

EPISTEMIC-DEMOCRATIC CHARTER

Stichting de Omwenteling



Contents

Introduction.....	4
1. Requirements	5
2. Epistemic democracy.....	6
3. Necessity.....	7
4. The biological chain of decay	8
5. A 'gift from God'	8
6. Intersubjective reality.....	9
7. Principles	10
7.1 We have a shared vision of change.....	10
7.2 We focus our mission on what is needed	11
7.3 We need regenerative culture	12
7.4 We openly challenge the toxic system and ourselves.....	14
7.5 We value reflection and learning	15
7.6 We welcome everyone and everything you bring as a person	16
7.7 We try to limit power structures as much as possible.....	18
7.8 We avoid blaming and shaming others.....	20
7.9 We are a non-violent network	21
7.10 We are based on autonomy and decentralization	22

Introduction

We are a Netherlands-based organization. Administrators, associates, committees and other beneficiaries may come together regardless of their political affiliation, gender and orientation, origin or religious beliefs to discuss, deliberate and think about how we can build an improved society from the ground up. We want to facilitate and promote the development and merits in society. We are unconditionally committed to an ecological society where people themselves, collectively, manage the institutions, working environment, community and land as good stewards; a society where the zeal and needs of the world community are central and not the power and greed for capital of a privileged minority. We are fighting to break with the domination of a capitalist, racist, patriarchal and imperialist order.

The "Alliance of Reflection on Allied Sovereignty, Knowledge and Resilience" (hereinafter: the covenant) has existed since 20 May 2025 as the first section of a network of communities of practice that together form a movement and culture. The network is rhizomatic in design and has no center that directs sections or predetermined doctrine. It grows where it finds leads. Central decision-making works with delegation and feedback according to the sociocratic circle organization method.

Stichting De Omwenteling, founded on ...-...-..... (hereinafter: the foundation) is of course not rhizomatic in nature. A foundation has a board, articles of association and accountability. The network is the movement; the legal entity is its instrument. In doing so, an instrument that behaves as a movement can lose its legal access. As the flywheel of the association, the foundation acts in and out of court as an advocate of associates, commissioners, beneficiaries, citizens' assembly participants and those who disproportionately affect government action. Its statutory objective and its actual activities are geared to that task (see articles of association).

We are open to anyone who subscribes to the requirements of chapter 1 and principles of chapter 7.

Our individual and collective experiences, after extensive deliberation, have manifested themselves in a common endeavor: a nationwide network of organizations that institutionalizes our ideals. Particular attention will be paid to the creation of a continuity fund for indispensable infrastructure and institutions, and the development of official counter-expertise. This requires the ability to read, test and refute administrative documents with at least the degree of professional competence with which they were drawn up. We are committed to an ecologically sustainable society in which people themselves, collectively and as good stewards, manage their institutions, working environment, community and land; a society in which the needs of the community outweigh the privileges of a minority. We see in the existing division of property, authority and right to speak a system of domination that is self-perpetuating, and we consider it our task to make that system visible, verifiable and contestable.

1. Demands

We appeal to fellow human beings in the business world, the municipalities, provinces, water boards and the state. In that profession, we articulate the strict condition under which the business sector enjoys the benefits and the government retains its legitimacy.

The requirements of Stichting de Omwenteling (Revolution Foundation) serve as a guideline in this charter. These are;

1. Justice for all

State and business accountability for all, but with special attention to the vulnerable and disproportionately affected, by putting them at the center.

2. Honesty

Honesty about the need to promote the general interest and that of future generations and recognition of possible *legal deficiencies*.

3. Do whatever it takes

Do what is necessary to prevent a threshold from being passed at which climate recovery or regulation of a (technological) singularity is no longer possible.

4. Recognize the citizen as a social power

Averting crises requires the protection and expansion of fundamental rights, not their restriction.

2. Epistemic democracy

We invoke epistemic democracy: the proposition that a well-organized deliberation of many comes to higher quality decisions than a select expert minority. Hélène Landemore derives this thesis in *Democratic Reason* (2013) from cognitive diversity. The idea, developed by Hong and Page under the well-known proposition 'Diversity Trumps Ability', that under certain conditions difference in perspective outweighs individual competence.

Although we assume this hypothetically, the idea of this epistemic argument obliges us, because those who derive their authority from diversity of perspectives are not allowed to take an ideological entrance exam. When we bring a cross-section of the community to the table by drawing lots, there is no majority with a refined ideology. That is not a problem that we need to solve, because that is exactly what the instrument is for. Our thesis is that people who make free and informed judgments about their own living environment rarely choose their own domination. If we are wrong about that, we should be able to find out.

For Rousseau, popular sovereignty and ownership of the constitution were the most important condition for democracy. However, the approval or consent of the entire population for all legislation was ultimate, but just as unworkable with the technological possibilities of the time and the literacy among the people on top of that.

The slogan "power to the people" coined by Huey P. Newton of the Black Panther movement was populist in the typical sense that it did not consider an institution. Of the forms that can be worked today, after direct democracy, a citizens' assembly is the closest to this sentiment. With delegation of the people by weighted lottery, a so-called mini-audience is formed. The connection with the wider public or maximum audience is decisive in (p)referendums and support in general. The knife cuts both ways: the council is the school that teaches the habits of freedom (pluralism, reason, research and study) and provides the instruments for direct(er) influence. Although we do not believe in purity of governance when it arises from revolution, this is apparently a very effective goat path to self-government.

From each according to his ability, to each according to his needs.

3. Necessity

After the invention of writing, it took centuries for the invention of the printing press that made it possible to share information en masse. In a comparatively much shorter period of time after that, the computer was invented. In recent decades, this has ensured permanent interconnectivity and no longer fits the old vertical, top-down system. "Treat the articulate citizen like voting cattle and he behaves like voting cattle, but treat him like an adult and he behaves like an adult" argues the Belgian cultural historian van Reybrouck in his book *Against Elections*.

On top of the revolution of interconnectivity, we have to endure another revolution in a short time, namely one of a cognitive nature. Unlike all previous revolutions where the main question was already on the shelf; 'What's the next bottleneck?' this main question has become rhetorical. In doing so, the attention shifts from the effect to the motif; And that is a question that only we, as people of flesh and blood, can answer together to determine the course for life on earth.

Today, we are faced with the threat of a polycrisis in which the crises reinforce each other and can in turn introduce new crises. A world economic elite - with a grip on global politics unparalleled in history - is now investing in its own exceptional position to an apocalyptic downfall that it presents as inevitable. All human hardships, from climate change to the appalling crimes against colonized peoples, from a nuclear change due to global unrest to the immeasurable suffering caused by modern slavery: all arguments in favor of justifying the secessionist attitude of the techno-feudal elites. The unrest caused by the arms race around AGI (artificial general intelligence), of which they themselves are ironically advocates, is all the more reason for rejecting any responsibility towards the world's population.

Although the law, which, unlike technology, is limited to national borders, cannot provide for the socialization of the exorbitant benefits of Silicon Valley's tech lords, they still believe that they are too limited in the extraction of wealth and value. The obvious answer to this must be: no more centralization of power and fewer international legal institutions, but a distribution of democratic power and a globally ratified legal institution and constitutional charter. To bring about the necessary constitutional change, we need to break through the bureaucratic apathy that makes all this possible and build it from the ground up at the local level – the only place where democracy has ever emerged.

4. The biological chain of decay

Maxim Februari argues in his essay "Do Yourself Normal" that under the pressure of climate change, pandemics and geopolitical threats, governments are increasingly reverting to control via data, algorithms and biometrics. This is presented as an efficient, neutral solution, but is in fact an emergency measure that circumvents the political and democratic debate. When we temporarily disable or restrict fundamental rights for 'the good cause' (as was seen during the corona crisis with emergency laws and QR systems), we are setting a precedent. After all, jurisprudence, technology and the control infrastructure will not disappear by themselves when the crisis is over. In addition to the above, it is the technology itself that has become normative, as is the case with the intelligent speed assistant that uses 'geofencing' to ensure that no driver can violate the speed limit. The bill we will pay sooner or later is the structural loss of our rule of law protection and individual freedom. Instead of seeing the law and civil rights as an obstacle to crisis management, Februari argues that we should strengthen the rule of law. We must stick to the principle that people determine their own norms through the democratic process, instead of allowing our behavior to be conditioned by computer systems and statistical models. The director sees himself in this, paternalistic attitude, which underlies the technocratic preference, confirmed by the argument of the emergency. In it, the administrator ignores the fundamental need for a political community in which the citizen is involved by means of association. Self-government, which as an ongoing process shapes the moral and political character of citizens by association (or association) is essential to "learn the habits of freedom" and "break the individual isolation and develop skills by meeting regularly to solve local challenges" as Tocqueville argued it.

5. A 'gift from God'

The historian and futurological writer Yuval Harari points out that artificial intelligence is no longer a tool but an acting legal person, "a knife that can decide for itself whether to cut lettuce or commit murder", and that a technology that controls language thus gains access to everything that is made up of language: law, religion, the public conversation. Detached from its natural concepts, language moves like an entity in an environment that erects no boundaries against the unbridled, tireless "will" of extrahuman intelligence that has taken the form of a legal entity. Law is language with imputed authority, and attribution presupposes an author. For the form-free, extra-human entity whose mother tongue is bureaucracy, this means that the human dominated are easy prey. Man must keep a grip on society, so that this control must also be human, shared by all conscious communities. But even before we can talk about the elevation of communities, we must stop the slide and break habits of negative freedoms, fleeting gratification through thoughtless entertainment and bureaucratic apathy.

6. Intersubjective reality

In the US, within three-quarters of a century, a concept was built that made an entire policy domain non-negotiable: the 'Red Scare' at the beginning of the 20th century and the sequel during the cold war that is also known as McCarthyism. It is perhaps the most successful construction of an intersubjective reality in modern times, by parties with an interest and a budget, which to this day makes the establishment of any public care more difficult, if not impossible. But the Red Scare was expensive, slow, labor-intensive, and had a doctors' association, committee, and lobbyists. Something that has become completely superfluous today. What took decades and a lobbying budget now costs nothing, focuses on each individual, and has no one who can be held accountable for it. Following this statement, the human psyche is a particularly weak link. Man is gullible, very impressionable, statistically predictable and not purely rational. That argument deserves serious consideration, because it touches on a real vulnerability of democratic theory. Deliberation presupposes a public that is capable of forming judgments; If that ability is systematically undermined, we will build an institute for an audience that can no longer hear.

Yet this diagnosis gets stuck, and not on a psychological but legal objection. Gullibility cannot be regulated against. If we point to the psyche as the weakest link, censorship would be the main means to determine what the citizen sees and what influence is permissible. It is also the form of unfreedom that Tocqueville expressly warned about: not the tyranny of the despot, but an immense protective power that ensures the well-being of citizens on condition that they are in a permanent state of infancy.

The decisive objection, however, is the rule of law itself. It was never built on the assumption of rational citizens, but on the contrary. It is assumed that every human being is fallible and corruptible – not in the least the ruler themselves. This results in the separation of powers, the obligation to state reasons, appeals and judicial review. Human impressionability is therefore not a new problem for the law; it is his founding premise.

The task is partly shifting from citizen emancipation to the authority over the acting parties in order to be able to hold them accountable. To follow infrastructure rather than the national border, humanity must unite behind a universal interest, which the exercise Tocqueville described requires – on a global scale. After all, being protected does not require skill, while setting standards does and is also a habit that is only learned in the practice of self-government.

When a community is truly free from historical habituation, is immune to the distractions of the status quo, and has no individual interests in the existing hierarchy of power, it will never choose its own domination in a joint deliberation about its living environment. – Étienne de la Boétie

7. Principles

7.1 We have a shared vision on change

We create a liveable world for the next 7 generations.

In a beautiful, healthy, livable world:

- we are connected to all life. We care for and live together with all nature.
- we don't use more than we really need.
- it is punishable to cause serious damage to nature and climate, such as massive tree felling, use of fossil fuels and waste discharge.
- everyone has a safe living environment, access to nature and sufficient food and clean drinking water.
- everyone has access to good health care, education and development opportunities, so that everyone can give to themselves and to the community what they can.
- everyone is free from war and oppression and free to make their own voice heard.
- we are honest about the history that connects us and use this knowledge and experience to make the future even better for everyone.
- Everyone has insight into the algorithms that are used against his or her person or community and means to dispute or fight the use of these algorithms and the data and storage thereof.

From the old normal to something new

Climate change is not caused by isolated problems. Everything is connected to an underlying system that is unfair and toxic to all living and non-living.

Man has placed himself above nature and sometimes also above other people. A small group of rich people determines for everyone else how we organize our societies and nature. As a result, all kinds of oppression and exploitation have become 'normal'.

It is 'normal' for companies to emit gases that make the earth less habitable for all life. Or that they destroy habitats through pollution and tree felling. While people who stand up against this kind of destruction of the environment are laughed at, persecuted or even killed.

It is 'normal' that millions of people in the Global South already have to flee the consequences of climate change. While the rich countries that have contributed the most to climate change continue to consume and consume.

It is 'normal' that 1% of people own more than half of all money. While thousands of children have to work in mines, on garbage dumps or in clothing factories for our stuff instead of going to school.

It is 'normal' that we can eat summer fruit in the winter and that we throw away a quarter of our produced food, while millions of people go hungry.

The Omwenteling Foundation openly challenges this standard. Together we fight for a new, better world.

Changing the world

Our heart tells us that another world is possible. A beautiful, healthy world in which individuality and creativity are supported. In which people work together courageously, powerfully and lovingly to solve problems and find meaning. With cultures based on respect for all living and non-living, real freedoms and justice. Everyone shares this vision of the future. There is freedom to disagree about *how* we can change the world.

7.2 We focus our mission on what is needed

We get as many people as possible moving to participate. Together we can bring about the necessary change.

Large group

People are doing far too little to protect life on earth from the terrible consequences of the crises. A major change is needed to keep the planet healthy and livable, but it *is* achievable. This requires a large group of people to move quickly. The more people realize that we cannot continue in the same way, the stronger we are.

Many problems

The world is terribly unequal. A small minority has the most wealth and the power to turn the knobs. They make choices in the interest of rich Western people. This is often at the expense of all living and non-living things.

The consequences of this are all around us. Many people suffer from poor nutrition or malnutrition. The air and the seas are becoming increasingly polluted. Science leaves no room for doubt about the seriousness of climate change. An algocracy due to perverse convergence also poses a threat with a clear *point of no return*. It only provides some discussion about the variants of crises it produces. It is also abundantly clear who will be most affected by the consequences. We are campaigning for a world in which we stay within the limits of what society and the earth can handle, in which we distribute everything fairly for everyone's well-being.

Necessary change

We make characteristics of the toxic system we live in visible. We want to show that the problems in the world can only be solved by changing the entire system. That is why we are also tackling the pillars of this system:

- A financial system with too few rules, which is based on interest and debt;
- A 'democracy' where in practice most people have little say;
- Media that mainly work in the interest of capital.

Our mission

We realize that we cannot solve all problems and some damage is irreversible. Species have already become extinct and more losses will follow. The more people realize this, the stronger we are together to change the world.

That is why we focus our actions on the change that is needed, namely:

An economy in which the well-being of everyone is as great as possible. And in which damage to other life is as small as possible. This is achievable. For example, with laws that ensure more equality, more local production, less consumption.

A democracy in which people have real influence on decisions.

A regenerative culture that can move with change. A culture in which we make room to mourn what is lost. And in which we take care of all life. We can start now!

7.3 We need regenerative culture

We live in a world full of stress and change. To stay healthy and energetic, now and in the future, we form a culture in which we take care of all life together.

We are nature

In nature, everything changes all the time. From evolution to day-to-day changes, such as the weather and seasons. But also birth and death. Man has put himself above nature, thinking that we are the boss. Climate change is a consequence of this. It clearly shows what happens when we forget how dependent we are on our natural environment. We are nature.

Love and compassion

As advocates for a better world, we need a regenerative culture to keep going. Through that culture, we also find love for ourselves, the land we live on and our community. At the same time, we find love for nature and compassion for people from whom we are physically and emotionally separated by distance, religious beliefs, politics, culture, ethnicity, gender and orientation.

Care

A regenerative culture is very much about care. We look at different forms of care that are interrelated and support each other:

Self-care: how we take care of our needs and recover from this toxic system. We do this, for example, by paying close attention to our limits. We take enough time for the things that give us energy. And we pay attention to the difficult emotions that climate change and the toxic system can unleash in us.

Action care: how we take care of each other during (civil disobedient) actions. We take care of each other's well-being and support people who have been arrested. For example, everyone has a buddy in an action.

Care for others: how we take care of our relationships and take responsibility for our side of those relationships (see core values 5 and 6). We are aware of how we influence each other. We listen carefully to each other and learn from each other's view of things. And we seek connection with each other, even when things are not going well.

Community care: how we take care of our development as a movement and community. And how we strengthen our connections and live our core values. For example, we provide training, such as the workshop [democratic reform/organizing]. And we also organize social activities, such as eating together.

Care for the earth and all life: how we take care of the planet and nature that keep us alive, and for communities at large. For example, we look lovingly at our own influence on the quality of life on the earth. And we grow in this where we can. We do not achieve a liveable earth with sustainable choices alone. Durability is nothing more than not causing new damage. We want to take a bigger step: we try to make honest, loving choices and come up with solutions that have a positive impact on all life on earth.

To take the necessary steps towards a regenerative culture, we are inspired by what touches us. If something doesn't work out, doesn't feel right or if we have lost our way for a while, we fall back on love. Love for the earth, love for each other and love for ourselves. Even if it takes us effort to change, we are worthy of that love.

7.4 We openly challenge the toxic system and ourselves

In large parts of the world, power lies with a wealthy minority. This system destroys life on earth. Animals, plants, but also other people. How the people who have power deal with other lives is incredibly unfair.

Contributions

Every contribution is important to change the unfair system together. For example, you can organize, lobby, take political action, organize workshops or help to increase the movement and make it accessible to everyone through community building. Together we study for attunement, socialization and vocabulary but also for limiting groupthink, practicing debate and driving synthesis by introducing anithesis against the 'dominant' thesis. Study is also considered as a contribution.

Prefigurative politics

Unlike traditional revolutionary movements (which first want to seize state power and then change society from above), prefiguration refuses to work with hierarchical or coercive means of power. If the ultimate goal is an equal, democratic society, the current small-scale organization must already be an equal, one. That's why we welcome experimentation to discover how a *fair* system can work and what we need to thrive as a person and as a movement. We also discover where that clashes with the toxic culture that everyone lives in every day.

We are building a regenerative culture together. Where the system asks everyone to always keep going, we take a different approach. For example, sometimes we encourage each other to skip for a while if there is no energy for it or assume a good reason in case of absence. Despite the fact that we really feel the need for change, within the regenerative culture we are aware of the importance of health and care for each other. A burnout is of no use to anyone at all.

Change from within

With our movement and regenerative culture, we are not only challenging an unfair, toxic system. Changing this system also demands a lot from ourselves. We all grew up in this system. As a result, we have certain ideas about what is 'normal', because we are so used to it.

We challenge that 'normally'. Then you can suddenly find out that you make certain choices or do things that don't fit into a regenerative culture. That is difficult to see and even more difficult to change. Yet we try to challenge each other and ourselves openly and patiently in this. In this way we unlearn old ideas and shift our worldview more and more to the world we want.

**We respect people outside our movement who take action 'underground' or 'secretly'. For the safety of our people, we want to make it clear that all actions of the Stichting de Omwenteling (Revolution Foundation) are 'above ground'.*

7.5 We value reflection and learning

In everything we do, we look back at how it went and what could possibly be improved. We learn from our own experiences and those of other movements.

Try it out

We know what we want to achieve. But how we can best achieve that is not always clear.

There is no 10-step change system handbook .

Our society consists of many different people, organizations and ideas. They influence each other all the time. As a result, it is never certain in advance what the effect of our companies will be. Of course, we think very carefully about what we want to achieve, but sometimes things don't go as expected. That's why we like to learn from what we do and try new things. We always ask questions, look back and learn from what has worked before with other movements. We will continue to do this actively. So it takes time from everyone in the movement to think critically about what went well and why. And also what can be improved and how. In this way, we do not get stuck in behavior and choices that do not work, but we can grow.

Wider view

Everyone in the movement brings their own knowledge, experience and ideas. To a large extent, these ideas are similar. This is because a large group of people in the movement are similar in many things. We are aware that we have a limited worldview as a result. And that we miss important opinions and experiences. That is why we want to challenge ourselves to broaden our view.

We can only achieve our goal of building a democratic reform from the ground up if we use all wisdom and creativity in society. That's why we want to learn from as many different points of view and experiences as possible. We actively work on this by working together a lot within the movement. We also work together with other movements and groups, so that we can learn from them. And we hold workshops and have conversations with different people. In it, we consciously try to make a lot of room for the voices that are usually not heard.

Listening to each other

We all have a limited worldview and we all grew up in the same toxic system. It's easy to hold on to what we know. We actively try to broaden our view by sharing experiences with each other. That is a challenge in which we sometimes find ourselves. For example, when we find out that what we thought we knew is wrong. Then the tendency may arise to look away because it is too difficult or too painful. We want to invite everyone to explore these feelings. Because they indicate that there is something to learn here. When friction arises, it is important to listen to each other and learn about the other person's point of view. If major differences of opinion remain, we offer help to resolve it together.

Keep challenging

It is also part of learning that we realize that we can still learn and practice a lot as a movement. We always try to look back and learn from it. But sometimes we don't succeed or we forget. We try to take on that challenge with ourselves, but sometimes we find it too difficult and we look away. We really want to prevent fixed habits from controlling us. But often enough we fall back into a familiar and unhealthy pattern. We see and accept this as part of the learning process. That is why we continue to kindly encourage each other to be open to what we do not yet understand or can do.

7.6 We welcome everyone and everything you bring as a person

We are actively working on a movement where everyone feels safe and welcome.

Everyone is needed

We organize because we, our children and all children who are yet to be born have the right to a liveable planet. To change the world, we need different people with different knowledge and experiences. That is why everyone is welcome in the movement regardless of origin, color, class, gender, sexual preference, age, income, disabilities, education, appearance, immigration status, religious beliefs.

Becoming a movement in which everyone counts equally does not happen by itself. We have to work actively and consciously on this. How accessible are we? How do we enter into relationships with the people we work with? How do our learned ways of thinking affect these relationships?

Social ladder

People consciously or unconsciously put each other in a certain place on the social ladder. In large parts of the world, that place is determined by a person's color, origin, gender, sexual preference or other characteristics. Anyone who deviates from the norm is 'deviant' and is made inferior in society. The lower the place on the social ladder, the less safe someone is in the world.

We all grew up in the toxic system that maintains this hierarchy. As a result, ideas and behavior are deeply rooted in us. We take that baggage with us - often without knowing it - in every relationship.

Safe place

We are trying to gain more and more insight into how this social order works. We talk openly about it so that we can make the movement more accessible, safer and more inclusive. Because in order to be safe for everyone, we must provide safe shelter for the most deviant people and groups.

We are therefore committed to creating a safe space in everything we organize. An example is our use of language. We keep them friendly and we try to avoid technical terms or otherwise explain them well. Another example is the accessibility of meetings and actions. This is not only about emotional needs, but also about practical ones. People with disabilities or, for example, minors have needs that are not always immediately considered.

Everyone in the movement is responsible for creating a safe environment. But groups that are high on the social ladder are allowed to do more in this than deviant groups. Because the latter always have to make more effort to keep up in society. In this way, we can create a safe, inviting

environment. An environment in which we pay attention to the needs and feelings of others. We can always grow further in this. That's why we ask everyone to think and learn about where and how we can do better.

No place for hate

We do not allow violence against others – physical or wordy. Nor incitement to violence. We do not accept anything related to racism, sexism, religious hatred, queer hatred, ableism (discrimination or prejudice based on disability), class discrimination or age discrimination. We do not accept any form of oppression or offensive language towards others. This applies during promotions and beyond, online and offline. For people who do feel unsafe for whatever reason, there is a place in the movement where they can go.

Taking responsibility

We realize that humans are complicated creatures. At different times we show other sides of ourselves. Sometimes we are caring, sometimes judgmental and sometimes inattentive in how we react. Some sides of ourselves we love, others we struggle with. From some sides we may not even have been aware yet.

We trust that all people have good intentions. But if someone judges or says something in a clumsy way, it can hit another person hard. That is why it is important that we take responsibility for our behavior and the (unintended) consequences. We can address each other openly and respectfully about this. We are also open to being addressed ourselves.

Conscious growth

Unhealthy behavior can arise from personal prejudices or ingrained patterns such as the social ladder. If someone fails to treat another person with respect, that doesn't make them a bad person. Everyone has different sides and we know this about each other. That is why we live and feel for each other.

It is important to recognize that these prejudices and behavioral patterns can limit other people. They may feel unsafe or unwelcome. That makes our movement weaker and less inclusive.

We therefore do not only take responsibility for unhealthy behaviour. We are also trying to become more and more aware of our habits and attitudes and their effect on others. We do this by being honest and clear to ourselves and each other.

We stand for change and for development. We stand for diversity and inclusivity. With that in mind, we warmly welcome new people to the movement.

7.7 We try to limit power structures as much as possible.

There is no person or group that has more say than others. We can all participate equally in the movement.

Unevenly distributed

In our current world, inequality in relationships between different people is common. This has arisen through centuries of oppression. A person's experiences and possibilities in society are determined by all kinds of characteristics, such as class, skin colour, gender, sexuality or limitations. The combination of these characteristics shapes everyone's experience. For example, a black woman experiences different forms of oppression than a white woman.

We cannot pretend that our movement is free from these social ranks. After all, we all grew up in a world that maintains this hierarchy. Certain ideas and behavior are deep within us. That is why we are actively trying to get rid of this. Within ourselves, in the movement and beyond.

Strong sound

One way to break free is to disrupt the power structures that determine our lives. Think of large companies and banks that have more say in politics than ordinary citizens. And politicians who then listen more to the lobbyists of these companies than to what is needed for a healthy and liveable world. We limit this power structure by building institutions that challenge it with direct influence in politics and showing ourselves to be reliable partners for action.

In addition, we discuss topics in our media that are often ignored, such as the link between climate change, the AI arms race and poverty. We deliberately try not to speak for or on behalf of others. For example, we let voices be heard that normally receive little attention. These are often the voices of deviant groups: people who deviate from the norm. We also work on making real alliances with deviant groups and their movements. Together we make a stronger voice.

Open to all

We are transparent in our actions. We keep the preparation of actions or new ideas secret within a core group if necessary. We also try to make agendas and reports of consultations available to the entire movement. This way, anyone who wants to can read along and participate in a meeting.

Within the movement, we spread the power, so that it cannot take root anywhere. We do this by regularly changing roles with a lot of responsibility. Anyone can take on any role. By having people from deviant groups in leading and organizing positions, the movement becomes stronger.

Jointly responsible

The basis of our movement is the relationships between people. We are working on a culture in which everyone feels safe, dares to be themselves and dares to speak out. It is therefore important that we really listen to each other and show respect. And that we consciously make room for the people who have to fight the most to be heard, seen and respected. This applies to people from deviant groups, but just as much to people who react less quickly or loudly than others. This is a task for all of us. We can all ensure that everyone has the same amount of speaking time and that everyone's objections are heard in decisions.

Practice and grow

It is not easy to break free from the distribution of power as we are used to in the world. That is why we pay attention to different forms of oppression in our training courses. We also practice how to counteract oppression. If we become aware of how we sometimes unintentionally oppress others, we can adjust our behavior and ideas. And through these learning moments we can grow, as a person and as a movement.

Despite our active efforts in all these areas, friction can arise in the movement due to a skewed ratio. If the relationship between people or in a group is permanently unequal, things are not going well. In that case, it is necessary to start the conversation. Together we then look for a way to get the balance in the relationship right again. In doing so, we never allow ourselves to bully or shame each other in any form.

What everyone can do themselves

We actively divide power together. That's why we encourage everyone to think about these questions:

- If you always fulfill the same role, can you train someone else to take over that role?
- If someone else takes the lead in a task, can you learn from them so that you can do that task too?
- Can you challenge yourself to take on a role that you wouldn't usually take on?
- Do you take the time to learn about power and privilege?
- Do you realize that you have certain privileges and power over others and what the difference is between using this power in a positive way and the negative way?

7.8 We avoid blaming and shaming others

To make change, we need each other. By blaming and condemning, we lose each other.

Away from judgment

We all live in a toxic system. It is a habit to point to others (and also ourselves) and say: you are not doing this right. These kinds of judgments make us further away from each other. From our regenerative culture, we are looking for connection. In this way we can strengthen ourselves as people and as a community.

Honest

There is no doubt that certain behaviors are unhelpful or dishonest. Such as the discharge and emission of waste at the expense of the health of local residents. One of our demands is 'Be honest'. That is why we make visible the negative consequences of policy and (personal) choices that lead to pollution and exploitation. In this way, we give society the honest story. And we show companies, organizations and people the consequences of their choices.

Positive outlook

Out of frustration, we sometimes wrap this honest story in accusations and judgments. But that doesn't help anyone. It is a shame to put a lot of energy into what is not good about someone else. We prefer to put that energy into positive change.

The toxic system has left scars on everyone. Let us try not to make new wounds, but to remain connected in love and strength. In contact from person to person, but also in groups and in our relationship with ourselves.

Sharing without guilt

What makes us strong as a movement are the different experiences and knowledge of everyone. These differences also mean that we sometimes do not understand each other. That can release strong emotions. Feeling these emotions can be very painful. If we dare to share these emotions with each other, we can help each other in difficult moments. This requires us to ensure a safe environment together. An environment based on love, respect and kindness.

We therefore ask each other to communicate non-violently (see core value 9): expressing what you feel and what you need without judging or filling in for the other person. If our language is free of accusations or judgment, we stay in touch with each other more easily. And then we can always be there for each other.

Unconscious judgment

Accusations and judgments are not only in what we do and what we say. Some judgments are so deep within us that we unknowingly adopt a certain attitude.

Our brains like to keep things simple: we quickly find something right or wrong. But the reality is enormously complicated. It consists of many different experiences, backgrounds, opinions and knowledge. That's why we ask everyone to pay attention to those judgments that our brain makes so quickly. Even if such a judgment is not pronounced, we can lose connection with each other. Staying curious about each other is the best 'antidote' for this.

7.9 We are a non-violent network

As a matter of principle, everything we do is done without violence. This is also the best way to achieve real change.

The power of no violence

Nonviolence keeps our movement alive. Too many people have to deal with injustice or violence every day. By not using violence ourselves, we make visible who is really responsible for the violence in the world. Being nonviolent makes our movement accessible. It lowers the threshold for people and organizations to join.

No violence is a privilege

At the same time, we realize that many people and movements in the world are threatened with violence, persecution or death if they resist oppression. We know that it is a privilege that we are quite safe in the Netherlands. And that we can choose to resist without violence. We support people who do not have this privilege and who have no better choice than to defend themselves with violence.

Violence in language

Not using violence is not just about our behavior. Nonviolent language is also part of it. Violence in language use is common in our society, consciously and unconsciously. It is part of the toxic system in which we grow up and live. That is why it takes time to recognize violence in our own language. And it can take some getting used to talking to each other in a different way. To get better and better at this, we use, for example, the approach of 'Non-Violent Communication' (NVC). In other words: nonviolent communication (see image).

By practicing this, you will learn:

- describe what you see or hear;
- becoming aware of your feelings and thoughts;
- understand your need behind your feelings;
- listening to yourself and others with compassion;
- how to deal with differences of opinion with respect;
- how to be honest and compassionate at the same time.

We regularly organize training courses and workshops on nonviolent and nonviolent communication. We practice this inside and outside the movement. We also learn to speak to each other lovingly when it is sometimes not possible to speak non-violently. Because it's not about doing it perfectly. Communication is about strengthening ourselves and our connection with others.

Difference is allowed

What exactly constitutes nonviolent can vary from person to person and from situation to situation. For example, someone can see pasting someone's house as violence, but sticking on a bank or business building cannot. Those differences are allowed to exist. But in general, it is clear to us: being nonviolent works. It gives inspiration and confidence. And it opens the doors for a large group of people to dare to move and make themselves heard.

7.10 We are based on autonomy and decentralization

We don't have a boss, but we manage ourselves. We decide independently how we commit ourselves and decide together how we are going to achieve our goals.

Power with everyone

We cannot count on the government to solve world problems. The government puts power and wealth in the hands of a small group. The interests of the vast majority of the population and of nature are hardly heard. It is high time that this changed. What we need is a real democracy, in which everyone's voice counts.

Within the movement, we are trying out how such a real democracy can work. We learn a lot from this. Unlike what we are used to, each person or group can organize independently on behalf of the movement. The organization must then fit in with our principles. Individuals or groups can make their own choices about which topics they find most important. So there is no need for permission from a central group that is in charge. This is how we spread power in the movement.

Taking responsibility

In groups, we often agree that a few people can perform a certain task for that group. Those people are given a mandate for this. That means they don't need anyone's permission to do the job. They can decide for themselves how they are going to handle it. But it also means that they are responsible for the task. For execution, results and troubleshooting. And also for looking afterwards at what can be improved next time. Of course, these people are allowed to ask for help and advice. This way we can switch quickly and still use the wisdom of the whole group.

Every voice heard

We usually use the 'consent' approach for important decisions. This works differently from 'most votes count', where the knowledge and experience of the minority are snowed under. With the consent approach, we invite people who have a different point of view to share it. They bring a different, fresh perspective, which can be useful for the whole group.

Everyone who participates in the decision-making process takes turns to respond to a proposal. By listening to each other, our understanding of the subject grows. If someone has important objections, we discuss this with each other and adjust the proposal if necessary. Here too

every voice is given space. The group makes a decision as soon as everyone thinks it is good, safe and workable enough at that moment (see image).



From your own strength

Making and keeping a powerful movement is something we do together. To do this, we need access to the knowledge, experience and help of others. We organize this from independence. Everyone can take on tasks and roles that strengthen the movement. Anyone who has something to share can set up a training or organize a workshop themselves, for example about nonviolent communication, responsible wild picking or making banners together.

Powerful together

We also work together in other ways to create a powerful movement. For example, we increase our knowledge and understanding on topics such as power, justice, the climate and digital resilience. We ensure that actions, meetings and information become increasingly accessible. We take care of our emotional needs together. And, not unimportantly, we make time for connection and fun.