

Survey response	
id	5
q0IntroWarmup	sane, just, free
q1	It is definitely needed to foster the changes we strive to. Without seeing reasons and consequences it is difficult to start off or get anywhere (also from a point of psychological satisfaction) where you'd feel meaningful with your actions. The more detailed are the visions of such an utopian mind games, the better!
q2	Detrimental it is only in ways when we picture beautiful world we want to live in and compare it too rough with what we live in; and expect it to change to radically and on a big scale in limited by our imagination time-frame. Such things lead to burn-out and seeing no meaning in activism. It is also up to us how to define activism.
q3HowTo	
g4Other	
Survey response	
id	6
q0IntroWarmup	non-coercive, non-hierarchical, identity free
q1	On the ultra radical left, or anarchism, utopian thinking dominates to a point of blindness and inertia. There is a constant reiteration of how we want the world to be (non hierarchical, anti-authority, communist etc), whilst ignoring how the world currently is and a total avoidance of brainstorming of what tools and bridges we can use to arrive there. There is an avoidance of tactical and strategic thinking, and a "if you don't agree with our style of thinking and philosophy almost instantly, go fuck yourself." This is arrogant and juvenile and the antithesis of a tactic that will convert people to the utopian ideals we have. At this stage, my idea of utopia is just that - utopian and unrealistic, given the anti-hegemonic (as opposed to counter-hegemonic) *culture* of the radical left. It is so disengaged from the rest of society and mostly concerned with its own egotistical survival and alignment with marxist theory that is now mostly inaplicable to this post-modern era, that it fails to account for real, tangeable, material inequalities that people face (or lackthereof, when we consider identity politics, where material inequalities are becoming increasingly marginal eg the differences between men and women with regards to their opportunities). The left is

	so detached and basically are all dopes tbh, I can't wait to leave the country and get away from it all.
q2	Refer to the previous paragraph to see how its detrimental - a lack of strategic vision, an unwillingness to realise that means must be tactical in order to meet ends, eg let's take respectability politics: at election time, the SWP posters are laughable, people's make up is all over the gaff and the candidates look sloppy, no photoshop is used. The argument for this is that "why should we change ourselves to appear polished, that idea is elitist, we don't need to wear shirts and ties to be taken seriously etc" but regardless of this, the reality is (read any study on social psychology to back this up) that the vast majority of people take those in powerful positions more seriously if they appear tidy - (not like they even need to wear a suit, just avoid the crusty eyeshadow), hence, the means must be strategically considered in terms of *how society works now* rather than how we want it to work in the future. This is just referred to as "liberal" by proponents against respectability, with a disregard to the fact that actually, it would probably get more people to at least consider voting socialist. Although I disagree that the electoral system is the bridge we need to achieve our utopian goals, this is just one example of the disconnect between means and ends and how society is now. Politics is a game of strategy and a power struggle to establish dominance of a particular frame through which to see the world (eg capitalism vs communism). When strategy is so weak, we will never win.
q3HowTo	We could start by not having a sense of intellectual and moral superiority over those we disagree with - it just alienates people more. For example, my working class mother who is in her 60s is part of what I would call the silent majority, the type who is now voting for ukip (she used to vote swp!). She feels that her national identity is being taken away by her culture being diluted by immigrants and the left just dismisses this as racist without actually engaging in her concerns. Whilst I have no doubt that this is racist and I completely disagree with her, it is the manner in which the left engages (mostly with working class people!) that is morally and intellectually superior and dismissive of those who they could get on board with the cause. We consider national identity to mean nothing but racism, and consider it invalid at all costs, when we are fighting for other identity politics and can't understand why people aren't on our side. People like my mother, whose job was offshored due to globalisation, would say, why is a non binary identity or a transgender identity more relevant than my national identity? Being english is a part of who I am just as much as being trans is a part of who they are etc. I dont believe that the left is morally or intellectually superior to the right, its just a different set of values and social preferences (epistemologically speaking, how can we know what political theory is "more right"?!). As long as we remember that, and shed the idea that we are "objectively right" (read: superior), we can have an attitude that seeks to understand others rather than alienate them. Knowing the enemy and what their motivations are is a better tactic than dismissal.
g4Other	water charges and abortion rights have a great tactical approach: their demands are clear and ideology free (yes I know zizek says everything is ideological, but what I mean is that these demands are isolated from radical ideas of changing society from the root). The focus should be on short term gains that we can actually achieve rather than blind, repetitive rhetoric that never amounts to anything ("we must build a movement of ordinary, working class people! smash the state! check your privilege!"). So, aside from those movements, the left lives in an ideological straight jacket and needs to work on its tactics, engaging in the political power arena on the terms that unfortunately already exist, in order to get the power to change the terms themselves.

Survey response

id 8

q0IntroWarmup Happy, Fair, Cooperative

q1 I don't think it's all that important, much more important is dealing with the real world how it is now. Conceptions of how thing could be better are certainly very useful and important but this is not the same as utopianism. Having said that, movements should, I think, be animated by a vision of the world they are trying to create and so there's certainly room for utopian imagination. Once it goes beyond a certain point it seems to stop being all that useful and just become points of contention. The most complete/complicated utopian vision I'm aware of right now is the Venus Project, it seems to me that people who are already politically active don't get all that much out of the ideas in it, instead focusing on what's wrong about it or missing from it. I think the most useful thing about utopian imagination in getting people politically active and engaged. My impression is that utopian imagination is quite widespread in the activist groups I'm involved in and not really any more limited than it probably should/must be.

q2 Beneficial: it gives us something shared to work towards, it promotes lateral and creative thinking. Detrimental: it gives us something to argue over that's really not all THAT important, and so can take focus away from more urgent or critical work.

q3HowTo Other than the barriers for utopian imagination that can't be overcome (biological and historical) I guess the only other barrier I can think of is that people don't see any value in utopian thinking. Other than making the case for its usefulness I don't see any other tools that could be employed (a limitation of my own imagination maybe) and the methods one would use seem to already exist and are well established. Making the case for utopian thinking is a good thing to do I think, but it should be as grounded in reality as possible and any such efforts should emphasise the greater importance of actual activism work.

g4Other Just a tiny point, the use of "a" or "an" in English is generally determined by the sound the first letter makes rather than whether it's a vowel or not, for example we say "an umbrella" but "a unicorn". So it should "a utopian imagination" and not "an utopian imagination", since it's pronounced YOO-topian rather than OO-topian.

Survey response

id 9

q0IntroWarmup peaceful, livable, self-preservative

- q1 I think it could be used much more. I have the impression that people aren't aware of its potential to create a change. Utopian thoughts are nice to have and to indulge oneself in them but I think there's kind of a limiting gap between such thoughts and reality, a missing link to connect one to the other and to use it to go forward. But I find it also difficult to start to use it in a different way, because as it is sth that's done together, more people need to be open for this approach and need to "believe" in it to put some energy to try out sth new.
- q2 It can be very powerful when there's a bigger amount of people imagining the same or a similar future (or at least one similar aspect) because then, there's so much energy created to pursue this aim that it is more likely to become true. The more detailed you imagine sth, the more real it becomes and it gets easier to find ways to realize it. Due to experiences in our lives, we probably all have limitations in our minds that sth can't be done or so and in my opinion, it could be beneficial to go deeper in "crazy" utopian thoughts with the openness that things can happen. We don't need to have a masterplan from the beginning, but by imagining stuff, we can at first create a desire that makes it easier to stick with our dreams and then somehow things might work out. Still, we can't "imagine away" obstacles and outer influences, so there might be the danger to see things too easy and when aims are not reached as fast as desired, the disappointment may lead to a loss of energy or despair or the conclusion that this stuff doesn't work.
- q3HowTo Barriers: the same and quite fixed structures in political groups that don't allow much free thinking space together; having urgent issues that are discussed or need to be dealt with; the use of similar methods; the factor that people might think differently from "mainstream" society but still in shaped ways and routines; even if we're not happy about the state of the world, most people somehow arrange with the situation as it is (which is important to feel good, I guess, but it can also lead to some laziness) Tools & methods: meetings that are dedicated to just imagine together with others what we want the world to be like, being open to new action ideas, inform yourself about struggles and methods of other activists, not to apply this imagination only in the activist context but also just for your own life, starting with small goals that are easier to achieve and that make you trust in that way of trying to change the world, focus on one goal at a time to not overload yourself
- g4Other :) good luck for your thesis!

Survey response

id 15

q0IntroWarmup free alive harmonic

- q1 Might be better. In my social environment, i have the impression that many activists are very concentrated on what is wrong about the status quo and what to do against that. Although i believe that mist activists have their idea of how things should be better - that seems logically necessary as comparison to find out what's wrong - people's different utopias aren't discussed so much. Doing this more might be a helpful

start for discussing the strategies to get there.

- q2 See above... i see the problem that radical action tends to only react to the shit we get thrown at. More emphasis on where we want to get (individually as well as in groups) might help to find more creative levers for change.
- q3HowTo Anything that promotes positive (but realistic) thinking. Taking the time to share utopian ideas, thereby inspire each other, thereby become more inspiring for others. This leads to positive feedback by seeing people become more open to ones ideas...
- g4Other Great idea to work on this, thanks to you!

Survey response

id 17

q0IntroWarmup justice - interconnectedness-freedom

- q1 i think its not used enough. a lot of activism is born out of anger at present injustices-more energy goes into opposing the wrongs than goes into envisioning a better future. also ,often not enough time given to reflect in activism, and to examine processes,whether that is around whether and in what ways are women valued, listened to, given leadership roles etc ,or even time to explore how radical we want change-do we want to get rid of the nuclear family, of gender identification or classification, to compulsory schooling, to money, to wages or a basic income for all ettc
- q2 the balance between the need for strong visible action to get attention, to build solidarity etc-versus the need to keep exploring a vision.... a question of how much time is possible to give . also stronger and clearer voices can dominate the direction of a vision. personally, i get drained if i spent too much time on actions and too little on ways to build a sense of vision as well as a support structure collectively
- q3HowTo lack of time lack of clarity, different motivations why people are in activism. methods- i like creative, soulful, intuitive type processes such as soulcollages,-link: <http://www.soulcollage.com/> to balance the practical, leftbrain actions focussed.also practices like rituals, whether shamanic or wicca or whatever- not patriarchal religions though.Starhawk does fine ones combining activism with ritual:link-<http://starhawk.org/> important too to have fun, get togehter,build community,potluck shared dinners, musicmaking etc
- g4Other i think its helpful to realise that we may not be able to have too much clarity about the future at this point as we have been conditioned so deeply, so long in repressive ways of being, patriarchy, capitalism/now neoliberalism.we lost connection to ourselves, to rest of nature etc. to have faith in what may emerge in crisis if we are very aware. learning more about what happened in spain in the thirties,and what is

happening in Kobane and other parts in kurdistan/syria at present in the midst of all the violence..to spread that info and be inspired. practically -have a booklist of utopian and dystopian books/films for sharing.ask everyone for suggestions. fiction-1984,animal farm,brave new world, woman on the edge of time by marge piercy,oryx n crake trilogy by margaret atwood. non fiction-charles eisenstein- the more beautiful world our hearts know is possible. starhawk, joanne macy the great turning.. thats it for tonight, good luck martin!

Survey response

id	18
q0IntroWarmup	Equal, fair, love
q1	Limited! Activism has either been hijacked through the government funding of NGOs or limited in a narrow window of political possibility, even in the left.
q2	It could wake us up, set a new goal, the trajectory towards which could bring immediate revolutionary social change.
q3HowTo	A new frame of reference within which to operate, based in values which have a universal meaning, as opposed to tied to ideology
g4Other	Well done. Good work. I look forward to seeing the results of this project

Survey response

id	19
q0IntroWarmup	justice,love, respect
q1	Imagine something else is a fundamental source to change the world. For me, the utopia and hope, are as two sisters fuse together and appear as a great power is inserted into our minds and give us social and spiritual strength to keep fighting, especially now in these times of paralyzing despair. Really, we them need, hope and utopia, for to change the world, first in our minds and hearts, and at the same time acting together, transforming this world.
q2	I think that it is not beneficial when utopia becomes something only theoretical.When no there, step to act, and it is only words and fail to become facts, even if they seem small.

q3HowTo Lose the imagination! ...And in any case, go to the other sister, hope.

g4Other Interesting, I live in Mexico, and the theme of utopia, hope and imagination are themes very important for us, because they allow us to continue to think that we make it, it will be possible, changing the world, clear! Recommend two authors: such as Eduardo Galeano and Gustavo Esteva, Gustavo is a video called social movement and hope, if they can speak Spanish, will be of great help. Sorry for my English is very, very bad. :S

Survey response

id 20

q0IntroWarmup grassroots, fair, equal

q1 Not much present. Actions are rather reactive to problems that occurred e.g. protests.

q2 Everything: daily life (conscious consumption), exhibitions (where we are heading), actions taken (slogans) and pro-active attitudes towards better future (such narrative can be degrowth in economics).

q3HowTo Unfortunately, people are lazy and do not think much... muted by social media, not able to think strategically unless it is fashionable or - there is an informal leader pushing them to do so.

g4Other I think it is necessary to refer to utopias, taking into consideration values that we share with others on the one hand and discontents of the civilization's progress on the other. Good luck with your thesis!

Survey response

id 21

q0IntroWarmup peaceful, just, happy

q1 Unfortunately not widespread yet

- q2 If you don't imagine where you want to end up you don't know how to direct yourself towards your ideals. If you don't share them you may miss inspiration for better alternatives and/or colleagues to cooperate with. Definitely the effort would be beneficial for activists
- q3HowTo practicing UI will improve the method. Some activists may divert from your own envisioned utopia so they may cooperate and divert your own attention (=a barrier) less. Others may agree with you and help you get towards your goal faster as it's more explicit
- g4Other I hope you help more people to practice UI. Please share info about those processes so more people can participate! Good luck with your research <3

Survey response

id 22

q0IntroWarmup listening understanding equality

q1 From my perspective, a lot of energy and time are dedicated to deconstruct the present and its errors. For example the limiting conditions for women in a professional (academic) environment. The main conflict that arises is the simultaneous rejection and dependence on structures that have come to be known as harmful. Exactly the lack of alternatives reinforces a feeling of helplessness and I suppose that radical imagination could help a lot to question the framework and serve to use time/ energy to construct something else. However, I feel that there is a deeply seated distrust towards concrete steps towards improvement. As bad as the current situation is, at least it is known. I also find that within my own activism I often get so busy working within the given parameters that I don't start questioning them or actually even come close to doing something differently with others. Altogether, my experience with self-organisation would reflect this tendency of prioritising deconstruction, looking backwards and focusing on what is negative and harmful. If there is talk about difference, it is more phrased like how things should! be (that implies a reproach) not how they could be (which would focus on potential).

q2 I feel like it could broaden horizons and highlight how constructed and normalised a lot of the organisation of life on this planet is, especially in terms of economics and money. Financial funds and competition around the same are one of the most limiting factors, not just for activists but for all people facing capitalist modernity. That we could live outside of the principles of neo-liberal thought, because the laws of scarcity, supply demand and competition are not as unchangeable as gravity, certainly supposes a lot of truly radical potential. And if just abstract thoughts about this were enriched by concrete little steps and an alternative concept of economy I'm sure that it could have a very empowering effect.

q3HowTo Time constraints and the juggling of personal resources (money, food, other obligations) lead to compromises and maybe a lower level of radicality. I think a few lead questions would help, also maybe just little inspirations how to creatively escape the pre-fabricated cage of a

mind within which I think, could help. Like, day-dreaming while you ride your bike downhill to imagine how you really want things to be. No compromise. If you define radical imagination as something active that happens among various people then I guess it would help to introduce the concept to more people and meet to practise it, brainstorm ideas and actually implement them. Altogether, I think that the biggest limitation are the limitations we accept internally and challenging them is an internal process that might be very subjective and depends on different parameters. I suppose developing the habit of not confusing radical imagination with unrealistic expectations and welcome it as something positive among activist circles could help, too.

g4Other

When you told me about the spark I said it was a firefly She said it was a rocket, gone astray from the fireworks at the funfair and someone murmured from behind a dark corner it was just the glowing eyes of a cosmic leopard, staggering across our skies tonight and as the blackberries ripened at the side of the national road and the smell of gasoline filled our nostrils the answer touched down softly on the black asphalt neither of us understood its language And left.

Survey response

id 23

q0IntroWarmup justice, solidarity, freedom

q1 It is mainly a non often talked about part of activism. A lot of activism is based on such an imaginative approach, without speaking much about the imagination. Also, the imaginatios might seem very far out from what is today, so people don't dare go act out with it a lot.

q2 Well, it is mostly there, but not openly spoken about - or if spoken, then in a very abstract way: Communism or Anarchy. Anyone could imagine something with this, put it is not clear what. But it helps to give an idea, to compare the reality with - how could things be, how are they. This gives energy to change. Also, it help to try things out, to change them in practice, creating pockets of change within society from time to time.

q3HowTo Well, it needs time and space to talk about it. It needs an open mind to think of a different world. And such an openness needs places and times for people to creatively think, of what could be different, what they could live like if things would be different. So places where people get together and do something in a different way can create such an atmosphere, even if it is only temporarily. Places where people try to live different ways over a longer period (like communes, ...) also can help to foster imagination. A good book for something like this is still bolo bolo.

g4Other ... and, what always helps is, not to become dogmatic on "how things have to be", but to stay open and tolerant also with yourself. If you are male, white, living in Europe or northern America, non-jewish, ... you are always prone to dominant structures. You will never get rid of it completely. So, it is important to keep yourself open for an utopian thinking - even if you yourself might never become perfect.

Survey response

id 24

q0IntroWarmup solidarity, respect, open mind

q1 I think there could be more about UI in activism. If you remember other times like 60's/70's political and youth movements proceeded their work after big achievements and with self-confidence. In the last years we constantly were forced more to defend then to extend our possibilities. Nevertheless, when there is a time and place where people can unfold their creativity without too much repression, there's still

a lot possible!

- q2 it trains the brain to imagine a time after revolution :-) if we don't dream about it, it won't get reality. it's like che guevaras quote "Let's be realistic, demand the impossible". try to get 150% and you will get 100%.
- q3HowTo Repression is a barrier. Financial problems are a barrier. Lack of space and time is a barrier. Hegemonic Education and Socialisation is a barrier. These are big issues and it's hard to find solutions for it, since many activists already try to confront these problems implemented from above. In any way I think the most important is that people come together and have time to imagine and brainstorm things. You will never get as much ideas and dreams in an online platform or chat or whatever, as with some people sitting together on a bonfire or spending a weekend together.
- g4Other nice reserach project! I would recommend you to analyse the phenomen also from a historical-materialist perspective (if you don't do so anyways). So the questions would also be: which condituons allow you to have UI? Is it a privilege to have UI? Or is it the emergency that get's us the most further? In which historical moments or frequency does the UI rise and fall? And isn't maybe art another indicator for the presence of UI (for example utopian architects after french revolution, ideal workers city etc.)? Ignore it if you already thought about it a hundred times, or if you already have enough material to work about :-)

Survey response

id 25

q0IntroWarmup equal, free, happy

- q1 I guess it depends on the activist group... in my experience it's often just implicit, we don't talk about it much but it is there and it is the basis of our actions. it's not just in what we do and what actions we take, but also in how we do it - in the way we treat eachother, we talk to eachother, we live together... creating the utopia we envision for the world in our own small contexts can make us believe that it is actually possible on a big scale, too.
- q2 I think real emancipatory change is not possible if we don't dare to envision the "ideal". if you don't dare to dream you can't take actions that focus on big change... questioning the fundamental elements of the existing societies goes hand in hand with creating an image of how it could be different, and political activists and groups should have that as a basis - to know what you aim for, even if it might be completely unrealistic.

q3HowTo

g4Other

Survey response

id 26

q0IntroWarmup earth-centrism, equality, community

q1 Utopian imagination plays a big role in the activism I have part taken in and experienced so far. A grass-roots group forms with the intention of working together towards a the goal of a better future that we of course all imagine. In this sense, utopian imagination is a main driving force and motivator for activism. Of course the steps we take are small ones and the changes we see are small but with the building blocks of achieving small changes, we constantly try to get closer to our imagined goal. The imagined reality can change and shift as people learn with and from one another. The community and friendships in activism can, in my experience, make the utopian imagination more radical as people motivate each other and together realise that a different world is possible. I cannot say how wide-spread utopian imagination is as I am speaking from my experience in the circles of activism that I am active in but I am also aware that worldwide groups are networking that share a utopian imagination. And also people who do not necessarily consider themselves as activists as such often imagine a utopian future (I realised this from talking to people).

q2

q3HowTo

g4Other

Survey response

id 28

q0IntroWarmup freedom, equality, together

q1 It's low in my opinion. I feel like, in different places, different groups of people, try similar things to improve this utopia. Or the opposite. Similar people, different tools. What I mean, is that unfortunately I see more and more divisions all over in the anarchist/activist society. On one hand we try to fight things over, as we can't accept it the way they are. But at the same time, we are stepping back, and using tools of the now working system. Example? maybe not the best one, but: we try so hard to label every single person. (are You vegan?queer?lgbt?lgbtQ?anarchist?punk?activist?freegan?feminist? hundreds of other small words). And yet, as far as I remember, that's what we're fighting

for: to STOP labeling people. Because it's not the details, that define us. It's our hearts and souls....

- q2 That's also a hard one. It should be beneficial, and could be, by spreading the ideas, solutions, initiatives, ways of struggling with different issues. Detrimental would be only when, we stay in the theoretical part, and never go step further to the practical one. But that also depends a lot on people involved, so You cannot always quite predict what is going to happen..
- q3HowTo -combining issues to have more people with similar ways of thinking together. like having a camp which would be animal rights&some local environmental issue at the same time -i feel like there's sth missing. The art part of people's minds. More utopian art: music, poems, crafts, and even utopian movie/sketch/show/etc. We're all big children, and it's widely known, that You learn the fastest when You're having fun at the same time
- g4Other It was quite hard to be honest. I'm not even sure, if I understood the real sense of this survey.. But, also, I feel like it would be nice to take part in second survey like this. Just, for every of those questions, add one/some random possible answers. It works for me: I think better, and faster, maybe even more creative, when I have someone/something to compare, but to discuss with. It opens other ways in my mind, which might be the most obvious ones, but I'll reach somewhere else... Anyways, good luck!

Survey response

id 33

q0IntroWarmup Peaceful Secular Freetogether (i.e. free, but not in the individualist, consumerist sense, rather in a more collective together sense of free)

q1 Activism is far too based on being "anti" or against something, and therefore is fueled through negative emotions. Therefore, activism will never solve the problems it claims to attempt to solve, but essentially depends on for fuel. Activism often serves only itself. It creates a tribe of identical people, united by 1. their common belief, and 2. their arrogance, 3. their obtuse unwillingness to attempt to understand that which they are fighting against. Activism needs to start with research, and have a goal. Utopian thinking could help here, with the goal.

q2 Beneficial: As I mentioned previously, activism often lacks a goal. It is often complaint based and has no solution. Utopian imagination could help provide the goal or the "for" part as juxtaposed to the "anti" part of activism. Activism often doesn't focus on the "PROCESS" or "DIRECTION" of change, only the desire for change. Detrimental: Utopian imagination runs the risk of leaving a gap between the goal and the present state. The goal may become clear, but imagining must be combined with hard work, and trial and error. While utopian imagination can help focus on DIRECTION, it too doesn't necessarily focus on the "PROCESS". Process is as important as goal in many cases.

1. Political Correctness and the racism of low expectations: the climate of being unable to criticise certain groups/beliefs/ideologies for fear of being labelled "racist" or "fascist" despite the ideologies/groups often being more clearly fascist, but perhaps non-European or from an exotic religious background. Activists have different standards for different groups, which is essentially a form of racism particularly when combined with victimisation and pity. 2. Status quo. For example: I believe in the right of an animal to live and not be killed. However, every religion, culture, and political system on the planet (save certain strands of indian culture) don't believe in this right. 3. Egos and Arrogance. Superiority complexes. 4. Fashion / trend based activism. Eg. People caring a lot about Palestine, but not knowing about Kurdistan or South Sudan. 5. The dogma and pseudo-fascism of activists (the dogma of "ultra-progressives" i.e. being intolerant to people / groups deemed as less progressive. For example, I was part of the Yes Equality campaign for gay marriage in Ireland. However, elements of my campaign Vandalised and attacked the No campaign. For me, this is fascism. Plain and simple: the violent imposition of a viewpoint, however progressive, is still fascism. 6. Conspiracy theory and simplistic views of the world. Eg. Activists will quite easily blame everything on "the elite" or "america". When reality is much more nuanced, complex. 7. Fundamentalist humanism. Certain types of activism clash. Ultra-humanists worship humanity above other species and life. This means that certain types of activism, by default, clashes with other types. I've not much clue on how to change this. The only thing I can come up with is that the attitude among many activists is that they are somehow above or not part of the system that they are fighting. Changing this attitude may introduce some humility and realism into activism which may undo the problems I've mentioned.

g4Other Thanks!

Survey response

id 36

q0IntroWarmup Respect, acceptance, solidarity

q1 As far as I am interpreting the term in the right way, I have not heard the concrete term or definition yet. But the idea of utopian imagination provides the basis to be active together, because only by the shared belief in something you can be really active and truly effective.

q2 Due to the fact that it describes "only" a process which might even not lead to the desired aim, the real aim might remain in the background?!

q3HowTo -More networking with others who think the same in order to find the right way

g4Other

Survey response	
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id	38
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q0IntroWarmup	Just, happy, inclusive
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q1	I'm only familiar with activism in a very small sphere, so from that experience I think the use of utopian imagination is limited. While there is no doubt that we are working towards a future that is radically different, when working on a specific topic it can be more difficult to envision radical change in society as a whole. However, bringing conflicts and differences into the open is definitely something that occurs (mostly by accident) and can have both positive and negative effects in my opinion. With "multiple, rough, and fussy ideas" I feel it can sometimes confuse and de-focus the group in its aims. Our values are definitely being re-evaluated and challenged regularly which is important, but overall, I think it is something that happens naturally when it does happen and is not necessarily a planned action.
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q2	
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q3HowTo	
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g4Other	
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Survey response	
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id	39
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q0IntroWarmup	transformed social reality
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q1	It is not widespread and the spaces to use it or fro it to be present are being rapidly closed down. The emphasis on evidence-based practice with evidence derived not from practice but from other sources discourages the use of the imagination ordinary, extraordinary or radical. Occasionally it can emerge and when it does its presence can be felt in the atmosphere in the room. I also see evidence of it in some activist writings. These are usually writings that depart from the traditional script and dare to voice what is often the unspeakable. Most recently I have found this in the writings of Westoby, McIntosh and Jensen but it can also be found in Solnit and Griffiths and indeed other writers that are not necessarily writing from an activist perspective but mänge to be open to possibility and share that through their writings e.g. Macfarlane, Jamie, Maitland writing about landscape, poetry and silence among other things.
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q2	One of the things that interests me with this idea is how it can play a role in keeping the sparks that originally drove one into activism not
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just glowing but also bursting into flame. As several writers have noted despair is often the lot of the activist particularly since many of the changes struggled for are profound, long-term and transformational. The activist ideals of empowerment, collectivity, rights, social and environmental justice are counter-hegemonic in a culture based on individualism, consumerism, and self interest that it takes effort to avoid being co-opted or colonised by neo-liberalism's allure and false promises. So burn-out, retreat and giving in can and do become realities. The utopian imagination can then serve as a point of rupture and indeed rapture in suddenly opening up new spaces and new possibilities. One of the sticking points could be the translation of imaginings that emerge into actions that engage, energise and transform. Keeping a kind of two-focused approach can help with this the big picture is held while at the same time the small steps and gains along the way are worked with and where possible celebrated. the big picture is not static either but a gestalt that changes as the small steps and stages are passed such that it is a living, breathing, process that is involved rather than something static. Activism and activist in this understanding become verb rather than noun.

q3HowTo	The CDRA in Cape Town(www.crda.org.za) regularly hold what they call home weeks. During home weeks the focus of the organisation is on itself and what is happening within it. Everyone is involved in this process no matter what their job description is. In this way they engage with not only what is emergent but also with what is being hidden the shadow side of things. This process would seem to embody the fourfold process of transformation tat Matthew Fox speaks about of the Via Positiva needing the Via Negatiain order to access the Via Creativa which leads to the Via Transformativa and back into the cycle once more. There are very few organisations that are brave enough to follow the path of the CDRA as such work while vital can also be uncomfortable as it involves facing up honestly to yourself and those you work with and this type of work is not encouraged. It is not valued, not measurable, not evidence-based. But there are signs of hope out there I recently came across some work in First nations communities in Canada that through a process of utopian imagination that emerged form the grassroots the model of service delivery was abandoned and a new model is being experimented with that builds on traditional ways of doing things that work through the idea of interconnectedness. Another idea and way of being that frightens and challenges the neo-liberal consensus.
g4Other	Keep going!

Survey response

id 40

q0IntroWarmup fair human-scale efficient

q1 It is often put in the defensive corner by (the perception of) more immediate, higher prioritized needs. On the other side, Utopian Imagination lives in the variety of way of lifes and lifestyles that are visible. UI is the power to live different 'despite', and to wish and act to bring this more into presence in the future. There is tension between action and reflection, as simple as it both demands time. Actions are

often not coordinated or thought through, reflections are often not voiced (or find no space to be voiced) or do not connect to actions.

- q2 - not see the realities of the 'middle of the people' and act to your own goals' detriment not be strategic enough to recognize the forces working against you (systems thinking, reinforcing feedback loops) + enlighten, inspire, make possible
- q3HowTo learn systems thinking build autonomous operating groups give time by taking care of each other or donating to the direct groups a la effective altruism build funds, knowledge, resources for activism convince the skeptic ones closer to you, fight the powerful far from you seek allies among the powerful frame around issues you have trouble winning their minds and hearts with
- g4Other how is UI related to action? unclear to me are there examples or is this a concept under construction? is it a category or a universal tool for all sorts of activists? (think of two stark contrasts -e.g. climate warriors and workers in food desert communities)

Survey response

id 41

q0IntroWarmup equality, participation, change

- q1 Pretty poor. I think that the ravages of austerity/neo-liberalism have badly damaged utopian imagination in Ireland by decimating community and voluntary infrastructure, increasing social problems and emigration. Many of our best thinkers/facilitators in this area are just trying to hang on. The only exception i can thnk of right now is repeal the 8th
- q2 The imagination is essential to achieve radical change, in my view. If we dont have a collective vision of what we want how can we act to achieve it? Otherwise its just change for the sake of change. It has to be better - a collective view of what is better - and it has to be achieved by participation, collectively.
- q3HowTo Maggie Thatcher once said "there is no alternative". That point of view is what is so restrictive - like Gramsci's "hegemony" as refined by Chomsky. Its a state of thinking that purports that what we have is the only possibility, that its just "common sense". Opposing the ideas and policies of Thatcher and of Reagan/Nixon and their modern day equivalents: May and Trump, by every possible means. Working collectively to educate and inform in small groups in communities and workplaces using community development principles. Actively opposing poverty and discrimination.
- g4Other "...both our current problems and our future project should be an educational practice whose fundamental purpose it is to expand what it is to be human and to contribute to the establishment of a just and compassionate community within which a project of possibility becomes

the guiding principle of social order." - Roger Simon - Empowerment as a Pedagogy of Possibility" - quoted in The Development Practitioners' Handbook by Allan Kaplan, page 32, Pluto Press 1996 London ISBN 0 7453 1020 6 hbk

Survey response

id 43

q0IntroWarmup liberation vegan freedom

q1 it's rather poor, sometimes it feels as though activists can't imagine a different reality and work on auto-pilot

q2 i think activists today, many times, lack hope. it can bring hope, remind ourselves there's something worth fighting for, acting towards something and not just as response. it can raise the actual conflicts we face in our everyday lives and work to better our everyday actions
*in the sense that - we still have a lot to improve in ourselves).

q3HowTo desperation.

g4Other

Survey response 44

- q1 While the words, 'utopian imagination' are not used in my activism I feel that the ideas behind the concept have become increasingly important in the groups and movements in which I am active. I can roughly catagorise my activism right now as being "for environmental justice" and "against fracking". What that means in practice requires the sort of visioning process that utopian imagination suggests. Many people in the anti-fracking communities argue that it is 'not enough to be just against fracking' and that the campaign should also be developing alternatives to fossil fuels such as community energy co-operatives. However there are definite limits to imagination in the anti-fracking movement, which has tended to adopt quite a conservative vision of how change is made in society as well as how radical that change should be. Activists understand themselves and their campaign within a liberal democratic framework, with the problem often understood as a failure of representative democracy to protect the interests of the community. While this is undoubtedly the case, such a framing does not advance a radical structural analysis of patriarchy, white supremacy or capitalism. Thus the potential for a critical utopian imagination is limited by the hegemonic discourses which activists operate within and enact. Given this, I see utopian imagination as a slow process of starting where people are at, working in dialogue, to question, explore and create meaning together. This could be as informal as having chats over tea or a formal organised workshop. In general, I feel like there are greater moves towards a critical prefigurative politics that understands the imagining and building alternative spaces within a structural context. By developing new ways of being, working, living and organising together, activists can create spaces from which to advance alternative imaginations in political discourse and physical space. I see the Galway Grassroots zine and all the activities of the network as important for this, for example. The zine provides a space for alternative ideas to be discusses and shared. The physical printing and distribution of the zine in the city is an important "intervention" in the city space, opening up space for these alternatives through chance encounters in coffee shops, at demos, between networks of friends... In general, I am hopeful for the state of utopian imagination, even on this island! I believe that it's a useful and important concept that can support us to develop critical, intersectional and prefigurative approaches. However I am aware that its use and potential is limited by the lack of deep systemic analysis and exposure to radical ideas, approaches and alternatives.
- q2 I believe that utopian imagination is a useful and important concept that can support us to develop critical, intersectional and prefigurative approaches. I link the idea of utopian imagination to Paulo Friere's idea of consciensiation: supporting individuals and groups to develop an analysis that challenges the hegemonic 'common sense' of elites. In this sense, popular education approaches and methods could be seen as fostering a utopian imagination. However I find the concept quite difficult to engage with. I can see its relevance but I am unclear how it could be "operationalised" systemically in my activism. The definition is comprehensive but so broad that I wonder what my activism would look like if it was really guided by an approach of utopian imagination. I would find it beneficial to have a framework to help me integrate utopian imagination better into my work.
- q3 Similar to my last answer, I would find it useful to have some sort of framework that guides me/groups I'm a part of to develop utopian imagination. Some questions that guide me to think about some of the ideas given in the definition of utopian imagination would be useful at a personal level, while a similar process could be made into a workshop for groups who want to envision the future they are working towards. I would find an intersectional approach that explores how we challenge and transform class, 'race' and gender issues in the way we work crucial to any discussion of utopian imagination. How are we imagining and building groups, networks and a world free from all oppression? The aim of imagining, for me, should always be to make more clear how I/we might work towards actually achieving our imagined futures. So I see utopian imagination as a strategic process, which could help groups collectively envisage the world they want. In a toolkit, it would be cool to think how to move from the visioning process to a process of strategising to enact the vision. In terms of tools and methods, I think that it's important to root utopian imagination in popular education (Friere, Augusto Boal's Games for Actors and Non-Actors) and in narrative storytelling approaches (Centre for Story Based Strategy). I think it would be useful to remember that different people engage differently in groups and processes. I like the idea of "head/heart/hand" which I use to make sure I'm mixing up methods in the workshop between intellectual work, emotional work and physical moving about/creating work. I also find that paired discussions and small group work can be really important in supporting those who are less confident to speak in plenary groups to be able to contribute.