Portfolio tasks

Portfolio task 1: Creative Piece

Take Your Time



Rationale 1:

Creation

I decided to do a creative piece because before university I convinced myself that art was insignificant in my life and something that I was not ‘good’ at. However, over the last year I have been deeply touched by various political artworks and have grown to appreciate the role of art as a representation of freedom, an expression of emotion, and a method to guide

society. [1] As a result, I wanted to dedicate the time available for this assignment to trying something newly meaningful to me.

The choice to make the background of the artwork decoupage, was owing to decoupage being a slow process. It took me three weeks to decoupage the card because I did so at Craft Café —an open, university event— for 2 hrs a week. This meant that, between cutting and sticking, I would be chatting to a variety of interesting people. For me this represents the themes of the module, and artwork, because craft café is a small, lovely bubble of slowness within the busy university setting. I chose the images on the artwork over a period of two months where I would add to a list whenever I came up with an idea or saw something relevant. I really enjoyed this way of working because it meant that, at the end, I had lots of options to pick from rather than frantically having to come up with ideas just before the deadline.

Design

I was inspired to use the map design when listening to the song 'Anybody Have a Map?' from the musical Dear Evan Hansen.[2] The song is sung by mothers asking for a map to help them communicate with their children, however this sentiment can be applied to all humans trying to navigate our complex world. Presented as a route towards wellbeing, the Slow Movement suggests that, to be well, one should follow a *tempo giusto*, rather than constantly fulfilling the productivity-focused way of living which is currently prominent in most of the

[1] Movement Generation, "From Banks and Tanks to Cooperation and Caring: A Strategic Framework for a Just Transition," (2017): 9, https://movementgeneration.org/wp- content/uploads/2016/11/ JT_booklet_English_SPREADs_web.pdf.

[2] Dear Evan Hansen, "Anybody Have a Map?," *You Tube*, last modified February 3, 2017, https://www.youtube.com/watch?v=6f1-QF9jvBM.

world.[3] However, I wanted to emphasis in my piece that there is not one clear map for everyone and no "silver bullets for the challenges we face". [4] The world is vastly different over time and space so all 'correct' routes to an end goal are context-dependent and partial. I showed this by arranging parts of maps randomly.

Against the background of this complexity (referring to both the artwork and the real world), the person in the central bubble represents someone trying to follow the route of being Slow and peaceful but their 'Slow' bubble is cracked by many factors outside of their control preventing them from choosing their own pace. As highlighted by the title "Take your time", there is an assumption within the Slow Movement, and wider wellbeing industry, that individuals are able to take ownership of their time by being Slow (upper-case Slow denotes mental calmness) without being physically slow.[5] However, as well as being challenging, since our bodies and minds are intricately interconnected, this puts responsibility on individuals rather than environments. [6] In reality, being able to choose your pace is a privilege that simply is not available to most of the global population due to external factors.[7]

[3] Carl Honoré, *In Praise of Slow*, (London: Orion Books, 2004), 4. Ibid, 13

[4] Fr. Joshtrom Isaac Kureethadam, "Integral Ecology," in *The New Possible: Visions of a World beyond crisis*, ed. Evan Steiner et al., (Oregon: Cascade Books, 2021), 220.

[5] Honoré, *In Praise of Slow*, 13.

[6] Ibid.

[7] Ibid; Ibid, 61; Ibid, 236; Ibid, 244. Varshini Prakash, "Speaking Our Need for the Future," in *The New Possible: Visions of a World beyond crisis,* ed. Evan Steiner et al., (Oregon: Cascade Books, 2021), 17.

External factors

In selecting a few external factors for the artwork, I have tried to encompass different perspectives but am limited by my own experiences and positionality so it is noteworthy that someone else would likely produce a completely different set of external factors. Such external factors are complex and reduce accessibility of the Slow Movement in multiple intersecting ways. For example, Slow opportunities —like Headspace and retreats—are often expensive so require disposable income.[8] Furthermore, media outlets and the market present a fast way of living as better through books like *How to speak English fluently in 30 days*; websites such as *How to see Paris in 3 days*; quick workouts; and other methods to 'fast-track' your life such as the Civil service fast stream.[9] Sometimes, a further step is taken by suggesting that fast is not just desired but necessary. This is shown in the artwork by Black Friday representing the prominent marketing of scarcity and time-limited discounts.[10] Also, as exemplified by images of wildfires, protests, and the Rana Plaza collapse, people are forced to live outside of their time desires by a political system that comprehensively, if not always explicitly, excludes them from membership of Humanity and rights associated with it.[11] Because of colonial views that certain populations are inferior, in 2019 8.4% of the global

[8] Headspace, "Plans," last modified 2024, https://www.headspace.com/; The Retreat Company, "Castle Retreat," https://www.theretreatcompany.com/retreat-diary/castle-retreat-kirkby-stephen-cumbria/;

[9] Civil Service Fast Stream, "Civil Service Fast Stream," https://www.faststream.gov.uk/.

[10] Jessica Kolopenuk, "Miskâsowin: Indigenous Science, Technology, and Society," *Faculty of Native Studies* 4, no.1 (2020):13, https://www.mdpi.com/2313-5778/4/1/21; Robin Wall Kimmerer,*Braiding Sweetgrass*, (London: Penguin, 2013), 111, https://ebookcentral.proquest.com/lib/warw/detail.action?docID=1212658.

[11] Wildfire image from: Phoebe Weston, "10 ways the climate crisis and nature loss are linked," *The Guardian*, last modified November 29, 2023, https://www.theguardian.com/environment/2023/nov/29/10-ways-in-which-

population lived in extreme poverty (less than $2.15/day—adjusted for cost of living differences) and many more faced a daily struggle for their human rights.[12] This means that they cannot access a Slow way of life even if they were determined to.

Overall

The images of things that you would consider to be anti-slow immediately being presented alongside deeper elements, which pose much greater challenges to people living according to their *tempo giusto* (structural violences), reminds people that there are a multitude of factors influencing someone's ability to choose their pace and, therefore, their wellbeing.[13] However, a limitation of this piece is that the sizing of images is not proportional not the importance of

climate-crisis-and-nature-are-linked-aoe; Rana Plaza Collapse image from: Jim Yardley, "Report on Deadly Factory in Bangladesh Finds Widespread Blame," *The New York Times*, May 22, 2023, https://www.nytimes.com/2013/05/23/world/asia/report-on-bangladesh-building-collapse-finds-widespread-blame.html; Protest image from: Ross Barkan, "This Law Keeps Police Misconduct Secret," *Nation*, June 8, 2020, https://www.thenation.com/article/politics/new-york-50a-repeal/; Jason W. Moore, "The Capitalocene and Planetary Justice," *maize* 6, (2019): 51-53, https://jasonwmoore.com/wp-content/uploads/2019/07/Moore-The-Capitalocene-and-Planetary-Justice-2019-Maize.pdf; Global citizen, "Why It's Important to Think About Privilege—and Why It's Hard," last modified February 27, 2015, https://www.globalcitizen.org/en/content/why-its-important-to-think-about-privilege-and-why/

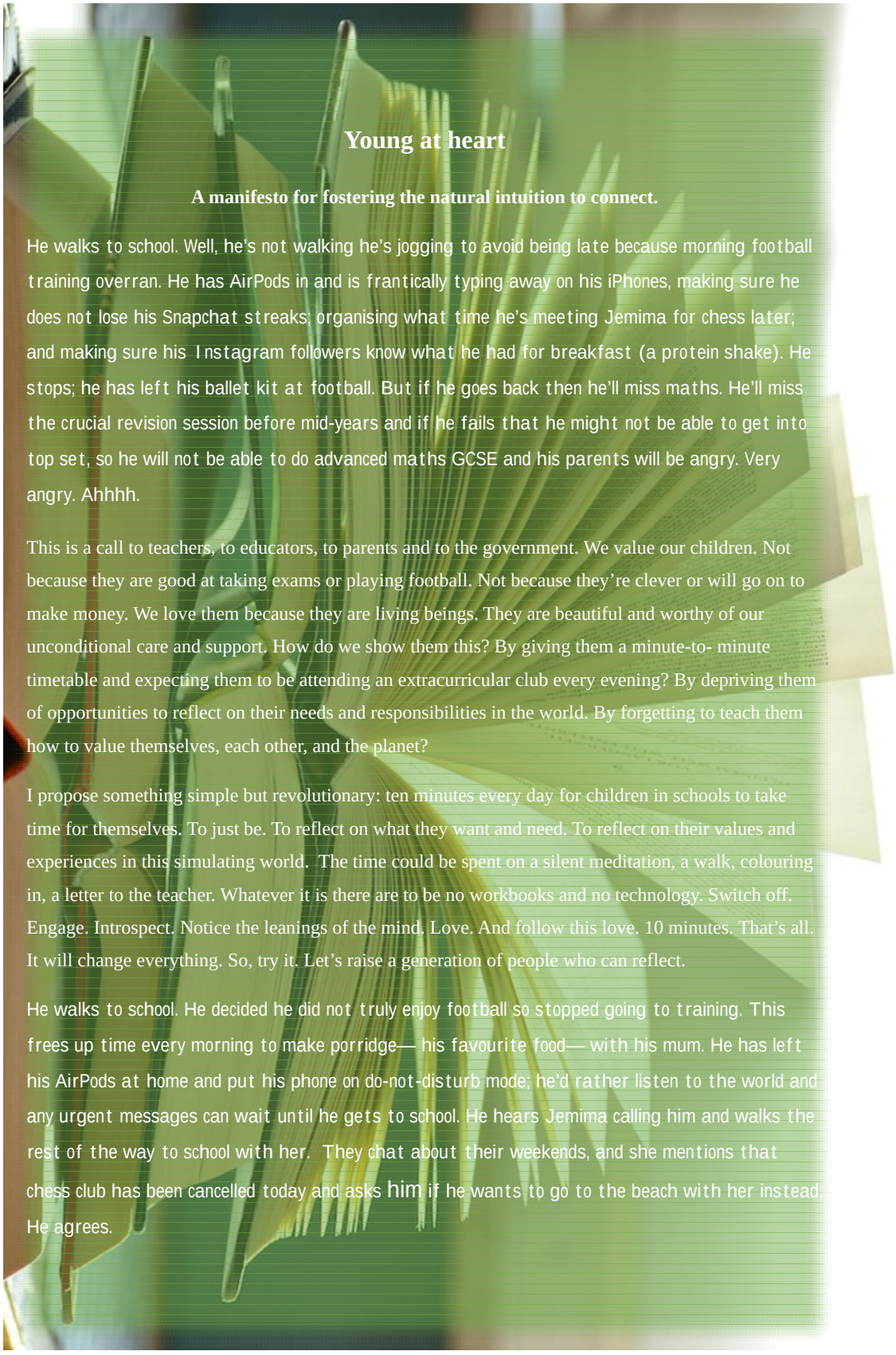
[12] Joe Hasell et al., "Poverty," *Our World in Data*, last accessed January 1, 2024, https://ourworldindata.org/poverty#explore-data-on-poverty.

[13] Image of iPhone from: Apple, "iPhone 15 Pro," last accessed January 9, 2023, https://www.apple.com/uk/iphone-15-pro/; Image of fast food from: Agnes Erzse, "The World is Hooked on Junk Food," *The Conversation*, last modified March 29, 2023, https://theconversation.com/the-world-is-hooked-on-junk-food-how-big-companies-pull-it-off-202463.

the image; people facing barriers to the Slow Movement such as marketing, are much more privileged and able to choose their pace than those faced by structural inequalities. [14]

[14] Global citizen, "Why It's Important to Think About Privilege — and Why It's Hard,"

Portfolio task 2: Slow Manifesto



Young at heart

A manifesto for fostering the natural intuition to connect.

He walks to school. Well, he's not walking he's jogging to avoid being late because morning football training overran. He has AirPods in and is frantically typing away on his iPhones, making sure he does not lose his Snapchat streaks; organising what time he's meeting Jemima for chess later; and making sure his Instagram followers know what he had for breakfast (a protein shake). He stops; he has left his ballet kit at football. But if he goes back then he'll miss maths. He'll miss the crucial revision session before mid-years and if he fails that he might not be able to get into top set, so he will not be able to do advanced maths GCSE and his parents will be angry. Very angry. Ahhhh.

This is a call to teachers, to educators, to parents and to the government. We value our children. Not because they are good at taking exams or playing football. Not because they're clever or will go on to make money. We love them because they are living beings. They are beautiful and worthy of our unconditional care and support. How do we show them this? By giving them a minute-to- minute timetable and expecting them to be attending an extracurricular club every evening? By depriving them of opportunities to reflect on their needs and responsibilities in the world. By forgetting to teach them how to value themselves, each other, and the planet?

I propose something simple but revolutionary: ten minutes every day for children in schools to take time for themselves. To just be. To reflect on what they want and need. To reflect on their values and experiences in this simulating world. The time could be spent on a silent meditation, a walk, colouring in, a letter to the teacher. Whatever it is there are to be no workbooks and no technology. Switch off. Engage. Introspect. Notice the leanings of the mind. Love. And follow this love. 10 minutes. That's all. It will change everything. So, try it. Let's raise a generation of people who can reflect.

He walks to school. He decided he did not truly enjoy football so stopped going to training. This frees up time every morning to make porridge— his favourite food— with his mum. He has left his AirPods at home and put his phone on do-not-disturb mode; he'd rather listen to the world and any urgent messages can wait until he gets to school. He hears Jemima calling him and walks the rest of the way to school with her. They chat about their weekends, and she mentions that chess club has been cancelled today and asks him if he wants to go to the beach with her instead. He agrees.

Rationale 2

Creation

I have chosen to do a manifesto because manifestos are a way of proposing an imagined future and the process of sharing these futures is essential for change; without potential alternatives we cannot construct a better world. [15] The first story is meant to show the problem and the second represents a possible outcome of implementing the manifesto. By creating these stories first, I had a clearer vision of what I wanted the manifesto (proposed solution) to achieve so I could write it with excitement and enthusiasm. The focus of the manifesto is a pause at the beginning of the school day because school is a great opportunity for children to develop wisdom, but this is currently overlooked in favour of an outcome-centred approach.[16] Modern education systems often involve children having to memorise facts in order to outcompete their peers, which is not representative of the real world, whereby success is achieved through collaboration and reflection.[17] This is despite wisdom being desperately needed due to the prominence of crises which lead to, and result from, growing mental health issues and a general lack of wisdom.[18]

---

[15] Movement Generation, "From Banks and Tanks to Cooperation and Caring: A Strategic Framework for a Just Transition," 21.

[16] Jeremy Lent, "Envisioning an Ecoloigcal civilization," in *The New Possible: Visions of our world beyond crisis,* ed. Philip Clayton, Kelli M. Archie, Jonah Sachs et al., (Eugene: Eipf and Stock Publishers, 2021), 10.

[17] Kim Stanley Robinson, "Foreword" in *The New Possible: Visions of our world beyond crisis,* ed. Philip Clayton, Kelli M. Archie, Jonah Sachs et al., (Eugene: Eipf and Stock Publishers, 2021), xvi ; 7th Slow Food International Congress, *Declaration of Chengdu,* September 29, 2023, https://www.slowfood.com/wp-content/uploads/2023/12/EN_Dichiarazione-di-Chengdu_Congresso-in-Cina.pdf

[18] NHS, "Mental Health of Children and Young People in England," last modified September 30, 2021, https://digital.nhs.uk/data-and-information/publications/statistical/mental-health-of-children-and-young-people-

Design

By alternating between focussing on an individual perspective (the boy) and the broader policy, I show the importance of having a policy whilst maintaining consideration for individuals affected. The first story highlights that the boy is too stressed to remember his ballet kit, and to reflect on his issues calmly, so ends up catastrophising. It is composed of long sentences in order to make readers feel rushed and, therefore, sympathetic towards the idea that being hurried is not a comfortable emotion. On the other hand, the second version of the story is slower to read, and features a friend with whom the boy makes plans with. This is meant to highlight that one of the most beneficial aspects of slowing down is spending more time with loved ones.[19] Because I wanted to indicate a clear shift, the change in narrative between the two stories may sound farfetched, thus lead to the reader disengaging. Nevertheless, I did this because I believe in the potential of one small behaviour, like taking time to pause, to have a large effect and manifestos are often very optimistic.[20]

I decided to use open books as the background because, as I have grown up and felt increasingly rushed, reading for leisure is one of the things that I have neglected in favour of spending time on my phone.[21] Furthermore, I chose the colour green as the background of the

---

in-england/2021-follow-up-to-the-2017-survey/data-sets; Jack Kornfield, "Open Hearts, Open Minds," in *The New Possible: Visions of our world beyond crisis,* ed. Philip Clayton, Kelli M. Archie, Jonah Sachs et al., (Eugene: Eipf and Stock Publishers, 2021), 203.

[19] Honoré, *In Praise of Slow*, 244-245.

[20] Julie Beth Zimmerman et al., "The Butterfly Effect," *Environmental Science & Technology* 57, no.48 (2023): 19065, https://pubs.acs.org/doi/epdf/10.1021/acs.est.3c09025.

[21] Pixabay, last modified August 29,2016, https://www.pexels.com/photo/pile-of-books-159866/.

text because green is linked to feelings of relaxation and calmness which I wanted the reader to associate with the books and manifesto.[22]

The manifesto title *Young at heart* aims to remind the reader that everyone should have the opportunity to experience the calmness and curiosity associated with young people, which even children themselves do not seem to be able to access in the modern world. The subtitle: "foster the natural intuition to connect" contrasts with the dominant approach in schools whereby subjects are taught as separate, and 'facts' are presented as completely detached from the personal experiences of the children. This disconnects student from the learning experience and suggests to them that it is their role to memories the central, unquestionable 'truths'. On the contrary, encouraging children to pause at the beginning of the day would enable them to make "meaningful connections with people, culture, work, food, everything".[23] This would demonstrate to them that they are one of many valuable parts of a beautiful, connected system and have the right to question what they are taught. The idea that recognising connections is a "natural intuition" is meant to imply that societally we have been, as adrienne maree brown phrased it, "anti-nurtured" and disconnected from the innate state of slowness and wellbeing.[24] This idea helpfully denormalises the current exploitative culture –whereby humans are viewed as emotionless, disconnected machines—hence enables

[22] Charis Lengen, "The effects of colours, shapes and boundaries of landscapes on perception, emotion and mentalising processes promoting health and well-being," ***Health & Place*** 35, no.1 (2015): 172, https://www.sciencedirect.com/science/article/pii/S1353829215000829.

[23] Honoré, *In Praise of Slow*, 14-15.

[24] adrienne maree brown, ***Emergent Strategy***, (California: AK Press, 2017), 47; Movement Generation, "From Banks and Tanks to Cooperation and Caring: A Strategic Framework for a Just Transition," 24.

us to acknowledge that it is not the only possibility and we should, therefore, continue the process of imagining alternatives. [25]

Overall

I have requested a national approach to slowing down because, despite being aware of the harm that constant *doing* can cause, parents often lack freedom to act.[26] For example, Carl Honoré notes that "[s]ingle-parent homes put extra pressure on kids to shoulder adult responsibilities" which shows that it is essential to encourage Slow lifestyles in schools where many children can access the opportunity to pause. [27] The manifesto overlooks that the life of the character is not the case for many children who do not have the privileges of going to school and being able to participate effectively in the ten-minute pause. Hence, while a school-based approach is beneficial, we must acknowledge that it is not complete and make a deep effort to undermine "systems of privilege" that prevent participation. [28] This could be done by reaching out to the children not attending school and those who may not feel comfortable engaging.

The scope of the manifesto is limited to children because implementing a national strategy into the workplace would be challenging due to the privatised, profit-centred nature of the workforce. Moreover, after many years of taking a pause every day, children would hopefully continue to practice as they grow up, thus developing an intergenerational wisdom. Finally,

[25] Slow Food, *Slow Food Manifesto: English*, last accessed December 27, 2023, https://www.slowfood.com/wp-content/uploads/2023/12/SlowFood_Manifesto_ENG.pdf; Movement Generation, "From Banks and Tanks to Cooperation and Caring: A Strategic Framework for a Just Transition,".

[26] Honoré, *In Praise of Slow*, 216.

[27] Ibid, 217-218.

[28] Global citizen, "Why It's Important to Think About Privilege — and Why It's Hard,"

because the piece is a manifesto, I have not included specificities of the proposal which may make a reader feel powerless. If this was to be published, I would add an accompanying document with details such as advice for facilitators (teachers would be present to enable, not dictate, these sessions), activities for encouraging reflection, and meditations. It is important to highlight that the experience of reflection, because it is rarely practiced, may trigger extreme emotions in some people which means that it is essential to make the classroom a safe space and give children agency over the session.

Reflection

The Slow Movement has spoken to my constant state of busyness and prompted me to reflect on Slow ways of living. For example, I have started allocating more time to events that I commit to which has meant that I am present with people rather than worrying about being late to the next event! Whilst this was challenging initially, over time I have become much more comfortable with an emptier calendar. Also, I have started writing all my notes for university by hand which has enabled me to engage with the content and enjoy seminars much more, since I fully participate rather than getting distracted online.

Elements of Slow

I find the variety of paces and scales within the Slow Movement interesting. Slow travel made me feel uncomfortable as it seemed to be the most exclusive element and is largely a

distraction from modern life, rather than an attempt to incorporate Slow into the mundane. [29] I prefer Slow cities and businesses because they are more top-down approaches to Slow. However, both lend themselves to marketing stunts rather than meaningful change. For instance, because it costs £600-£3500 to become a Slow city, there are 241 in Europe and just 3 in Africa which clearly shows the need for the movement to be made more accessible.[30] Whilst the top-down approaches are vital for the success of the Slow Movement, the motivation for establishing them should engage with the counter-culture and be life-affirming instead of being part of business-as-usual within the dominant, inequality-based, paradigm.[31]

Discomforts and Challenges

As I progressed through the module, and the book *In Praise of Slow,* I became sceptical and then upset and angry by the Slow Movement. Because of the variety of emotions that the Slow Movement has evoked, it has taken time, reflection and further research to gather my thoughts and feelings together in a comprehensible way. I have done by best to describe them below.

Firstly, the Slow Movement addresses the issue of sped-up living which is just one of the many symptoms of the life-exploiting, "out-of-control global economic system".[32]

[29] Nicky Gardner, "A manifesto for slow travel," *Hidden Europe 25,* last modified August 28, 2023, https://www.hiddeneurope.eu/a-manifesto-for-slow-travel; Vincent Dupin and Carl Honoré., "European Vacation 2.0" *The Slow Revolution,* July 20, 2023, https://www.carlhonore.com/unlock-slow/podcasts/.

[30] Citta Slow, last accessed January 3, 2024, https://www.cittaslow.org/; Citta Slow, "Become a Citta Slow Town," last accessed January 3, 2024, https://www.cittaslow.org.uk/become-a-cittaslow-town/.

[31] Donella H. Meadows, *Thinking in Systems,* (Vermont: Chelsea Green Publishing, 2008), 136.

[32] Helena Norberg-Hodge, "Coming Back to Place," in *The New Possible: Visions of our world beyond crisis,* ed. Philip Clayton, Kelli M. Archie, Jonah Sachs et al., (Eugene: Eipf and Stock Publishers, 2021), 238;

Contradictorily, it is implied that an individual can be fully Slow within this speed-centred environment. [33] This means that, like most health trends, it focuses on the individual slowing down but does not yet encourage us to consider the root cause of the issue: injustice caused by the economic system.[34] The idea that "Justice is what love looks like in public" aptly demonstrates how engaging in Slow is only partial; it encourages us to make local connections and facilitates love, but fails to explicitly encourage the making of global connections and the essential facilitation of justice.[35] This is not to say that individual wellbeing and love are unimportant: they are necessary starting points for social change, but are not adequate end goals. Honoré asking "why amid so much material wealth is time-poverty so endemic?" exemplifies this point.[36] The people who Honoré assumes to benefit from the movement have material wealth, thus he overlooks the many people who are restricted from accessing the Slow lifestyle by lack of material wealth.[37] This is extremely problematic because our global movements must be constructed by, and for, marginalised people rather than being aimed at privileged people and reinforcing inequality. [38] Therefore, the Slow Movement would be improved by recognising that the root cause of Fast living is the global economic system, within which it is impossible to be fully Slow.[39]

Movement Generation, "From Banks and Tanks to Cooperation and Caring: A Strategic Framework for a Just Transition," 13.

[33] Honoré, *In Praise of Slow*, 13.

[34] Honoré, *In Praise of Slow*, 242.

[35] Cornel West, "Justice is what love looks like in public," *You Tube*, 26:30-26:45, https://www.youtube.com/watch?v=nGqP7S_WO6o.

[36] Honoré, *In Praise of Slow*, 25.

[37] Joe Hasell et al., "Poverty,".

[38] Honoré, *In Praise of Slow*, 23.

[39] Honoré, *In Praise of Slow*, 13.

Now, acknowledging my feelings of guilt and privilege, I have found it useful to focus on the psychological, ***being*** parts of Slow that involve reflecting and openly communicating because they tend to be more inclusive and useful on the path to justice.[40] This is opposed to the elements of the Slow Movement that involve ***doing*** something (food, travel, work, sex, leisure), which I see as ways to feel better in oneself without necessarily considering broader issues of justice and privilege. To achieve global wellbeing, we must remember to consider the roots of the system and unify to change them, rather than individualising wellbeing, which results in many people being ignored.

Connections

In a highly-specialised university context, we were given the rare opportunity to work with people from different departments. As a result, the seminars had a general atmosphere of novelty and excitement that I was not used to because, in my modules, we all know each other well and have a longer time (two terms) to orient ourselves in the subject. The interdisciplinary nature of the module encompasses what I consider to be the main point of slow: to take time to connect with people and things (whether that be new classmates or issues of justice) you may ordinarily overlook.[41]

Conclusion

As well as reminding me to slow down, rethink, and remember that nothing is binary, the phrase "The world is awful. The world is much better. The world can be much better" aptly sums up my thoughts about the Slow Movement.[42] For me, the Slow Movement is awful

[40] Ibid; brown, ***Emergent Strategy***, 114.

[41] Honoré, ***In Praise of Slow***, 14-15.

[42] Max Roser, "The world is awful. The world is much better. The world can be much better.," ***Our World in*** Data, last modified July 20, 2022, https://ourworldindata.org/much-better-awful-can-be-better.

because, “the unjust division of riches and opportunities originates suffering and discrimination, hence needs to be addressed courageously at every [level of] decision-making”, and most of the Slow Movement does not adequately address systemic injustices. Instead it encourages people, who have the means, to adapt their own lives. [43] However, it is better because, as the movement has developed, there has been an increased emphasis on community initiatives and sustainability rather than just personal pleasure.[44] Finally, the Slow Movement has amazing potential to be much better through “transcend[ing] the limits of the individual” by putting more emphasis on governmental change, reflection, and justice.[45]

[43] 7th Slow Food International Congress, *Declaration of Chengdu*; Movement Generation, “From Banks and Tanks to Cooperation and Caring: A Strategic Framework for a Just Transition,”16-17.

[44] Slow Food, “INTERNATIONAL MOVEMENT FOR THE DEFENSE OF AND THE RIGHT TO PLEASURE,” last modified 1989, https://www.slowfood.com/wp-content/uploads/2023/12/SlowFood_Manifesto_ENG.pdf.

[45] Jennie Germann Molz, ““Travel too fast and you miss all you travel for”” in *Slower mobilities and the politics of pace*, ed. Michael Clancy, (London: Routledge, 2017), 29, https://www.taylorfrancis.com/chapters/edit/10.4324/9781315686714-2/travel-fast-miss-travel-jennie-germann-molz; Movement Generation, “From Banks and Tanks to Cooperation and Caring: A Strategic Framework for a Just Transition,” 3.

Bibliography

7th Slow Food International Congress. *Declaration of Chengdu.* September 29, 2023. https://www.slowfood.com/wp-content/uploads/2023/12/EN_Dichiarazione-di-Chengdu_Congresso-in-Cina.pdf.

adrienne maree brown. *Emergent Strategy*. California: AK Press, 2017.

Apple, "iPhone 15 Pro," last accessed January 9, 2023, https://www.apple.com/uk/iphone-15-pro/.

Barkan, Ross. "This Law Keeps Police Misconduct Secret." *Nation,* June 8, 2020. https://www.thenation.com/article/politics/new-york-50a-repeal/.

Citta Slow. "Become a Citta Slow Town." Last accessed January 3, 2024. https://www.cittaslow.org.uk/become-a-cittaslow-town/.

Citta Slow. Last accessed January 3, 2024. https://www.cittaslow.org/.

Civil Service Fast Stream. "Civil Service Fast Stream." https://www.faststream.gov.uk/.

Dear Evan Hansen. "Anybody Have a Map?." *You Tube*. Last modified February 3, 2017. https://www.youtube.com/watch?v=6f1-QF9jvBM.

Dupin, Vincent., and Carl Honoré. "European Vacation 2.0." *The Slow Revolution.* July 20, 2023. https://www.carlhonore.com/unlock-slow/podcasts/.

Erzse, Agnes. "The World is Hooked on Junk Food." *The Conversation.* Last modified March 29, 2023. https://theconversation.com/the-world-is-hooked-on-junk-food-how-big-companies-pull-it-off-202463.

Gardner, Nicky. "A manifesto for slow travel." *Hidden Europe 25.* Last modified August 28, 2023. https://www.hiddeneurope.eu/a-manifesto-for-slow-travel.

Global citizen. "Why It's Important to Think About Privilege — and Why It's Hard." Last modified February 27, 2015. https://www.globalcitizen.org/en/content/why-its-important-to-think-about-privilege-and-why/.

Hasell, Joe et al., "Poverty." *Our World in Data.* Last accessed January 1, 2024. https://ourworldindata.org/poverty#explore-data-on-poverty.

Headspace. "Plans." Last modified 2024. https://www.headspace.com/.

Honoré, Carl. *In Praise of Slow*. London: Orion Books, 2004.

Jack Kornfield, “Open Hearts, Open Minds,” In *The New Possible: Visions of our world beyond crisis.* Edited By. Clayton, Philip., Archie, Kelli M., Sachs, Jonah. et al., Eugene: Eipf and Stock Publishers, 2021. 201-210.

Kimmerer, Robin Wall., *Braiding Sweetgrass*. London: Penguin, 2013. https://ebookcentral.proquest.com/lib/warw/detail.action?docID=1212658.

Kolopenuk, Jessica. “Miskâsowin: Indigenous Science, Technology, and Society.” *Faculty of Native Studies* 4, no.1 (2020):1-17, https://www.mdpi.com/2313-5778/4/1/21.

Kureethadam, Fr. Joshtrom Isaac. “Integral Ecology.” In *The New Possible: Visions of our world beyond crisis.* Edited By. Clayton, Philip., Archie, Kelli M., Sachs, Jonah. et al., Eugene: Eipf and Stock Publishers, 2021. 219-231.

Lengen, Charis. “The effects of colours, shapes and boundaries of landscapes on perception, emotion and mentalising processes promoting health and well-being.” *Health & Place* 35, no.1 (2015): 166-177. https://www.sciencedirect.com/science/article/pii/S1353829215000829.

Lent, Jeremy. “Envisioning an Ecoloigcal civilization.” In *The New Possible: Visions of our world beyond crisis.* Edited By. Clayton, Philip., Archie, Kelli M., Sachs, Jonah. et al., Eugene: Eipf and Stock Publishers, 2021. 3-13.

Meadows, Donella H., *Thinking in Systems,* (Vermont: Chelsea Green Publishing, 2008).

Molz, Jennie Germann. ““Travel too fast and you miss all you travel for”.” In *Slower mobilities and the politics of pace.* Edited By. Michael Clancy. London: Routledge, 2017. 15-32. https://www.taylorfrancis.com/chapters/edit/10.4324/9781315686714-2/travel-fast-miss- travel-jennie-germann-molz.

Moore, Jason W.,. “The Capitalocene and Planetary Justice.” *maize* 6. (2019): 49-54. https://jasonwmoore.com/wp-content/uploads/2019/07/Moore-The-Capitalocene-and-Planetary-Justice-2019-Maize.pdf.

Movement Generation. “From Banks and Tanks to Cooperation and Caring: A Strategic Framework for a Just T Transition.” (2017): https://movementgeneration.org/wp-content/uploads/2016/11/JT_booklet_English_SPREADs_web.pdf.

NHS. “Mental Health of Children and Young People in England.” Last modified September 30, 2021. https://digital.nhs.uk/data-and-information/publications/statistical/mental-health-of-children-and-young-people-in-england/2021-follow-up-to-the-2017-survey/data-sets.

Norberg-Hodge, Helena. “Coming Back to Place.” In *The New Possible: Visions of our world beyond crisis.* Edited By. Clayton, Philip., Archie, Kelli M., Sachs, Jonah. et al., Eugene: Eipf and Stock Publishers, 2021. 231-239.

Pixabay. Last modified August 29,2016. https://www.pexels.com/photo/pile-of-books-159866/.

Prakash, Varshini. “Speaking Our Need for the Future.” In *The New Possible: Visions of our world beyond crisis.* Edited By. Clayton, Philip., Archie, Kelli M., Sachs, Jonah. et al., Eugene: Eipf and Stock Publishers, 2021. 13-21.

Robinson, Kim Stanley. “Foreword.” In *The New Possible: Visions of our world beyond crisis.* Edited By. Clayton, Philip., Archie, Kelli M., Sachs, Jonah. et al., Eugene: Eipf and Stock Publishers, 2021. xi-xv.

Roser, Max. “The world is awful. The world is much better. The world can be much better.” *Our World in Data.* Last modified July 20, 2022. https://ourworldindata.org/much-better-awful-can-be-better.

Slow Food. “INTERNATIONAL MOVEMENT FOR THE DEFENSE OF AND THE RIGHT TO PLEASURE.” Last modified 1989. https://www.slowfood.com/wp-content/uploads/2023/12/SlowFood_Manifesto_ENG.pdf.

Slow Food. *Slow Food Manifesto: English*. Last accessed December 27, 2023. https://www.slowfood.com/wp-content/uploads/2023/12/SlowFood_Manifesto_ENG.pdf.

The Retreat Company. “Castle Retreat.” https://www.theretreatcompany.com/retreat-diary/castle-retreat-kirkby-stephen-cumbria/.

West, Cornel. “Justice is what love looks like in public.” *You Tube*. 26:30-26:45. https://www.youtube.com/watch?v=nGqP7S_WO6o.

Weston, Phoebe. “10 ways the climate crisis and nature loss are linked.” *The Guardian.* Last modified November 29, 2023. https://www.theguardian.com/environment/2023/nov/29/10-ways-in-which-climate-crisis-and-nature-are-linked-aoe

Yardley, Jim. “Report on Deadly Factory in Bangladesh Finds Widespread Blame.” *The New York Times*. May 22, 2023. https://www.nytimes.com/2013/05/23/world/asia/report-on-bangladesh-building-collapse-finds-widespread-blame.html.

Zimmerman, Julie Beth et al., “The Butterfly Effect.” *Environmental Science & Technology* 57, no.48 (2023): 19065. https://pubs.acs.org/doi/epdf/10.1021/acs.est.3c09025.