

MEMO

Explanation for a short history of post-WTF textiles in Zaankogerland

By STIENTJE T. MOLENAAR, textile history

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Background

After WTF (Worst Thinkable Flood) in 2027 AD (1,602,090 NL in the current Zaankogerlander era, see also further), most textile was lost in the tidal waves in the north-western Netherlands. The people who chose to stay behind on the higher situated terp (eventually Wadden Island) Zaankogerland near the former village of Zaandijk had to literally do it in the first years after WTF with the clothing they had on their feet and what was on floors above the waterline. Often it was old or antique clothing from the attic, plus some curtains, some bedding and articles from the party dressing chest.

The enormous water damage caused a significant reduction in the usability of the textile. The quality of the preserved textiles was not very high at all because most of it was produced in the context of global consumerism, hyper-capitalism, "fast fashion" and the twenty-century disposable society. Sustainability played no role in the "global economy"; the intended service life of an item of clothing was three to twelve months at the latest. As a result, the Zaankogerlanders garments quickly fell apart in the first decade after WTF (including clothing made of non-degradable synthetic materials, for example, because the fabric was too thin or the construction was below par, with a poor fit, bad seams and poor finish).

Moreover, in the years after WTF it appeared that almost nobody knew how to sew. That knowledge had simply been lost because almost no one else made clothing himself during monetary consumer capitalism, apart from the Asian textile slaves who earned a meager income with it and a negligible minority of Western well-being who saw sewing as a hobby. Thanks to intensive robotization and large-scale industrialization in the 21st century, the average person no longer knew about millennia-old techniques such as spinning and weaving, dyeing, and sewing with needle and thread. In the first years after WTF, repair work was therefore done ad hoc and improvisational, sometimes literally with elastic and adhesive tape, and if someone needed a whole new piece of clothing, for example because the old clothing was worn down to the thread or because someone was pregnant, then something was put together with art and flight work. Often cloths were then tied together and folded. The Zaankogerland citizens ran into rags for a short period of time. Only a few WTF survivors in Zaankogerland - three women and one man - had knowledge of textiles, textile processing and processing, both with the sewing machine and on the hand. These four people started in 1,602,030 NL the Zaankogerlandse Textiel Coöp. Or ZTC, the public knowledge center and general workshop for textiles and body cover, which is active to date. The ZTC is from and for all Zaankogerland citizens. Everything that has to do with clothing and user textiles goes through the ZTC. In addition to the workshop and handicraft lab (where clothing is made, maintained and repaired), the ZTC is also the focal point for the purchase and import (exchange) of fibers, textiles and other materials, as well as for the sale and export (exchange) of textile articles, although in moderation.

Current environment

WTF did not fall from the sky, ene though it literally did. Despite the fact that the former Netherlands, in terms of climate change and sea level rise, was in a 'sheltered' or moderate zone, and as was thought at the time, 'reasonably safe', long heat periods with

great drought in the twenties, followed by the famous hurricane storm on October 3 1,602,027 NL (in combination with - it must be said - a curious negligence of the former Dutchmen to better protect their low-lying polder countries from the start of the new millennium) all sea defenses collapsed at the same time and the north-western part of the Netherlands largely flooded in one devastating night. Almost half a million Dutch people and millions of farm animals and pets drowned immediately. Millions of people fled and ended up in hastily erected refugee camps in the eastern Netherlands, which by the way was in 1,602,028 NL occupied by the English during the Anglo-German conflict and which is still under the rule of the English House of Lords to this day.

The rest of the world was of course also affected by climate change. Monetary capitalism remained largely intact in non-flooded and non-burned areas, but it was accompanied by a great deal of war, genocide on an unimaginable scale, violent repression, neofeodalism and slavery. This period of "Exterminism", first described by sociologist Peter Frase in his book "Four Futures. Life after Capitalism (2016), what had been the "discovery" and conquest of America since 1492 AD, was essentially one gigantic massacre. Small minorities (the "1%" in archaic terms) subjected the large majority per region to dictatorial rule. They have been in power to date. The result was that within a few years the world population shrunk to a just one billion population. Moreover, since various Exterminist regimes took drastic climate measures, global warming and the extinction of species were halted within a decade and even turned to good, allowing parts of the biosphere to recover. The Exterminist regimes also developed new farming methods that ensured superior quality flax and cotton. For people in the outlying areas, including flooded deltas such as Zaankegerland, these basic materials for clothing were practically unaffordable. The people in Zaankegerland, closed off from post-WTF consumer society, focused - partly out of necessity, partly out of ideological conviction - on self-sufficiency, equality and direct-democratic decision-making with changing leadership. People on Zaankegerland only

wanted to live post-WTF in harmony with the biosphere and in accordance with long-term geological-astronomical movements of time. The 24-hour clock was banned from Zaankogerland and a Zaanse lunar calendar was introduced. Locally, the zero point of the era was set at 1.6 million years in NL ("After Lucy", the period that humans had lost their body hair, according to paleontologists). The Zaankogerlanders renamed themselves "time nomads" - nomads who stayed in one place (i.c. the Wadden island of Zaankogerland) but who, due to continuing changes in climate, never knew exactly what to expect in terms of temperatures and weather conditions. For example, nobody could have predicted The Little Ice Age, which began 1,602,080 NL, with short cool summers and biting frost during the winter periods.

According to the people of Zaankogerland, raw materials for textile had to come mainly from their own soils - and processed textiles had to be "from their own hands". For each raw material used, something had to be returned or recovered. Consumerism and wastage were seen as pernicious (see further). Due to the trauma of WTF, Zaankogerlanders never wanted to be irresponsibly again and they never wanted to harm another living creature, were it plant, bacteria or animal (certainly those who had witnessed the thousands of swollen cow carcasses that lay on the higher roofs after WTF to rot). The Zaankogerland citizens became what they called jokingly "polder buddhas."

It took a few years for the toxic mixture of body fluid, leaked fuels and chemicals released around Zaankogerland to sink to the bottom of the water surface and be sealed off by a thin layer of sediment. Due to the chemical composition, the mud turned out to be extremely suitable as a mordant for applying typical patterns to textiles with vegetable pigments.

It was not until the 1950s that the arrival of the first Greenland Whales in the North Sea gave the Zaankogerlanders a definitive sign that the waters were clean enough for fishing and recreation. Today, the water and the soil on Zaankogerland are no longer harmful to

health, although on certain days, depending on the wind direction, it is still necessary to wear face covers due to the carcinogenic soot particles and particulate matter from the persistent Siberian forest fires. It also depends on the wind direction whether the rainwater is pure or acidic. Mud from ditches is still used as a moderation stain for patterns on textiles.

Nowadays the Zaankogerland people live on the water because they want to leave the land of the island entirely to the biosphere, even if they grow flax or other raw materials for textiles on it. The floating houses of Zaankogerland have limited automated indoor climate control such as central heating and air conditioning. The clothing has been adjusted accordingly.

Zaankogerland

After WTF it was a small group of Zaankanters who stubbornly refused to move to the overcrowded refugee camps in the former Dutch province of Drenthe (now New Kent). Zaankanters were traditionally entrepreneurial and proud. They would rather take fate into their own hands and suffer cold and hunger than to finally submit to the hardships and degrading conditions in the RCs (Refugee Camps), where the English ruthlessly ruled. Miraculously, during their continental raid the predatory Englishmen ignored the island of Zaankogerland, probably because at the time they felt that there was nothing to be gained there and that they preferred to keep their gunpowder, for example for the siege of the high grounded and strategically convenient location Apeldoorn (now Little London). Later, apart from not wanting to go to the refugee camps, the Zaankogerland citizens did not, under any circumstances, want to submit to the slavery of a large Exterminist empire, such as that of the Spaniards in the south of Europe.

Already five years after WTF, people in Zaankogerland converted to what they popularly called "polder buddhism," although this belief, philosophy of life, and spirituality had little to

do with classical Buddhism. (For example, they did not believe in the spiritual guidance of one god, messiah, prophet, guru, or human.) It was deeply felt by the Zaankogerland people that humanity must have learned its lesson about the international growth economy and global monetary consumer capitalism . After all, they had led to large-scale pollution, destruction of the biosphere, global warming, WTF and the terrible drowning death of millions of living beings.

Just as in the 18th century AD the Zaan region had done everything to boost monetary consumer capitalism with innovative industry and industry, so the remaining Zaankanters in the 21st century AD - now Zaankogerland citizens - wanted to do everything in a responsible way to create a world (and biosphere) that would remain healthy, clean and diverse. Of course they realized that as a small community they could not solve this for the whole world, certainly not after they saw the rise and spread of Exterminism around them, but at least they could indicate a direction, a model of how a society could be arranged in fruitful harmony with fellow group members, the natural environment and from the basis of astronomical sense of time or 'deep time' (in which Homo Sapiens may have existed for 200,000 years but the earth is 20,000 times older). They renamed the island a bio-social laboratory and called it Zaankogerland.

This article is limited to textile use and body cover in Zaankogerland and does not elaborate on the social, cultural, spiritual and economic aspects of life in Zaankogerland, unless this has interfaces with what is discussed here.

The Zaankogerlandse Textiel Coöp.

It was mentioned earlier that in 1,602,030 NL the Zaankogerlandse Textiel Coöp., the public knowledge center and the general workplace for use textiles and body cover, was founded by the only four people who still had some post-WTF knowledge of textiles, textile

processing and processing . The ZTC is currently responsible for the development, design, manufacture and maintenance of everything on Zaankogerland that is worn on the body, from textiles and textile-like items (that include shoes, hats, body-tied transport carriers, finery, extra protection, work tools and ritual objects such as the leadership yoke and the marriage spiral, etc.) as well as textiles that are closely related to the body, such as bed, bath, table and kitchen textiles.

In its early years, the ZTC focused primarily on collecting the ultimate basic knowledge about textiles and textile techniques on the basis of literature research (for example, from old books and manuals imported from what Zaankogerland people would call 'the shore', and from digital sources that are still publicly available on the heavily shrunk and strictly privatized internet). They also set to work on planting and cultivating fibers and textiles on the island by trial and error. In this way the ZTC built up databases on, among other things, the cultivation and processing of vegetable textiles (such as flax for linen, sheep for wool and madder for color); about spinning and weaving fibers; about making vegetable leather from coffee grits and native mushrooms; and about the processing of found materials (including remains of pre-WTF industrial mass products) for parts of body cover.

In 1,602,054 NL, when the worst textile shortage was behind us and the Zaankogerland citizens could sit in their clothes a little better again (partly due to successful flax harvests and a large joint effort of Zaankogerland citizens via the ZTC), the ZTC formulated an ideological guideline for true clothing and household textile use. Wearers should comply if they did not actually want to cause harm to the living environment, biosphere and society. This guideline, the Zaankogerlander Guideline for Suggestions for Body Textiles or "Guiding Thread, abbreviated Lei-Thread," is still being observed. (An overview of the key points from the Lei-Thread is given below.)

From fashion to body cover

With the Lei-Thread, the ZTC first of all resolutely settled with "fashion" as a commercial phenomenon and with concepts such as "product" and "service" in the field of textiles from the pre-WTF era. (Note: the ZTC made a clear distinction between fashion as part of monetary capitalism on the one hand and fashion design as an artistic art form on the other. The latter was actually welcomed by the ZTC and, at a later stage, even encouraged as a medium for innovative research and human playfulness on textile area). Visual communication in textiles ("visual language") was very important, the ZTC thought, but the content had to be leading and not the price tag or the hype. Haute couture ("high fashion") had been a mistake, or rather an error, of a small group of people who had too much time, money and power and who wanted to distinguish themselves in appearance and luxury consumption patterns from people who did not. For the latter, so-called 'high street fashion' or 'fast fashion' from the 21st century (pre-WTF) had been primarily a deception of the market economy, to ensure that people spent a good deal of their income on new clothing every season which they did not need and which, apart from the brief satisfaction of "having something new" and the reassuring submission to a generally accepted group identity, yielded nothing in terms of social appreciation or personal self-confidence. Most people wore an industrially produced, homogeneous variant of "world dress" as defined by Professor Joanne B. Eicher in the Berg Encyclopedia of World Dress and Fashion, volume 10, Global Perspectives (2010 AD). In the Zaan region, this "world dress" amounted to jeans, a T-shirt or sweater, leather shoes or sneakers and a windbreaker with hood for women, men and children.

What the ZTC found particularly incomprehensible about the pre-WTF clothing industry (which, incidentally, still exists in Exterminist dictatorships elsewhere in the world) was that products were made with a potentially very long lifespan (think of pigments that do not discolour and synthetic materials that do not wear out)), while the final clothing item was

put together carelessly and quickly and was only worn for three to nine months before being discarded or thrown away. That was the world upside down "and all madness on a stick," the ZTC thought.

The ZTC was of the opinion that both the fashion investments of the elite and the over-consumerism of the masses had in part led to the large-scale climate destruction that had cost so many of their loved ones their lives. The ZTC saw both phenomena as excesses of the market economy and the feudal capitalism that emerged in the first European neolithic settlements (around 6,000 BCE). The ZTC thus supported the vision of textile archaeologist Elizabeth Wayland Barber, who in her authoritative book *Women's Work. The First 20,000 Years. Women, Cloth and Society in Early Times* (1996) called the neolithic revolution (invention of agriculture, urbanism and trade) 'the greatest pyramid scheme of all time', with an age-long focus on (textile) trade, profit and growth forever depleting more raw materials, pollution and finally the climate crisis had ensured - always shifting the bill to the next generation, up to the climate catastrophe that WTF was part of, when part of the bill was settled with mass extinction.

The standard pyramid shape used for centuries by sociologists and anthropologists as a model for social stratifications (with a small rich elite at the top and a large poor majority at the base) was almost immediately replaced by the ZTC by the circle and the spiral as symbols for natural life cycles, biorhythms, responsible use of resources and egalitarian group bonding.

Textiles and clothing are a necessity of life, the ZTC stated in the *Lei-Thread*, and can therefore - just like drinking, eating, shelter and care - never be a product or service with which someone makes a profit. Clothing is primarily and essentially intended as body cover. Character and function are leading for style and form, not possession and status. Economy and reuse are more respected than extravagance and a garment that lasts 100 years in daily use, with invisible and visible repairs and adjustments, is more valuable in

the eyes of the ZTC than a similar garment of imported silk processed with precious metals and precious stones that lies unused in the chest. In fact, everything that is unworn or unused in the chest (apart from seasonal items and spare parts) is considered by the ZTC to be undesirable. Ritual body cover (which is only worn once or a few times by one person, such as the leadership yoke and the marriage spiral) is used alternately by the entire community and is under ZTC care and management.

From fig leaf to fur

Homo sapiens as a species had lost its original body cover (fur) quite early in its evolution. The ZTC called this in the Lei-Thread the "true curse" of Evadam (traditionally "Adam and Eve"): that since the exile from Eden (that is: the period that the human species lived in herds without any form of technology) the proverbial fig leaf was needed to protect their hairless body (not: to cover their shame, because strangely enough the fur around the human genitals had been preserved). After Evadam's fall (you can safely say "drastic hair loss"), humans were forever dependent on an "exo-fur" or "external fur" of found or cultivated materials that the human body could not grow. After Eden, humans had to deal with materials from the environment for warmth, staying dry and other physical protection. The ZTC thought Evadam should take what she needed and maybe take what she wanted, but that she had to give something back for every material taken in the form of planting, compost (excrement), care, respect for and protection of very young and very old life, and leaving pristine ecosystems untouched.

The ZTC refers to the total body cover with 'the fur' or 'someone's fur' (which, incidentally, was also a common designation in 18th-century regional costumes for the 5 to 7 skirts worn over each other by women). The textile fur is put on at birth and years later, after death, discarded and passed on to the community. A newborn baby will receive a wooden

chest on Zaankogerland containing the smallest size "life blanket" for direct use (see further) and the first textile materials for assembling and making a fur. This chest is used by the child during her or his entire life for collecting, making, supplementing, maintaining, repairing and storing body cover and other textiles ("de uitzet"). Because the wearer manufactures her or his own body cover (with the exception of highly specialized techniques), fur is fully tailored to the specific body and needs of the person concerned. In addition, the ZTC believes it is important that body cover - the mentioned fur - also fulfills a role as meaning carrier and non-verbal communication channel for personal and social identity. After all, animals also communicate with their fur, feather deck or scales about who they are and what role they play within the species or group, for example on the basis of certain colors, a specific silhouette, a specific drawing or pattern. This offers many benefits for the group, for example, that no words and conversation are needed to "read" one's position and intentions. Exterminist regimes also use clothing to communicate, by the way, but in a more violent way (armored and partly robotized army clothing, almost full face covering, flashy bodycams, uniformity).

Meaning in textile articles on Zaankogerland is mainly focused on character (including temperament, innate talents), function (role in the group), emotional and spiritual state of mind (including falling in love, indecisiveness, fasting, silence), personal living conditions (including relationship status, mourning, pregnancy, sabbatical and disease) and the specific taste and style of the wearer. Since the wearer makes the body cover himself, she is free to think about what wants on the condition that all parts made fall within the Lei-Thread. Groundbreaking discoveries and innovations are presented to the ZTC and after a one-year trial period by several test persons included in the Lei-Thread or not.

The big 'mind shift' compared to pre-WTF textiles is that people in Zaankogerland are no longer weighed and valued for what they have and for what they say, but for who they are and for what they do, and that the body cover as defined by the Lei-Thread expresses this.

Key points from the Zaankogerlander Guideline Suggestions for Body Cover

General about the Lei-Thread

At birth, every Zaankogerlander receives a chest for assembling, collecting and storing the 'uitzet' (all textile that has to do with the body, either as body cover or as textile for care and hygiene). The chest is supplied as standard issue by the ZTC and contains basic materials (including 20 meters of linen, 10 meters of wool, yarns, buttons, etc.) and basic tools (basic patterns, needles, scissors, drawing tools, etc.). In the first years of life the ZTC takes care of the body cover of the child. As soon as the child is able to make something, the responsibility for body cover gradually changes from ZTC to child. Every child makes her / his fur and uses the chest as a sewing basket and storage place. Exceptions are made for people who are unable to make or care for their own fur/body cover. The ZTC then takes over this work, albeit with regard to the instructions of the person concerned.

Every newborn baby receives a blanket of life from the ZTC for immediate use. The blanket of life grows with the person and literally lasts a lifetime. The life blanket can be used as a sleeping blanket, seat rug, coat and for all kinds of other purposes. The life blanket is strictly personal and is solely tailor-made, adapted, used, repaired and maintained by the person concerned. Upon death, the life blanket serves as shroud, after which the blanket is examined for usefulness by the ZTC. All usable pieces are distributed and processed into small life blankets for new babies. Unusable pieces are recycled. Only if a person has died of a very serious (bloody) or highly contagious disease does the blanket of life go into the grave. Most people prefer to prevent this and usually ask for paper bedding in the last days before their death, with the blanket of life carefully folded

next to their bed or already given to family. Most life blankets are a way for the person to tell her or his life history. Some life blankets are therefore intensively processed. The ZTC documents all life blankets for dismantling.

Body cover is made from durable and durable textile (usually natural fabrics that can be cultivated or made on the island). When making parts, as little as possible to nothing of the material is wasted. Scarcity is simply a permanent reality on Zaankogerland. The ZTC is the central issue point for all basic materials that have to do with body cover and user textiles. As required, each person can purchase materials from the "Lappiespoep", the ZTC counter for textiles, haberdashery and sewing supplies. (In case of excessive use, the person must give reasons. Abundance or decadence can only be achieved by materials found in the wild, for example, what washes up on the island or what is dived up from flooded pre-WTF residential areas. In other words, abundance or decadence is only possible without recourses from the community. Abundance and decadence is also not much appreciated in Zaankogerland, unless it is used to tell or portray a story, such as Bare Sint who wears a found miter, beard and gloves and little else to show that Saint Nicholas had given his cloak / blanket of life to poor children - the ultimate form of charity in Zaankogerland - although the historically correct saint is not Saint Nicholas but Saint Martin. Both saints are no longer worshiped on Zaankogerland, except by Bare Sint.)

Functionality of body cover comes first. How something is wrapped around the body and how something is worn depends entirely on the relevant function of the body cover. The design and appearance of the body cover must express something of the personal and social identity of the maker / wearer. The ZTC does not want any "unnecessary embellishment," that is, decorations that do not fulfill any function, for example, a company logo from the pre-WTF period or a zipper in a place where there is no opening. Form follows use, not effect. Partly as a result of this provision, Zaankogelanders have become

very adept at giving some form of functionality to the sometimes exuberant decorations they apply to their body covers.

Patterns are used to convey a symbolic, ritual, spiritual or emotional message non-verbally. The circle, the spiral, the stripe and motifs from nature (such as plant and animal figures) play an important role in this, just like the motif of the 'fontanel' (openings between the skull parts that make it possible for a human child to wriggle such a big head to such a narrow birth canal). Because Zaankogerlanders look at each other's work, learn from each other and also imitate each other's body covers, the typical Zaankoger style or regional dress that we now know has arisen.

Cultivating and making body cover is very time consuming. The production time can take months and sometimes years. Because Zaankogerlanders have introduced a new time system locally, with the era commencing 1.6 million years earlier (that is, from paleontologists' early human loss of body hair), "time" is no longer equivalent to "money" as was customary in the pre-WTF period. On Zaankogerland, a long time making is a form of meditation and reflection on a long history in a large universe of which humanity is only a small part. In addition: the longer something has been worked on, the better the quality. The long manufacturing time and intensive time investment also ensure that Zaankogerland people like to wear and use their body cover for as long as possible.

Body cover classified according to need

The ZTC uses a number of categories or "disks" for the degree of necessity of body cover, as follows:

Necessary (disk 1)

Luxury necessity (disk 2)

Necessary luxury (disk 3)

Heritage (disc 4)

Ritual (disc 5)

Luxury (disc 6)

Based on these discs, the ZTC gives out materials for making body cover and bodily textiles use. For disc 6, "luxury", only very limited material is made available per person, as a result of which many Zaankogerland people label a number of luxury items (such as redundant spare parts of body cover, adornments and jewelry) under disc 4, "heritage". For discs 1, 2 and 3, the ZTC issues materials as required. Medical textiles fall under Disc 2, "luxury necessity". Disc 3, "necessary luxury," includes materials that help with the healing of loss, sadness, or depression, or that are needed to treat mental illness.

Influences and sources of inspiration

Palaeolithic society (pre-neolithic "string" revolution) 50,000-12,000 BCE

Doggersland 9000-6200 BCE

North Sea Germans / Frankish Frisians (native North Holland "tribe") 750 BCE - 1 AD

Whalers 1600-1800 AD

Zaanse textile industry and Zaanse regional gifts 1700-1900 AD

Pennsylvania Dutch (Shaker, Quaker) present

Basic principles for design

Zero-wash pattern design

Modular design in connection with good replaceability in the event of wear

Functionality, but enjoying personal design and emotional design too: the design of body cover affects the soul but not greed

Circle, spiral, stripe, animal and plant figures (traditional Zaans), the fontanel motif

Soft gradient between pattern parts, colors and motifs (gradients)

Materials

Plant

Linen

Hemp

Jute

Linoleum

Paper / rag cardboard

Wood (plywood, found)

Found (reed, leaf, branch, stem, trunk, bark, etc.)

Bioplastic agar (import)

Vega leather (coffee, mushrooms, kombucha, luxury)

Nettle (luxury)

Cotton (import, luxury)

Viscose (import, luxury)

Rama, ryion (import, luxury)

Animal

Wool

Leather

Fish leather

Found (hair, feathers, shell, leg)

Bioplastic gelatin, milk

Silk (import, luxury)

Minerals

Clay

Stone

Crystal growth

Glass (import)

Beads (import)

Metal

Reused

Found (surfaced, excavated)

Got or inherited (precious metals, jewelry)

Readymade (import, luxury)

Synthetic

* Reused (non-degradable plastic, non-recyclable synthetic parts of old clothing and consumer items)

Found (waste, used)

Silicone (import)

Special use (import, absolute - medical - necessity, luxury)

Special

* Electronics (ritual)

Natural paint materials

Verge plants / wild plants / weeds, blackberry, pear, apple, madder, peels + waste from seasonal fruit and vegetables

Bacteria (Janthinobacterium Lividum)

Mordants: mud / dust / sediment, iron, alum (import), soda (import), rainwater (if acid)

Colors: green (pre-WTF Zaans), blue, red, yellow and mixed shades

Gradient (gradients) of colors symbolize soft boundaries that slowly merge into each other, in accordance with the vision of Zaankogerland that everything is interconnected and influences each other

Creating process

Low tech - everyone must be able to make their body covers themselves. The ZTC offers children from the age of five education in sewing by hand and, as soon as their hands are strong enough, with the machine

High tech - all Zaankogerland citizens receive lifelong instruction and support in difficult techniques (such as certain dyeing methods and embroidery), complicated technologies and tools (such as computers, digitally controlled machines) that take time and practice before they can be properly used for making body covers

Zaanse crafts (knowledge handed down from the pre-WTF period, such as the weaving of hemp yarns)

Very specialist and sometimes ritualistic actions for very specific forms of body covers are performed by craftsmen and people with specialist knowledge

