


***Who steals the
goose from off
the common***

/

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Design Product Studio 2,
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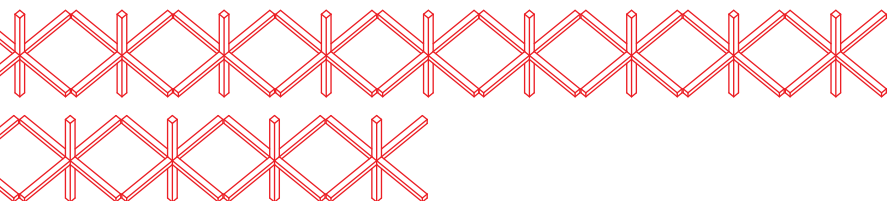


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Research

The research process began with writings on the commons from Silvia Federici, Peter Linebaugh and Katharina Moebus, as well as selected pieces from *Design Commons: Practices, Processes, and Crossovers*. The articles created a framework from which to carry out the rest of the research for the project.

From defining commons, the subject of commoning, as discussed by Federici and Linebaugh, among others, was further investigated, pulling case studies from history as a method to understand the subject of the commons. Tactics used within these commoning movements were studied and recorded, as well as the causes and actors within the situations.

The case studies researched were narrowed down to five particular situations, the Charter of the Forest of England in 1217, Mai 63 of France in 1963, the Solidarity Movement of Poland in 1980, the Zapatista Movement of Mexico in 1983, and the Hong Kong Protests of 2019.

Peter Linebaugh

A student of E.P. Thompson, Linebaugh received his Ph.D. in British history from the University of Warwick in 1975. A graduate of Swarthmore and of Columbia, he taught at Rochester, New York University, University of Massachusetts-Boston, Harvard and Tufts before joining The University of Toledo in 1994. Linebaughs writing and research focuses on British, Irish, and labor history through a Marxist lens.

Sources

"History Department." The University of Toledo, <https://www.utoledo.edu/al/history/faculty/plinebaug>

Silvia Federici

Silvia Federici is a feminist activist and a renowned political theorist. In 1972, she co-founded the International Feminist Collective, which launched the campaign Wages for Housework internationally. Her work has demonstrated the oversight in Marxian theory of one of the fundamental features of capitalist accumulation: namely, the subjugation of women and women's productive and reproductive labour. Federici is known for her focus on the struggle against capitalist globalization and, more recently, on developing a feminist theory of the commons.

Sources

"Silvia Federici." ICI Berlin, 21 Dec. 2021, <https://www.ici-berlin.org/events/silvia-federici/>.

Stavros Stavrides

Dr. Stavros Stavrides, architect and activist, is Professor of Architectural Design and Theory at the School of Architecture, National Technical University of Athens Greece, where he teaches graduate courses on housing design (including social housing), as well as a postgraduate course on the meaning of metropolitan experience. He has published numerous articles on spatial theory. His research is currently focused on forms of emancipating spatial practices and spaces of commoning.

Sources

Stavros Stavrides - Courses.arch.ntua.gr, <https://courses.arch.ntua.gr/stavrides.htm>.

Commons

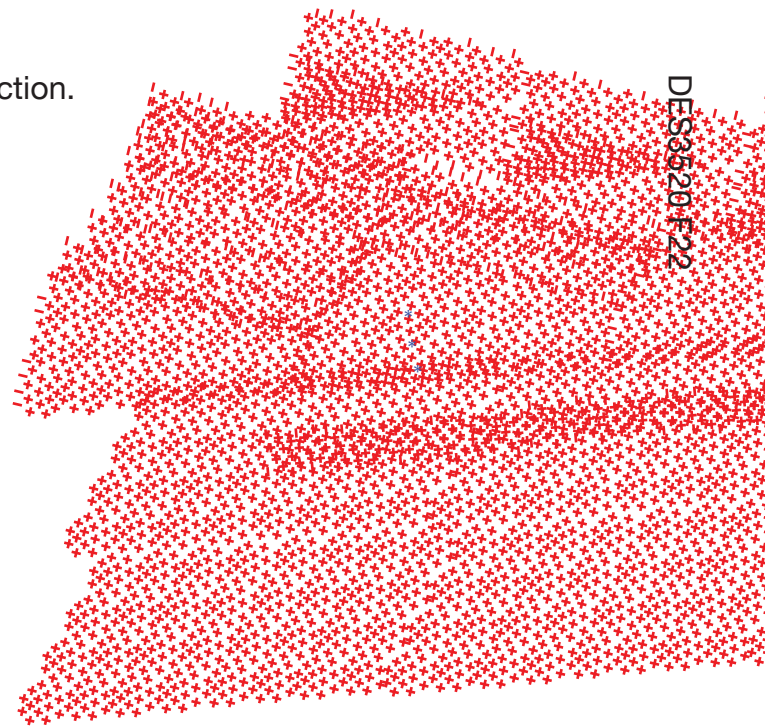
Commons are both the product of labor and the means of future production, not just the earth but the languages, social practices and modes of sociality. They are an essential entity of subsistence, collectively managed and embedded in social relations.

Commons can function as large scale social formations, not simply as local occurrences.

Commons must be looked at as an activity.

They express relationships in society that are inseparable from relations to nature.

Commons are dependent on their own reproduction.



Sources

Clouier, Vass, Sylvia. Design Commons: Practices, Processes, and Crossovers. Springer International Publishing, 17 May 2022.

Federici, Silvia. Re-Enchanting the World: Feminism and the Politics of the Commons. PM Press / Kairos, November 2018.

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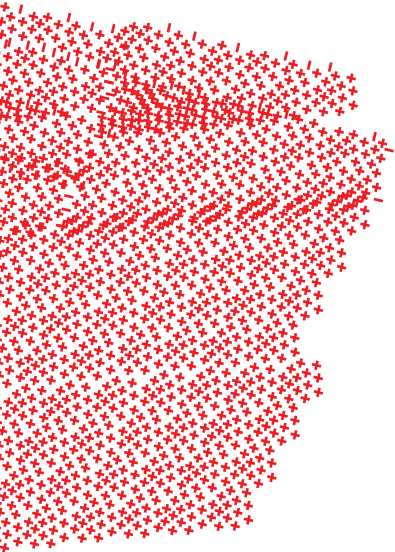
Commoning

Commoning is the art of sharing and managing resources, cultural and natural, with minimal reliance on the market or state where each stakeholder has equal interest.

Commoning is an obligation rather than a shared identity or interest. It is the principle by which human beings have organized their existence.

Commoning is a redefinition of work and labour as a human mutuality, rather than as an exploitation and exchange.

Commoning challenges existing socio-spacial frameworks and facilitates the emergence of differential forms of social and political subjectivity.



Sources

Clouier, Vass, Sylvia. Design Commons: Practices, Processes, and Crossovers. Springer International Publishing, 17 May 2022.

Federici, Silvia. Re-Enchanting the World: Feminism and the Politics of the Commons. PM Press / Kairos, November 2018.

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Volont, Louis. (2019). Who steals the goose from off the common? An interview with Peter Linebaugh.

Primitive Accumulation

Commodification and privatization deprive populations from their means of subsistence in order to create exploitable wage labor and surplus wealth.

Capitalism creates an accumulation of dispossession, where money and commodities are no more capital than are the means of production and of subsistence.

The capitalist system presupposes the complete separation of the labourers from all property in the means by which they realize their labour.

Sources

Clouier, Vass, Sylvia. Design Commons: Practices, Processes, and Crossovers. Springer International Publishing, 17 May 2022.

Federici, Silvia. Re-Enchanting the World: Feminism and the Politics of the Commons. PM Press / Kairos, November 2018.

Marx, Karl. Das Kapital. 14 December 1867.

Moebus, Katharina. Design Commons: Practices, Processes, and Crossovers. Springer International Publishing, 17 May 2022.

Volont, Louis. (2019). Who steals the goose from off the common? An interview with Peter Linebaugh.

Alterglobalization

Alterglobalization is anticapitalist, neo-marxist movement. It views commons as an essential entity of subsistence, collectively managed and embedded in social relations.

Alterglobalists seek the reclamation and defense of commons.

Alterglobalists recognize the dynamic relationship between commons and enclosure that points to the social nature of commons as an activity, not as a resource.



Sources

Clouier, Vass, Sylvia. Design Commons: Practices, Processes, and Crossovers. Springer International Publishing, 17 May 2022.

Federici, Silvia. Re-Enchanting the World: Feminism and the Politics of the Commons. PM Press / Kairos, November 2018.

Marx, Karl. Das Kapital. 14 December 1867.

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Volont, Louis. (2019). Who steals the goose from off the common? An interview with Peter Linebaugh.

Subsistence and the Commons

Peter Linebaugh describes the *commons as the place of subsistence, the place of labor*. In his examination of the Charter of the Forests, Linebaugh describes the forests as being the place of subsistence for the peasantry. The space was necessary as a common in order for the peasants needs to be met.

A similar line can be carried through history as factories became the place of subsistence, making them the commons.

Sources

Clouier, Vass, Sylvia. Design Commons: Practices, Processes, and Crossovers. Springer International Publishing, 17 May 2022.

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Moebus, Katharina. Design Commons: Practices, Processes, and Crossovers. Springer International Publishing, 17 May 2022.

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Historical Struggle For the Commons

Capitalism functions as reactionary move to subvert rising tides of communalism and retain basic social contrast.

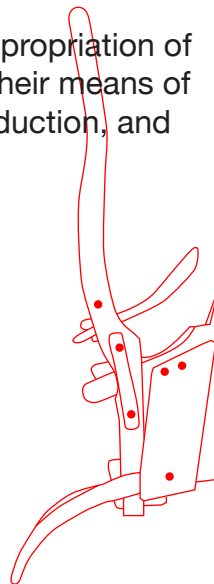
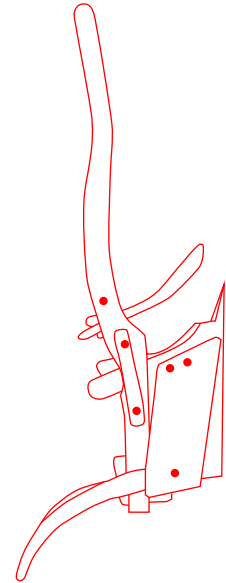
Accumulation is the strategy the capitalist class always resorts to in a time of crisis.

Capitalism and feudalism are deeply linked, with capitalism being a continuation of the same pervasive tactics used by those in a power class against those in a proletariat or labor ("lower") class.

Capitalist development requires the destruction of communed properties and relations.

Commodification and privatization deprive populations from their means of subsistence in order to create exploitable wage labor and surplus wealth.

State terror relates very often to the expropriation of people, craftsmen or otherwise, from their means of production, from their materials of production, and from the products of their own labor.



Sources

Clouier, Vass, Sylvia. Design Commons: Practices, Processes, and Crossovers. Springer International Publishing, 17 May 2022.

Federici, Silvia. Re-Enchanting the World: Feminism and the Politics of the Commons. PM Press / Kairos, November 2018.

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Volont, Louis. (2019). Who steals the goose from off the common? An interview with Peter Linebaugh.

Citizen Designers + Social Banditry

Katharina Moebus' coined the term "citizen designers," describing those who redesign worlds and create worlds but who do not work or who were not trained as "professional" designers.

Eric Hobsbawm's coined the term "social banditry" to describe a form of lower class resistance deemed illegal by the law (created by those in power) but moral and supported by a wider oppressed society.

"Citizen designers" and "social bandits" function within the dynamic relationship between commons and enclosure that points to the social nature of commons as an activity, not as a resource.

"Citizen designers" and "social bandits" work in the ongoing emancipatory struggle against the continuous enclosure and commodification of our material, immaterial, and social world.

"Citizen designers" and "social bandits" experiment in self provisioning and the seeds of an alternative mode of production in the making.

"Citizen designers" and "social bandits" create and exist in "invisible worlds," as described by Peter Linebaugh. This is to escape the commodification of their world. They are not going to give away their knowledge to the intelligence officers from the powers of surveillance.

Linebaugh ascribes ***"excarceration, the story of escape,"*** as being the fundamental story of human freedom. Escaping from confinement. This is the goal of "Citizen designers" and "social bandits."

Sources

Clouier, Vass, Sylvia. Design Commons: Practices, Processes, and Crossovers. Springer International Publishing, 17 May 2022.

Federici, Silvia. Re-Enchanting the World: Feminism and the Politics of the Commons. PM Press / Kairos, November 2018.

Moebus, Katharina. Design Commons: Practices, Processes, and Crossovers. Springer International Publishing, 17 May 2022.

Volont, Louis. (2019). Who steals the goose from off the common? An interview with Peter Linebaugh.

Citizen Designers + Social Banditry

“Citizen designers and social bandits” will be observed and studied as those who practice commoning, that is, those who defend and reclaim the commons from the accumulation of capitalist powers. The goal of “citizen designers and social bandits” is exarceration, escaping enclosure. The goal is to design and create commons [see page 1], through the act of commoning.

While the group of power may create laws which deem these “citizen designers,” or commoners as criminals, the struggle for the commons continues as it is obligation. The struggle for subsistence, both physical and cultural is the path followed.

Drawing, working as a political act, may be a tool used by the “citizen designers and social bandits.”

The “citizen designers and social bandits” may use the act of space commoning as a set of practices and inventice imaginaries which explore the emancipating potentialities of sharing.

Sources

Clouier, Vass, Sylvia. Design Commons: Practices, Processes, and Crossovers. Springer International Publishing, 17 May 2022.

Federici, Silvia. Re-Enchanting the World: Feminism and the Politics of the Commons. PM Press / Kairos, November 2018.

Moebus, Katharina. Design Commons: Practices, Processes, and Crossovers. Springer International Publishing, 17 May 2022.

Volont, Louis. (2019). Who steals the goose from off the common? An interview with Peter Linebaugh.

Spatial Dimensions of Commoning

Commoning challenges existing socio-spatial frameworks and facilitates the emergence of differential forms of social and political subjectivity.

Space must be seen as a means of establishing and expanding commoning practices.

The act of space commoning as a set of practices and inventive imaginaries which explore the emancipating potentialities of sharing. Community and space as processes always in the making .

Space commoning is the resistance of enclosure, the act of setting up and sustaining infrastructure, an act of co creation. A performance.

The tools of space commoning include drawing as a political act. Drawing together shared matters of concern so as to offer to political disputes an overview of the difficulties that will entangle us every time we must modify the practical details of our material existence. Modes of this can move past the two dimensional space.

Sources

Clouier, Vass, Sylvia. Design Commons: Practices, Processes, and Crossovers. Springer International Publishing, 17 May 2022.

Federici, Silvia. Re-Enchanting the World: Feminism and the Politics of the Commons. PM Press / Kairos, November 2018.

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The Charter of the Forest

The monarchy, led by King John, held control over the forests of England. These forests were vital for the lives of commoners who used the ***wood for fuel and material***. The land was also the source of food, with agriculture and hunting taking place in these areas. ***Foraging*** was a key part of common life in England at that time. ***The King began to sell off these forests, making them further privatized to lords, while Royal law came into place. The result made it illegal for commoners to receive their subsistence.***

The barons of England began to revolt as a result of the unjust ruling of King John, who had led England into an unsuccessful war with France. The barons sought to gain for liberties from a King who lived above the law, who owned all the land, and thus placed Royal law over these land.

The Charter of the Forest was made congruently with the Magna Carta, which granted more rights and power to the barons of England, who had risen in rebellion against the crown. The Charter of the Forest gave back liberties to the commoners to use the land for their subsistence.

In later years, in an attempt to maintain the liberties granted in the Charter of the Forest, ***commoners used tactics such as occupying land in large numbers***, often putting up camp in places which were retaken by the King.

Sources

Linebaugh, Peter. The Magna Carta Manifesto : Liberties and Commons for All, University of California Press, 2008. ProQuest Ebook Central, <https://ebookcentral-proquest-com.ezproxy.lib.utah.edu/lib/utah/detail.action?docID=345552>.

The Charter of the Forest

Causes

+ loss of forests (means of productions)

+ privatization of lands

Tactics

+ occupying land in large numbers



Sources

Linebaugh, Peter. *The Magna Carta Manifesto : Liberties and Commons for All*, University of California Press, 2008. ProQuest Ebook Central, <https://ebookcentral-proquest-com.ezproxy.lib.utah.edu/lib/utah/detail.action?docID=345552>.

Charter of the Forest

“It was the supreme status symbol of the king, a place of sport. The Domesday Book [1086] shows that only about half of the English settlements possessed woodland. In July 1203 King John instructed his chief forester, Hugh de Neville, to sell forest privileges ‘to make our profit by selling woods and demising assarts.’ In 1215 there were 143 forests in England. Half of them were wood pasture. Few forests were declared in England after 1216. An authority writes that the principal grievances behind Magna Carta were two, ‘the malpractices of the sheriff and the extent of the forest.’”

“The growth of the state power, the ability to make war, and complaints against the monarchy arose from its power to *afforest*, or place under royal law.”

“‘The instinct of foraging was nearer to the surface than it is today,’ wrote Marc Bloch, the great scholar of the Middle Ages, ‘the forest had greater riches to offer than we perhaps appreciate. People naturally went there for wood, a far greater necessity of life than in this age of oil, petrol, and metal; wood was used for heating and lighting [in torches], for building material [roof slats, castle palisades], for footwear [sabots], for plough handles and various other implements, and as faggots for strengthening roadways.’”

Sources

Linebaugh, Peter. *The Magna Carta Manifesto: Liberties and Commons for All*. University of California Press, 2008. ProQuest Ebook Central, <https://ebookcentral-proquest-com.ezproxy.lib.utah.edu/lib/utah/detail.action?docID=345552>.

Charter of the Forest

“Wooded pasture: same land for trees and grazing animals. Wooded commons: owned by one person, but used by others, the commoners. Usually the soil belonged to the lord while grazing belonged to the commoners, and the trees to either - timber to the lord, and wood to commoners. Whole towns were timber-framed: the strut and beam of cottages, the curved wooden rafters, the oak benches of worship. Then wheels, handles, bowls, tables, stools, spoons, toys, and other implements were all made of wood. Wood was the source of energy.”

“‘Grey, gnarled, low-browed, knock-kneed, bowed, bent, huge, strange, long-armed, deformed, hunchbacked, misshapen oakmen.’ This is a personification of the massive trunks and small crowns of the ancient oaks of Staverton. The English oak remains where millenia of cattle, goat, and deer ate its more edible competitors. The grazing determines what species thrive. Old trees are the result not of the wildwood [of the Ice Age thirteen millennia earlier] but of wooded pasture. The wooded pasture is a human creation, through centuries of accumulated woodsmanship, whose attributes include the *coppice* [which grows again from the stump] - ash and elm provide indefinite succession of crops of poles [for making rakes, scythe handles, surplus used for stakes and firewood]; the sucker [which grows again from the root system] - aspen, cherry forming a patch of genetically identical trees called a clone; and the *pollard* - these are cut six to fifteen feet above the ground...”

Sources

Linebaugh, Peter. The Magna Carta Manifesto : Liberties and Commons for All, University of California Press, 2008. ProQuest Ebook Central, <https://ebookcentral-proquest-com.ezproxy.lib.utah.edu/lib/utah/detail.action?docID=345552>.

Charter of the Forest

“Prophets and messiahs preached the doctrine of having all things in common, which made sense to peasants who resolutely defended their customs and communal routine against the encroachments of feudal landlords and grasping clergy.”

“On the one hand the shortage of arable land led to *assarts* [arable clearings made by grubbing up the trees] in wastes and woodlands, and on the other hand, the intensified pressure in the face of rising prices by the lords on the impoverished peasantry threatened forms of commoning that were essential to smallholders in the thirteenth century.”

“For commoners, the expression ‘law of the land’ from chapter 39 does not refer to the will of the sovereign. Commoners think first not of title deeds, but of human deeds: how will this land be tilled? Does it require manuring? What grows there? They begin to explore. You might call it a natural attitude. Second, commoning is embedded in a labor process; it inheres in a particular praxis of field, upland, forest, marsh, coast. Common rights are entered into by labor. Third, commoning is collective. Fourth, being independent also of the temporality of the law and state. Magna Carta does not list rights, it grants perpetuities.”

Sources

Linebaugh, Peter. *The Magna Carta Manifesto : Liberties and Commons for All*, University of California Press, 2008. ProQuest Ebook Central, <https://ebookcentral-proquest-com.ezproxy.lib.utah.edu/lib/utah/detail.action?docID=345552>.

Charter of the Forest

“The number of commons increased, the amount of common lands diminished, and the lords of the manors attempted to curtail common rights. Intercommoning and *stints* began to emerge; common law and direct action preserved commons. The men of Stoneleigh, Warwickshire petitioned the king in 1290 that they had lost their estovers and pasturage by manorial assarts and were unable to survive.”

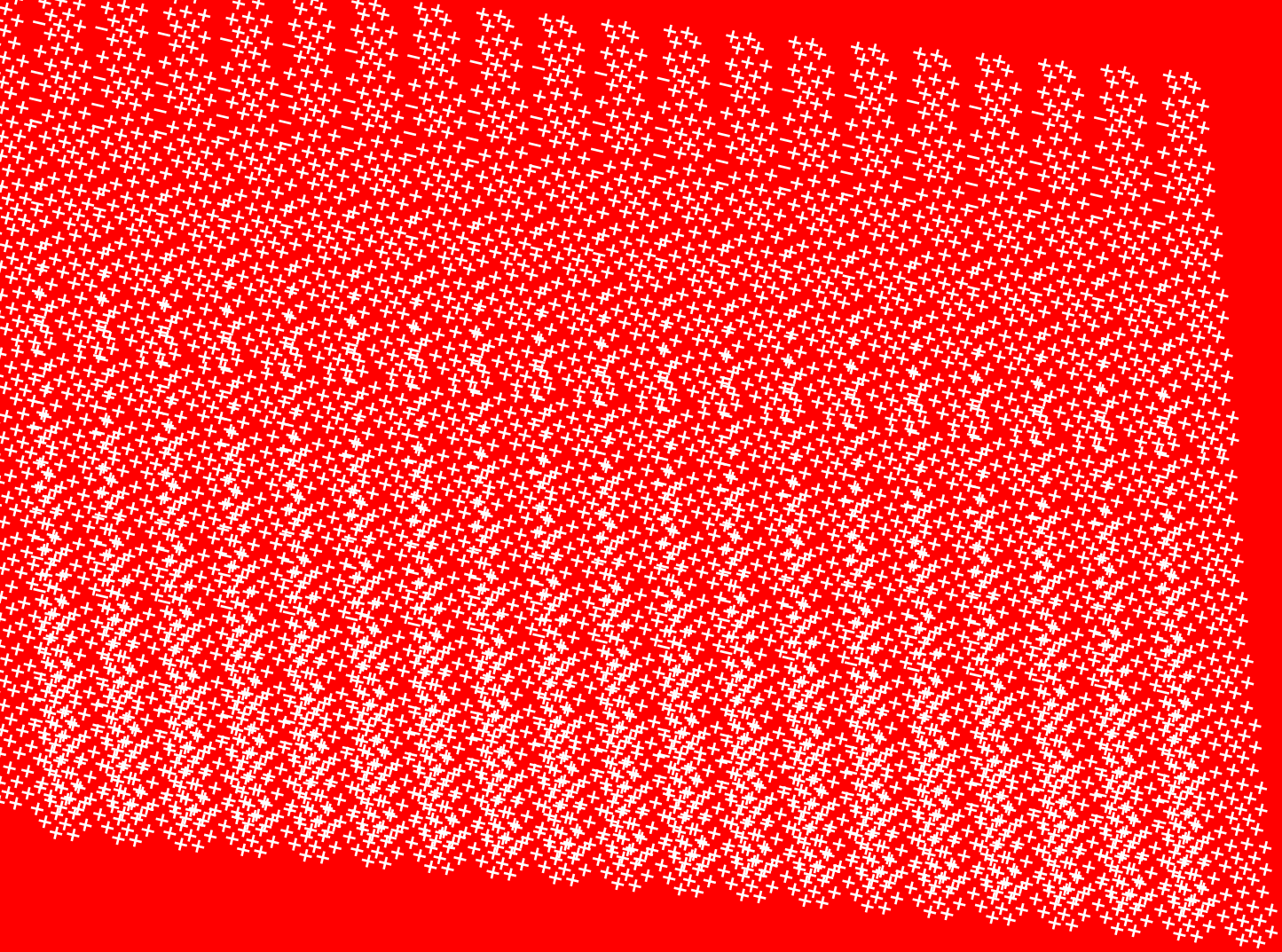
“More than any other kind of landscape they are communal places, with generations of shared natural and human history inscribed in their structures.”

“If the rich suffered injury in their prosperity, the poor suffered in a more pungent way: stern laws prevented them from supplying three of their primary needs; food, firewood, and building materials.’ In Somerset a complaint was made, ‘from the poor they take, from every man who carried wood upon his back, sixpence.’”

“... the old woman bent from carrying a burden of sticks that she has gathered from the woodlands has been the quintessential figure of an epoch in reproduction. ... [’When you reap the harvest in your field and forget a swathe, do not go back to pick it up; it shall be left for the alien, the orphan, and the widow,’ Deuteronomy 24:19]. Wherever the subject is studied, a direct relationship is found between women and the commons. The feminization of poverty in our own day has become widespread precisely as the world’s commons have been enclosed.”

Sources

Linebaugh, Peter. *The Magna Carta Manifesto : Liberties and Commons for All*, University of California Press, 2008. ProQuest Ebook Central, <https://ebookcentral-proquest-com.ezproxy.lib.utah.edu/lib/utah/detail.action?docID=345552>.



Mai 68'

The French Government, led by Charles De Gaulle, held major control over everyday life in France. Regulatory committess oversaw all news over the radio, needing to be preapproved before reaching the public. Economically France was changing as well, allowing working class and lower middle class families to be able to attend university. An increase in students led to a lack in resources for students. The education system was controlled by the French government, where all decisions were made by the education ministry. With all curriculum being decided by this ministry, university students and faculty found it difficult to have meaningful dialogue and learning experiences. Because of the increase in enrollment, the government placed stricter requirements, such as making students choose a major almost immediately with a small time frame to be allowed to graduate.

The major tactics used by students and working people (commoners) during Mai 68' were to ***impromptu barricades in the streets and occupying universities***. Barricades were built for a week by protesters and residents of the streets in order to create commons away from government control. ***The barricades were built with salvaged goods from the streets***, from chairs and tables to paving stones and cars.

Sources

Reed, Ernest. "May 1968: Workers and Students Together." May 1968: Workers and Students Together | International Socialist Review, <https://isreview.org/issue/111/may-1968-workers-and-students-together/index.html>.

Mai 68'

In solidarity with the student movement, workers went on strike from their factories and places of work. Soon, workers from all sectors joined in the movement. *“Sections of the working population reached out and began moving the levers of power for themselves. Here, postal workers agreed to transmit telegrams only where human life was at stake. There, printworkers insisted on changes to newspaper headlines or refused to print certain issues of Le Figaro or La Nation. Workers at a CSF factory in Brest began producing things they decided on, like walkie-talkies for their fellow strikers and activists.”*

Students began to occupy their universities. They turned the existing places into spaces of open discussion and debate, continuing their education and engagement away from the ministry and education control. *“Overnight the Institute of Political Studies of the University of Paris became the Lenin Institute; there was a Che Guevara Hall, a Mao Tse-Tung Library, a Rosa Luxemburg Amphitheater.’ The faculty of medicine became a makeshift hospital for wounded street fighters. At the Cité Universitaire residential hostels, the scourge of gender segregation was swept away by an occupation. The bourgeois cosmopolitan housing there became sites of solidarity with international struggles. For example, the Spanish House became the Spanish Workers’ and Students’ House, where exiles of the Spanish Civil War and immigrant workers mingled with the new generation of radicals.”es for their fellow strikers and activists.”*

Sources

Reed, Ernest. “May 1968: Workers and Students Together.” May 1968: Workers and Students Together | International Socialist Review, <https://isreview.org/issue/111/may-1968-workers-and-students-together/index.html>.

Mai 68'

Causes

- + government held control over everyday life [media, curriculum]
- + education ministry controlled curriculum and messaging

Tactics

- + occupation of spaces [universities and sections of city]
- + impromptu barricades
- + working population moved the lever of power for themselves
- + reorganization of university spaces

Sources

Reed, Ernest. "May 1968: Workers and Students Together." May 1968: Workers and Students Together | International Socialist Review, <https://isreview.org/issue/111/may-1968-workers-and-students-together/index.html>.

Mai 68'

“Gaullist centralism infected all aspects of society. A bureaucratic committee had censored and controlled the French radio and television service (ORTF) since 1964. On a daily basis, the ORTF television director presented the day’s news and featured programs for prior approval by government representatives.”

“Out of economic changes, the educational system changed as well. Like other powers at the time, France needed technical and research workers to compete in the world market. The number of university students exploded, from 60,000 students out of a total French population of 42 million before World War II, to 500,000 students out of a total population of 50 million. With an explosion in quantity came a transformation in quality. Economic expansion and changes in education meant more children from working-class and lower-middle-class families attended college. The inequalities of capitalism still barred many from higher education, but if before the war, barely one in a hundred sons and daughters of the working class had reached college, by 1968 nearly one in ten had made it.”

“All decisions for the individual campuses flowed to the top, to the education ministry. ‘All twenty-three universities in the country are state-run, on rigidly standardized lines, like a government department. The local administrative staff is impotent, the students resentful, their mutual relations hostile. *Discussion is pointless since decisions are taken elsewhere.*’”

Sources

Reed, Ernest. “May 1968: Workers and Students Together.” May 1968: Workers and Students Together | International Socialist Review, <https://isreview.org/issue/111/may-1968-workers-and-students-together/index.html>.

Mai 68'

“To tackle overcrowding, the government instituted the Fouchet Reforms. Among other things, it tightened education requirements, forced students to pick a major almost immediately, and allowed them a very small window of a few years to graduate. Brutal rationalization had come to education and failed to offer real solutions to students’ problems. In response, sociology students at Nanterre went on strike for ten days in November 1967. The movement ultimately encompassed the whole faculty, and some ten thousand out of twelve thousand students, as they demanded teaching reforms, curricula changes, and an end to overcrowded lecture halls.”

As Daniel Bensaïd wrote, “It defined itself as anti-imperialist (solidarity with the Indochinese and Cuban peoples), anti-bureaucratic (solidarity with the Polish students and the Prague Spring), and anti-capitalist (solidarity with the workers of Caen and Redon).”

“The youth were not only looking at their own campus problems. *Their political vision and outrage extended off campus and around the world.* As French imperialism fought to squelch the Algerian national liberation movement, France’s youth played a leading role in organizing against the war. In October 1960, the UNEF *mobilized ten thousand people to protest in the Latin Quarter.* As the aduItporteurs de valises ferried cash across France for the FLN, Jeune Résistance urged draft refusal among young men. Eight thousand Parisian students organized in Front anti-fasciste universitaire (FAU) committees against the settlers’ far-right terrorist Secret Army Organization (OAS). After the Algerian War ended in March 1962 with the FLN’s victory and the nation’s independence, attention shifted to the US war in Vietnam, another former French colony.”

Sources

Reed, Ernest. “May 1968: Workers and Students Together.” May 1968: Workers and Students Together | International Socialist Review, <https://isreview.org/issue/111/may-1968-workers-and-students-together/index.html>.

Mai 68'

“The factory felt like a barracks for many workers. Even if some had a car, a washing machine, or a vacuum cleaner (and many did not), these could not substitute for dignity. *Consumer goods couldn't relieve the alienation many felt with every commute or every order from their bosses.*”

“Your struggle is more radical than our legitimate demands because it not only seeks an improvement of the worker's lot within the capitalist system, but it implies the destruction of that system. Your struggle is political in the real sense of the term; *you are not fighting to replace one prime minister by another, but to deprive the owner, the boss, of his power in the factory and in society.* The form of your struggle offers us students the model of really socialist activity: the appropriation of the means of production and of the power of decision by the working people.”

“Still, though pressure built throughout society, the student struggle served as the critical social detonator. When campus administrators repressed a 400-person leftist organizing meeting at the Sorbonne, thousands of students battled cops and *erected street barricades for over a week.* Driven by mass sentiment in support of the students, the unions declared a one-day general strike in solidarity. That initiated a process that quickly, albeit too briefly and without a strongly organized alternative, slipped out of the hands of the union leaders and challenged capitalism itself.”

Sources

Reed, Ernest. “May 1968: Workers and Students Together.” May 1968: Workers and Students Together | International Socialist Review, <https://isreview.org/issue/111/may-1968-workers-and-students-together/index.html>.

Mai 68'

“What was extraordinary was the way we, who had hardly raised our noses from our textbooks, were suddenly swept into political activity. . . . On May 3 one of my fellow students went to collect his car on the Boulevard St-Michel. A group of CRS [riot police] fell on him, beat him up and called him a “filthy student.” A day or two later, when he heard on the radio that fighting had flared up again, he leaped into his car to go and take part. He remembered to take a screwdriver to dislodge the pavés. I met him the next morning: He’d become an active rebel—and was even quite articulate about why he was fighting.”

“In the course of these early battles, the students charged, as did the bystanders who bore witness to the police’s abject brutality. *From onlookers in windows above the street*, the appeals to police to “stop it, stop it” soon *turned into pails of water poured down to neutralize clouds of tear gas choking student fighters below.*”

“Without any instructions or directions, completely spontaneously, the first barricade appeared,” JCR leader Alain Krivine said later. “*At that point all of the revolutionary organizations*, especially the JCR, far from trying to stand in the way of the movement, on the contrary *joined in building the barricades.*”

Sources

Reed, Ernest. “May 1968: Workers and Students Together.” May 1968: Workers and Students Together | International Socialist Review, <https://isreview.org/issue/111/may-1968-workers-and-students-together/index.html>.



Mai 68'

"The barricades were going up and up, some of them reaching a height of about three yards. Anything could serve the purpose. Automobiles were often a foundation. A neighboring building-site was a real treasure. The most precious find there was an air hammer, which once mastered made it possible to open up the streets wholesale. The paving stones then went from hand to hand. Young men and women were seized with a building fury . . . The atmosphere behind the barricades was one of determination, exhilaration, and also optimism."

"Literally thousands help build barricades (Europe No. 1 Radio reported that more than 60 barricades were built in different streets), women, workers, bystanders, people in pajamas, human chains to carry rocks, wood, iron. A tremendous movement is started. Our group (most have never seen the others before, we are composed of six students, ten workers, some Italians, bystanders, and four artists who joined later; we never even knew each other's names) organizes the barricade at the angle of Rue Gay Lussac and St Jacques. One hundred people help carry the stuff and pile it across the street . . . Our barricade is double: one three-foot high row of cobblestones, an empty space of about twenty yards, then a nine-foot high pile of wood, cars, metal posts, dustbins. Our weapons are stones, metal, etc. found in the street."

Sources

Reed, Ernest. "May 1968: Workers and Students Together." May 1968: Workers and Students Together | International Socialist Review, <https://isreview.org/issue/111/may-1968-workers-and-students-together/index.html>.

Mai 68'

“Où sont les disparus des hôpitaux?” (“Where are the missing injured?”). *Every factory, every major workplace seemed to be represented.* There were numerous groups of railwaymen, postmen, printers, Metro personnel, metal workers, airport workers, market men, electricians, lawyers, sewer men, bank employees, building workers, glass and chemical workers, waiters, municipal employees, painters and decorators, gas workers, shop girls, insurance clerks, road sweepers, film studio operators, busmen, teachers, workers from the new plastic industries, row upon row upon row of them, the flesh and blood of modern capitalist society, an unending mass, a power that could sweep everything before it, if it but decided to do so.”

“Unevenly, *sections of the working population reached out and began moving the levers of power for themselves. Here, postal workers agreed to transmit telegrams only where human life was at stake. There, printworkers insisted on changes to newspaper headlines or refused to print certain issues of Le Figaro or La Nation. Workers at a CSF factory in Brest began producing things they decided on, like walkie-talkies for their fellow strikers and activists. At some Citroën factories in Paris, workers took initial steps to requisition trucks for the struggle.*”

Sources

Reed, Ernest. “May 1968: Workers and Students Together.” May 1968: Workers and Students Together | International Socialist Review, <https://isreview.org/issue/111/may-1968-workers-and-students-together/index.html>.



Mai 68'

“Just as the strike had spread from Nantes, the occupation spread from the Sorbonne. The National Theatre at the Odéon became another red base. The CALs led the occupation of Parisian high schools starting May 14. The ‘overwhelmingly bourgeois’ students of the Institut d’Etudes Politiques liberated their school, too. ‘We gave ourselves to revolution with all the fervor of late converts,’ third-year Blanca Camprubi said. *‘Overnight the Institute of Political Studies of the University of Paris became the Lenin Institute; there was a Che Guevara Hall, a Mao Tse-Tung Library, a Rosa Luxemburg Amphitheater.’ The faculty of medicine became a makeshift hospital for wounded street fighters. At the Cité Universitaire residential hostels, the scourge of gender segregation was swept away by an occupation. The bourgeois cosmopolitan housing there became sites of solidarity with international struggles. For example, the Spanish House became the Spanish Workers’ and Students’ House, where exiles of the Spanish Civil War and immigrant workers mingled with the new generation of radicals. In short time, student power swept the country along with worker power.* Just like the workers in its factories, Nantes saw its youth occupy their university and high schools and open them up for the population.”

Sources

Reed, Ernest. “May 1968: Workers and Students Together.” May 1968: Workers and Students Together | International Socialist Review, <https://isreview.org/issue/111/may-1968-workers-and-students-together/index.html>.

Mai 68'

“At the same time, students were taking action across France. After the May 13 massive protest, they had begun their occupation of the Sorbonne, their *“revolutionary commune.”* The school building could comfortably fit 6,000. On a daily basis, 20,000–30,000 people flooded the university—participating in debates, finding political organizations, organizing popular power, and just enjoying the courtyard’s air of liberty. Mary-Alice Waters described the scene for the US weekly newspaper *The Militant*:

‘As you enter the Latin Quarter you meet people hawking political literature of virtually every shading and you notice a sharp increase in the number of posters and leaflets plastered on the walls. By the time you reach the courtyard of the Sorbonne you are well prepared. . . .

Nearly every organization has been cleaned out of literature as the desire to read all different points of view has soared. When a new stack of leaflets or newspapers arrives on the scene, distributors are mobbed as students rush to get their copies. . . .

The walls are covered with huge banners designating the various organizations, leaflets announcing meetings, and political comments of all sorts. All tendencies who support the occupation of the university have the right to post their material, and this right is strictly observed. Portraits of Trotsky, Lenin, Mao, and Marx have decorated the court for weeks . . .

On the second floor of one wing an administrative center has been established to coordinate the occupation. From time to time a loudspeaker announces the beginning of a meeting on some subject, requests a volunteer for some kind of job, or pages some individual. An infirmary, a kindergarten, a dormitory, and many other services have been organized in different sections of the building.’”

Sources

Reed, Ernest. “May 1968: Workers and Students Together.” May 1968: Workers and Students Together | International Socialist Review, <https://isreview.org/issue/111/may-1968-workers-and-students-together/index.html>.



Solidarity

Rise in food prices while wages remained the same led to protests in factories. *The government (communist government informed by the USSR) cracked down on protests which led to rise in labor discontent and later “uprise.”*

Polish factory workers soon joined with those associated with the Catholic Church (the predominant religion in the country which made it very influential, even in the communist led country) and the anti-Soviet left.

Learning that striking outside of the factories led to crackdowns and arrests, the factory workers of Poland, and more specifically the Lenin Shipyard, began to *occupy* the factory. Through this they were able to *reclaim the means of production from the government, while negating the possibility of violence*. The union leaders inside the factory soon began to manifest their own democratic socialist system which overcame (through long term negotiations between union and communist leaders) the communist party which held the government at the time. Commoners of Poland worked in overwhelming solidarity with the factory workers which allowed them to overcome the government in power.

Worker publications were a major influence in the Solidarity movement, allowing the messages of the occupying workers and their associates to spread to the rest of Poland.

Sources

Mason, David S. “Solidarity as a New Social Movement.” *Political Science Quarterly*, vol. 104, no. 1, 1989, pp. 41–58. JSTOR, <https://doi.org/10.2307/2150987>. Accessed 21 Sep. 2022.

Solidarity

Causes

+ rise in prices while wages remained the same

Tactics

+ occupying the factory
[means of production]
+ worker publications

Tactics

+ occupying the factory
[means of production]
+ worker publications

Sources

Mason, David S. "Solidarity as a New Social Movement." *Political Science Quarterly*, vol. 104, no. 1, 1989, pp. 41-58. JSTOR, <https://doi.org/10.2307/2150987>. Accessed 21 Sep. 2022.



Solidarity

“Resource Mobilization Theory stresses that the movement also needs organizational, human, and material resources. Movements form ‘because of long-term changes in group resources, organization, and opportunities for collective action.’ Grievances are a secondary factor. Organizations must deliberately mobilize for collective action to capitalize on such grievances. Indeed, social movement organizations may themselves try to promote a sense of grievance and frustration among their members.”

“KOR activists initiated the publication of *Robotnik* [The Worker], which became an important source for worker-activists on ideas for reform and tactics for strikes and other actions. KOR and these publications were also an important channel of communications for dissident groups both before and during the summer 1980 strikes that led to the emergence of Solidarity.”

“In 1980, by staying in the factories, the workers effectively eliminated the option of violence by the authorities, or at least made the option of dialogue relatively more attractive.”

Sources

Mason, David S. “Solidarity as a New Social Movement.” *Political Science Quarterly*, vol. 104, no. 1, 1989, pp. 41–58. JSTOR, <https://doi.org/10.2307/2150987>. Accessed 21 Sep. 2022.

Solidarity

“Solidarity pushed for both material improvements and for the post-material values of identity, solidarity, and participation. As Solidarity’s program put it, ‘what we had in mind were not only bread, butter, and sausage, but also justice, democracy, truth, legality, human dignity, freedom of convictions and the repair of the republic.’ Consequently, the program demanded both material benefits, such as increased food supplies, wage increases to offset price rises, and improvements in health services and housing, as well as post-material benefits such as political and social pluralism, freedom of conscience, the promotion of national identity, and self-government at all levels. As Alain Touraine has pointed out, Solidarity was a ‘total social movement aiming to change all aspects of public life.’”

“What Alberto Melucci has said about western societies is even more true of the eastern socialist ones: elite control now involves not simply the productive structure of society, but involves ‘manipulation of complex organizational systems, by control over information and over the processes and institutions of symbol-formation, and by intervention in interpersonal relations.’ These aspects of Polish society particularly annoyed the workers: the domination by the Party of almost all aspects of life; the expropriation and distortion by the Party of the national symbols, tradition, and history of Poland; and the effect of all this on the very fabric of societal and interpersonal relations - the solidarity of Polish society.”

Sources

Mason, David S. “Solidarity as a New Social Movement.” *Political Science Quarterly*, vol. 104, no. 1, 1989, pp. 41–58. JSTOR, <https://doi.org/10.2307/2150987>. Accessed 21 Sep. 2022.

Solidarity

“‘Factionalism and schism,’ for example, ‘facilitate penetration of the movement into a variety of social niches.’ This was precisely one of the strengths of Solidarity in its early development. The regional, segmentary, and decentralized nature of the movement allowed it to penetrate into virtually every aspect of Polish society, including the government and the Party, though excluding the military.”

“Theoretically, under socialism the means of production would be held in common ownership by those who actually use them, that is, the working class. But if the social ownership of the means of production is to be a true fact and not simply a propaganda statement then it involves control over one’s own labor-power - control and the full right to decide on the social subject of that labor; it means a structure of legal and political norms in harmony with the needs of labor.”

“‘A revolutionary situation begins when a government previously under the control of a single, sovereign polity becomes the object of effective, competing, mutually exclusive claims on the part of two or more distinct policies’ - a situation he describes as ‘multiple sovereignty. A revolutionary outcome is ‘the displacement of one set of power holders by another.’ By these definitions, Poland in 1981 was a revolutionary situation, with Solidarity claiming the allegiance of much of the population and the legitimacy of the Party and the government eroded from its already low levels. It was a fear of a revolutionary outcome that led the regime to declare martial law and to ban Solidarity. As Rudolf Heberle observed many years ago, ‘when a dominant minority resorts to repression... it is usually a symptom of fear resulting from weakness.’”

Sources

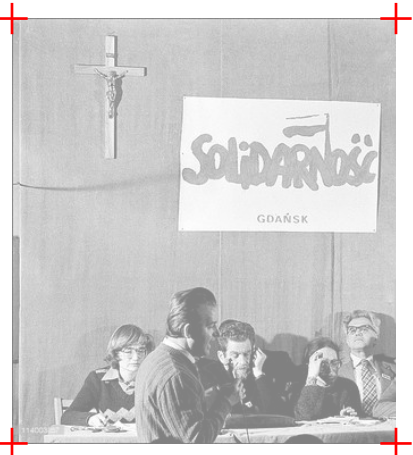
Mason, David S. “Solidarity as a New Social Movement.” *Political Science Quarterly*, vol. 104, no. 1, 1989, pp. 41–58. JSTOR, <https://doi.org/10.2307/2150987>. Accessed 21 Sep. 2022.

Solidarity

“What was most unique about Solidarity was its unusual combination of value: democracy, equality, socialism, nonviolence, Christianity, and human dignity. Solidarity favored democracy and participation, but also had a special concern for the poor and disadvantaged. While Solidarity’s program did not once use the term socialism, it strongly supported most socialist principles. Bronislaw Geremek, one of the drafters of the program, asserted that Solidarity was proposing a ‘new model of relations between the state and the society’ and that the model was a socialist. While many social movements have been democratic, socialist, or nonviolent, few have been all three; even fewer have been so closely associated with the dominant church in the society. Few other social movements have been so large and so universal as Solidarity. In some respects, Solidarity resembled the environmental or antinuclear movements in Europe [and even the West German Green Party], but Solidarity was much larger than any of those, and its goals were much more universal.”

Sources

Mason, David S. “Solidarity as a New Social Movement.” *Political Science Quarterly*, vol. 104, no. 1, 1989, pp. 41–58. JSTOR, <https://doi.org/10.2307/2150987>. Accessed 21 Sep. 2022.



Zapatista

Today the Zapatistas, who have never disarmed, claim to control much of the state of Chiapas. “There are 50,000 families, or nearly 300,000 people in 55 municipalities. Their rules of ‘good government’ involve giving their time several days a week to the community, sharing food, helping to teach the young, and organising,” says Heredia.

“They are autonomous,” he adds. “Most villages are in the mountains and the great Lacandon forest. They have their own system of education, health, justice, government and security. They are still poor but they train their own teachers and doctors, and some have their own currency. The Mexican government mostly leaves them alone.”

“All the indigenous communities met on October 12th and they decided they had enough repression, they had had enough of 500 years of domination. *We want to govern ourselves. They demanded the buildings, they said this belongs to us and if you want to stay you can but we can't pay your salaries. So the other people left.* And they told the government in transition that they were going to lend us the installations. In Tuxtla they have offered us two buildings but right now we are not going to go there.”

“In early June, the peace plan was rejected. The main reason given was that, in the eyes of the Zapatistas, the government answered national demands with local solutions.”

Sources

Vidal, John. “Mexico's Zapatista Rebels, 24 Years on and Defiant in Mountain Strongholds.” The Guardian, Guardian News and Media, 17 Feb. 2018, <https://www.theguardian.com/global-development/2018/feb/17/mexico-zapatistas-rebels-24-years-mounta-in-strongholds>.



Zapatista

“At this point there seemed to be a strategic shift, a shift that would set the stage for the second piece of *rebel theatre*, the parallel inauguration. No longer content to try to shape politics as an independent group, the Zapatistas seem to have decided to try to shape politics by acting as a catalyst for other groups. The Zapatistas did not disarm in June but they did venture further into the world of legal and semi-legal politics.”

“It is likely that it was this growing political threat, and not the discovery of two small arms caches, that led President Zedillo to change his public stance toward the Zapatistas. As the peaceful opposition became more organised, the response of the federal government became increasingly less peaceful. For instance, 8 December 1994, the birthdate of the Rebel Government in Transition, was also the date on which the federal army began to carry out troop movements in the periphery of San Cristobal.”

“Utilising a variety of tactics, including electoral participation, mass mobilisation, and political ethnicity, the opposition Coalicion Obrera Campesina Estudiantil del Istmo (Coalition of Workers, Peasants, and Students of the Isthmus or COCEI) was elected in 1981. For two years, until the Mexican army took control of the city. Juchitan was the only city in Mexico with a leftist government. Only after five years of occupation were the people of Juchitan permitted to choose their governors again.”

Sources

Vidal, John. “Mexico's Zapatista Rebels, 24 Years on and Defiant in Mountain Strongholds.” *The Guardian*, Guardian News and Media, 17 Feb. 2018, <https://www.theguardian.com/global-development/2018/feb/17/mexico-zapatistas-rebels-24-years-mounta-in-strongholds>.

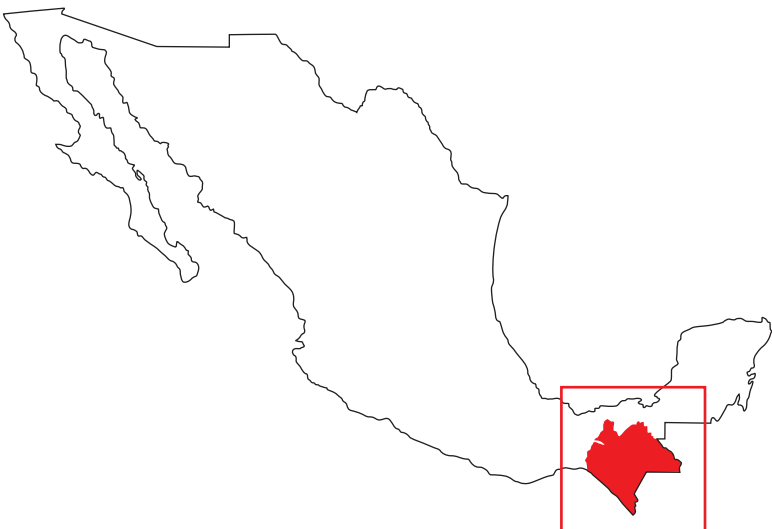
Zapatista

“As 1994 went on the Zapatistas built increasingly effective formal organisations, including the Rebel Government in Transition. It seems that Zedillo’s Crackdown in February was the response to this peaceful organisation. On the other hand, continued armed disruption might have elicited an even bloodier response from the federal government. Despite the brief crackdown (the arrest warrant for Subcommander Marcos was suspended in March as Zedillo called for renewed peace talks), the rebel government still retains control of the twenty-some buildings that used to house the National Indigenous Institute. It is possible that continued formal organisation, including the rebel government, can help to open up a political space, and to democratise one of Mexico’s least democratic states.”

“Seizing and transforming physical space (passing private property to new hands, converting private property into public property, or transforming formerly public space into a new kind of public space) is an essential element of revolutionary change. This seems to be the case even after the initial revolutionary upheaval. For example, *in Chiapas and Nicaragua in the 1990s, a popular protest tactic is to seize radio stations for a few hours so as to broadcast messages.* This tactic has become ritualised: crowds of protesters are permitted to take over the stations without resistance from the owners of the stations.

Sources

Vidal, John. “Mexico’s Zapatista Rebels, 24 Years on and Defiant in Mountain Strongholds.” *The Guardian*, Guardian News and Media, 17 Feb. 2018, <https://www.theguardian.com/global-development/2018/feb/17/mexico-zapatistas-rebels-24-years-mountains-strongholds>.



Hong Kong Protests

The Hong Protests of 2019 began after the introduction of the Fugitive Offenders amendment bill on extradition by the Hong Kong government. The commoners of Hong Kong took to the streets in mass demonstration to protest, but were met with hostilities by state actors.

Commoners began to use a variety of tactics, public assemblies/sit-ins, releasing public statements, and displaying and/or creating physical artifact(s) being the most common of them, to attempt to overcome this government action which threatened their commons.

Over the course of the following year, commoners, who began as individuals against an amendment, unify into sections of protestors evolving the practice of commoning.

Sources

Tang, Thomas Yun-tong. "The Evolution of Protest Repertoires in Hong Kong: Violent Tactics in the Anti-Extradition Bill Protests in 2019." *The China Quarterly* (London) 251 (2022): 660-82. Web.

Hong Kong Protests

Causes

+ fugitive offenders
amendment

Tactics

+ public assemblies
+ public statements
+ physical artifacts

Sources

Tang, Thomas Yun-tong. "The Evolution of Protest Repertoires in Hong Kong: Violent Tactics in the Anti-Extradition Bill Protests in 2019." *The China Quarterly* (London) 251 (2022): 660-82. Web.

***The law locks up the man or woman
Who steals the goose from off the common
But leaves the greater villain loose
Who steals the common from off the goose.***

***The law demands that we atone
When we take things we do not own
But leaves the lords and ladies fine
Who take things that are yours and mine.***

***The poor and wretched don't escape
If they conspire the law to break;
This must be so but they endure
Those who conspire to make the law.***

***The law locks up the man or woman
Who steals the goose from off the common
And geese will still a common lack
Till they go and steal it back.***





Brief

How can the tactics of spacial commoning movements of the past guide a spacial reclamation movement today?

Commoning is the act of creating commons, challenging existing socio-spacial frameworks, facilitating the emergence of differential forms of social and political subjectivity. It is the art of sharing and managing resources, cultural and natural, with minimal reliance on the market or state, where each stakeholder has equal interest.

The literature of Silvia Federici, Peter Linebaugh, and Stavros Stavrides were the principal sources used to understand commons and commoning.

Studying the Charter of the Forest, May 68', the Solidarity movement, the Zapatistas and the Hong Kong Protests shows a trend in motives and tactics used in order to facilitate these new worlds. The key of these commons is the reclamation of the means of production, the space or tools which brings subsistence, both cultural and natural. Commoners in the Charter of the Forest and the Zapatistas both created new worlds through the reclamation of their natural subsistence (Charter of the Forest in the forests where they relied upon wood as a fuel, as well as agricultural need. Zapatistas regaining agricultural lands which would be given back to the commoners), while also finding cultural subsistence through more reclamation of cultural liberties. Through occupying their spaces of production, commoners in May 68' and the Solidarity movement, created new worlds which would produce their subsistence away from state control. The commoners of May 68' built their new worlds through erecting barricades and occupying existing infrastructure, ensuring their subsistence. Studying past commoners (those who practice commoning), as "citizen designers," brings forth new perspectives on the tactics of these movements, seeing commoners as those who are designing new worlds.

The goals of this project are to convey, reimagine, and synthesize the tactics learned from these commoning movements and apply them to designing a new world. The experience of these commoning practices will be exhibited and felt. Found materials will be used in order to recreate the practices used by these citizen designers. The "experience" will be manufactured using these found materials, with the goal of creating the effect of reality to this production (theatre?). Manufacturing methods will be contrived from the tactics learned from the citizen designers of past commoning movements. Space will be a key factor in the final outcome. The use of drawing will be applied to create a fuller picture of this new world, mapping space and experiences within it.

Situation

Commoners

Students who require print services to convey ideas.

Force in Power

An official in the education ministry. Selected by the government without input from the students.

Means of Production

Plotters / Printers. A print or plot allows commoners to convey ideas, pass information, and meet standards. These tools allow commoners to physically track and record specific things.

Space

A plotter / print room. Exists within a university. Open to all students at any point in the day. Can use freely without cost.

20' x 20' room. One door.

Scenario

The new education minister deems the plotter room to be excess space and no longer needed. The space is to be taken away from commoners and given to the education officials. Laws are put in place which prohibit students from printing on their own. All prints must be preapproved by education officials.

Project Description

Who Steals the Goose From Off the Commons / Who Steals the Commons From Off the Goose is a narrative based project exploring the means by which commoning practices occur, and the actions and tactics used to [re]gain these spaces. Through studying commoning movements through history [most notably the Charter of the Forest, the Solidarity Movement, Mai 68, Zapatista Movement, and the Hong Kong Protests], common narratives were investigated, where recurring situations between actors [commoners and oppressing powers] could be identified. A narrative was produced from surveyed said common[ing] situations to enact a speculative publication in which situational tactics could be examined in a derived world. Physical artifacts from the narrative were produced as a means of both telling the story of commoning, as well as a means of further research into the subject. These artifacts work in tandem with the publication to fully explore commoning as a practice. All artifacts were produced using only materials found around the studio space as means of being true to the nature of commoning and commons practices.

Subsistence

Commoners must have the ability to fulfill their needs without the impediment of external or internal powers. Needs must be considered in both materiality and sociality.

Means of Production

The means of production must be within the control of the commoners. The means of production must be controlled by the commoners, not a singular commoner, who would then be the actor of power. In times where decisions must be made about the means of production, democratic centralism, in which a majority of the commoners must be maintained after open discourse, will be used to make such a decision.

Reproduction

Commodity cannot exist within the commons as the commodity is about production, a tool of the capitalist state to place control over the commoners. Relations cannot be controlled by the commodity. The work of the commons is reproduction. Commoners must have access to their means of reproduction, and have the ability to produce their own reproduction. All commoners must have equitable access to reproduction in both materiality and sociality. Tools, materials, discourse, literature, ideas, must be shared and understood throughout the commons. Through these aforementioned items, the production within the space can scale.

Commons

The commons is an activity. Commoning is the redefinition of work and labor as a human mutuality, rather than as an exploitation as the capitalist state has used before. The commons exists in the presupposition of a classless society. The commons exist only as long as the commoners continue their act of commoning. The commons exist only as long as it is protected and continuously reclaimed. The commons exists enclosed within a capitalist world, and must defend itself from being invaded and controlled by capitalist forces. The commons exist only as long as the commoners have the ability to fulfill their subsistence. Subsistence can be met only as long as the means of production are fully within the grasp of the commoners. In times where decisions must be made about the commons, democratic centralism, in which a majority of the commoners must be maintained after open discourse, will be used to make such a decision. The commons are ever occurring due to the nature of the commons. Action must be taken in order for the commons to be maintained. There shall be no commodity within the commons.

Subsistence

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Reproduction

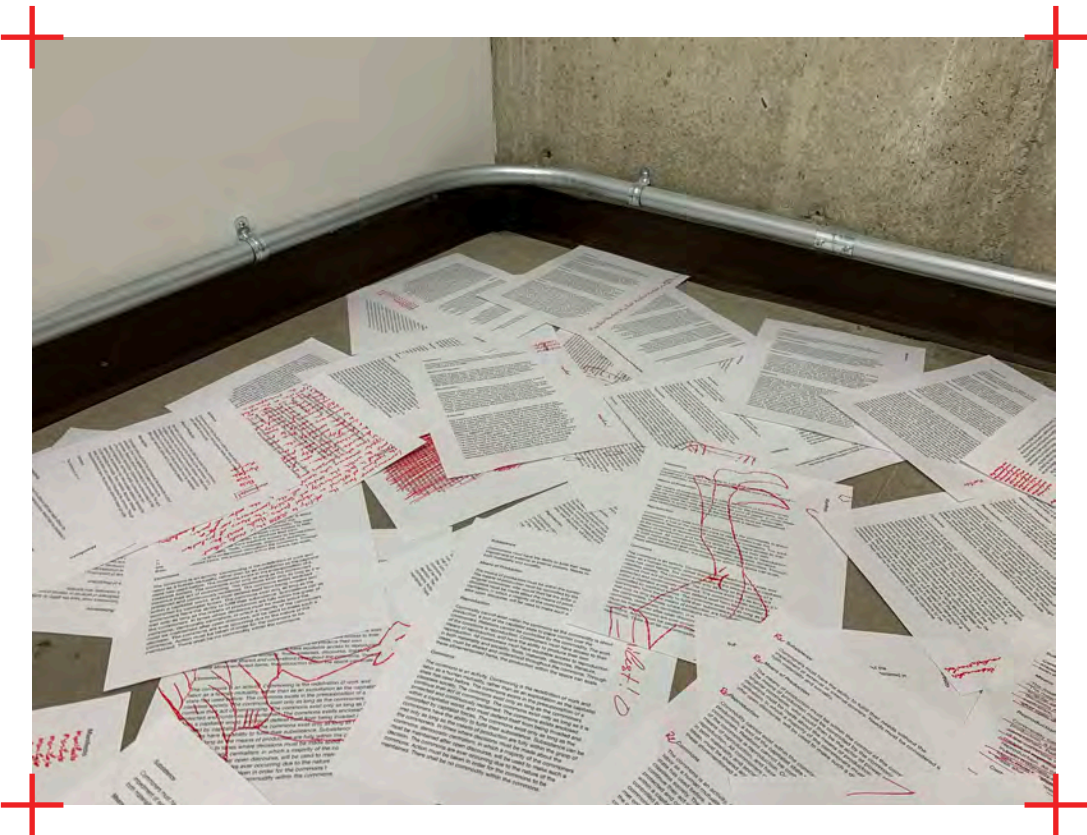
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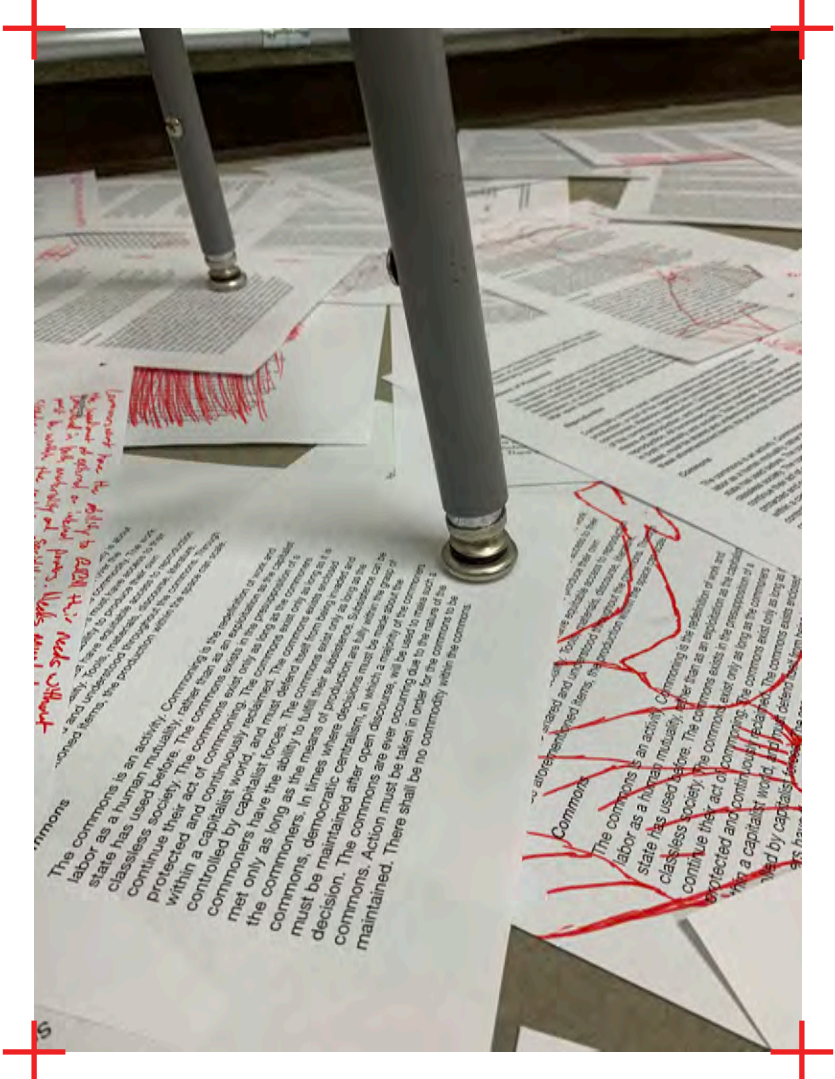
Commons

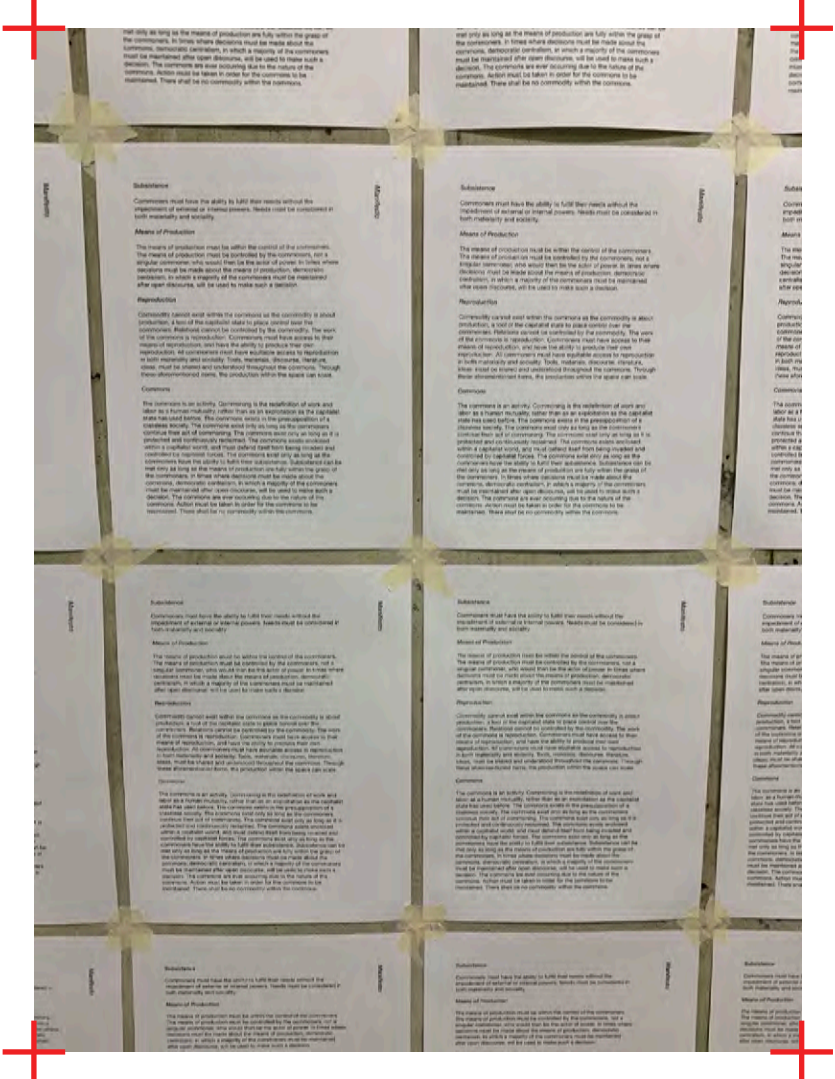
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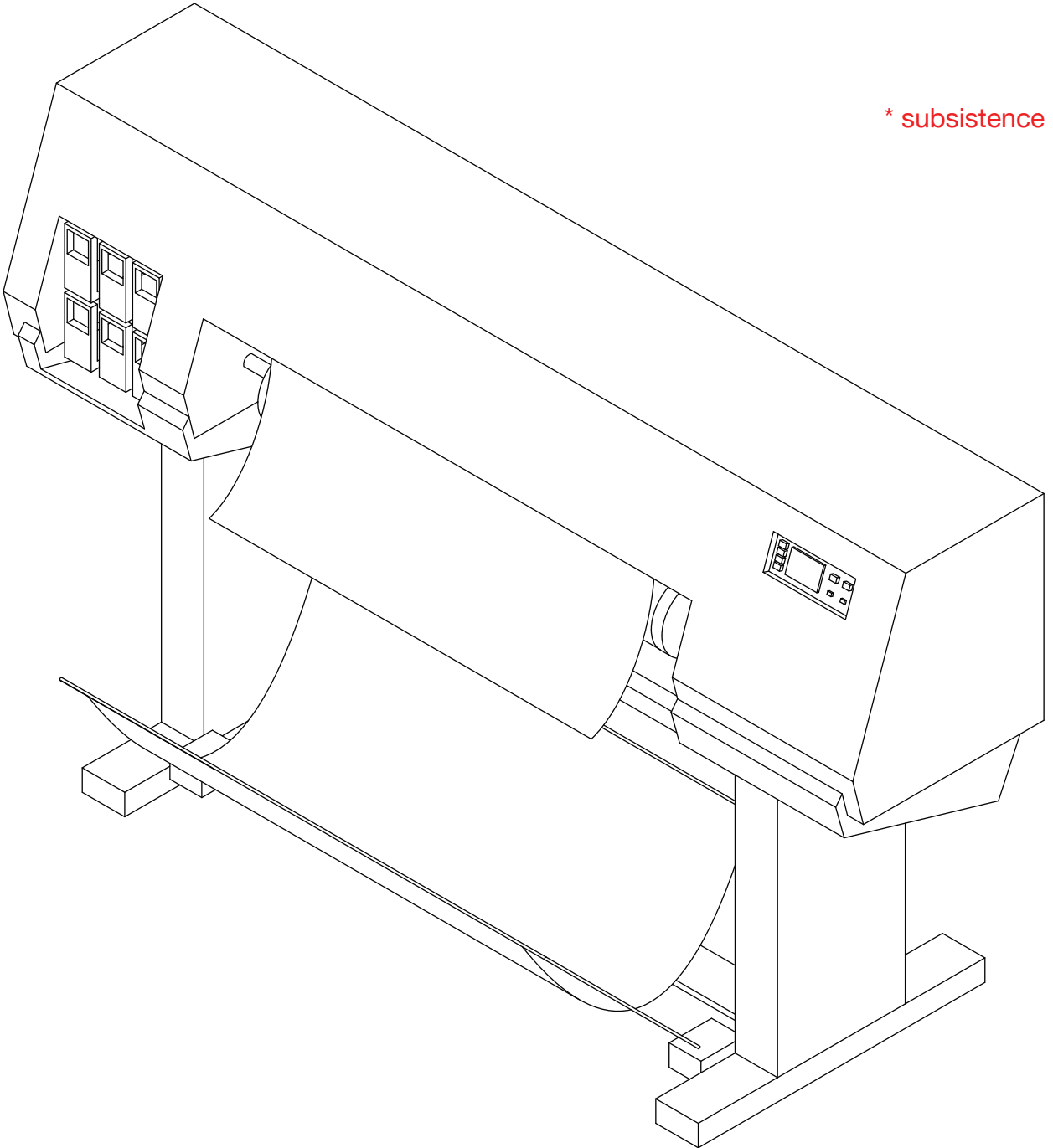
Plotter / Space of Plot and Print

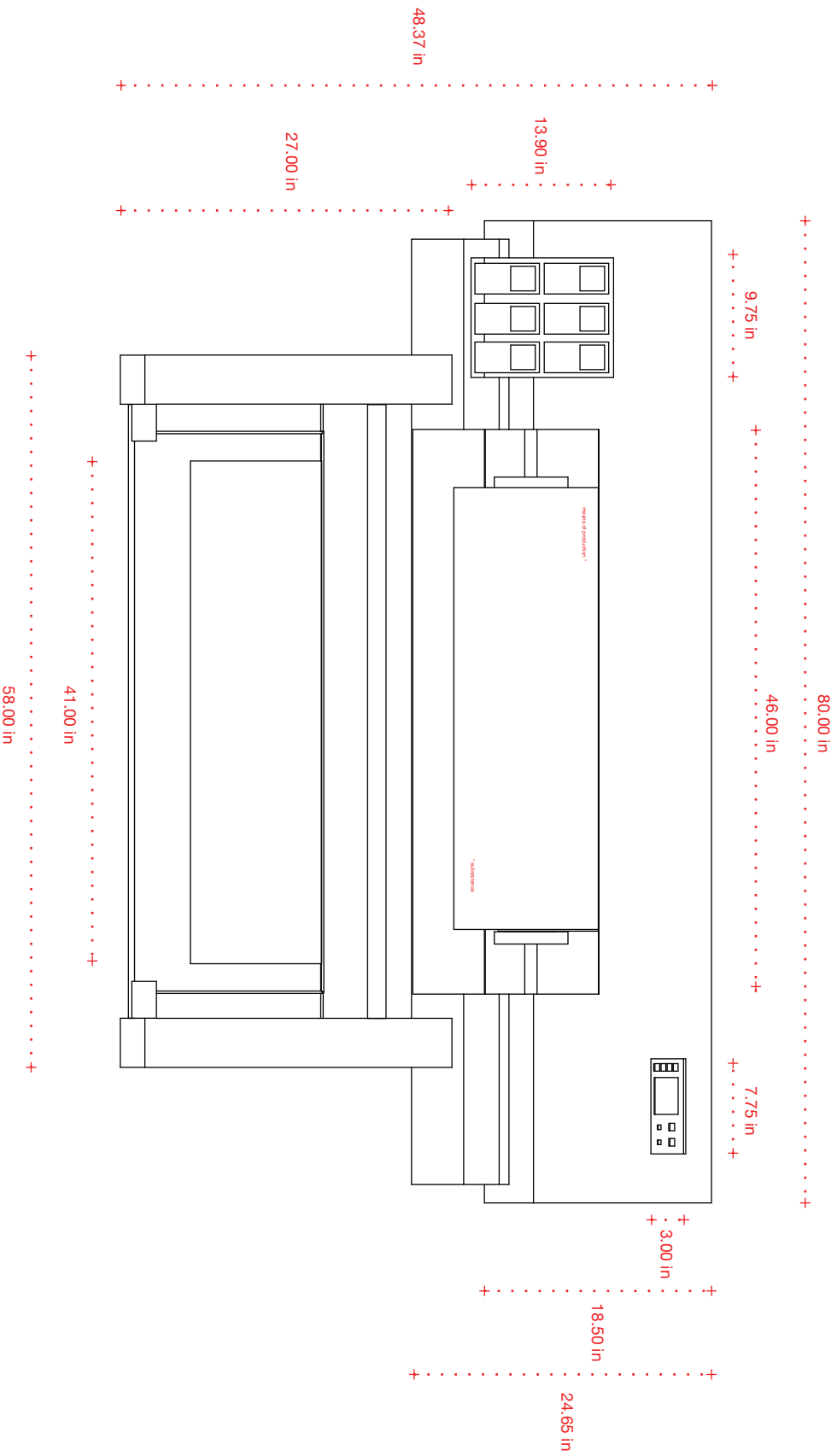
A plotter is means of production, the source of subsistence for the commoners within the narrative. A plotter delivers the ability to communicate ideas, the ability to literally produce their ideas and work.

The space of plot and print is the space that hold the plotters and the access to them. The space is vital to the commoners within the narrative. The space is based on the plotter room within the University of Utah Architecture Building but is not meant to represent that space or actors within that space.

means of production *

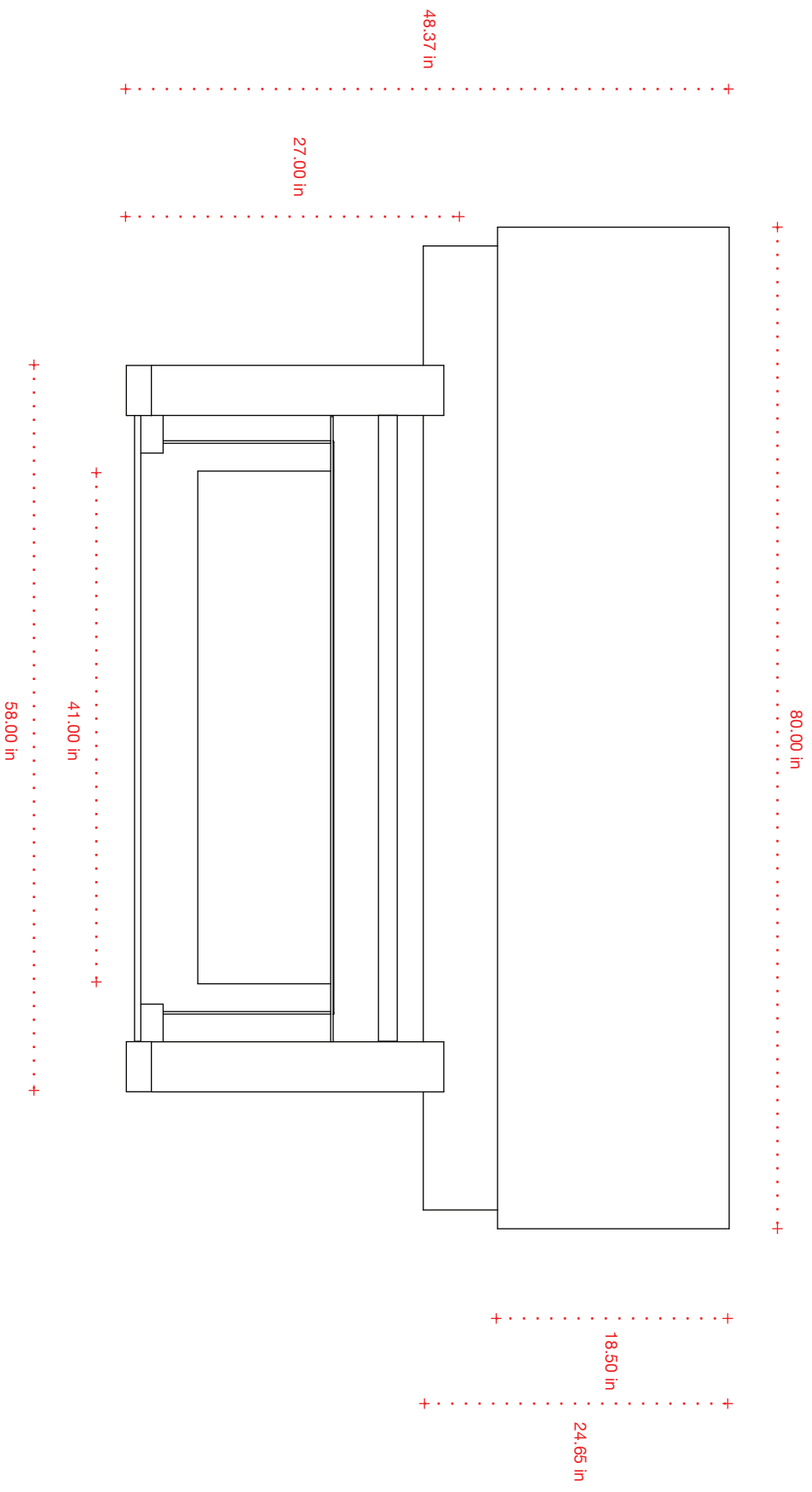
* subsistence

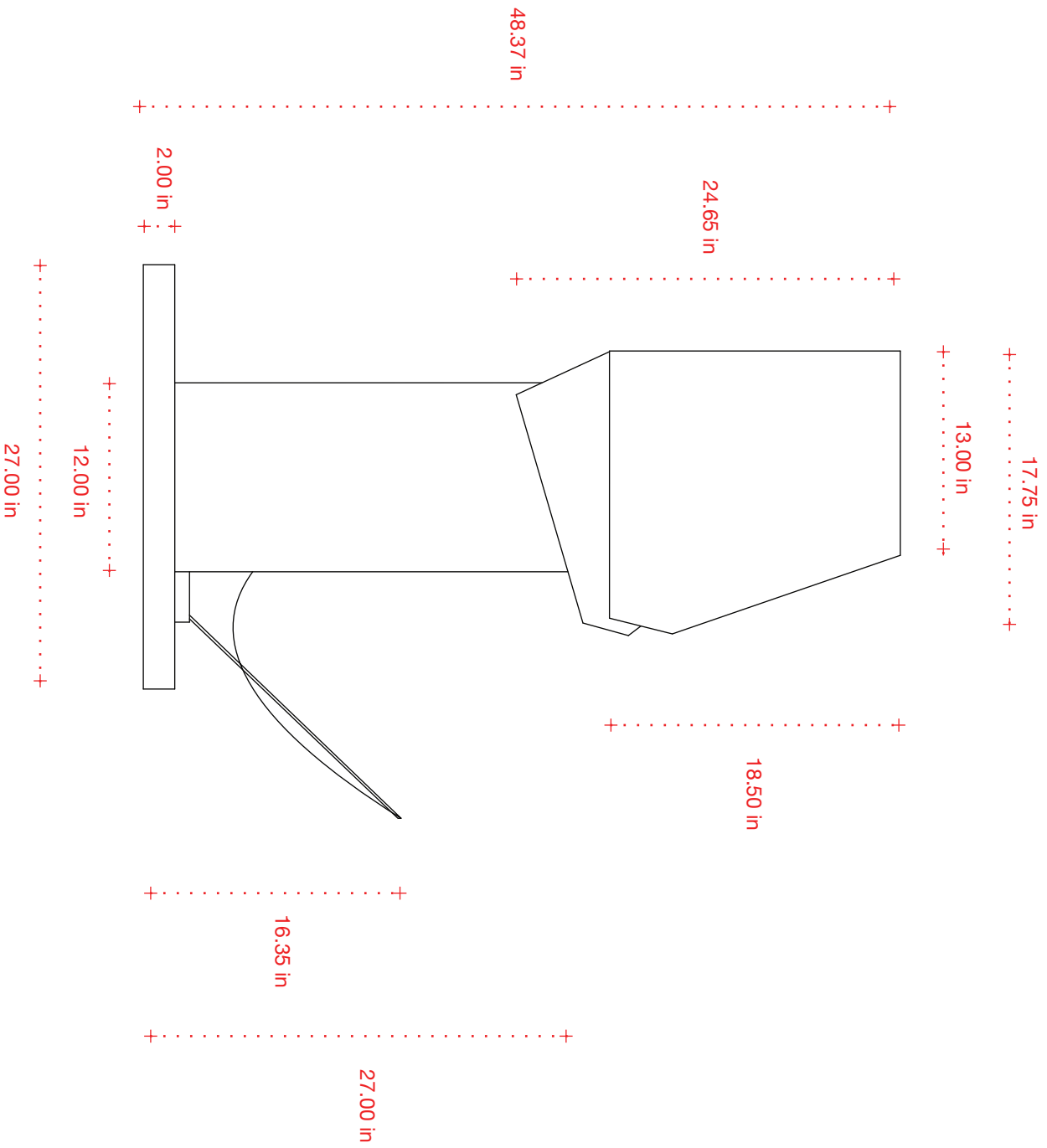


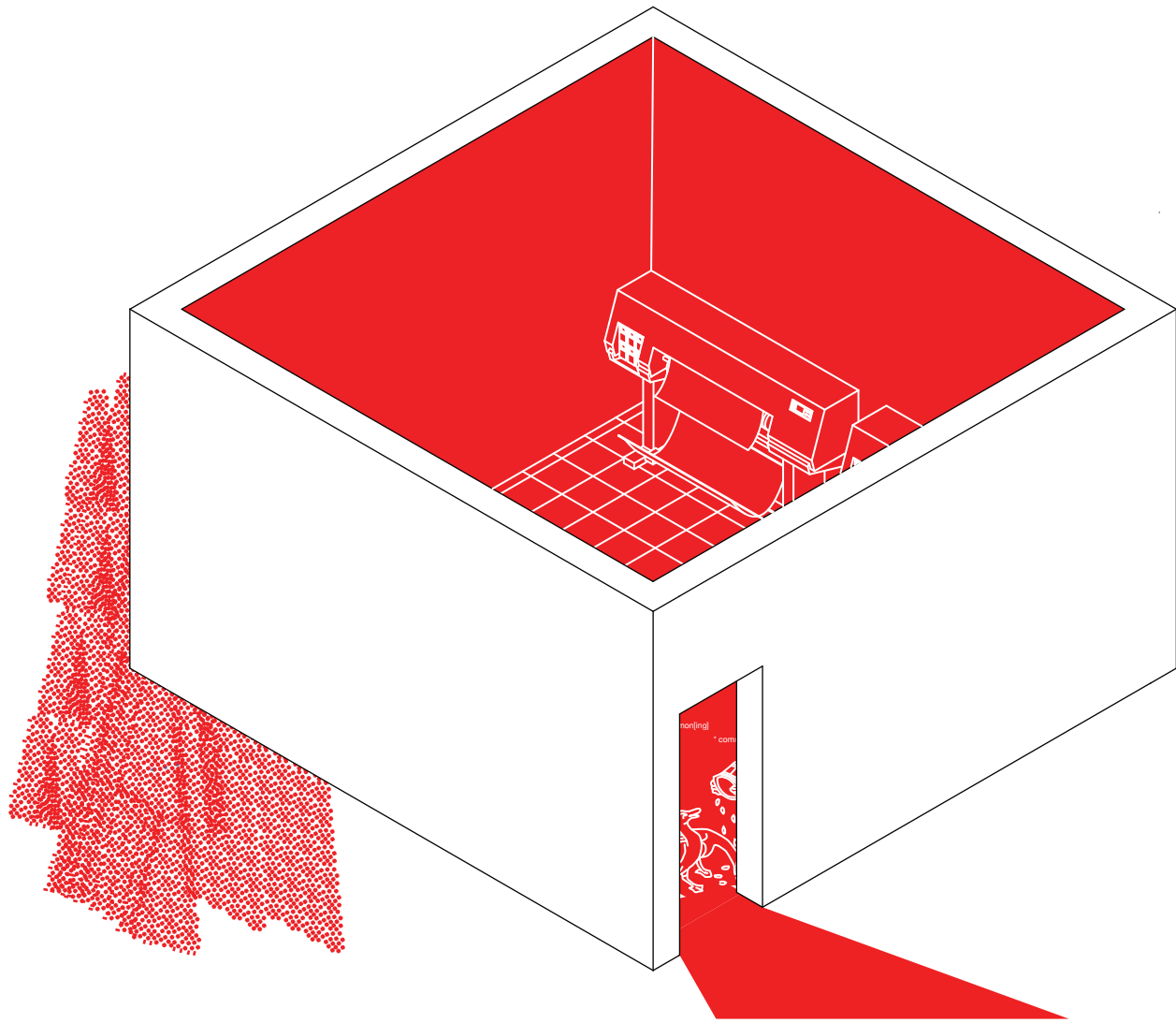


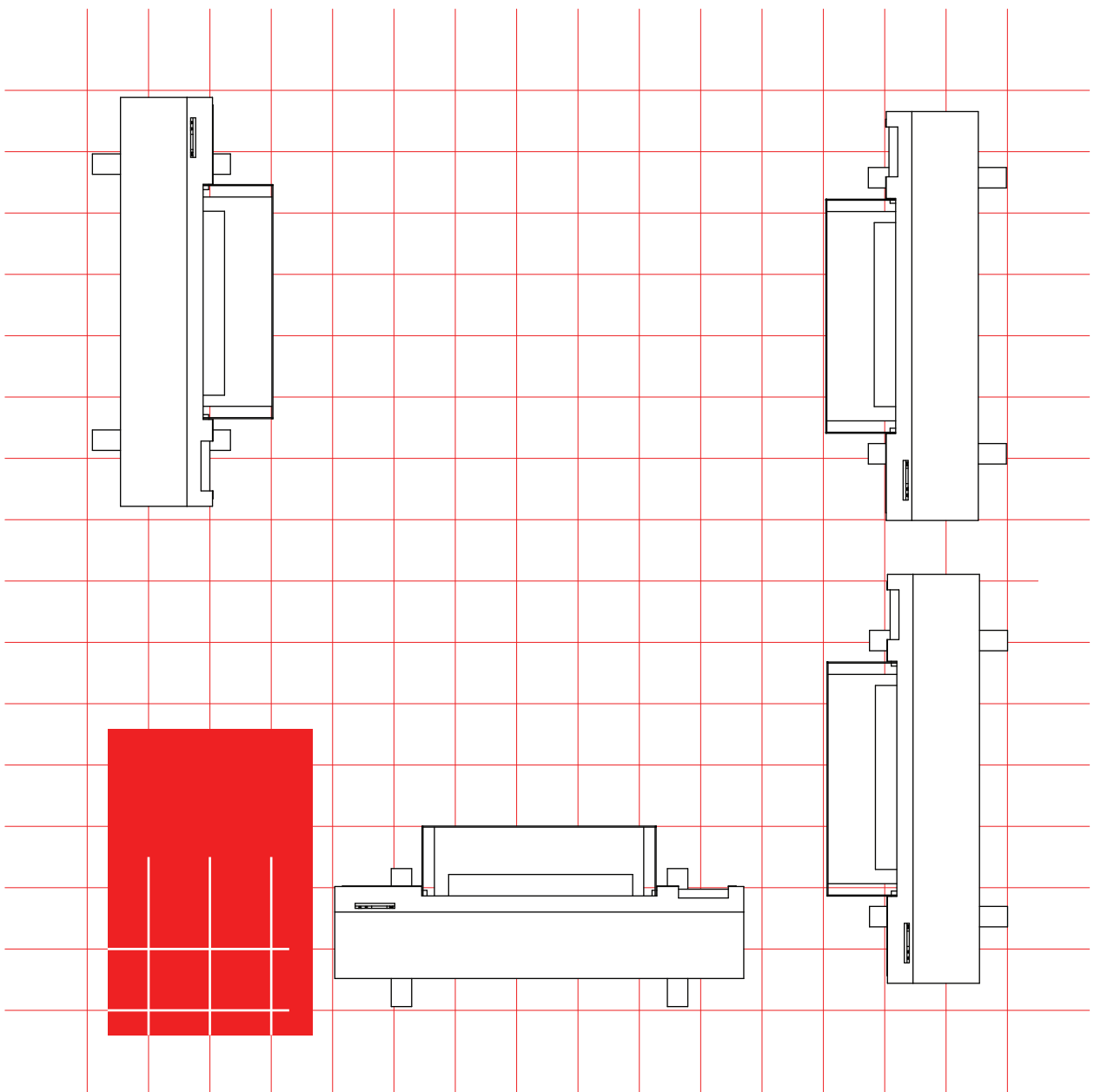
* means of production *

* subsistence

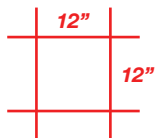
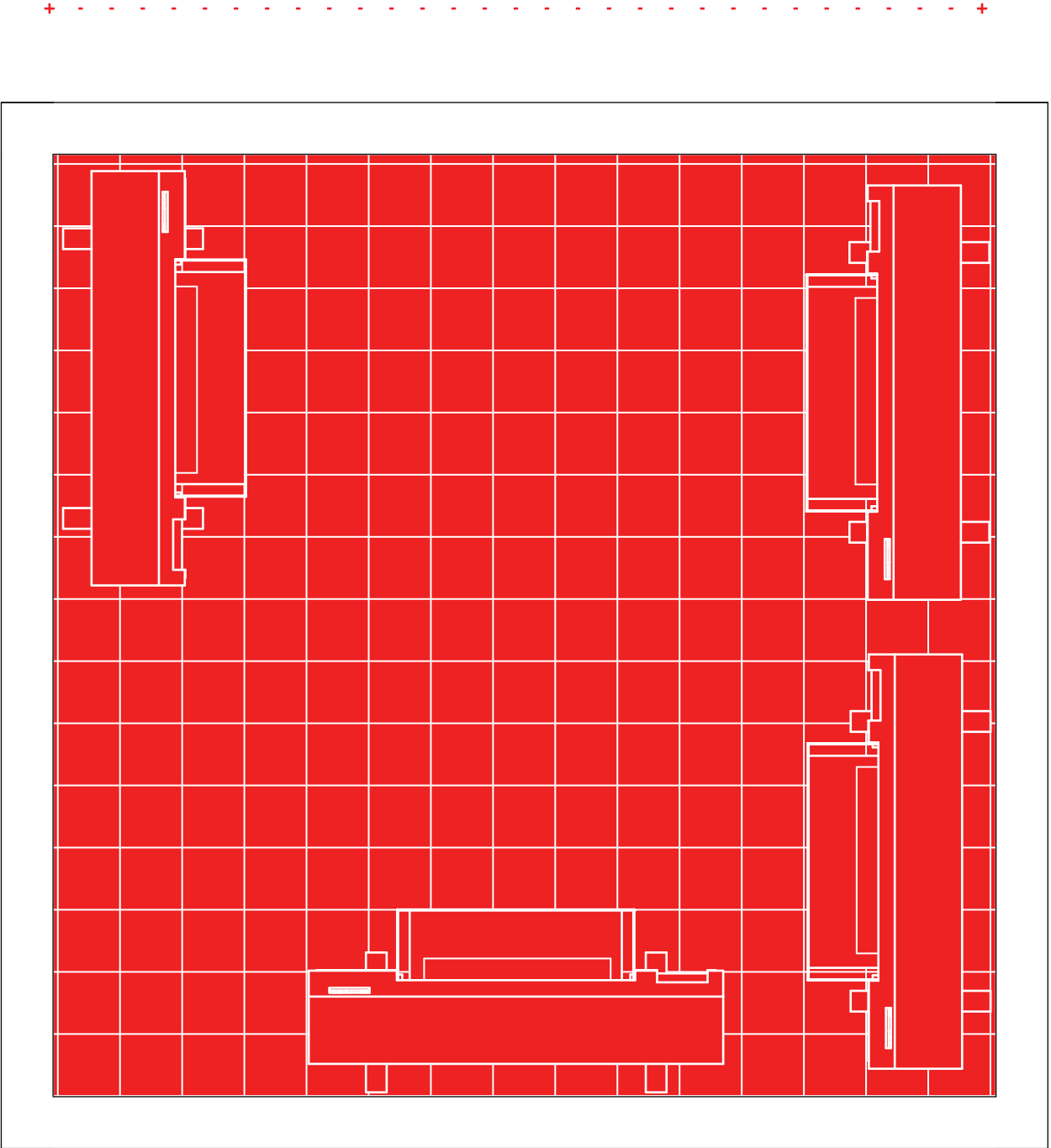








192'

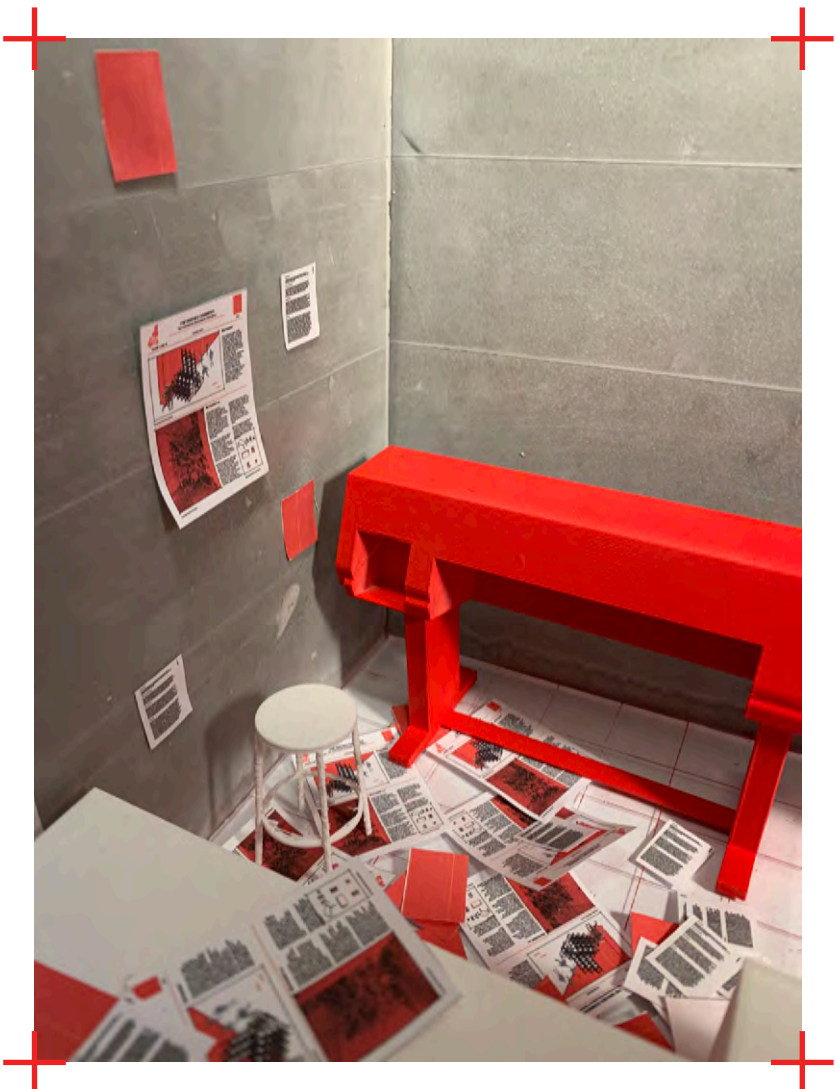


Model of Space

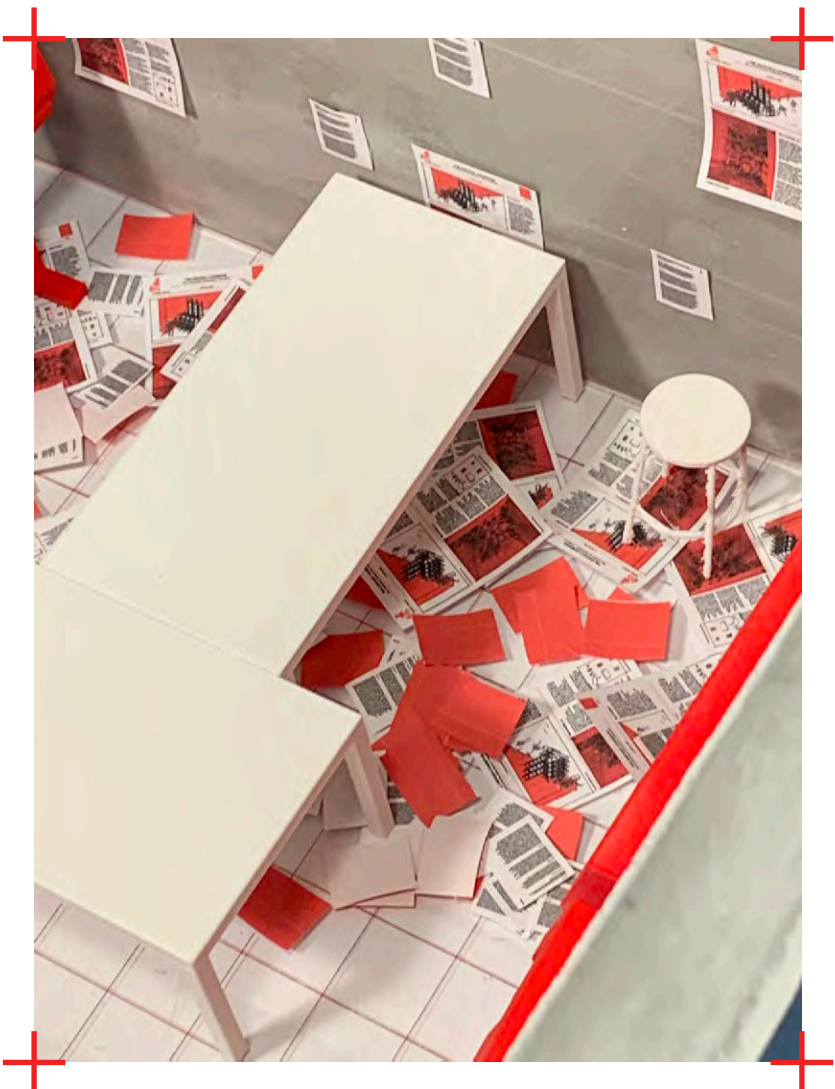
The model of space was created as another effort of world building, a way of physically drawing a scene. The model depicts an occupation within the space, with manifestos and publication placed upon the inner walls and a barricade made of stools blocking the entry of the space, regaining the space as a commons.

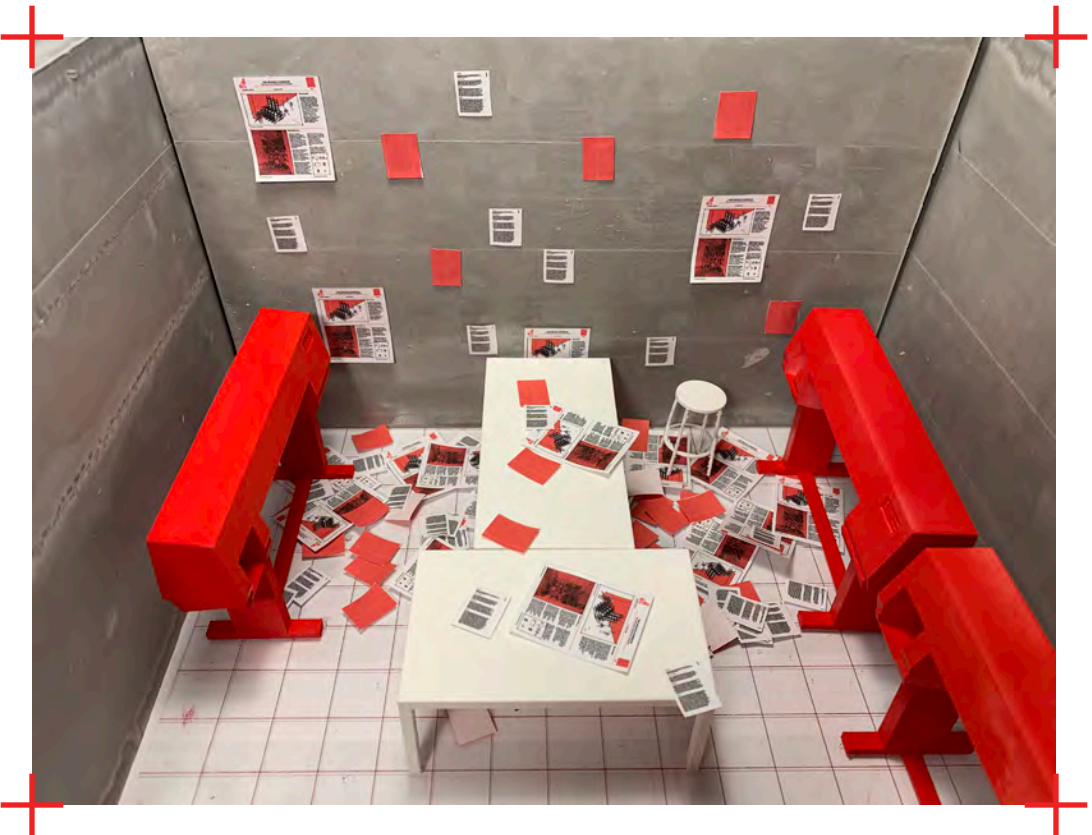
The model is used as vehicle to create the images displayed here. The photos are shot as though the scene was occurring at full scale as a way of drawing the viewer into this speculative world.

The model walls were constructed of cement and acrylic, with the stools, tables, and plotters being 3D printed. The model is at 1/15 scale.



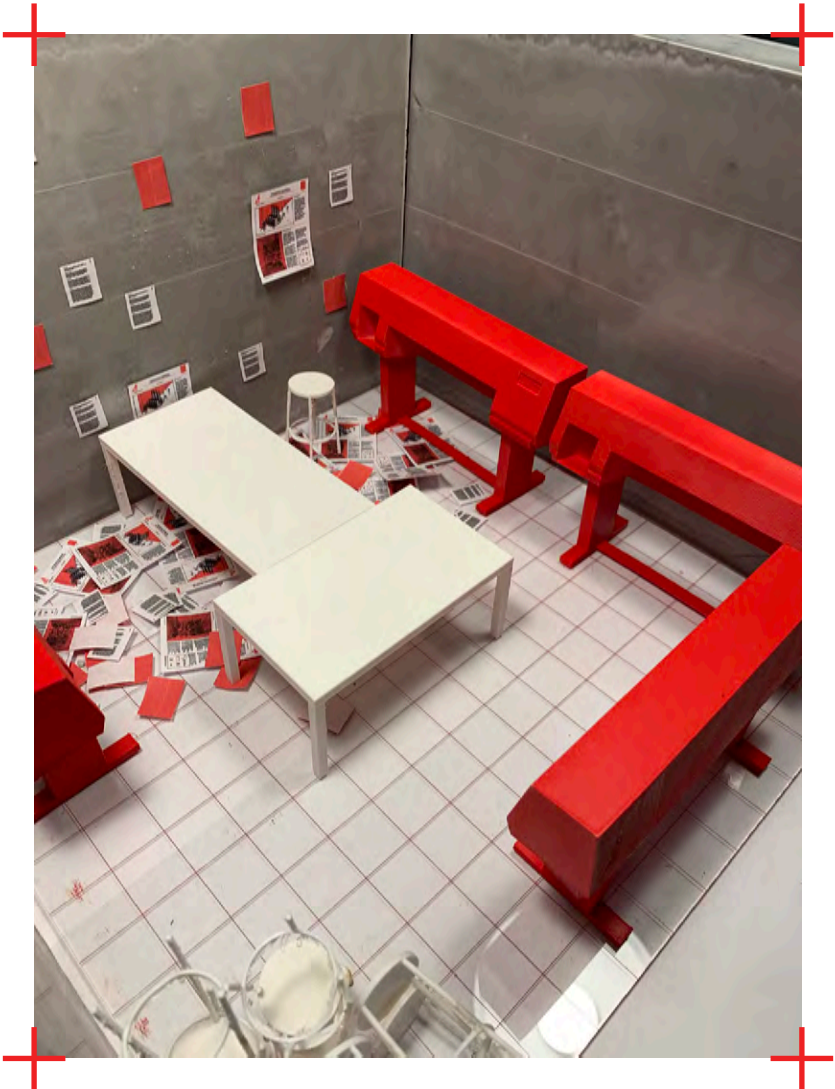














Gooses Commons

Gooses Commons is a speculative publication used as a means for carrying the narrative in which the artifacts were produced. There are a total of five publications, each taking place one day apart from one another. Each publication tells of new action and reaction within the narrative. Each action and reaction were derived from the case studies conducted earlier in the process.

Artifacts and drawings were created based on the situations described in the publications. For example, a barricade as a means of creating a commons away from the ministry of education was produced using only found objects within the studio.

All publications were produced and distributed to commoners [students] within the studio space. Each publication is 17" x 22," a size which can be plotted [fitting into the narrative] as well as folded down into 8.5" x 11," again relating to the importance of the print in the narrative.





THE GOOSES COMMONS
The Commons Subsistence Publication

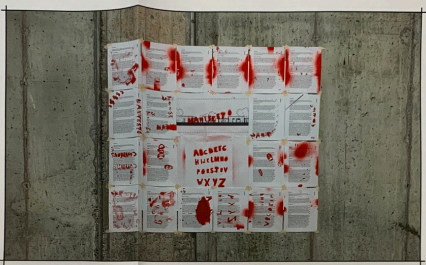
VOLUME 1 : edition 05

23 October 2020

Free!

Production!

The commons have developed their own form of printing production following the introduction of new restrictions on print and plot passed down from the ministry of education. The commons, whose ability to print and plot has been almost nullified, have begun using the materials left to them to develop their own form of printing away from the control of the ministry officials. Beginning with a new handmade typeface, commons have been able to print new scripts without the need of controlled machinery. The development of a new typeface has also been produced as means for continuing the advancing of their commoner way of life. Common use of the printing method has been spread.



A print created by commons.



Commoners producing alternative print.

Production! cont.

Commoners within occupied spaces have developed their own methods of printing away from the control of the ministry of education. The method involved creating a common typeface into stamps for all common usage. The stamps, made of materials found within the space, can be pressed onto a bed of ink and then pressed onto materials to create what is needed.

The tactic comes into fruition after the ministry of education announced restrictions over common use of the space of print and plot, disallowing them from being able to print without the approval of ministry officials. The restriction keeps commons from being able to express ideas or create dialogue outside of the ministry's rigid curriculum.

The increased spread of the commons manifesto is palpable. The perceived acceptance and encouragement of the document has led the ministry to feel officially threatened. As a complete condemnation of the manifesto has been echoed by the minister of education, the new methods of print has added to the tensions between commoner and state power. An increase in ministry officials has been detected, causing commons to feel particularly on edge.



Typeface created by commons.



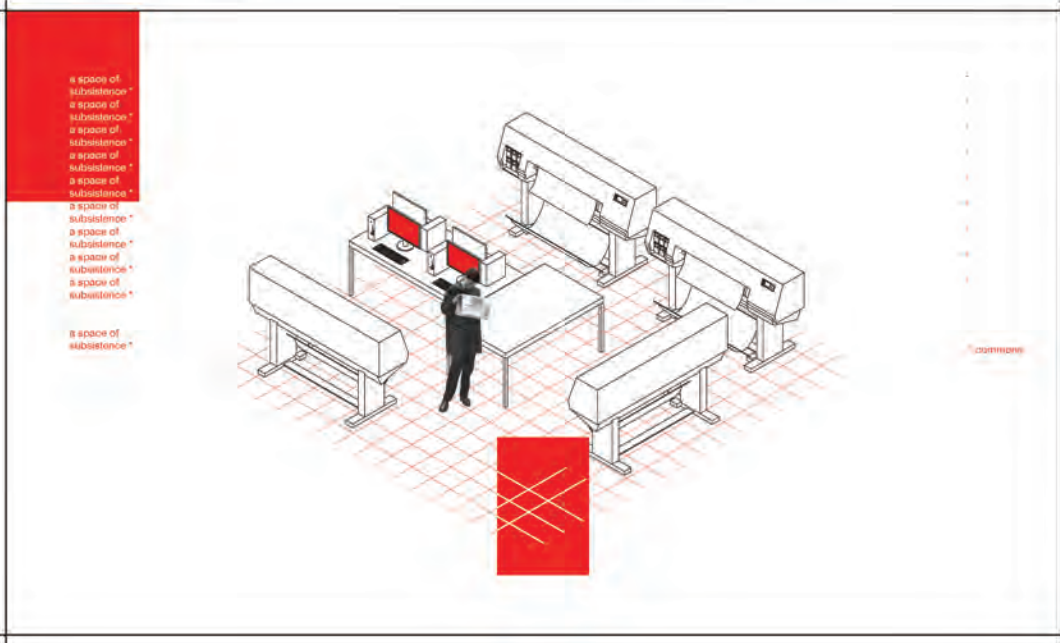
THE GOOSSES COMMONS

The Commoners Subsistence Publication

VOLUME I : edition 01

19 October 2020

Free!



Enclosure!

The space of print and plot has been **enclosed** by the Education Ministry. Laws have been put in place to prohibit any commoner from printing on their own. Commoners are no longer allowed access to the space without supervision from a government official. All information printed must be submitted for review before printing.

These events begin after the introduction of the new Minister of the Education last month, who inherited the role from their predecessor who took the position away from the hands of the people through force. The minister cited a need to cut the budget allocated to student resources while reinserting an educational curriculum more familiar to a generation before.

Commoner reading transcript of new Minister of Education ruling.

Enclosure! cont.

Yesterday, the new Minister of Education addressed a crowd of commoners and government officials stating, "It is my duty, my role, my ruling, that I must reshape the values of this new youth and remove ideologies which may sway the atmosphere within places of education. Radical organizations reek terror within these spaces destroying this lands long held values. As of 19 October 2020, all university staff will be instated by my administration, and all curriculum and standards will be set by my administration."

New education officials will be instated to "manage" our spaces and set about the new curriculum created by this body in power. This will create the censoring of our thoughts, and dissolution of open discourse. Our limited resources will be allocated to the ministry of education officials, leaving us with nothing under the will of the state. This would entail an oversight over all modes of production, most importantly our space of subsistence, the space of print and plot.

This space will be regulated heavily under the new regime of

the minister of education. Ministry officials will overlook all productions, disallowing us, the commoners, to maintain their source of subsistence.

A print or plot allows commoners to convey ideas, pass information, and meet standards. They become the means by which the commoners subsistence is met. These tools allow commoners to physically track and record production. The space which holds these tools constitutes as the space of subsistence. Without common access to it, the subsistence of the commoners is being held from them. In this case the space is being used to fulfill the individual gain of the education ministry in order to regain a power which has been unneeded and unwanted by the commoners.

After the announcement by the Minister of Education, commoners called for a protest against the actions of the state. Commoners are organizing a movement to occupy the space of print and plot as a means to secure their means of subsistence.



Commoners flea to space of print and plot after Minister ruling.



THE GOOSES COMMONS

The Commoners Subsistence Publication

VOLUME I : edition 02

20 October 2020

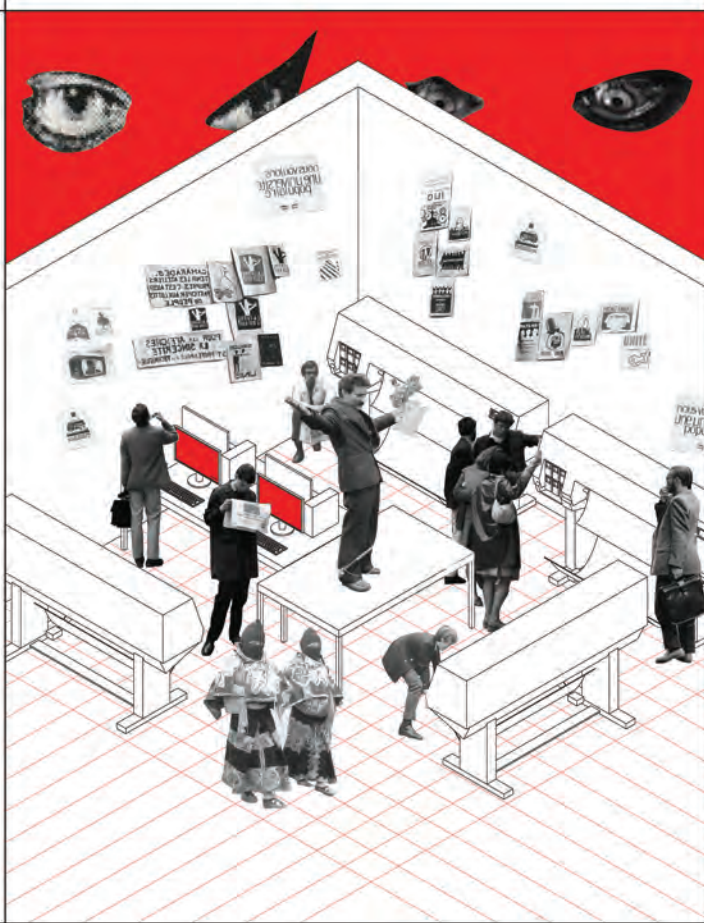
Free!



Commoners occupying the space of print and plot.

Occupation!

Commoners have occupied the space of print and plot. The commoners are seeking to regain the space through occupation after the Ministry of Education has passed new curriculum and regulations prohibiting commoners from the tools, thus disabling commoners from fulfilling their subsistence. The space, which allows commoners to physicalize information and ideation, serves as the crux for their subsistence. As of yesterday commoners were no longer able to print information on their own, with both the tools being used by a select few education officials as well as all prints needing to be approved by said officials.



Commones occupying the space of print and plot.

Occupation! cont.

By occupying the space, commoners are regaining their commons, their space of subsistence, allowing them to fulfill their needs with their own rule, no longer under the thumb of the Ministry of Education.

For decades the space has been used by commoners as a way of physicalizing their production, a means of which to fulfill their daily needs. The space has acted as a commons, both the product of labor and the means of future production. It is a space of shared production not just in materiality but in languages, social practices, and modes of sociality. They are an essential entity of subsistence, collectively managed and embedded in social relations. Under the new regime, not only are the commoners' material needs unmet, but a needed sociality is unraveled, disallowing commoners to fulfill everyday needs.

The new curriculum passed down by the Minister of Education has restricted all forms of debate and discourse, putting agents of the state in charge of all language spoken and produced. The act has caused commoners limited access

to information not produced by the state, and little action being granted to commoners. All production has been pre-approved by the state.

The actions of the commoners has created further discourse outside of the space of plot and print. New actors may begin to emerge.

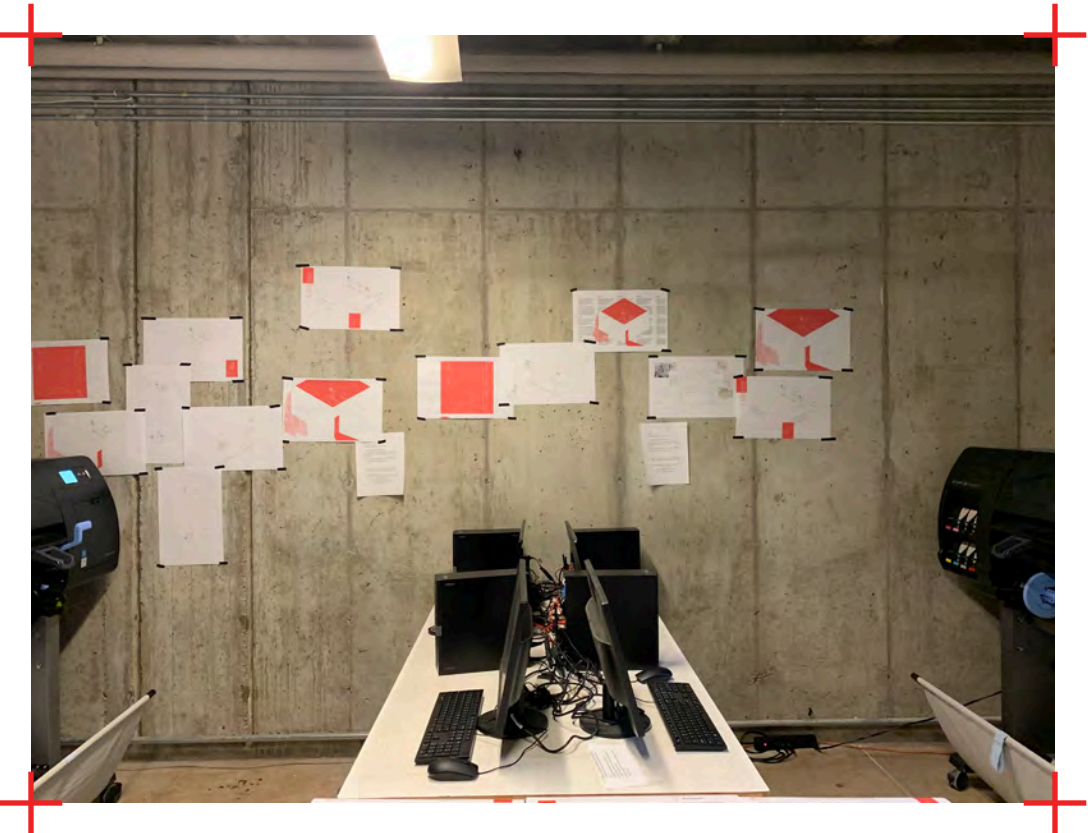
The Minister of Education has condemned the action taken by the commoners, stating that consequences will ensue.

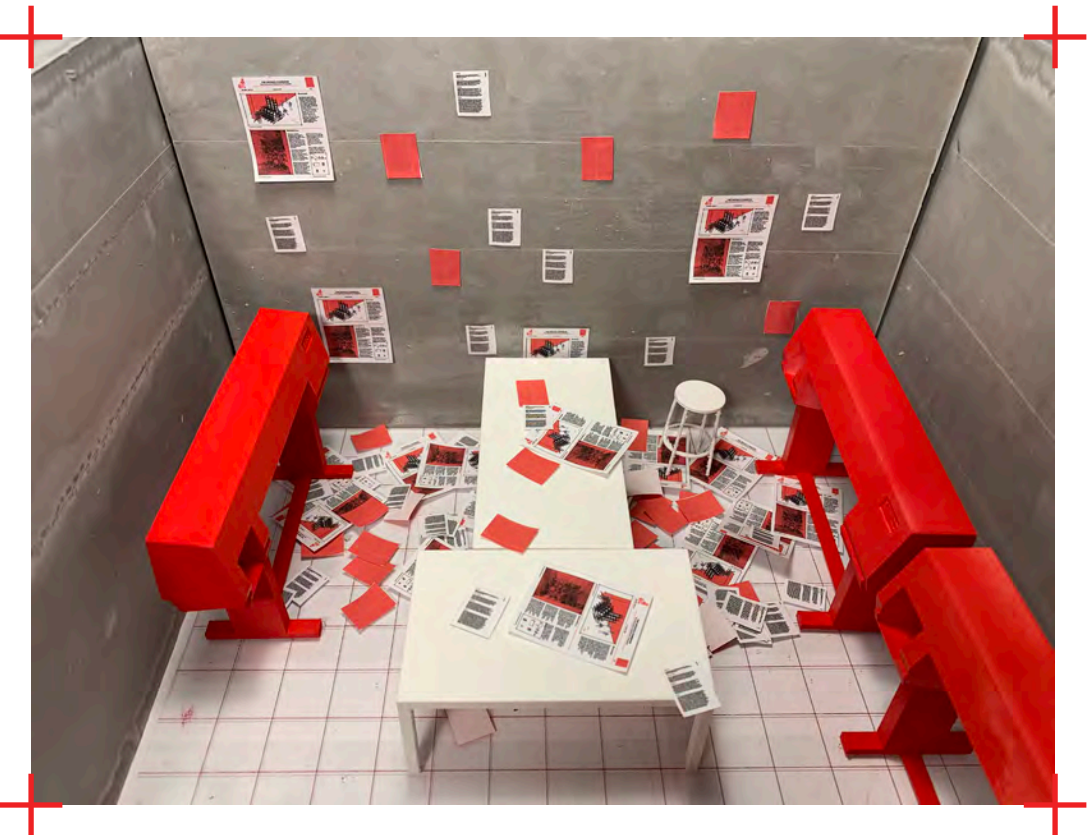


Commoner in the space of print and plot.











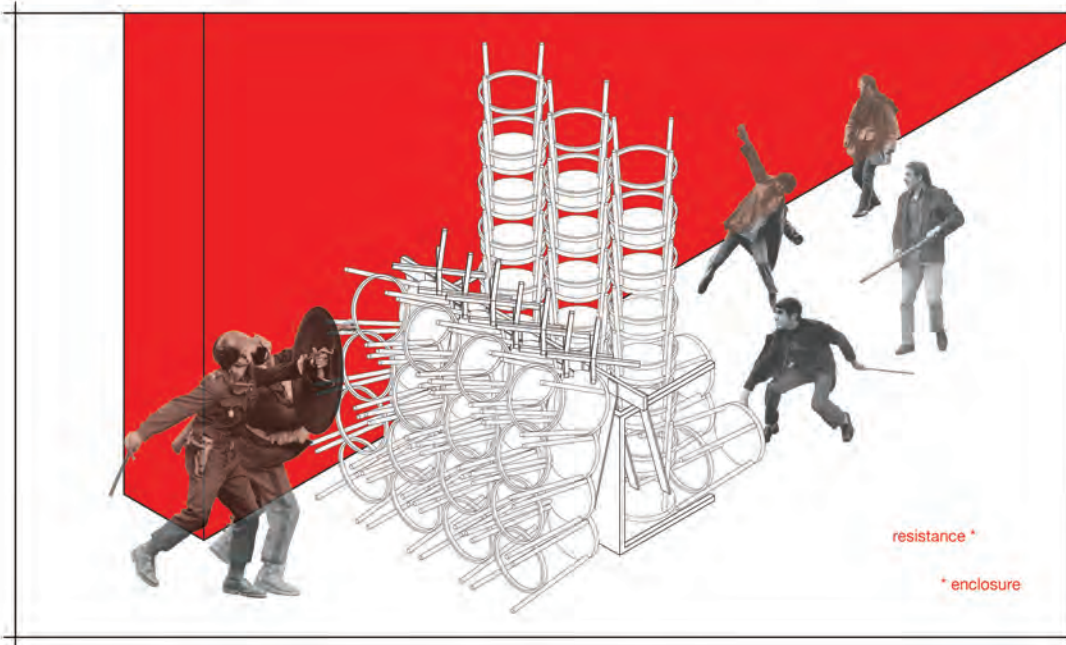
THE GOOSSES COMMONS

The Commoners Subsistence Publication

VOLUME I : edition 03

21 October 2020

Free!



Commoners defending their commons.

Barricades!

The commoners begin to build barricades in order to secure their commons away from the ministry of education. Using objects found around their spaces, commoners came together to compile goods into an object which would prevent any ministry officials from entering their space. Since the construction, ministry officials have been attempting to invade the space, but have been unable to break through the lines as commoners met them with resistance. Within their new enclosure, commoners have been able to thrive in building a true commons, away from the restrictive regime of the new Ministry of Education.



Barricade at entrance of commons.

Barricades! cont.

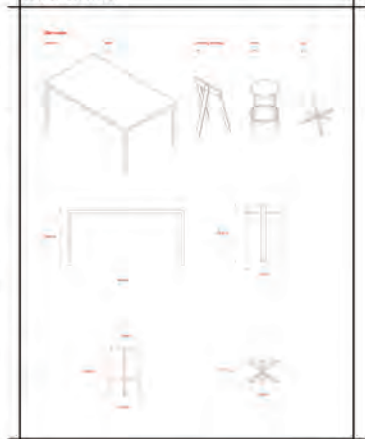
On the 20th of October, commoners united to separate themselves from the reign of the new Minister of Education. Coming together as a collective, commoners constructed a tool to enclose their space to be used as a commons. The objective was to create a space where they could control their means of production, thereby regaining their subsistence.

The barricade was built up from 1 table, 6 modular table legs, 43 stools, and 7 jacks. The commoners have since released drawings of assembly in a move to inspire other commoning movements, creating a blueprint for how one can defend or reclaim their means of production.

Behind the barricade, commoners have been able to continue their education through assembly. Shifting their space from one used to purvey the states message, the commoners have continued discussion from commons leaders. Literature has been passed through the space and lectures have been organised. The regained

commons has become a sort of library for commons materials, with writing from commons leaders like Silvia Federici, Elinor Ostrom, and Peter Linebaugh spread throughout the space. The commoners have begun to develop their own methods for print and production in order to spread

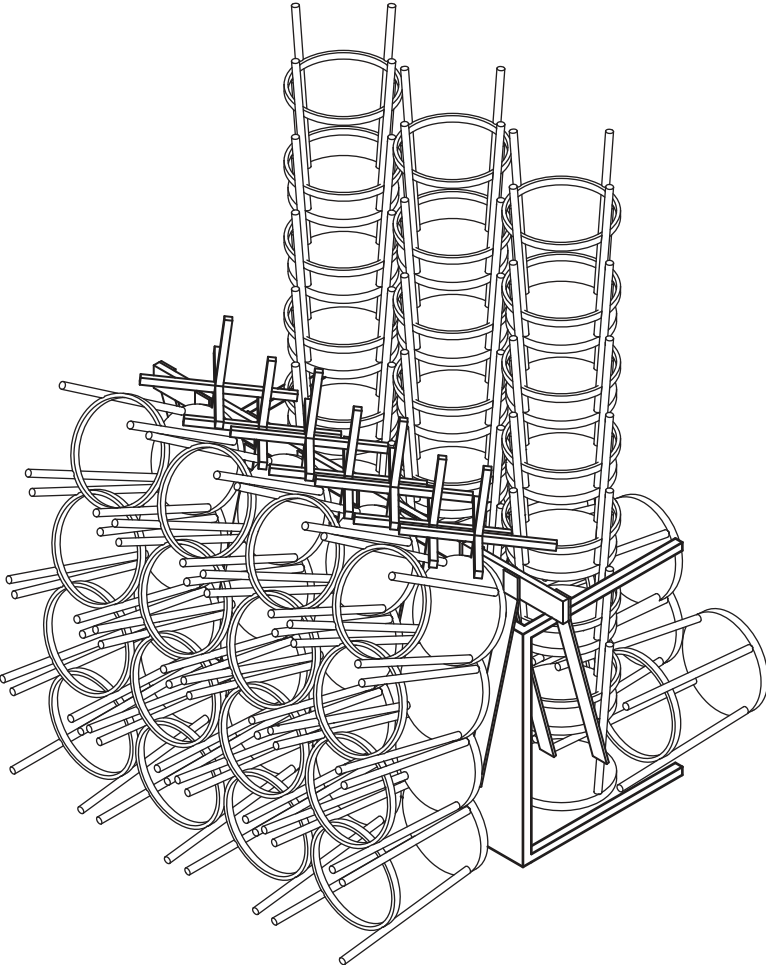
Like the occupation movement in the space of plot and print, the commoners inside are finding way disseminate commons information and messaging outside of their commons.



Commoners inventory for a barricade.

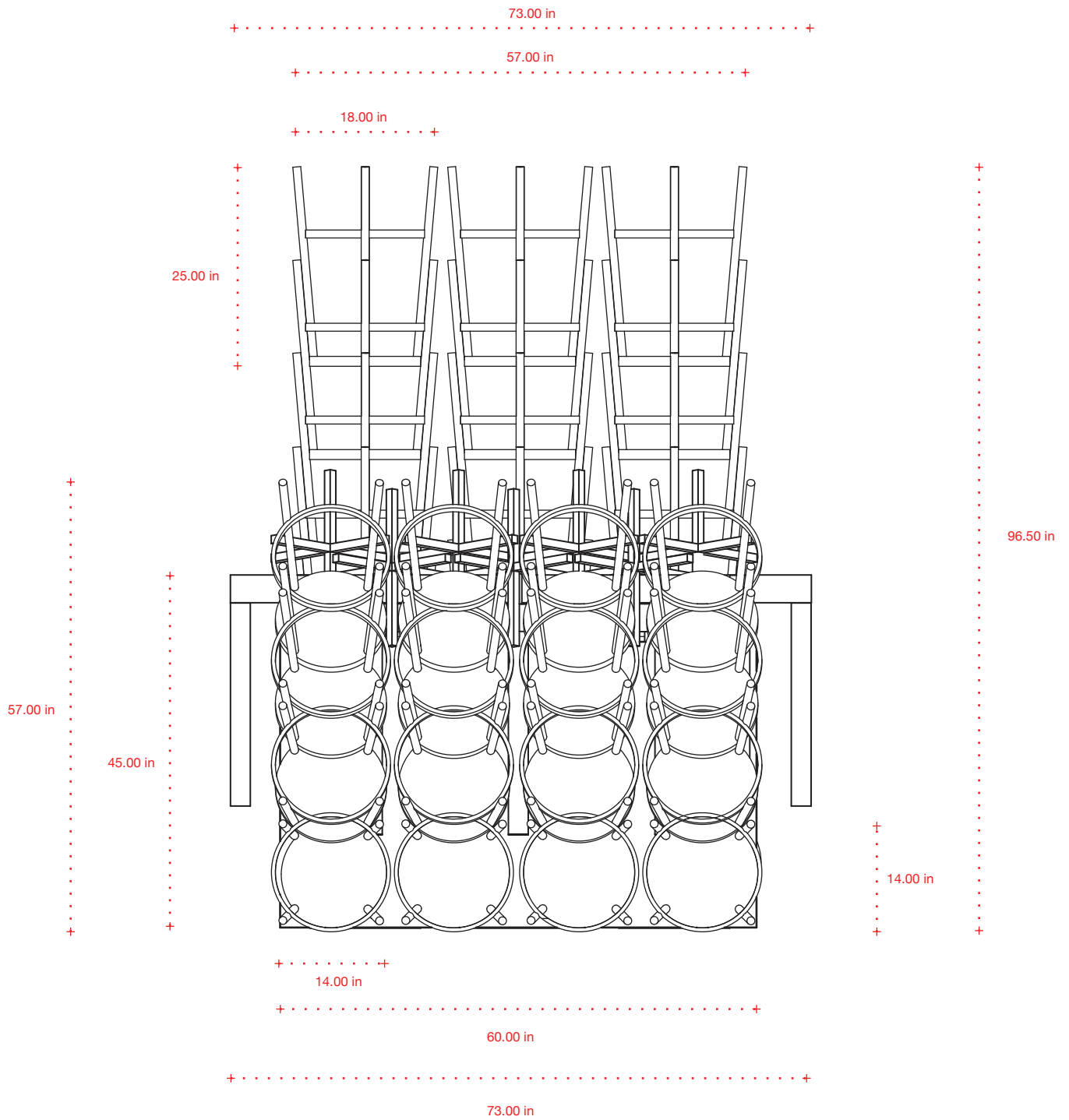
Barricade

perspective



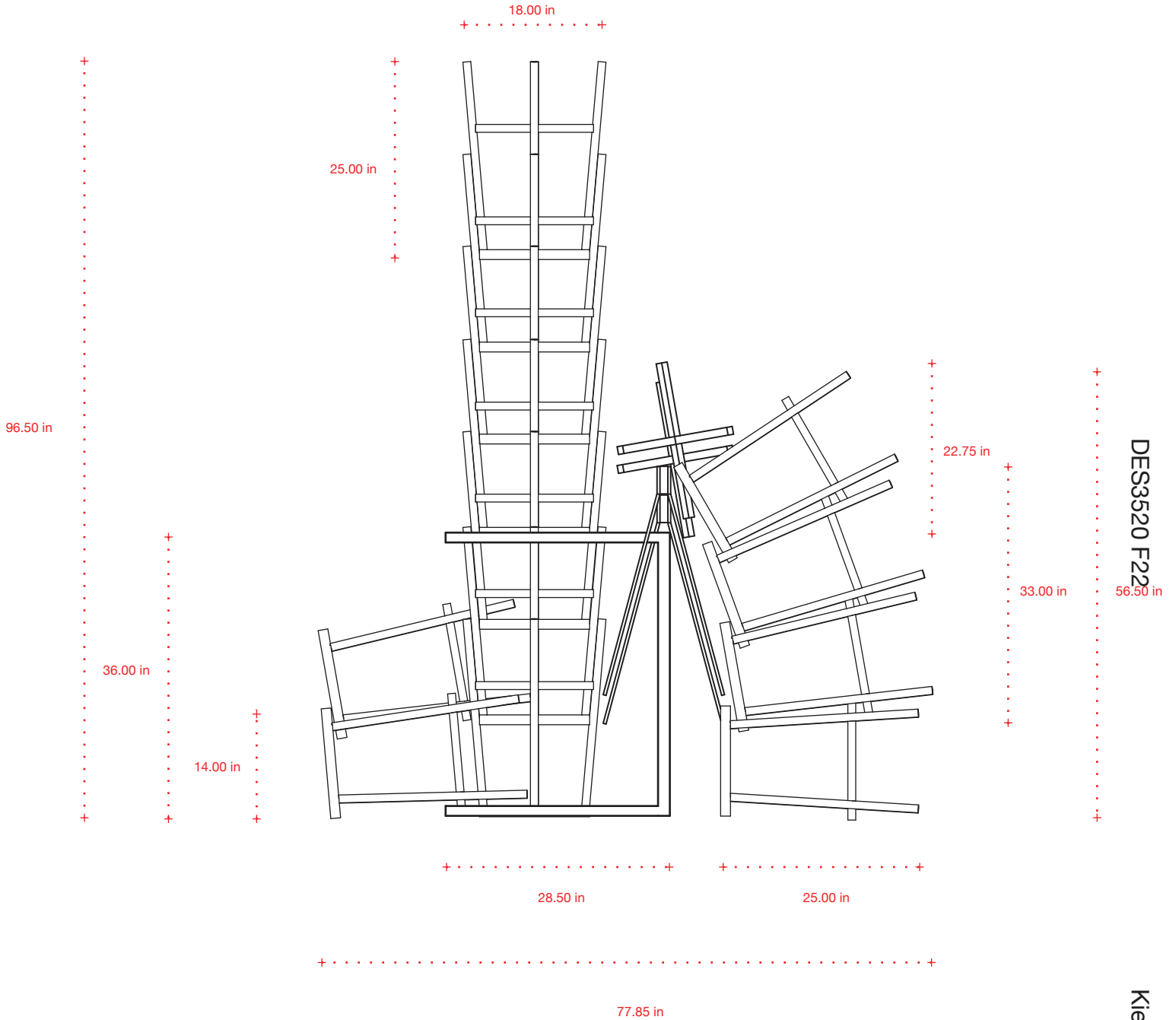
Barricade

front



Barricade

side



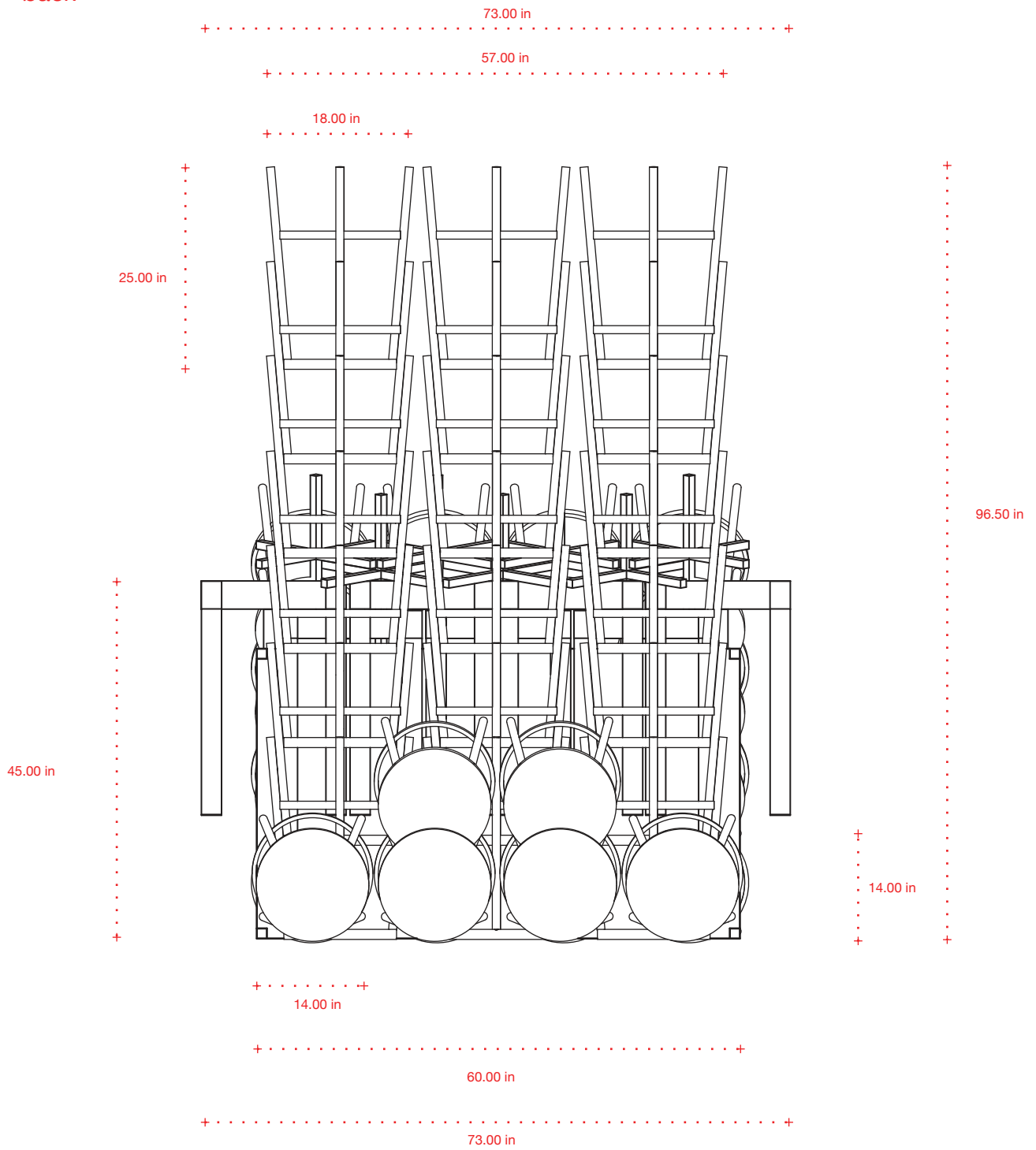
Barricades!

DES3520 F22

Kiernan Grissom

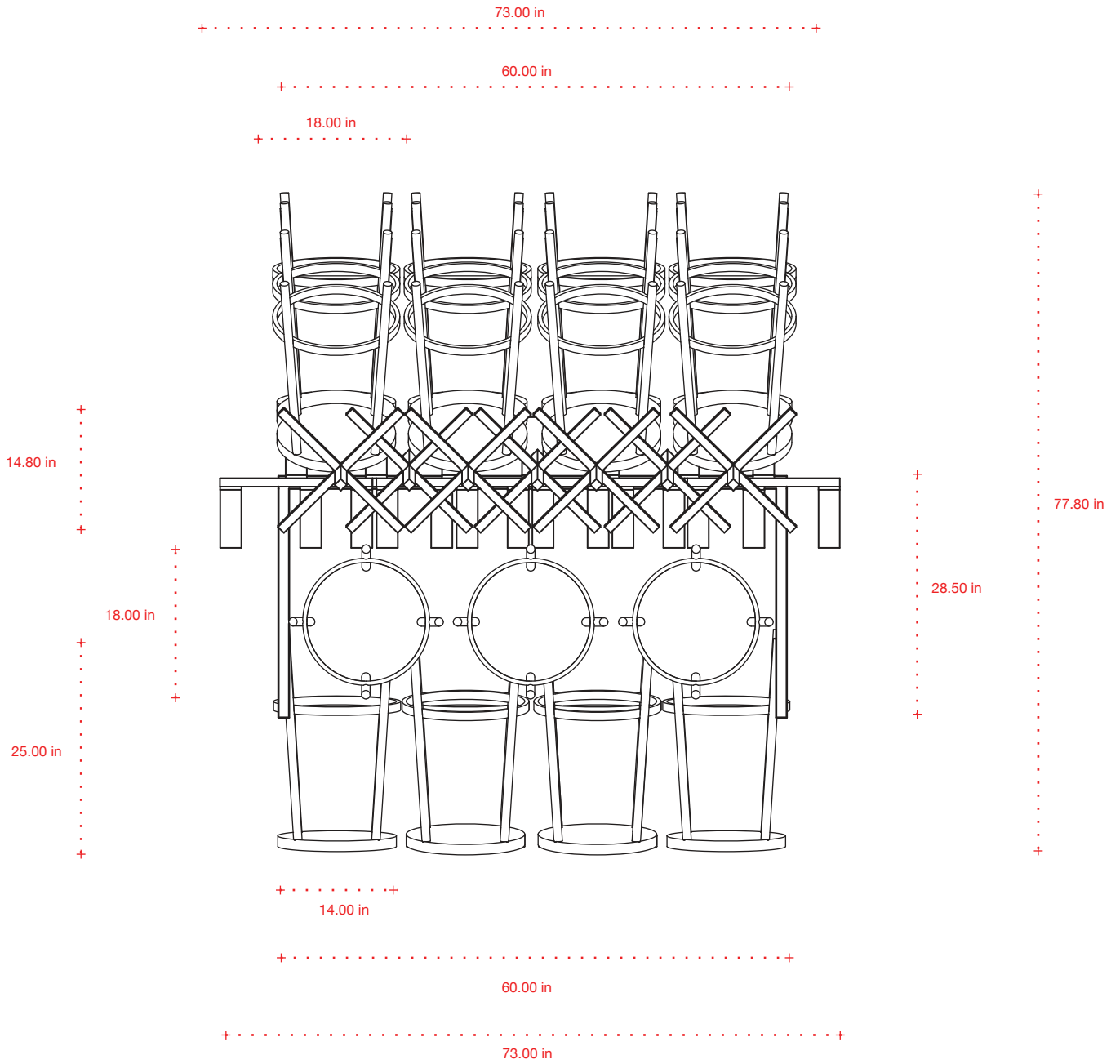
Barricade

back



Barricade

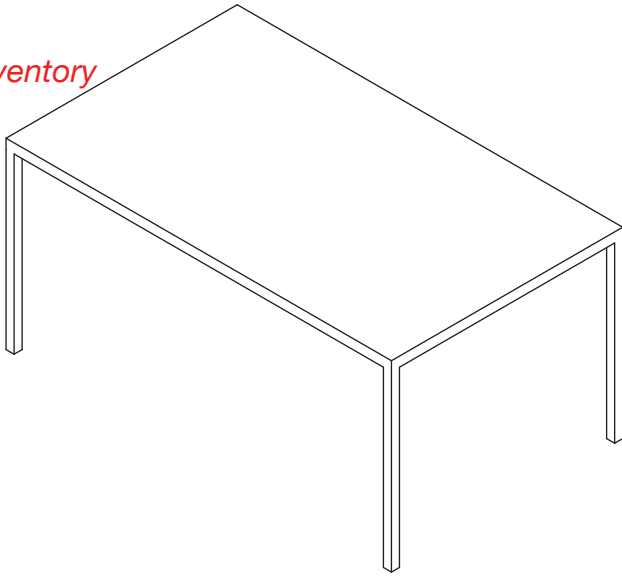
top



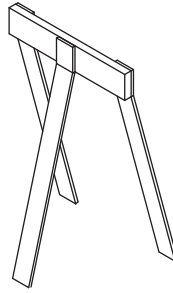
Barricade

table
x 1

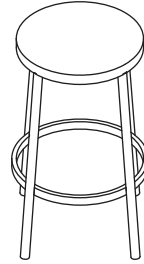
inventory



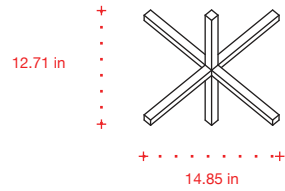
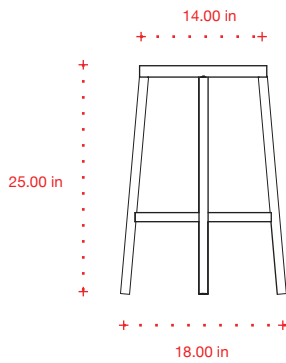
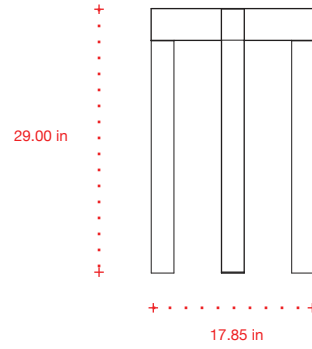
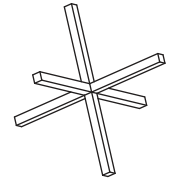
[modular] table legs
x 6

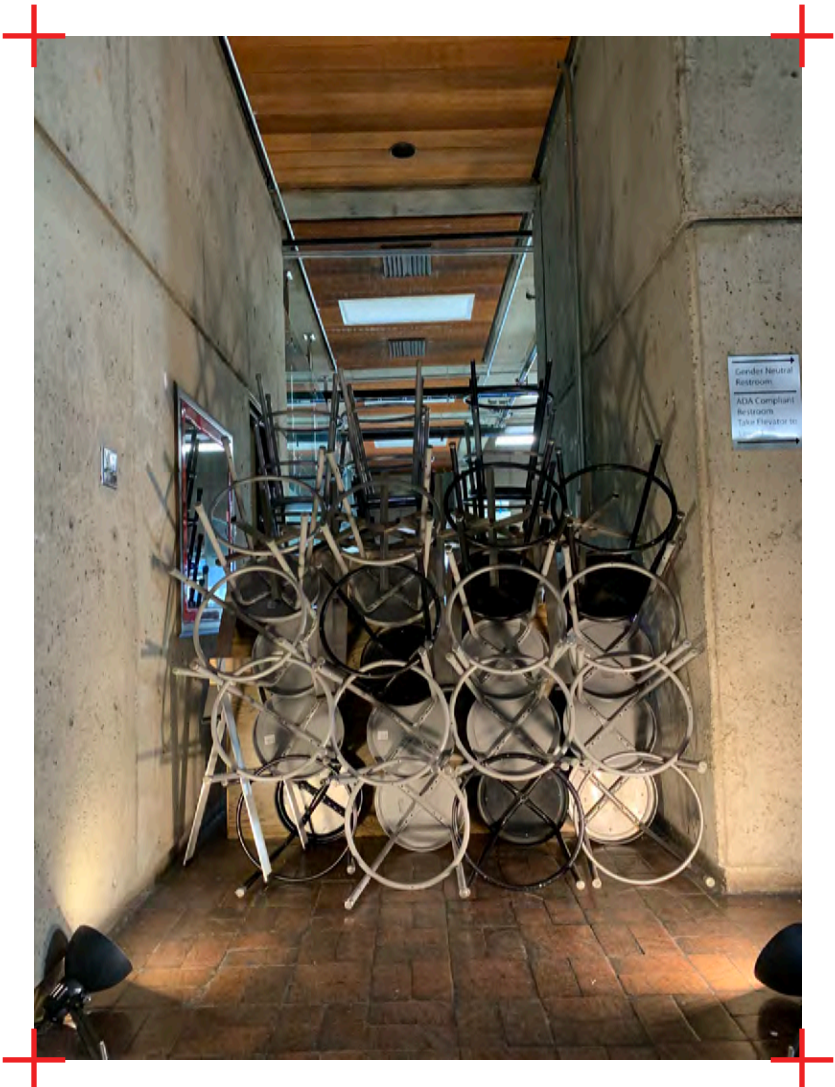


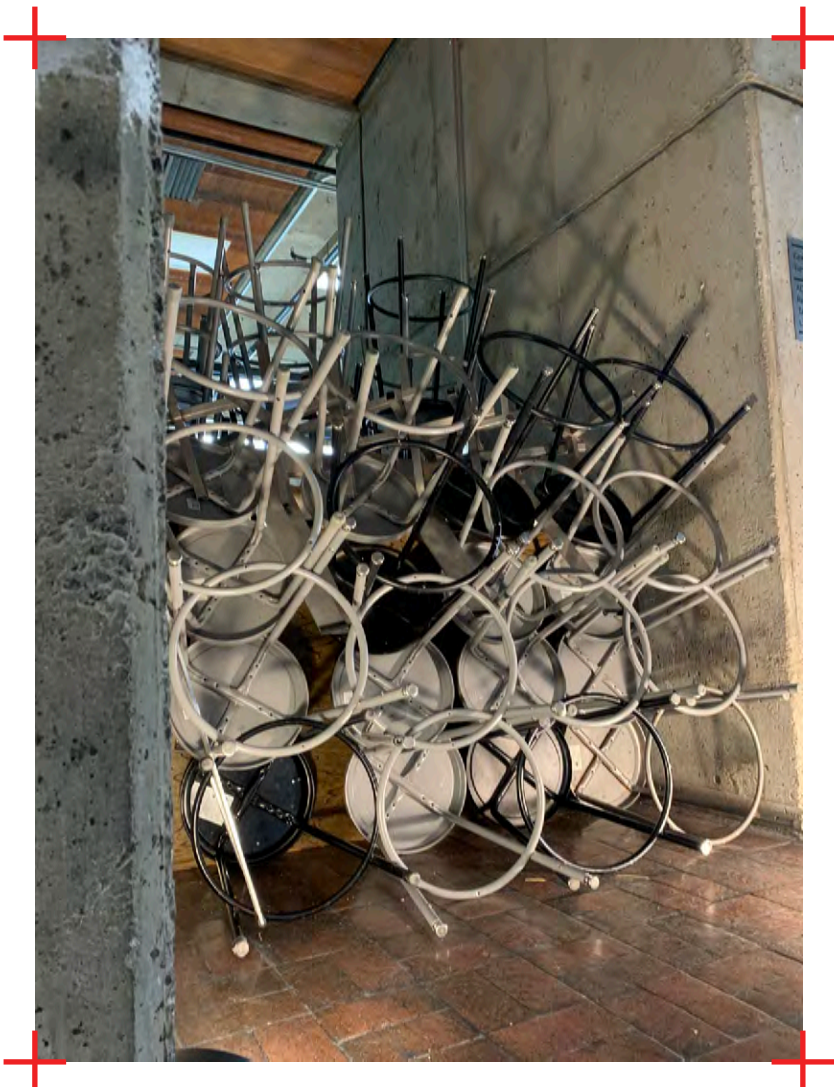
stool
x 43

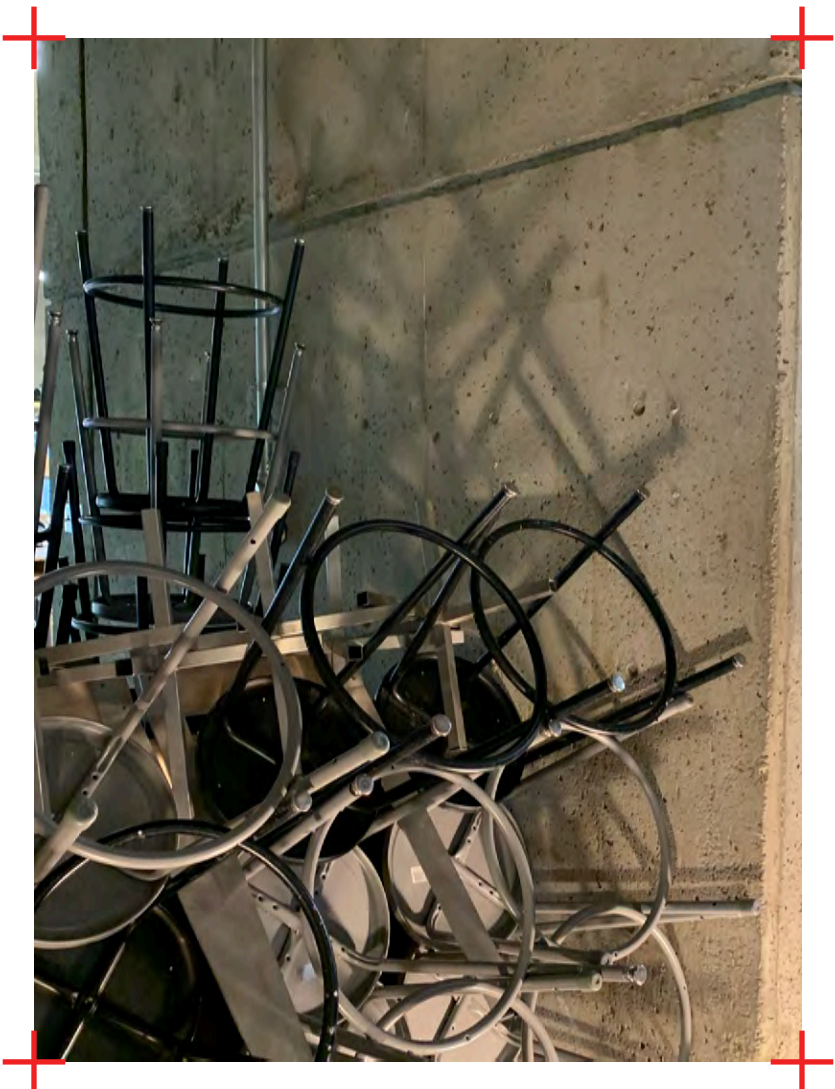


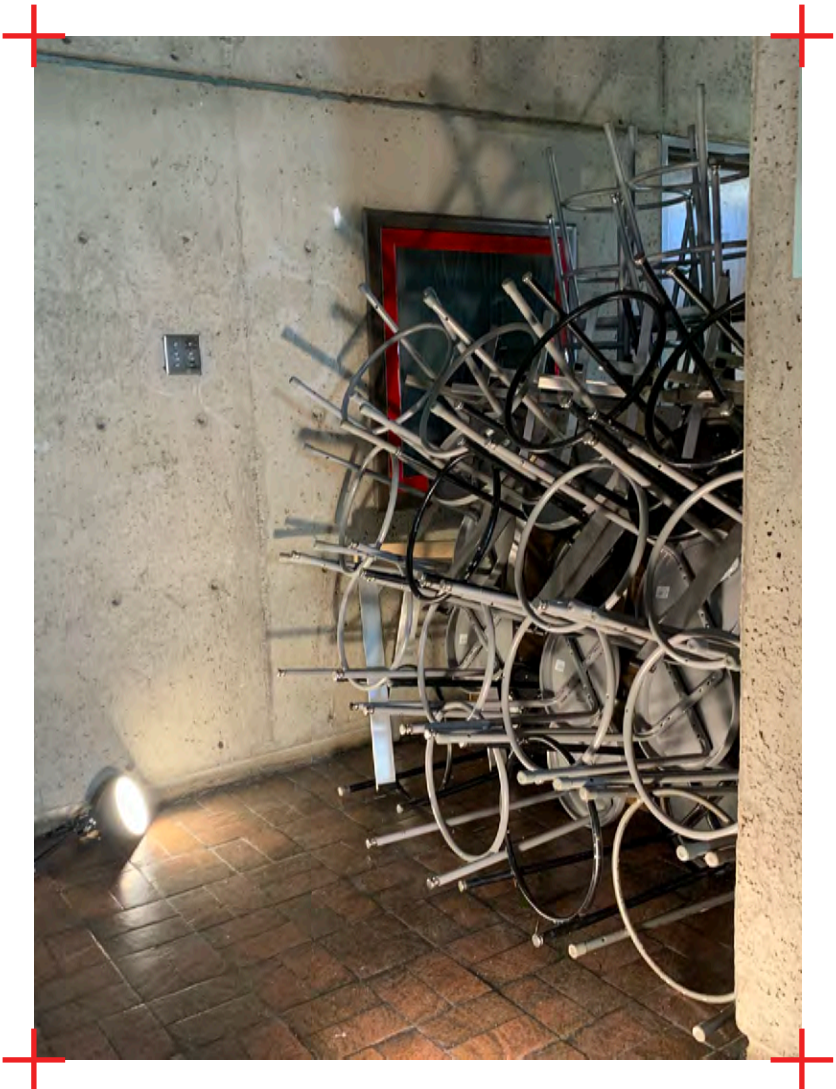
jack
x 7





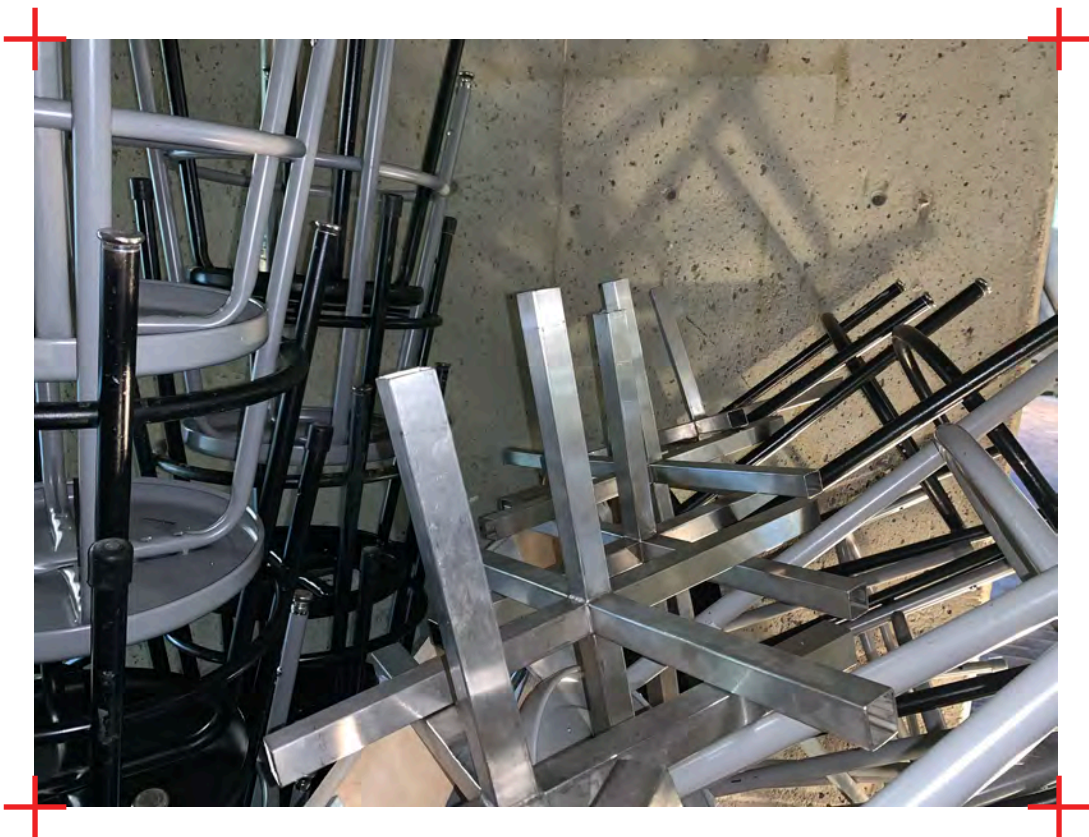














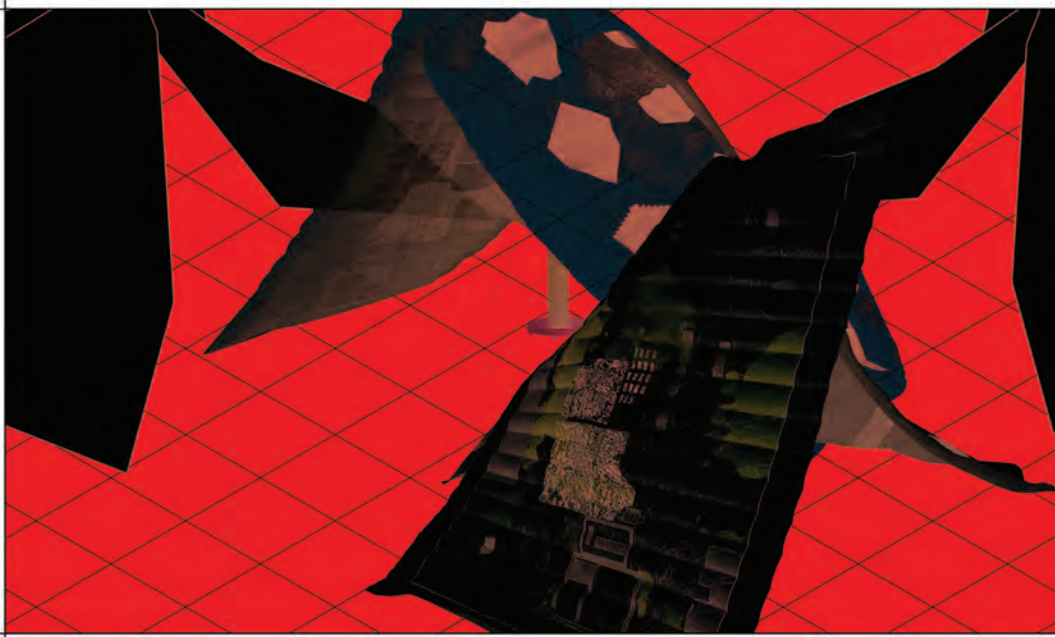
THE GOOSES COMMONS

The Commoners Subsistence Publication

VOLUME I : edition 04

22 October 2020

Free!



Commoners occupying the space through the use of impromptu shelters.

Occupy!

The commoners continue their occupation movement, filling their new commons with tents of found materials. With the need to stay in their space and continue to produce their own commons, the commoners use what materials are accessible within their space as a way to create their own shelters, as well as a means of occupying the space. This act has kept the ministry officials at bay for the time being. Commoners are said to be continuing to be fully acting out the commons ways of living, using the space as a stage for primary research and action.

Occupy! cont.

As a means of reclaiming their own means of production and their space of subsistence, commoners have begun to occupy space using tents [shelters] built out of the materials available to them within their commons. The occupation of space has fallen into line with a series of reclamation movements made by the commoners in recent days. The movement is seeking to reclaim their means of production away from state control after the new minister of education restricted the accessibility of the commoners to their own spaces, disallowing them from accessing their subsistence.

After the occupation movement within the space of print and plot, commoners in other areas have begun to produce new shelters from the materials available to them. With the space fully occupied, ministry officials have been unable to move the commoners out of the area, having to leave the space and the materials within it to the commoners.

The commoners within the space

have been able to continue their production and discussion of commoning action. The commoners have been able to continue their production of commoning literature and symbolism. The being within the space have continued discussion of commoning principles, beginning to lay groundwork for a permanent, autonomous commons space. Discussion has begun on the means of producing the space as well as the principle and practices within it.

Word of a new commoners manifesto has begun to disseminate throughout the space, with discussion being held throughout as a means of producing the document. A lack of access to print and plot for all commoners has made the documentation and dispersment difficult. A movement to create new methods of print has begun in the occupied spaces as a tactic for regaining their means of production away from the state and thus securing their subsistence.



Commoners shelter for an occupation movement. Built from paper, cardboard, and plotter disk.













THE GOOSES COMMONS

The Commoners Subsistence Publication

VOLUME I : edition 05

23 October 2020

Free!

Production!

The commoners have developed their own form of printing production following the introduction of new restrictions on print and plot passed down from the ministry of education. The commoners, whose ability to print and plot has been almost nullified, have begun using the materials left to them to develop their own form of printing away from the control of the ministry officials. Beginning with a new handmade typeface, commoners have been able to print new scripts without the need of controlled machinery. The development of a new typeface has also been produced as means for continuing the advancing of their commoner way of life. Common use of the printing method has been spread.



A print created by commoners.



Commoners producing alternative print.

Production! cont.

Commoners within occupied spaces have developed their own methods of printing away from the control of the ministry of education. The method involved creating a common typeface into stamps for all common usage. The stamps, made of materials found within the space, can be pressed onto a bed of ink and then pressed onto materials to create what is needed.

The tactic comes into fruition after the ministry of education announced restrictions over common use of the space of print and plot, disallowing them from being able to print without the approval of ministry officials. The restriction keeps commoners from being able to express ideas or create dialogue outside of the ministry's rigid curriculum.

The creation of the printing methods within the commons has led to a widespread increase in print communication throughout the space. Commons dialogue and messaging has resumed as it had before the enclosure of the commons under the new regime of the minister of education.

The increased spread of the commoners manifesto is palpable. The perceived acceptance and encouragement of the document has led the ministry to feel officially threatened. As a complete condemnation of the manifesto has been echoed by the minister of education, the new methods of print has added to the tensions between commoner and state power. An increase in ministry officials has been detected, causing commoners to feel particularly on edge.



Typeface created by commoners.



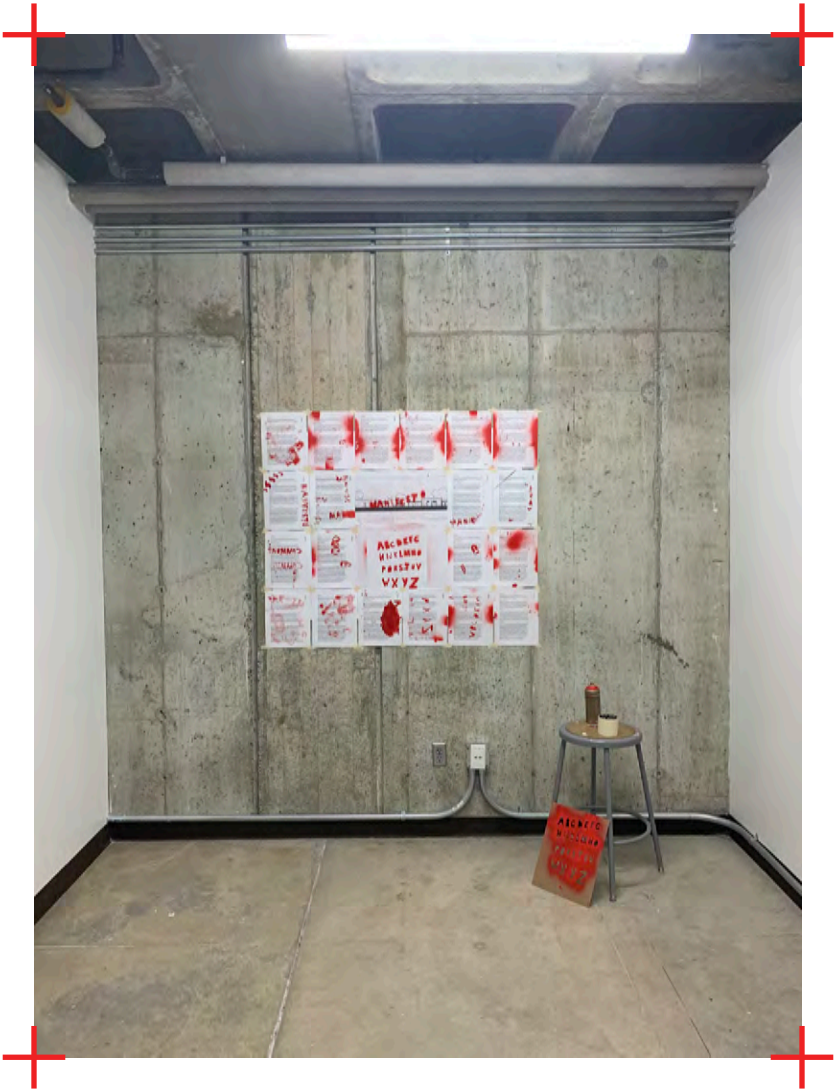


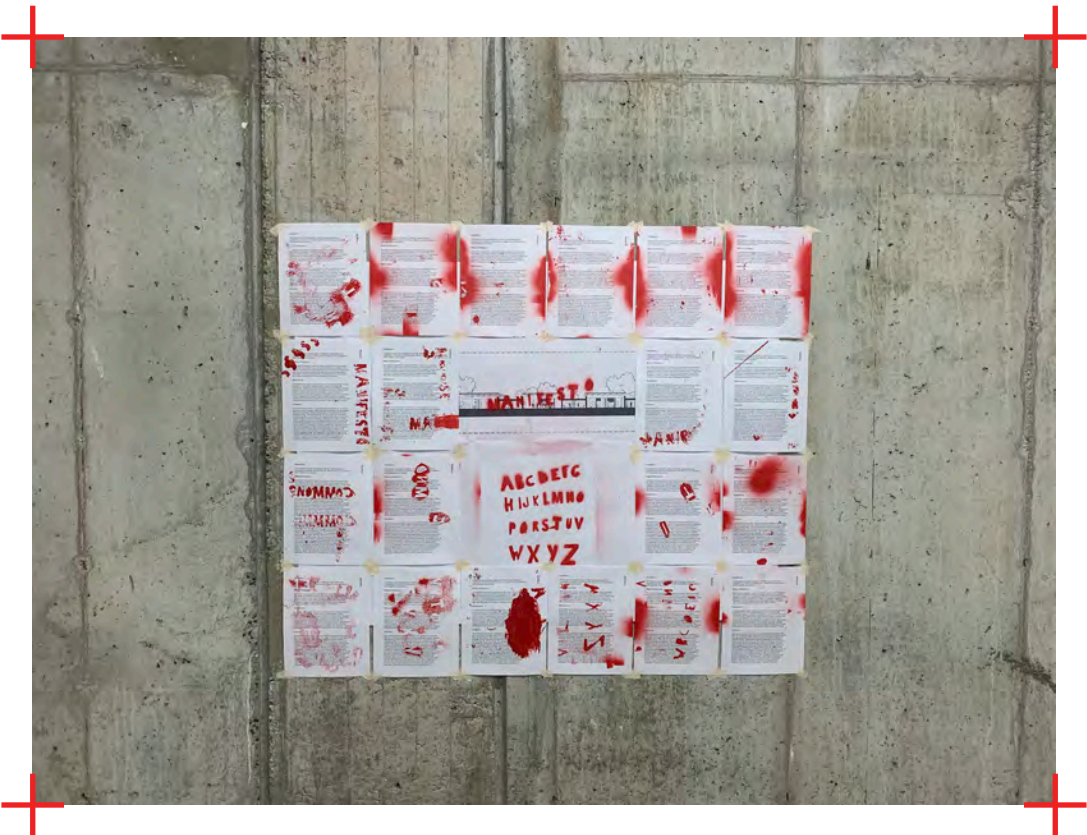


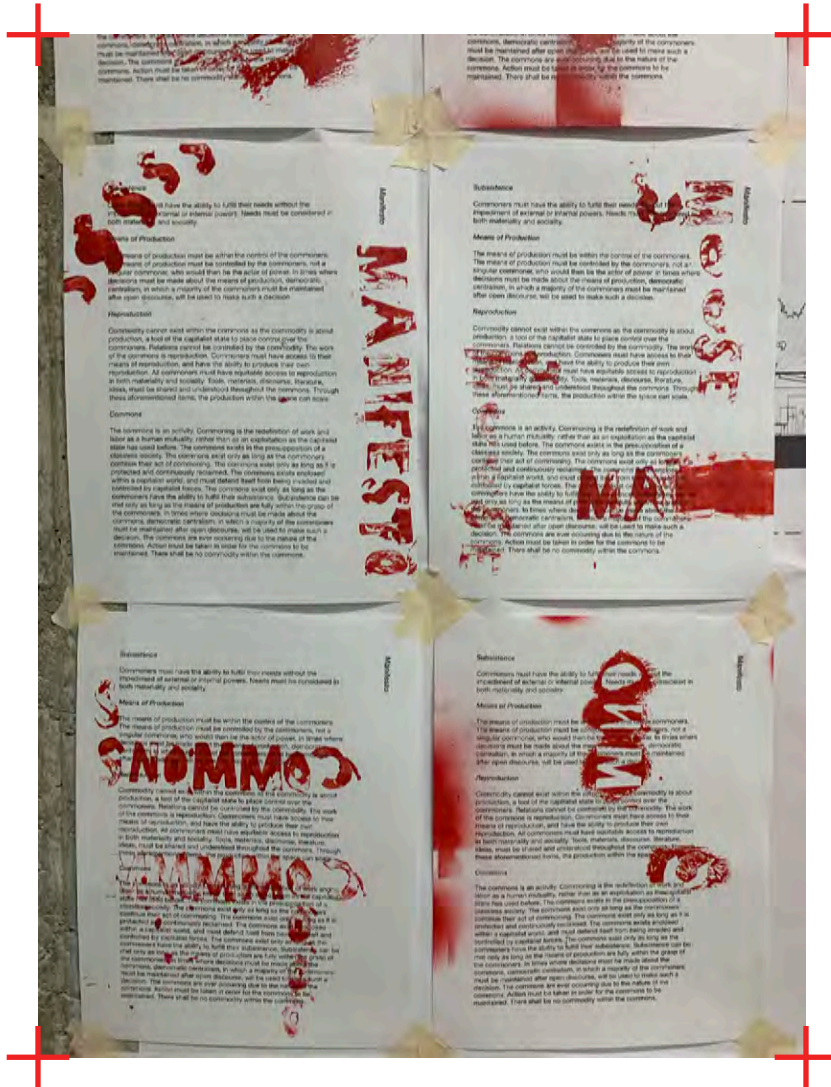








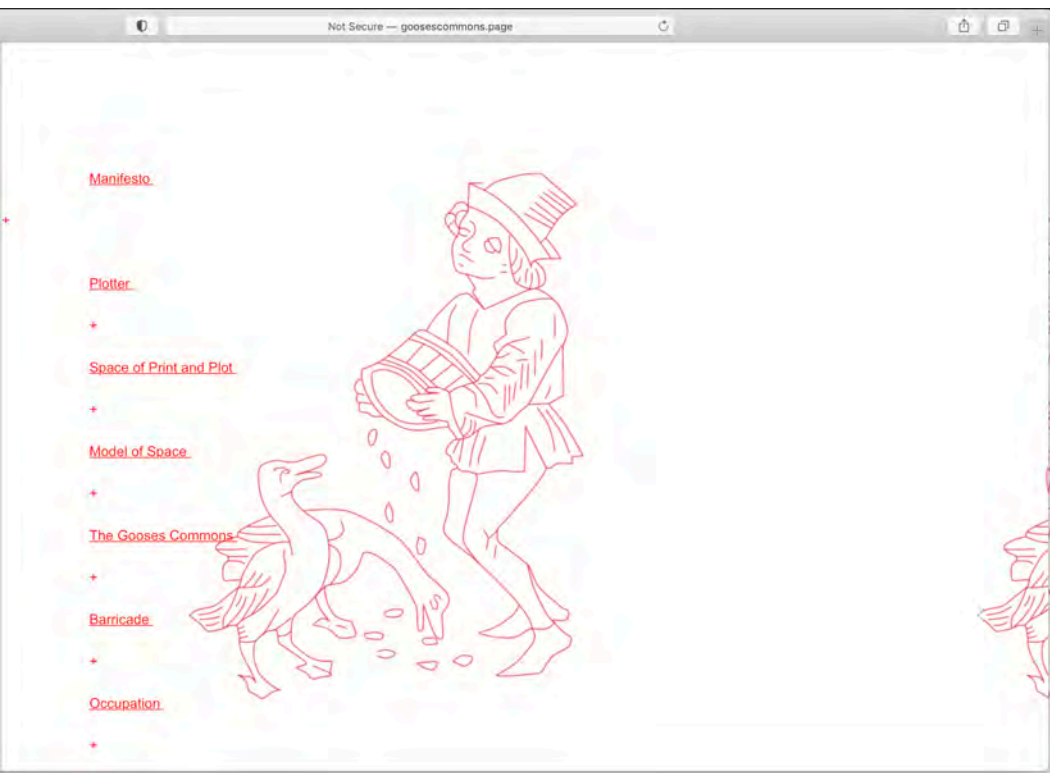




goosescommons.page

goosescommons.page is the url for the archive of the work done throughout this project. It contains all drawings and photographs taken, as well as all the publications created.

The website was coded using Superhi. All photos and drawings contained within Google Photos.



Final

Manifestos [around 200] were laid out across the space in which the presentation took place. Upon the wall were two 42”x72” boards explaining the project. Next to the window a table contained bundled publications and the model of the space. As the presentation commenced, commoners built a barricade out of stools and a table [the same ones used for the earlier artifact] to block the entrance to the gallery. Two commoners went around to the viewers and passed out publications while another airdropped goosescommons.page.

Three tactics from the research were used for the presentation, barricades, publications, and airdropping information. All three tactics were intended to be disruptive, which they were successful in doing. The goal of the disruption was to create an atmosphere for the viewers in which they could feel as though they were a part of the project, as though they were experiencing a commoning movement. It was also carried out in this way to be true to the practices which were carried out throughout the project, a practice of critical making. Production as a way of research and a way of understanding.





***Who steals the goose
from off the common
/***

***Who steals the common
from off the goose***

Who Steals the Goose From Off the Commons / Who Steals the Commons From Off the Goose is a narrative based project exploring the means by which commoning practices occur, and the actions and tactics used to [re]gain these spaces. Through studying commoning movements through history [most notably the Charter of the Forest, the Solidarity Movement, Mai 68, Zapatista Movement, and the Hong Kong Protests], common narratives were investigated, where recurring situations between actors [commoners and oppressing powers] could be identified. A narrative was produced from surveyed said common[ing] situations to enact a speculative publication in which situational tactics could be examined in a derived world. Physical artifacts from the narrative were produced as a means of both telling the story of commoning, as well as a means of further research into the subject. These artifacts work in tandem with the publication to fully explore commoning as a practice.

The project works towards the practice of critical making, producing and creating as a means of understanding the commons and commoning, placing myself into the practice and work. Production as a way of research and a way of understanding.

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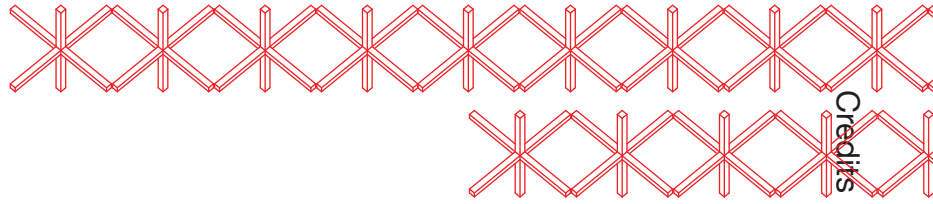
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Volont, Louis. (2019). *Who steals the goose from off the common? An interview with Peter Linebaugh*.

Credits



Credits

Thank you to Elptha Tsoutsounakis.

Thank you to the commoners.

Thank you to the studio and the materials left there.

Thank you for allowing me to attempt to nurture a commons.

Typeface used: Helvetica Neue
Created in 1957 by Swiss designer Max Miedinger

DESS3520 F22

Kiernan Grissom

