, restructuring, and renewal. Can we break the Panarchy cycle? Balance between the boundaries and the individual freedom

- **Metaphor of the group: the cage that keeps us safe from the outside world. It is a choice to enter this cage, and to voluntarily limit ourselves in order to be safe, so what is freedom and what is not?**

T.T. Feedback

- the group brings up the complexity of the world, the stress we often encounter
- Many of you talk about isolating themselves from the stress of the world, imposing boundaries, finding a safe space, etc. **But how do we engage with the world and with others, how do we not only respect but also bridge our differences?** Maybe a safe space is a delusion, we do not live in isolation, and we prefer to avoid self-censorship. Can you also consider breaking out of the cage, the joy of bridging, the art of interaction, and the pleasure of contamination?
- the idea of the panarchy cycle: do you accept risk, or do you want to stay on the positive side
- They discussed a lot of concepts, and then decided to work individually and develop a few topics (safety of the individual cafe? avoiding contamination? respect?)
- **How to break free out of the cage and feel safe at the same time** => entering a cage is accepting the limits and gives a certain freedom. What do you really need to be free, on a global scale (difficult exercise). Change the conventions of human rights?
- freedom and change, safety or uncertainty, SOCIAL PRESSURE
- G3 reflects on balance and a level of freedom that is as high as possible for everyone (within limits that nature and society can support), instead of the huge variations/fluctuations (with conflicts) - see PANARCHY CYCLE
=> Which way to take in this complex LABYRINTH
- G3 did not compromise in the end, everyone wrote independently his piece
- many different layers, it makes it uncomfortable, but it is necessary

T.T. Suggestions / questions

- how can you prepare "society for diversity"? The safety of monoculture..., moving of people
- how can you **imply the complexity in the simplicity** you try to reinstall?
- bridging the dangers versus the buddhist way of being yourself and free within a complex and threatening society,
- **can you allow contamination** and how far would you go for freedom?
- Message to the group: Simplify the complexity with complexity... go forward with more simplicity/engagement/calmness
- How far would you go for freedom, would you fight, or choose for safety cage? What about the joy of contamination?
- To do this in an authentic and nonviolent way, consider the use of nonviolent communication as developed by Marschal B. Rosenberg (<https://www.nonviolentcommunication.com/>). Connecting empathically with self and others paradoxically paves the way to freedom.
- concept/perception of being judged by others

Toolbox

- Art piece KVM: ECCE HOMO
- Song 'Ik heb een heel zwaar leven'
- Life at the edge of Chaos (Roger Lewin)

- Savage Gods (Paul Kingsnorth) en Straw Dogs (John Gray)
- Edgar Morin's work e.g. "On Complexity"
- Installation by Urs Fischer:
<https://www.pinaultcollection.com/en/boursedecommerce/urs-fischer>
- Marshall Rosenberg's Nonviolent Communication
- Levinas:
<https://www.brainwash.nl/deze-filosoof-laait-je-zien-waarom-de-blik-van-de-ander-z-o-belangrijk-is/halleh-ghorashi>
- Monoculture: https://c.assets.sh/cgABobac_RPTkU3NCQzR;
<https://ontdek.antwerpen.be/waarom-iedereen-de-expo-monoculture-in-m-hka-zou-moeten-zien>
- persistence of parochialism :
 - <https://escholarship.org/uc/item/2cr2681m>
 - <https://link.springer.com/article/10.1007/s11403-021-00328-3>

Karin Vandoninck video



Hüseyin Bahri Alptekin, Global Digestion (detail), circa 1980–2007. Photo: M HKA

G4

General Impression:

- Very poetic, with nice illustrations of picked up objects at LABIOMISTA + two personal texts, multi-layered approach

Key ideas discussed by T.T.

- child freedom and innocence => experience as a limiting factor of freedom
- looking at the world with the eyes of a child - gut feeling
- they used a completely different way to look at the concept freedom
- different dynamic as a group
- intuition oriented
- Hide part of one's identity to enjoy more freedom.
- from the perspective of child freedom => innocence / intelligent / wisdom / depth
- poetic / spirituality
- healing and trauma
- feeling and intuition
- symbolism
- imagination
- (un)consciousness
- freedom is given from the start vs freedom is something you need to work on
- how does freedom evolve => randomness
- Freedom, balance, rights, (our) future, intuition vs reason, **'gut feeling'**
- To define freedom we have to set boundaries/restrictions
- Loss of childhood freedom, innocence – **reconnect with your inner child through anecdotes and collections**, freedom in your fantasy

Interpretation of Images

- stones = diamonds
- you take freedom away - then reopen the dam
- chaos vs order

T.T. Feedback

- 'alien' group with a lot of spirituality
- safeguarding your identity might not be enough in the search for freedom@:
research by wondering
- you've been making a story book
- Regarding your ambition to try to appeal to both young and old with the picture book, the answer clearly is: you sure did. We were all moved by its beauty.
- you are questioning the domestication with an artwork (as a metaphor)
- you ask two questions: first about hiding identity, second about evolution: the more you learn, the less you are free...
- the idea of serendipity, can you apply it in your exercise?
- The metaphor of children: is this a recent Western concept? Are children able to live free in the way you suggest anywhere and everywhere?



- And should we throughout our adulthood try to preserve this mindset? Is that the key to experiencing freedom? Can you learn to do that?
- Is a child aware of its freedom. If not: is that true freedom?

- You describe in a very beautiful and poetic way how freedom is something you're born with. You also describe the little struggles around freedom as we grow up. You invoke the innocence of a child (it made us think of Rousseau's vision of the 'noble wild man'). It seems you almost say 'the more we learn, the less free we are'. But at the same time you could argue that a child is slave to its instincts, and it is by learning that we learn to be free. So what is the role of learning in relation to freedom? Or is freedom an intuition, an experience that you only get if you are able to reconcile innocence with intelligence? Your whole approach made us think about the concept of serendipity (the way many discoveries, art and science are born: by a combination of giving yourself over to chance and to luck on the one hand, and having a lot of insight/wisdom on the other hand). Maybe you want to write or create something that also considers this concept.
- You also put a question forward as to whether we need to hide part of our identity in order to achieve freedom. This made us think of how Oscar Wilde spoke of how man is least himself if he talks in his own person - but give someone a mask and he will tell you the truth. Maybe the mask does not obscure our identity, but our identity is revealed by the mask - it even becomes the mask..?

- This group is about safeguarding innocence = freedom
- Essentialist (pure, safeguard of innocence) – don't be afraid to construct your identity (existentialist) – **be aware of your society, the evolving world**
- (GROUP 5) says you must learn freedom – OPPOSITE is proposed here ('gut feeling')

T.T. Suggestions

- think about where do you come from
- what happens next?
- Alien group – very unique, spiritual, symbolic, poetic approach, multi-layered, very much appreciated by the TT. It opened up a lot of discussions/topics within the TT
- Researchers by wondering (aliens) – freedom in a mental/spiritual world
- It resembles a storyboard of a movie
=> Next step could be the script for a short movie

- This group connects dots through another approach
- Questioning the domestication/hybridization, the adult is the limiting factor
- **What if you step with this poetry in reality?** Confront your message to another world/context?
- Hiding of our identity
- Evolution of freedom

Toolbox

- Artwork of the masks of Koen connects interestingly with this childhood – UBUNTU
- Essays and work by Paul Kingsnorth <https://www.paulkingsnorth.net/>
- The work of Francis Bacon: <https://www.francis-bacon.com/>
- William Blake's poetry songs of innocence and songs of experience: https://commons.wikimedia.org/wiki/File:Songs_of_Innocence_and_of_Experience,_copy_Y,_object_25_Infant_Joy.jpg
- versus https://en.wikipedia.org/wiki/Infant_Sorrow
- Marshall Rosenberg's Nonviolent Communication
- Work of Banksy
- Rousseau – **innocence versus learning**
- Oscar Wilde: mask quote <=> KVM: transparent mask
- Serendipity (finding something by chance and intuition)
- <https://www.fraserinstitute.org/sites/default/files/ch7-evolution-and-freedom.pdf>

Marc De Bie video

G5

General Impression

- diverse backgrounds, experiences, profiles
- creation of a tool / structure / space
- very elaborate text: We were impressed by the amount of work and the in-depth analysis of the topic
- This group talks at another level, they felt totally free in the box / Are they aware of the other level?

Key ideas discussed by T.T.

balances and boundaries: 5 dilemma's to implement freedom within a learning space

- thinking ↔ action
 - nature ↔ culture
 - language ↔ communication
 - individual ↔ society
 - imagination ↔ reality
-
- we should learn to be free
 - my freedom does not start (end) where yours starts
 - thesis vs antithesis
 - context of freedom/Interaction
 - dark side (the will / decisions) - in the process of creation => awareness
 - how are you surrounded / fertilization or destruction
 - freedom of thinking is absolute
 - normative
 - can we quantify / optimize
 - condition of humanity: bound unbound ("ongebonden verbondenheid")
 - reconciliation to synthesis
-
- You cannot define freedom (it is not a strict line you can draw), so G5 created a space where you can balance the different dilemmas, if you do not have the balance freedom disappears for everyone

T.T. Feedback

- the idea of contextual freedom is challenging
 - interesting concept: learning freedom
 - the tool: five dilemma's to implement freedom? Who will make the decisions about freedom? Is there a danger zone, where you don't want to go using the tool
 - you are talking about a learning space of freedom and the language of freedom: how would you define that space and the language? => the idea of a magic space/incubator
-
- first step in the dialectical process - move to synthesis / risk of ending up in a void of values between thesis and antithesis
 - Can you apply the tool (5 dilemma's) to a specific field, f.e. education? Today and when trying to envisage another/different future (taking into account your individual and collective freedom)?

- Are there other alternatives than the thesis, antithesis and the synthesis of the two? For example: Three, four, five options in one dilemma?
- universalism \Leftrightarrow diversity
- possibility of synthesis : gymnastics reference / need for total control, discipline
- not one synthesis => human condition “ongebonden verbonden” (unbound connected): as hominids we are social beings: we can't become human without a community and a long learning process in a social context. At the same time, we have an intense need for freedom, recognition, identity, and the construction of the self. The field of tension between these two needs is a constant struggle and search for balance and never ends. In your 5 dilemma's above, this core opposition/common ground can in a way be recognised, where you have the more unbound/individual needs on the left and the more social/needs for connection on the right. Are you willing to accept that the dialectical process will never come to a conclusion?
- You put in a very convincing way as a starting point that you don't accept the cliché that 'my freedom ends where yours begins'. This means that you believe in a reconciliation, a culmination of the two. In that sense we also understand the opposites that you mention throughout your text - nature vs culture, individual vs society, and so on. In a sense, you describe a dialectic process, such as for instance Karl Marx described, one of a 'thesis' that hits an 'antithesis' and the result is not a compromise but a 'synthesis'. **But this also means that your analysis could go further.** How can we imagine a synthesis from the opposites you mention? How can we achieve such a synthesis? What are the preconditions/minimal requirements for achieving such a synthesis?
- The fact that you don't care too much about a single definition or standard for freedom, but see it more as a historical, contextual trade-off between different 'freedoms', is very interesting. But there are a number of questions that arise from this. Does it mean we can quantify and calculate freedom? You can think for instance about the 'Human Freedom Index' which tries to measure freedom. You can also get inspiration from disciplines like economics, but also political sciences and even computer sciences ('an algorithm for freedom')! **But the question also arises: how do we decide what is the optimal mix?** Is it okay to have a very pragmatic, utilitarian approach, and accept that there can be many 'optima' (see for instance 'the economics of freedom' by von Hayek, which claims that making the capitalist market run as free from any governmental intervention as possible, will greatly increase freedom; while at the same time, in China, the communist party also claims that it creates optimal conditions for the citizens to be free)? Or do we need a normative point of view that rejects certain 'optima', or that defines some minimum thresholds for different freedoms? Maybe you can think about some real-life cases where you could apply your thinking, and see which trade-offs are acceptable and under which conditions.
- You also see freedom as a learning process, that needs a learning space, **but what is this space?** Is it created through art, through communication, through action...? One philosopher who wrote a lot about the relationship between learning and freedom,

and also about freedom as a historical process, was **John Dewey**. It could be interesting for you to read more about him.

- When you discuss the role of language(s), you say that maybe diversity is the solution to the quest for freedom. But is diversity also not a paradox, that can be expressed as two opposites? The opposite between universality ('one common language for everyone, to overcome diversity') versus diversity/fragmentation('everybody speaks their own language'). We thought of the story of the **Tower of Babel** when we read your questions about language. Maybe you could also elaborate on this paradox.

T.T. Suggestions / questions

- provide a toolbox (for all the future groups to be used)
- can G5 develop case studies where they can express their vulnerability
- helpdesk: they can call Tom Leenaerts?
- Jury was very triggered by the approach, the kind of toolbox provided to the society even discussing the impact, positive or negative, on a society. Freedom is proposed here as a learning process/learning space, challenging our education system.
- You created an interesting art space also (a magic space)... wherein the society moves in, but is it real or imagination/thoughts, be aware such a learning space with modalities can be fragile. How do you apply it and how do you bring love, imagination, feeling in it? Your space is constantly growing when you evolve...
- But what is this learning space? How can this learning space evolve... ONTOGENESIS
- Strong point: freedom is a trade off, but is it quantifiable? How to apply your optimization tool (case studies)? What can be the consequence?
- Where will we grow next?
- Is freedom the same as rights ?

Toolbox

- Artwork KVM: Breaking the Cage (incubator)
- Movie: Licht van Stijn Coninx
- Dance performances of Anne Teresa De Keersmaeker: Dance Can Embody Abstract Ideas.
[\(811\) Anne Teresa De Keersmaeker – 'Dance Can Embody Abstract Ideas' | TateShots - YouTube](#)
Fase: Four Movements to the Music of Steve Reich... simple but refined: dancing in fase (repetitive patterns) but through acceleration and deceleration the dance starts to shift...
- Book: The Economics of Freedom
- A sense of Home (Narendra)
- On Connection (Kae Tempest)
- <https://link.springer.com/article/10.3758/s13421-018-0804-x> or <https://bestgedclasses.org/false-dichotomy/>

- Bruno Latour “ou suis je” -
https://www.editionsdecouverte.fr/ou_suis_je_-9782359252019
- Marshall Rosenberg's Nonviolent Communication
- John Dewey on Freedom: http://thf_media.s3.amazonaws.com/_CPP/FP_PS23.pdf
- Evolution and freedom
 - <https://www.fraserinstitute.org/sites/default/files/ch7-evolution-and-freedom.pdf>
 - <https://pratt.duke.edu/about/news/freedom-and-evolution>
- Quantifying freedom:
 - <https://www.fraserinstitute.org/sites/default/files/ch4-measuring-individual-freedom.pdf>
 - https://en.wikipedia.org/wiki/State_of_World_Liberty_Index
 - <https://www.cato.org/human-freedom-index/2020>
 - <https://freedomhouse.org/report/freedom-world>

Pieter Ballon video