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***Reimagining land: How the intersections between Anarchism and Indigenous knowledges can contribute to the reimagination of the city.***

## **Abstract.**

This paper investigates the intersections between anarchy and indigenous knowledges in order to understand land for the reimagination of the contemporary Capitalist city. Stressing the importance of alternative knowledges, this dissertation uses case studies of 'Te Khura Whare' to demonstrate indigenous knowledges and 'Street Farm' to delve into Anarchy in action. At its core is the argument that the city is an exploitative space that functions for the Capitalist system, this system can only be challenged through alternative ways of thinking. To reimagine the city is an revolutionary act.

Keywords: Anarchy, Indigenous Knowledges, City, Decolonisation, Reimagination, City, Land

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## **Introduction.**

*Ko au te whenua, ko te whenua ko au - I am the land, the land is me (common Māori saying).*

United Nations data suggests that more than half of the world's population lives in cities. This means that cities are an integral component of everyday life, and their importance should not be overlooked, as they are a presentation of the wider state or the world itself. Cities although creators of culture, are also problematic spaces as they ideologically function with colonial ways of thinking and operate as 'cogs' in the Capitalist system (Lefebvre, 1974, p.124). At the core of the urban problem and the city is the way that space and land is perceived in contemporary society. Land in the city is often gatekept and exclusive for wealthy few, whilst others in the city are forced to operate/uphold a system that works against them. Once one begins to view the city as a space, only then can one begin to understand that it functions in a problematic way. In a world where arguably many architects and city planners work to uphold this oppressive Capitalist system, the everyday person must reimagine their relationship with the land that they occupy themselves. Only once this relationship is challenged that this problematic foundations of the city can be questioned. This can only be achieved through seeking alternative knowledges that have a grounding in shifting relationship with land and reimagination of the spaces they occupy.

This dissertation starts through providing an understanding about the way the city functions, the urban problem and the importance of reimagining the city. This chapter is heavily based off the knowledges of French Marxist philosopher and sociologist Henri Lefebvre, who viewed the city as space that can be negotiated. During this first chapter the Situationist movement is referenced as a demonstration of the fact that this want to reimagine the city is not a new idea.

The second chapter focuses on Anarchism in relation to the city, state and space. This section firstly starts off by grounding the reader into an understanding of Anarchism, then proceeds to delve into reimagining through the means Anarchist thinkers and finally delving into Eco-Anarchy. The second chapter begins with theory from one of the founding figures of Anarchism, Russian geographer and Anarchist Peter Kropotkin. Colin Ward British anarchist thinker alongside American anthropologist and Anarchist David Graeber are cited in relation to Anarchism being used as a tool to dismantle the state. In relation to Eco-Anarchy academic John P. Clark is used to understand how one can use radical ecology and Anarchy in order to transform the city.

The third chapter explores the importance of indigenous knowledges as alternative knowledges. This chapter begins with emphasising the importance of indigenous knowledges as valid knowledges, moreover, emphasising how indigenous knowledges not only threaten western academia – but, also Capitalism and Imperialism. Decolonisation through the sharing of Indigenous knowledges is emphasised in this chapter, as there is no reimagined city without decolonisation. In this chapter Indigenous vision of land and space is a significant focus, in particular

how this vision can be applied to the city. Although, it should be acknowledged that most Indigenous knowledges have kinship with land, but there is certainly a particular focus on Māori knowledges. This focus on Māori knowledges was due to the fact that the case study of 'Te Khura Whare' is a Māori building, hence it was fundamental to have a grounding in Indigenous knowledges by Māori academics. As a result, Linda Tuhiwai Smith professor of indigenous education is often cited within the paper, who advocates for decolonisation of mythologies. Alongside, academic Gregory A. Cajete is referenced throughout the chapter as he lays a foundation on the importance of visioning in Indigenous practices.

The third chapter delves into the case studies which as 'Street Farm' and 'Te Khura Whare'. At their core these case studies aim to represent alternative knowledges in practice, in particular these case studies showcase how one should reimagine their relationship with land. Street Frammer in particular took a 'research from below' technique, which would involve an interview with Stephen Hunt who wrote 'The Revolutionary Urbanism of Street Farm' and is an expert on the group. The collective were Eco-Anarchists who would create zines called 'Street Farmer' and would be responsible for creating the alleged first 'ecological house'. Researching a underground group would mean much of this case study was primary researched through visiting the AA (School of Architecture) Archives and interviewing Hunt.

It is also important to acknowledge the time period that Street Fram was operating in (early 1970s), arguably the collective were a product of the time and place, operating during a period that was seeking radical alternatives. Their ideology and fascinating concepts of 'revolutionary urbanism' and creation of alternative technology is something to be celebrated, but it is important to state that one should not idealise

the collective. Hunt within the interview would recall a story of the groups misogynistic tendencies, stating that *“there were certainly sexist traits in the counterculture of this time”* (Hunt, 2025). Here academic Alan Ritter’s quote seems of value that *“even under anarchy there remains some danger of misconduct”* (Ritter, 1980, p. 32), there is certainly no ‘ideal’ group or movement. Hence, it is important for me to emphasise that this case study aims to not romanticise Street Fram, but to showcase that alternative way of reimagining the metropolitan city in practice. Te Khura Whare as a case study is to showcase how Indigenous knowledges can be used in design in order to build sustainably and ethically. There is a lack of primary research for Te Khura Whare as the lead architect on the project passed away and the rest left the architecture firm. This chapter ends with a comparison of the case studies in order to demonstrate the similarities in practice plus theory between Anarchism and Indigenous knowledges.

The final chapter holds importance in demonstrating the intersections between Anarchism and Indigenous knowledges in reimagining land in the context of the city. This section includes the answer to how one can attempt to shift their practice when it comes to land. It is important to acknowledge that this dissertation at its core is also arguing for the importance of alternative knowledges. As a consequence, beyond the ‘traditional’ academics or theorists, this dissertation also includes underground knowledges by Anarchist groups. It is important to acknowledge that this link between Anarchism and Indigenous knowledges is researched only by a few – many of these people or collectives published their work as articles or zines. In order to reimagine the city, one must not exclude knowledges on the basis of respectability of the writers, one must include alternative ways of thinking.

## **Methodology**

This dissertation stemmed from a thought of mine that people in London just ‘need to touch some grass’. This idea of ‘touch some grass’ is a meme that became viral post 2022, at its core it implied that people should be brought back to reality through reconnecting with nature. The research process began from that idea that the city can be improved through reimagining the city with nature in mind. Initially, I would search the terms such like ‘ecological city’, it here that Hunt’s book ‘Street Farm’ would be introduced to my research process. This book would then go frame my entire dissertation. The main struggle with researching alternative knowledges and underground collectives is the lack of information on them. This is something that I would discuss with Hunt himself about the difficulty but importance of researching underground groups, he would say that research should take a “history from below approach... important to access primary sources and not to rely on internet research... the challenge, documents are lost, memories fade, and people pass away” (Hunt, 2025). Primary research became key in researching Street Farm, I would contact Hunt through email and visit the AA Archive in order to hone in my knowledge on them.

The link between Indigenous knowledges and Anarchy may same very strange to some. As mentioned prior, my ancestry is what made me interested in Indigenous knowledges. I believe that often western academia views Indigenous knowledges as primitive or shies away from acknowledging them due to a painful history. It was

important for me to highlight that Indigenous mythologies are key and relevant to global issues.

The most difficult period of my research process was finding a second case study as I wanted this to be a case study centred dissertation. A significant issue of wanting to write about alternative knowledges is finding them. It proved extremely difficult to find a case study that showcased Indigenous knowledge in design and practice in a non-extractive way. Following a futile effort of 3 weeks, I decided to approach the search for my second case study from an architectural perspective of looking for sustainable architectural firms, this would prove a success in finding Tu Khare Whare. There is certainly something to be said about the intuitional gatekeeping of alternative knowledges. It should be emphasised that search engines often proved futile for secondary research and that my theorists and references were often taken from tutors.

### **Positionality.**

We are all related

and sometimes it takes

a revolution to be awakened.

You see, the power of a single tear lies in the story.

It's birthed from feeling and following

the pain as it echoes into the canyon of grieving.

It's the path you stumble and walk

until you push and claw your way through to acceptance.

For us, stories have always been for lessons.

(Winder, 2022)

Before I begin to fully delve into my dissertation, it is important for me to acknowledge my positionality, which is extremely important when discussing marginalised groups. In the present day, I function in the metropolitan city of London as a young woman of colour. I acknowledge that I am in the early stages of my academic journey (completing by BA), hence, I am not in the space as a researcher to fill research gaps within academia in relation to indigenous peoples. Operating within an academic intuition itself can have its own downfalls, as western academia is a space that needs decolonisation. Hence, I acknowledge that my research when this paper will not fully be able to do justice to the indigenous communities that I aim to represent,

This excerpt from Tanya Winder's poem 'Stone Mother' brings me to further explain my positionality. Although, I am a British woman of colour, and this is the identity that I experience on the daily basis – but it does not speak to my ancestral history. I hold indigenous ancestry to a land which is currently occupied, which I have only heard stories about, but have never visited. Although, I do not identify with the indigenous identity, nor am I able to possess historical family records that trace my ancestry as a result of colonialism. Within such communities' concepts of identity

and 'homelands' can only be passed through stories that are told through generation to generation. My grandmother born in and indigenous to Kashmir, was forced out of her home at a young age. Stories about the land and their relationship with the land was passed through generations. She would speak about the design of her home being built in order to not disturb the land, with streams of water flowing through the house. Alongside, conversations around the decolonisation of land had always acted like the imaginary ideal, my grandmother who recently passed away was never able to return to her rightful home. Hence, I aim to write with care, when discussing indigenous groups. I acknowledge that there are not only emotions of love with land, but also those of trauma. Ethical consideration when discussing such groups are a priority to my work.

## **The city**

"The freedom to make and remake ourselves and our cities is, I want to argue, one of the most precious yet most neglected of our human rights"

David Harvey (Harvey, 2015, p. 56)

Cities are integral to everyday life within western contemporary societies, cities are spaces that have managed to outlive business and people, often they are the creators of culture and economics. Yet, the city is also a problematic man-made space that has its foundations in Imperialism and Capitalism, the city arguably functions to uphold these oppressive systems. Within the Critias of Plato the city is viewed as the image of the world, or rather of the cosmos (Plato, cited in Lefebvre, 1974, p. 79). In other words, the city is the reflection of the way that the world or

states function. If true, one must begin by challenging the city first, in order to eventually begin challenging the state. As stated by British American academic David Harvey whose work focused on geography, is that the cities are spaces that can be remade, which he views as a human right – then, it's essential for everyday people to reimagine the city as a space that works for them and not for Capitalism.

### **The urban problem.**

The urban problem encompasses all that is wrong with the city. This dissertation emphasises that at the core of the urban problem is the problem with the land, this includes who owns it, what it lacks, who it excludes and who it operates for. For example, here in London foreign investment means that Qatari royals own more land than the royal family. This demonstrates a wider issue in the city where land becomes privatised, gatekept and owned by those that do not even physically occupy the land itself. The process of privatisation creates components of the city which is gatekept from the everyday person. French Marxist philosopher and sociologist Lefebvre comments on this stating that “for the working class, victim of segregation and expelled from the traditional city... deprived of a possible urban life” (Lefebvre, 1974, p. 128). Lefebvre comments demonstrate that it is not the urban itself that is to be blamed, but, it is the way that the urban functions that is problematic and exclusive.

The urban problem arguably becomes most evident through the housing problem. In English, the word for ‘housing’ can be used as a verb or noun, meaning that when a noun ‘housing’ is a commodity or product – but, as verb ‘to house’ describes the

process of housing (Ward, 1996, p. 83). The commodification of accommodation (which is essential to human living) creates the basis for Capitalism to thrive. In London this became most apparent post “Margaret Thatcher’s privatization of social housing in central London to create rent and housing price structures throughout the metropolitan area that precludes lower income” (Harvey, 2015, p. 5). As a consequence, a wealth divide is created and this creates segregation within the city itself. This means that there are those who are able to partake in exclusive luxuries of the city i.e, private tennis courts, whilst for the working-class house sharing becomes the norm.

### **The city as space.**

Philosopher and Marxist theorist Fredrick Jameson is known for his analysis of Postmodernity and Capitalism argues “space has become more important in social theory and postmodernism” (Jameson, 1991, p. 21). Indeed, arguably the city and way it functions can only be understood fully through viewing and examining it as a space. Cities are made from habitual spaces (homes) and ‘uninhabited’ or ‘inhabitable’ spaces such as monuments, public buildings, streets (Lefebvre, 1974, p. 95). At the centre of most cities lies the inhabitable and uninhabitable spaces such as offices or shops – only a privileged few are (very rarely) able to inhabit these spaces as their homes. Through examining the city as a space, it becomes evident that it is a space that functions for Capitalism and not for the person that moves through the space – as a result urbanisation becomes an ideology and practice. It can be argued that this is because “the city is associated to industrial enterprise: it figures in planning as a cog, it becomes the material device and to organise

production, control of daily life of the production and consumption of products” (Lefebvre, 1974, p.124).

If true, this means that most city planners and architects uphold Capitalism, only once they begin to stop becoming a ‘cog’ in Capitalism can the city begin to be reimagined. It is central to change one’s relationship with space in order to begin to imagine change in the city.

### **Reimagining the city.**

Urban sociologist Robert Park wrote that ‘man’s most consistent and whole, his most successful attempt to remake the world he lives in more after his heart’s desire. But, if the city is the world which man created, it is the world which he is henceforth condemned to live in” (Park, 1925, p. 30). Indeed, the struggle with the city ideologically lies in the fact that the city has become fashionable and is often viewed as an accomplishment in the Capitalist lifestyle. A recent study in the Economist found that “across the world, 25% of people live in cities of over a million, up from just 15% six decades ago” (Economist, 2025). This demonstrates that people still want to occupy urban spaces, if the urban cannot be dismantled then it is essential for it to be reimagined. In contemporary society this reimagination is starting to occur as ‘sanctuary cities’ that deny cooperation with the government in enforcing immigration law appear in the United States. A desire to change the city is certainly not something new, movements like the Situationists operating primarily in 1960s would set out to reimagine the city and everyday life through a comprehensive programme. Situationists like Guy Debord would advocate for alternative thinking stating that “the imaginary is what tends to become real” (Debord cited in

McDonough, 2010, p. 54 ). If true, imagination is a revolutionary act that challenges the exploitive system. Consequently, if one wants to change the contemporary city one must begin by reimagining it.

## **Anarchism.**

“Since one cannot know a radically better world is possible, are we not betraying everyone by insisting on continuing to justify, and produce, the mess we have today”

(Graeber, 2004, p. 31)

### **Understanding Anarchism.**

In order to begin discussing Anarchism in relation to the reimagination of the metropolitan city, one must first understand Anarchism as a theory and practice. Peter Kropotkin a key founding figure of Anarchism defines it as “the name given to a principle or theory of life and conduct under which society conceived without government – harmony in such society being obtained, not by submission to law, or by obedience to any authority, but by free agreements concluded between the various groups, territorial and professional, freely constituted for the sake of production and consumption, as also for the satisfaction of infinite variety of needs and aspirations of a civilised human being” (Kropotkin, 1995,p. 238). Anarchism can be viewed as product of key 19<sup>th</sup> century thinkers, although it shares many intersections with Marxism, it can be perceived more as an ‘attitude’ than being as theoretical as Marxism. At its core Anarchism is about practice, Britain’s greatest Anarchist thinker Colin Ward would state that Anarchism is “a theory of organisation”

(Ward, 1996, p. 21). Indeed, Anarchist theory is a call for action which includes “self-organisation, voluntary action, mutual aid referred to forms of human behaviour they assumed to have been around as long as humanity. The same goes for the rejection of the state and all forms of structural violence, inequality or domination (Anarchism literally means, without rulers)” (Graeber, 2004, p. 12). In short, Anarchism is rooted in collective power against the state, it advocates for the people to work towards change by not accepting the corrupt contemporary state.

It is important to understand the meaning of the ‘state’, as Anarchism is fundamentally against the state. American Anarchist Graeber defines the ‘state’ as society (Graeber, 2004, p. 23), although the state can also be conceptualised in space as nation/countries – but, also as institutions of power such as governments. The ‘goal’ arguably of Anarchism is to uproot the state, as the state itself is a corrupt manmade idea, through reimagining “social order as something one could get a grip on” (Graeber, 2004, p. 44) one can then begin to dismantle the state. This determination for uprooting and reimagining power through practice, is why Anarchism still holds significant value today.

### **Reimagining the city through collective effort.**

As established before in the city is a site of corruption due to Capitalism, Anarchist argue that the fault of contemporary society is that it views Capitalism as a western achievement. Capitalism and the contemporary city puts considerations of profit above any human concern (Graeber, 2004, p. 67). If true, Capitalism and the state is to be blamed for issues such as the lack of access to housing, green spaces and

community spaces. Indeed, Ward argues that “urban development is the Capitalist definition of space. It is one realisation is the technically possible and it excludes all alternatives” (Ward, 1996, p. 23). If true, Capitalism structures space and the city into a unaltering system of profit, that only benefits the wealthy. Yet, if power in contemporary cities and spaces is rooted in reality which suggests that this system cannot be altered, then counter-power is rooted in imagination. Imagination is central to Anarchy, imagination is an revolutionary act, it is a revolutionary act in itself to question the system. Graeber too speaks of this in a practical sense stating that the project of Anarchy is “to reanalyse the state as a relation between a utopian imaginary, and a messy reality involving strategies of fight and invasion, predatory elites, and a mechanic of regulation control” (Graeber, 2004, p. 89). Indeed, reimagination can only be possible through strategy, arguably Anarchism has not been completely successful as a movement in history because of a lack of strategy for day-to-day actions that lead to their reimagined spaces.

There can only be real change through collective effort and collaboration – individualistic behaviour arguably only serves the corrupt system. Collectives and collaboration in the city is already present in the cities’ “block of houses, in every street” where “groups of volunteers will have been organised, and these commissariat volunteers will find it easy to work in unison and keep in touch with each other” (Ward, 1996, p. 89). Indeed, the ability of collective volunteer collaborations for protecting spaces is already something that is present in contemporary life. The state is unable to stop this as “self-organising networks persist ‘like a seed beneath the snow, buried under the weight of the state and capitalism and its waste” (Johnson & Ferguson, 2019 p. 702). Truly, they often are

forgotten about as acts of rebellion, spaces like these are spaces of hope within the contemporary city. It can be argued that Anarchists should utilise these collectives in communities and to initiate general projects, which coincide with the Anarchist goal of reimagination of spaces.

### **Eco-Anarchy.**

Eco-Anarchy looks at the reimagination of relationship between land, person and ecology as a means of rebellion against the state. John Clark defines Eco-Anarchism as a form of “radical communitarianism that has a primary ecological commitment to promoting the flourishing of the entire global community-of-communities, and a primary Anarchic commitment to defending that community from all destructive forces that would crush and extinguish it” (Clark, 2020 p. 14). Indigenous knowledges are central to Eco-Anarchism, alongside Eco-Anarchist often state the intersections between both ways of thinking is of value. Indeed, academics Levy and Adams acknowledges this stating that the links between Indigeneity and Anarchism is to be thought “critically” and “creatively” of (Levy & Adams, 2018, 702). Eco-Anarchists advocate for using new communication technologies to include Indigenous communities for “global revolutionary alliances, as well as local resistance and revolt’ (Graeber, 2002 p. 12). Eco-Anarchism broadens the importance of community that is already present in mainstream Anarchism to include Indigenous knowledges and also believes that kinship with land is fundamental to human health. At its core Eco-Anarchy has the ability to reimagine the city to become more ecological through Indigenous knowledges.

## **Indigeneity & Land.**

Indigenous knowledges are often overlooked when discussing alternative ways of thinking, despite the fact that no utopian reimagined state/city or environmental justice without Indigenous people and decolonisation . Indigenous knowledges and people are viewed in the west as often primitive or subhuman. Indeed, when Indigenous knowledges are looked at it is often from a perspective of putting them “under a microscope in the same way as a scientist looking at an insect. The ones doing the looking are often giving themselves the power to define them” (Mita cited in Smith, 1999, p. 3). This historical tradition of observing indigenous knowledges through a scientific lens, rather than through a collaborative educational lens is the reason behind why western academia is failing at active decolonisation. In-fact, it can be argued that western academia has “no mythology for dealing with other knowledge systems” (Smith, 1999, p. 67). This is due to systemic oppression of Indigenous knowledges through the European enlightenment movement that defined modernity and was a form of imperialism. Academic Edward Said’s idea of ‘positional superiority’ can be used here for understanding the way that knowledges and culture has been as significant component of imperialism as raw materials or military actions (Said, 1978, p. 98). This historical structure needs to be dismantled in order for decolonisation to take place. Credited with establishing the field of colonial studies, Patrick Wolfe adds to this conversation through emphasising that “settler colonialism is a structure not an event. In the process of settler colonialism, land is remade into property and human relationships to land are restricted to the relationship of the owner to his property” (Wolfe, 2006, p. 397) If true, this demonstrates the importance of decolonisation to the reimagination of land and to the relationship one has with

land that they occupy in the city. Imperialism has an effect on everyone and only benefits the wealthy, imperialism benefits Capitalism. Indigenous ways of knowing threatens Capitalism, hence, to begin engaging with Indigenous ways of knowing is an act of rebellion.

### **Decolonisation through sharing Indigenous knowledge.**

“Stop thinking of us as underdeveloped, uneducated, uncivilised. Stop insulting our homes, which are the rivers, the forests and the lakes by saying ‘these are also underdeveloped and underutilised’”

Manu Peni (Ted, 2022)

the case study within this paper is focused on Māori design and ways of practice, hence it is important to somewhat ground an understanding in Māori knowledges. Māori are the Indigenous Polynesian people of mainland New Zealand, they have experienced years of colonization. It should be acknowledged that themes of kinship with land and sustainable practices is common in many Indigenous cultures throughout the world. It should also be acknowledged that sharing of their Indigenous knowledges is something that is a common practice and is in-fact celebrated in Māori culture.

The Connected Rings of Indigenous Visioning

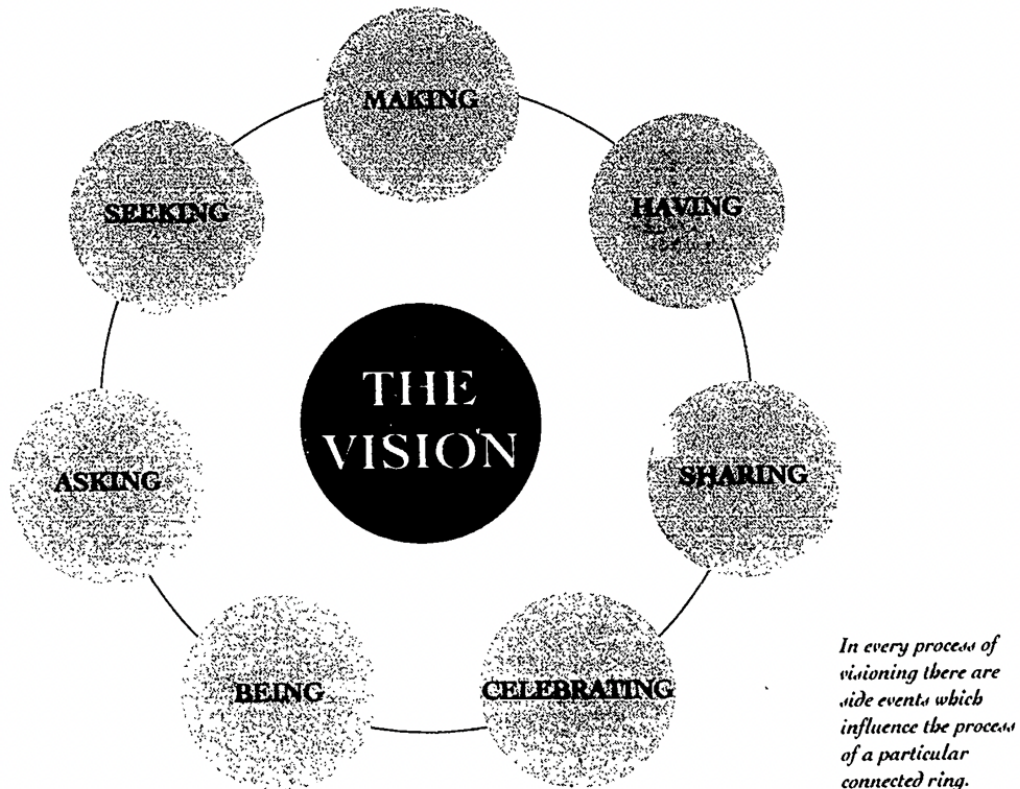


Figure 1. Cajete 'The Vision' (1994)

Indeed, Māori academic and professor Gregory Cajete states that “Teaching and sharing are part of the process of becoming more whole and spiritually mature. Celebration is a way of spreading the light around.” (Cajete, 1994 p. 76). Figure 1 depicts the ‘The Vision’ wheel, which showcases the process of Indigenous visioning that Cajete argues. This ‘vision’ is for the actions that should be taken in order to reimagine the state, ‘sharing’, ‘seeking’ and ‘asking’ are a component of reimagination. If the sharing of knowledges and collaboration is embedded in Māori knowledges, then it can be argued that imperialism has created a false narrative that

Indigenous people do not wish to share their knowledges to uphold Capitalism. It should be recognised that I speak of sharing of knowledge in the sense of collaboration and not exploitation by the west.

Applying these knowledges is when decolonisation can happen, decolonisation is not a metaphor, decolonisation can not only happen through respecting Indigenous knowledges --- decolonisation begins to occur when Indigenous knowledges are seen as academic and valid. Moreover, for academics to become comfortable with spirituality as an aspect of modern education. Professor of Indigenous education Linda Tuhiwai Smith states that “decolonisation once viewed as the formal process of handing over the instruments of government, is now recognised as a long-term process involving the bureaucratic, cultural, linguistic and psychological divesting of colonial power” (Smith, 1999, p. 29). Decolonisation like Anarchy now means to uproot the entire system and reimagine it with the knowledges of those who were systemically oppressed by the state. At the core of Māori knowledge and teaching is the relationship one has with land.

### **Indigenous vision of land and space.**

“It is looking for what we mysteriously yearn for, that part of ourselves that we need, and is missing. We may not know what that something is, it may be gift, a special song, an animal, a plant, a person, a place, a feeling, a wisdom, a dream. these are all expression of visions, that innately human calling to search for higher levels of meaning”

Gregory Cajete (Cajete, 1994 p. 79)

Indigenous spaces are often spaces of hope and power. The word 'space' and 'time' are the same in Māori, instead of having precise terms, Indigenous thinking has abstract ideas. Smith describes these as "positions within time and space in which people and events are located" (Smith, 1999, p. 55), this means space becomes something that one cannot own, it is something that just exists (similar to time). This contrasts with western classification of space, which is grounded in architectural spaces that is physical and psychological spaces – both that are very individualistic in our Capitalist society.

Beyond time, the self is something that very much is linked to land and nature – nature itself is perceived as much living as thing as oneself is. In-fact, a common greeting in Māori is to introduce oneself through naming mountains or rivers, which also are viewed to have their own agency. This is practice and process that is called 'kaitiakitanga', which more specifically "embraces social and environmental dimensions" and keeps "human, material and non-material elements in balance" (Kawharu, 2000, p. 349). Whereas, western philosophy often puts 'human' and 'nature' often in opposition to each other (Smith, 1999, p.54). Indigenous ways of thinking links land with the person and not with capital gain. The reimagination of land that I suggest should have its foundations in Indigenous ways of kinship with land. If land and the self become similar concepts, then land becomes something that cannot be owned.

## Case study

### Te Kura Whare by Tuhoe –

#### New Zealand



Figure 2, Te Khura Whare (2014)

***12 Tūhoe Street, Taneatua 3191, New Zealand.***

#### **Basic background.**

Located in Taneatua (near Whakattane), in New Zealand Te Kura Whare is centre of congregation and governance for Ngāi Tūhoe. The Tūhoe of New Zealand are a Māori iwi, the region of Tūhoe is heavily forested with north flowing rivers. Tūhoe people have a reputation for their continued upholding of the Māori identity, which

notably consists of their unbroken use of the Māori language and protecting New Zealand's sacred rainforest 'Te Urwera'.

Beyond Te Kura Whare as a structure it is a symbol of regeneration of authority and self governance that was unjustifiably taken from them prior to the 2013 Deed of Settlement with the crown. The 2013 Deed of Settlement consisted of a series of apologies and acknowledgment from the Crown for “wrongful killings, denying Tūhoe of self governing Urewera Reserve, excluding Tūhoe from the establishment of Te Urewere National Park over their homelands and wrongly treating Lake Waikaremoana as Crown property for many years.” (Jasmax, 2014). It was hence important for *Jasmax* (the architecture firm that contributed to designing) that the space would provide a meeting place for the people of Tūhoe to reconnect, but to also reconnect to the land (*mana tangata*). As a space this building not only is a physical display of Tūhoe's values, but also a demonstration of eco-designing.

Similar to Street Farm, the key success of Te Kura Whare is through the people behind it. The project consisted of both non-Māori and Māori professionals, this collaboration included volunteers. Within the capitalist western contemporary culture Tūhoe's dedication and respect for the land is something that is truly radical. The building itself was proof of their values, principles and commitment to the land of Whenua – it truly demonstrated that what they preached is what they practised.

**The eco-anarchist view of Te Kura Whare.**

Green Anarchism/Eco-Anarchism is a branch of Anarchism that focuses on ecology and environmental issues – but, from a radical perspective. This case study already has discussed some of Tūhoe’s principles that align with the eco-anarchist thought – this includes their protection of the rainforest ‘Te Whare’ and to respect the land like you would “like you are fearing your mother” (Te Hrenga Waka, 2021). At its core this is an anti-capitalist way of reimagining relationships with land and space. As mentioned earlier within contemporary society the city in particular is “associated to industrial enterprise: it figures in planning as a cog: it becomes the material device to organise production, control of daily life of the producers and consumption of products” (Lefebvre, 1968 pg. 135). Lefebvre’s commentary on space suggests that places (in particular the city) can function against the person and the land/ecology in order to benefit Capitalism. In order to reimagine a future that is better for the person, land and ecology it is key to break this cycle. It is here that it can be suggested that rather than focusing on technology, one can look at Indigenous mythologies and knowledges that have existed for centuries but have been viewed as ‘primitive’ as a method of reimagining space. Te Kura Whare successfully is a symbol of nurture that connects everyone and is a space for all, from mathematicians, artists, poets and cooks (Te Hrenga Waka, 2021).

Jasmax’s comment on designing Te Kura Whare was that “every aspect of its design, construction, and ongoing operation aims to minimise its ecological footprint while nurturing the natural ecosystem” (Jasmax, 2014). The Tūhoe’s people’s view is to be concerned about climate change and also to reconnect with nature. There is certainly a disconnect from the area of the planet that gave something in order for the TV to work (Te Hrenga Waka, 2021). It is this type of care that is evident within

the design. The timber sourced was primarily from local forests that had FSC certification. This care for the environment and people was indeed evident in sourcing of all materials, which would consist of extensive research. Over 760 building materials were researched to ensure that none of them consisted of Red List chemicals, which pose risk to the health of humans and the land.



Figure 3, Te Khura Whare water system (2014)

The water system on-site (shown in the figure above) uses stormwater retention mechanisms and rainwater collection systems are incorporated, which completes a regenerative water-loop system. This process truly connects nature to the building, rather than being purely extractive. This commitment to combat climate change also is present through their pledge to build a ecovillage in Tāneatua. This demonstrates

that this building is only a mere display of what is possible on a larger scale, reimagining spaces so that they function for the person and for the land is not a delusional thought.

Although, it should be acknowledged that Jasmx's designing contribution was innovative, Tūhoe people's dedication to ethically source every material was monumental. The people of Tūhoe would state that "You know where you get the nail from. You know that there was no slave labour and making the nail, you know that the nail was from a regenerative source because you know these things, because it's the truth of being connected" (Te Hrenga Waka, 2021). This way of thinking is core to the reimagination of the production and construction of the city, to not economize in any form, which includes morally. This process is a collective process, in order to reimagine space, one cannot be individualistic. The building of Te Kura Whare would consist of a team ranging from the ages of 24-80, and 150 volunteers who would produce earth formed bricks. Beyond being ethically sourced these bricks would act as a thermal mass that would contribute to controlling humidity to create a successful climate-controlled environment within Te Kura Whare.

There is little doubt about the fact that Te Kura Whare can be example of design using indigenous mythologies in transforming space and ones relationship with land. At its core this building created an anti-capitalist way of not only living, but, reimagining space itself to resist climate change. Through doing so Te Kura Whare placed the land and the person at the centre of its production and function. It is for this reason that Te Kura Whare is the 15<sup>th</sup> certified living building. "Living buildings are regenerative buildings that concentrate on developing structures that are

sustainable, regenerative, and functional” (Cole, 2012 p.32 ). Te Kura Whare is a building that truly embodies this.

## ***STREET FARM 1971 – 1976***

### **Background.**

“The political and economic manipulation of environment, by controlling our freedom to experience and to modify that environment controls and limits our dreams”. (Street Farmer, 1971)

Operating in the early 1970s ‘Street Farm’ was a London based collective of anarchist architects. The collective consisted of three core members which were Graham Caine, Peter Crump and Bruce Haggart. Operating over a short period of time, these AA School students would produce two issues of an alternative magazine called ‘Street Farmer’ and most notably create the first ‘ecological house’ in the western world. As a collective the group would express ideas of ‘revolutionary urbanism’, ‘eco-anarchism’, Situationist ideas and Marxism. This idea of ‘revolutionary urbanism’ is consist in both issues of Street Farmer, as concept it manifests itself as the desire for liberation in the nature and quality of our daily life.

At the core of Street Farm was the idea of reimagination of land and the metropolitan city, their ideology was not to provide a prophecy for the future, but to showcase an alternative possibility. Indeed, shown in the first issue of Street Farmer, where the collective states “if the environment were altered suitably the state could not function

as it does”. In an interview with Street Farm expert Stephen. E. Hunt who wrote a book about the collective, Hunt states that their significant impact was primarily *through* “their combination of social and ecological awareness was pioneering... integrated their theory with practical know-how” (Hunt, 2025).

### **Street Farmer – Alternative press.**

“The ideas behind (Street Farm) magazine were modest, basically we wanted to have a world revolution, get rid of the state and live in an anarchist utopia” (Crump in Hunt, 2015)

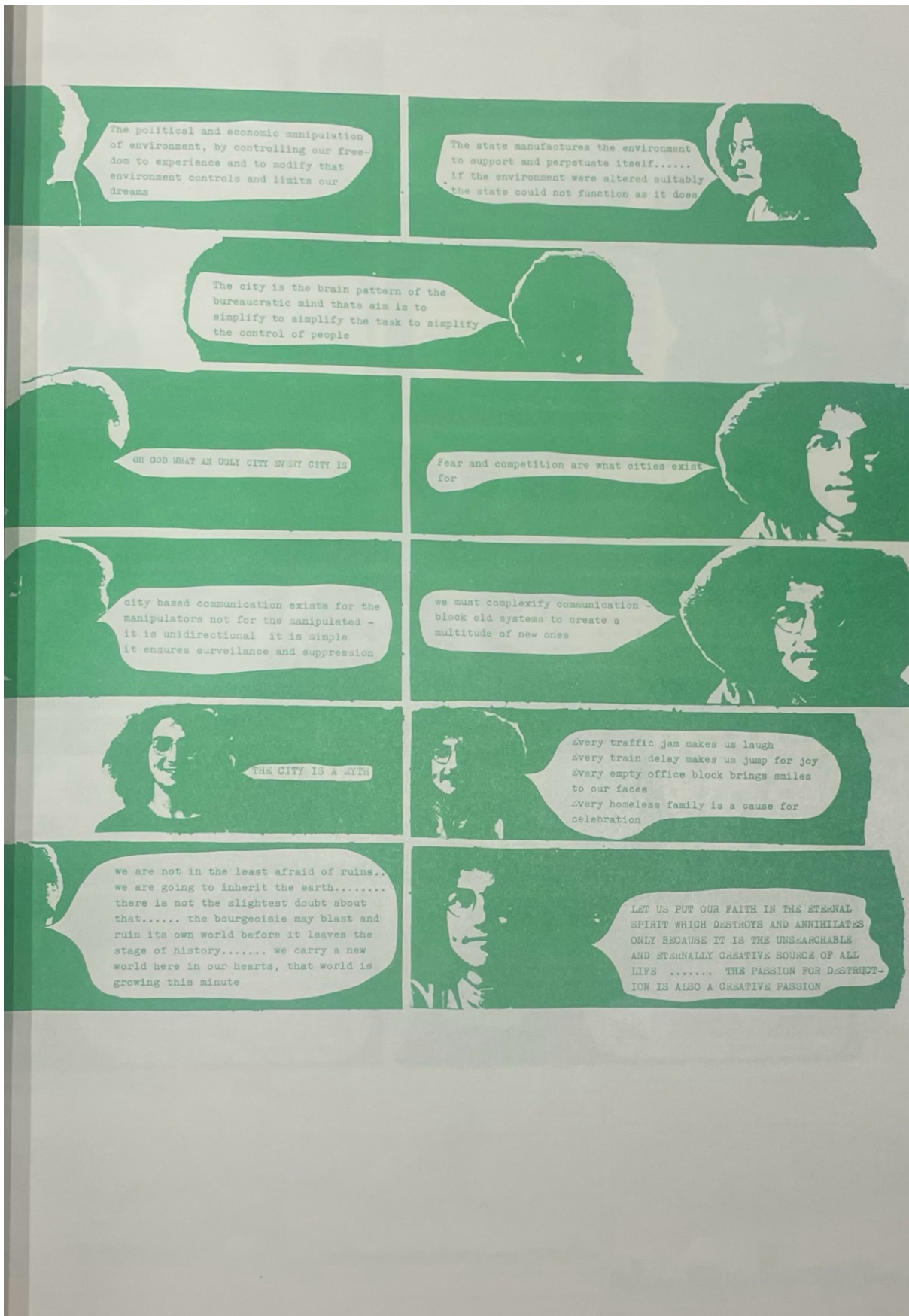


Fig 3, Street Farmer pg 1 (1971)





By the production of the second and final issue, both Haggart and Crump had left the AA. The second issue would be more maximalist, with Allen Ginsbergs ideology, 'first draft, best draft' (Ginsberg cited in Hunt, 2015), consequently the publication contains some occasional typos. As mentioned prior in the paper, much of Street Farmer was based in Marxism, this is most apparent in figure 5 and figure 6. Figure 5, delves into the idea that "technology has until now been experienced primarily as a function of bourgeoisie society", indeed the creation of the ecological house intended to benefit dwellers of the city who struggled with rent prices. Alongside, figure 6 delves into privatising of land, both these issues are still very relevant in contemporary society. Within my interview with Hunt, he mentioned the importance of these sorts of collectives, stating that "proactive claims to alternative world making have become less visible" (Hunt, 2025). It is hence important to revisit anarchist collectives such as Street Farm in order to once again begin the process of proactive reimagination of land and the world. Their cut and paste magazine, that contains some errors, can inspire that collectives sound just do attitude rather than to aim for perfection.

# The Ecological House

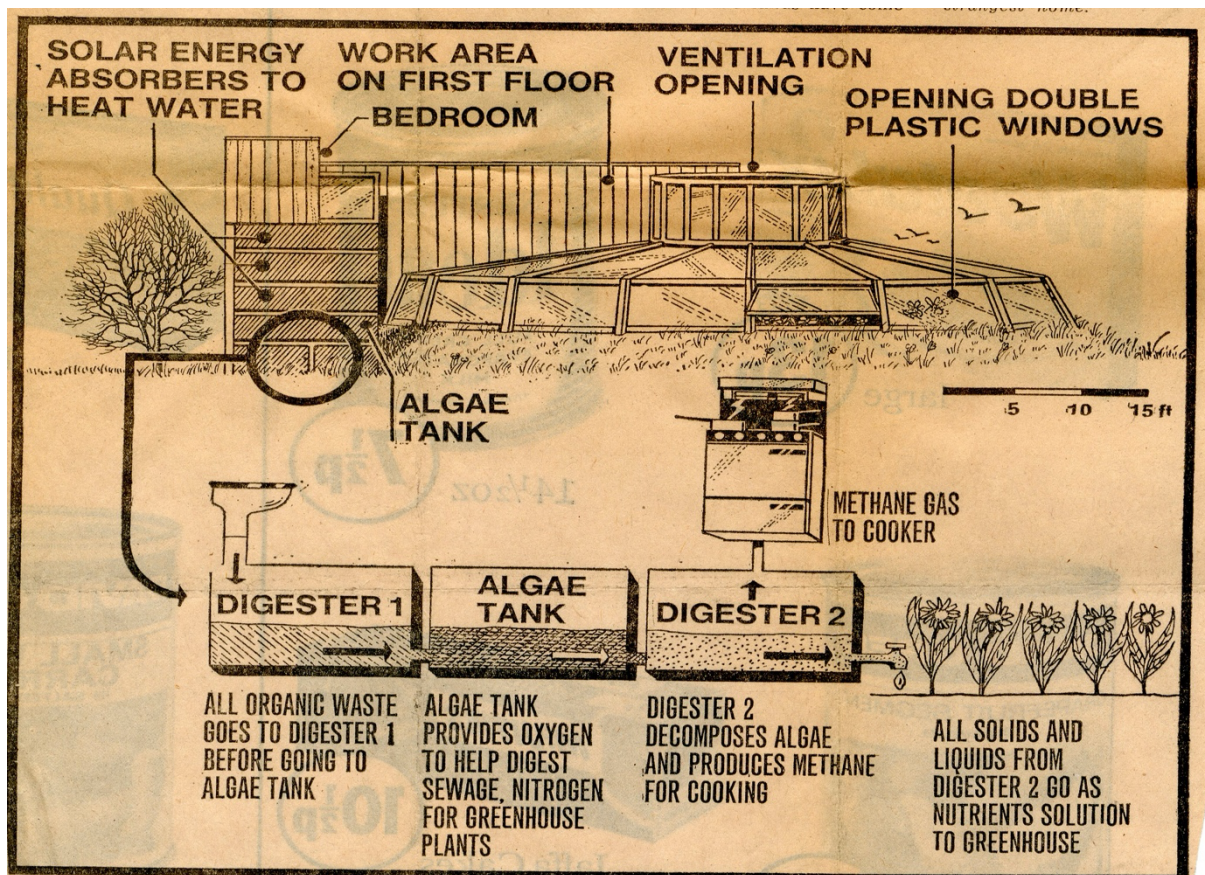


Fig 7, Newspaper (unknown)

The intersection between proactive reimagination, counterculture, the ecological movement of the 1970s and alternative architecture is arguably best demonstrated through the ecological house. Graham would once mention that Street Farm “never really ended” (Caine in Hunt, 2015), arguably there biggest legacy lies within the ecological house. This creation is often still referenced when speaking about sustainability and ecological living. It should be emphasised that the concept itself was not groundbreaking, sustainable building had already existed for centuries in Indigenous practices. It was, however, arguably the first truly sustainable project in the western world. Although, a student of the AA, Caine never became a fully

qualified architect – there certainly something anarchist about the alleged first 'ecological house' being built outside the classist qualification system.

# A new way of living!

by GLENN BARKER

**DOWN** on the Street Farm, they're finding a new way of living.

Like more conventional farms, rainwater and sunshine are used to produce food — but here nature is also an ally, providing free heating and gas for cooking.

And it's all carried on within a highly unusual domestic unit where "farmer" Graham Caine has almost reached the point of operating his own life-support system.

Garden News told a year ago of his revolutionary ideas

fears may soon be a massive grid of centralised control in a special issue on hydroponics — soilless culture.

**This 27-year-old London student believes that, for the human race and its environment to survive, we must halt the march of super technology and work in harmony with nature.**

As he sees it, "inhabitants must involve with their habitat, controlling their own lives, rather than being dictated to."

### Energy system

So he began designing a suitable habitat and, now in his fifth year at the Architectural Association's School of Architecture, has built himself such a house in Greenwich, helped by a group who call themselves "street farmers."

Situated on the Thames Polytechnic playing fields, Britain's first "ecological house" is an energy system within itself.

Here, recycling of organic matter — human and vegetable waste — and the collection of rainfall and sunshine make for independence from centralised feeding systems and the feasibility of low-cost shelter is demonstrated.

For Graham and his friends are solidly opposed to conventional architecture, which they say imprisons the individual in a rat race to raise a deposit and pay off a crippling mortgage.

**Graham reckons his type of house can be built for well under £700, although inflation has forced him to raise his original estimate from £500.**

He started work on September 1 last year. With the help, on average, of one other person each day, he was able to install himself at Christmas.

"It's a lovely place to live," he says, although he admits that the feat was achieved with an absolute minimum of building skill at the outset.

Although the original idea of "growing" the house with Japanese bamboo curved into a dome had to be shelved, the place has finally taken shape with a wooden frame covered by

Under the dome are seven hydroponic beds which form part of the living area, and a fishpond has also been dug.

Stairs lead up to the "retreat" containing washing and cooking facilities and a bedroom, and this part is built with wood wall slab, an effective looking material composed of cement and wood shavings covering four inches of mineral wool, two inches of slab, and a covering of bitumen felt.

The roof also has six inches of mineral wool, two inches of slab, and a covering of bitumen felt.

"That leaked, so we got a very large sheet of plastic, put that on the felt with two inches of soil and have sown grass seed," says Graham.

Back wall of the structure is 35 feet long, and the PVC dome radiates for 25 feet, with guttering running through to bring in the rainwater for purification.

Electricity for lighting has to come from the national grid, however.

### Seaweed extract

Seedlings have now been planted out in the beds of lecca and peat beneath the dome.

**There are broad beans, spinach, cauliflower, cucumber, sprouts and melons, all fed at present with organic seaweed extract which will eventually be replaced by organic solution from the digester.**

Eventually it is hoped to have more decorative plants in the "greenhouse" part of the living quarters, but costs continually bedevil the student builder.

Now, like any other gardener, he is patiently waiting to taste the first produce — and from then on, he should have a healthy, all-year-round food supply.

"People have the right to choose what they eat and how to grow it," says Graham Caine. "The whole system works on keeping energy within, and the aim is a better quality of life, rather than a high standard of living."



Growing vegetables is not confined to hydroponics beds inside the dome. Here student Roger Stowell prepares a flower and vegetable plot outside the house.

Fig 8. Newspaper article (unknown)

Upon it being built a team of BBC reporters would arrive at the site of construction, it is here that it would become the 'world's first ecological house', with also being praised as utopian technology. In-fact, many architectural writer and architects have identified. them as pioneers of alternative technology and community architecture. Although, Street Farm themselves mentioned that the media struggled to place them due to their association with anarchism, there is little doubt about the fact that the media praised them. This praise is for good reason, as to make accommodation costing less than £700 in a major metropolitan city is revolutionary. However, it is also important to state many Indigenous knowledges that have existed for centuries, often being reproduced in the west and are viewed as innovative new findings. Still at its core both Te Kura Whare and the Ecological house shared similar principles and even design elements.

### **Comparative study of Street Farm and Te Kura Whare.**

Both these case studies are certainly look extremely different in regards to geography, privileged, history and in ethnicity. It is the concepts, theory and principles that surround them is that what makes similar. Embedded in both structures are the ideas of eco-anarchism, radical reimagination of land and resistance against the western capitalist way of thinking.

Both these case studies can also face similar limitations in the sense that both Street Farm and Tu Khare Whare risk being romanticised as alternative living. Both case studies should be celebrated, but it is key to acknowledge that they are not perfect examples of inclusive reimagination that I suggest, they operated with state

regulations. For example, Te Khare Whare was only able to be built with the approval of New Zealand's government and it was a collaboration that had many non Māori architects working on the project. Alongside, Street Farm was very much still operating through a prestigious institution and have claims of sexism against them. There is also little doubt about the fact that the media and history is biased and would rather honour white men who hold prestigious degrees as 'innovative' rather than those that they have systemically oppressed. Furthermore, Street Farm was more about the practice of reimagination of land, whereas Tu Kura Whare represented rebuilding – but, also about reimagining Indigenous Māori futures.

To begin, there were several structural elements of both buildings that shared similarity, at their core they were built sustainably with respect for the land. This can be demonstrated through both structures using rainwater retention systems. Moreover, through the creation of climate-controlled environments, Tūhoe would achieve this through the type of bricks used by them, whilst Street Farm would achieve climate control through the use of wood wool.

The spaces created by both were certainly successfully able to reimagine land as spaces that was designed for humans, not to serve capitalism – but, to also do this in a way that is respectful to earth. Theorist Lefebvre mentions that the flaws of the city is that its inaccessible for many “for the working class, victim of segregation and expelled from the traditional city” (Lefebvre, 1968, p. 123). It can certainly be argued that the mythology of both these case studies, which successfully created space for all, can be applied in context to rebuilding the metropolitan city. Indeed, Street Farmer spoke about wanting to “live as we want to, at one with our brother and sister

with nature, we can do the things we enjoy and use time for ourselves then we will have reached a state called living” (Street Farmer, 1971). As mentioned before, Tu Khare Whare is intended to be space for all from “cooks to musicians” ((Te Hrenga Waka, 2021) It is this idea of true inclusivity, to build not capital gain but for the person, that is the foundation of this concept reimagination that I suggest.

Academic Sakia Sasen within a lecture mentioned that “cities are complex but incomplete systems” (UrbanAge, 2016). If we view this as fact, these case studies can begin the process of reimagining the complex metropolitan cities that we move through in contemporary society. Rather than looking to traditional knowledges, I argue alternative knowledges can be the solution. In particular, Indigenous knowledges can be viewed often as primitive and Anarchism can be viewed as negatively disruptive. At the core, these case studies effectively demonstrate how alternative knowledges and thinking are needed and can be in-fact the solution to a decades long problem of the city.

## **The intersections between indigenous knowledges and anarchy.**

*“The masters tools will never dismantle the masters house”*

Audre Lorde (Lorde, 1979, p. 45)

### **The importance of connecting alternative knowledges.**

Within contemporary culture the link between Anarchist thinking and Indigenous knowledges has certainly become more apparent. In particular, Anarchists recently have begun emphasising the importance of Indigenous knowledges when thinking of one’s relationship with land and when imagining a global revolution. Anarchist groups such as ‘knowing the land is resistance’ over the last decade have produced zines, articles and have been arguably expanding the new era of Anarchism, which links and draw from Indigenous ways of thinking. It should be emphasised this link is not a completely new of way thinking, some academics have written about this, but in particular alternative knowledges are often found in underground, non-western and non-academic spaces. Instead of ignoring alternative non-academic pieces, it is important to include them into dialogue about not only land, but also about the restructuring of western academia.

As mentioned prior within the paper, this intersection becomes most evident in knowledges around ‘Eco-Anarchy’. Although, it should be acknowledged that the references to the value of Indigenous knowledges in reimagination have been

present in Anarchist thinking since the 19<sup>th</sup> century, this was because “Anarchist and Anthropologists moved in the same circles” (Graeber, 2004, pg. 123). Māori academic Linda Tuhiwai Smith is critical of anthropology stating that “Anthropology is closest study of the other with defining what primitivism is... perceived by indigenous as the epitome of all that is bad with academics” (Smith, 1999, pg. 37). If Smith is correct, then in search for alternative knowledges one should go to the sources themselves who are often undermined by western academia i.e, Indigenous groups/academics or Anarchist collectives. This undermining of mainstream western academia is arguably a powerful act as leads to “indigenous people to insist, ‘We’re still here’ and for Anarchists to proclaim. “We’re already here”” (Ferguson and Johnson, 2019, pg. 701). Philosopher and intersectional feminist Audre Lorde quoted at the beginning of this chapter “the masters tools will never dismantle the masters house” (Lorde,1979, p. 45), indeed, western mainstream academia will never provide the tools/ways of thinking to dismantle contemporary Capitalist city. It can be argued that contemporary academia and ‘respectable’ knowledges benefit from the Capitalist metropolitan city and upholds imperialist ways of thinking. Both Anarchy and Indigenous ways of thinking are grounded in practice, practice which is against the way the contemporary state operates, as a result it becomes a revolutionary act to draw from these knowledges. This idea can almost perfectly be summarised through sociologist Kathrine Irwin opinion that “we don’t need anyone else developing the tools which will help us to come to terms with who we are. We can and will do this work. Real power lies with those who design the tools – it always has. The power is ours” (Irwin cited in Smith, 1999). Only once one begins to make connections between knowledges and begins to seek alternative ways of thinking, one can only then begin to reimagine reality – but, also begin to ask ‘How might I practice reimagining?’.

## **Practice when it comes to land.**

This paper has so far suggested that the relationship with land is at the centre of reimagining the metropolitan city. The intersections between Anarchy and Indigenous knowledges are essential in providing an intersectional way of approaching the reimagination of land. Indeed, the Anarchist collective 'knowing the land is resistance' suggest that building an anti-authoritarian and anti-colonial way of knowing land can only be achieved through interactions with Indigenous communities who have more knowledge (knowing the land is resistance, 2015, p. 2). This suggests that shifting the ways of knowing is an Anarchist and revolutionary act. Certainly, dominant ways of knowing excludes and oppresses Indigenous ways of thinking in particular this is present in 'dominator ecology' as it fails to acknowledge the interconnectedness of all living beings, land and communities. Through doing so 'dominator ecology' and science can often uphold colonial ways of knowing. This becomes a significant issue as no revolution, reimagination of land or decolonised spaces can exist without the incorporation of Indigenous knowledge. As a consequence, this system of knowing and understanding must be dismantled as "western academia have no mythology for dealing with other knowledge systems" (Smith, 1999, p. 75). Anarchist thinking as discussed prior within the paper at its core is about dismantling power, beyond intersections between both Anarchy and indigenous knowledges, one can suggest the importance of collaboration – dismantling power/Capitalist ways of knowing land (Anarchist) through an intersectional approach that reframes land to be spaces of care (Indigenous thinking). Indeed, Anarchist collective 'knowing the land is resistance' hone in on this thought in relation to viewing urban spaces as "important site of resistance to the oppressive and destructive power structures that are based in cities" through thinking of urban spaces in terms of ecology and land – but, to also

view the city as 'habitat'. This means to connect with land without "requiring and escape from the city to somewhere that is supposedly more free, mirroring the colonial myths that drove many settlers to the wilds of the 'new world' (knowing the land is resistance, 2015, p. 3). If true, this showcases that the way one operates within the cotemporary city is rooted in colonialism, hence colonialism certainly has some blame to take for this lack of connection with land in the city. To reimagine a city that is not rooted in colonialism nor rooted in Capitalism, one needs to begin by protecting spaces instead of fleeing – but, also to begin to start knowing the actual land one occupies. Anarchist collective 'knowing the land is resistance' incorporate solutions embedded in indigenous knowledges through an Anarchist approach of uprooting traditional ways of knowing, arguing that "if we can shift our understanding of cities to see them as ecosystems then we can ourselves and our communities as part of those ecosystems. And if we are part of those ecosystems, then it's obvious that the health of human communities in cities is linked to the health of the land there" (knowing the land is resistance, 2014, p. 2). This is an entirely profound thought as existing in nature and acknowledging/caring for the land as one would acknowledge/care for oneself becomes Anarchist action. In contemporary cities this means that one merely existing in a forest, without capitalist purposes such as hiking becomes a revolutionary action. Actions that shift one's relationship with land, truly can shift the way one thinks and imagines the city

## **Conclusion.**

In February of 2025 we are in a time period where in the United States 'Sanctuary Cities' are questioning the state itself. Citizens of the city are starting to question the system and the state. This dissertation set out to argue that the city is the wider portrayal of the state or the world itself, hence to reimagine the city is essential. It is not that the urban is an inherently evil space, it can be the creator of culture and opportunity – but, it is that it currently failing the everyday person. Urban problems including lack of affordable housing or green spaces means that only a privileged few have access to benefits of the city. To reimagine the city is to reimagine our relationship with land. This can be done through Anarchist thinking and Indigenous knowledges. More of an attitude than a body of theory, Anarchism at its core is against the state and aims to dismantle the state through collective efforts. Eco-Anarchy is a newer discussion in Anarchism, this suggests that land must be thought of through ecological lenses, often Eco-Anarchist stress the importance of Indigenous knowledges in the reimagination of land. Indigenous knowledges which is often overlooked in western academia, are fundamental as alternative and decolonial ways of thinking of land. Indigenous knowledges are key to sustainable design and to reimagine one's relationship with land. Indigenous thinking often places kinship with the land, which is filled with respect.

Using 'Street Farm' as a case study of Anarchist thinking in the city and using "Te Khura Whare' as a case study for Indigenous thinking was fundamental to the dissertation to showcase real-life success of alternative thinking. The 'Street Farm' would create the first western green house and 'Te Khura Whare' would design a

living building. At the centre of both were not only structural similarities, but also a desire to function outside the Capitalist way of living. Both buildings would advocate for people to become in-touch with the land that they occupy, in order to limit the extractive relationship, one has with land in a Capitalist society.

There is certainly a great emphasis on alternative knowledges in the reimagination of land, as a result there are some articles from underground collectives mentioned within the dissertation. This becomes most evident in the final section of the dissertation, where the intersections between Anarchy and Indigenous ways of thinking is discussed. Overall, at the centre of this dissertation is the desire to reimagine the contemporary Capitalist city through alternative knowledges of Anarchy and Indigenous ways of thinking. If only one begins to treat the land that occupy through an anti-capitalist, decolonial and ecological lens can one begin to reimagine the city.

## Appendix.

# ual:

## INVITATION TO PARTICIPATE IN A RESEARCH FOR MY DISSERTATION

### PARTICIPANT INFORMATION

Project Title: Reimagining land: How the intersections between anarchy and indigeneous mythologies can contribute to the reimagination of the metropolitan city  
Student Lead: Faseeha Khalid  
Email address: f.khalid030221@arts.ac.uk  
Phone number:

Dear **Stephen E Hunt**,

You are invited to participate in: an interview for my dissertation

Please read this sheet carefully and be confident that you understand its contents before deciding whether to participate.

#### ***Why have you been approached?***

*Hunt's book 'The Revolutionary Urbanism of Street Farm' was a core text within my dissertation, a further interview about the collective would be key for my research for my case study*

#### ***If I agree to participate, what will I be required to do?***

*Answer questions over email.*

#### ***What are the possible risks or disadvantages?***

*Time being spent on the interview.*

*Possibility of questions being asked that do not align with Hunt's principles.*

#### ***What are the benefits associated with participation?***

*Spreading information about underground collectives that are often not heard about in contemporary society.*

#### ***What will happen to the information I provide?***

*Added to my dissertation.*

#### ***What are my rights as a participant?***

- The right to withdraw from participation at any time
- The right to request that any recording cease
- The right to have any data withdrawn and destroyed, provided it can be reliably identified, and provided that so doing does not increase the risk for the participant.
- The right to be de-identified in any photographs intended for public publication, before the point of publication
- The right to have any questions answered at any time.

#### ***Whom should I contact if I have any questions or want to withdraw my consent?***

***Faseeha Khalid – F.khalid032022@arts.ac.uk***



## PRIVACY NOTICE

Your personal data will be processed by UAL on its managed systems for research purposes with your explicit consent.

You can find more information about UAL and your privacy rights at [www.arts.ac.uk/privacy-information](http://www.arts.ac.uk/privacy-information).

## CONSENT TEMPLATE

1. I have had the project explained to me, and I have read the information sheet
2. I agree to participate in the research project as described
- 3.
4. I agree to the items checked below:

to be interviewed


5. I acknowledge that:

- (a) I understand that my participation is voluntary and that I am free to withdraw from the project at any time and to withdraw any unprocessed data previously supplied (unless follow-up is needed for safety).
- (b) The project is for the purpose of research. It may not be of direct benefit to me.
- (c) The privacy of the personal information I provide will be safeguarded and only disclosed where I have consented to the disclosure or as required by law.
- (d) The security of the research data will be protected during and after completion of the study. The data collected during the study may be published. Any information which will identify me will not be used.

## Participant's Consent

'I agree to the above as indicated and give my explicit consent under GDPR Art.6(1)(a) and Art.9(2)(a) for my personal data to be processed by UAL as indicated on this form, including any special category data I may choose to provide'

Participant  
:

  
\_\_\_\_\_  
(Signature)

Date: 20/2/2025

\_\_\_\_\_

**Participants should be given a copy of this after it has been signed.**

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