ΚΟΙΝΟΣ ΧΩΡΟΣ
(Από)κατασκευάζοντας και (Από)μαθαίνοντας την Πόλη

Melissa Harrison

Affidavit 2

The approval of the present doctoral dissertation by the seven-member examining committee and the School of Architecture of the National Technical University of Athens does not presuppose the acceptance of the author's views in accordance with the provisions of article 202, paragraph 2 of Law 5343/1932.

Γραπτή κατάθεση 2

Η έγκριση της παρούσας διδακτορικής διατριβής από την επταμελή εξεταστική επιτροπή και τη Σχολή Αρχιτεκτόνων Μηχανικών του Εθνικού Μετσόβιου Πολυτεχνείου δεν προϋποθέτει και την αποδοχή των απόψεων του συγγραφέα σύμφωνα με τις διατάξεις του άρθρου 202, παράγραφος 2 του Ν.5343/1932.

II

Seven-Member Examination Commitee

Καθηγητής ΕΜΠ **Σταυρίδη Σταύρο**
Αναπληρώτρια Καθηγήτρια ΕΜΠ **Κουτρολίκου Παναγιώτα**
Καθηγητής HFBK Hamburg **Fezer Jesko**
Αναπληρώτρια Καθηγήτρια ΕΜΠ **Κλαμπατσέα Ειρήνη**
Αναπληρώτρια Καθηγήτρια ΕΜΠ **Μάρκου Μαρία**
Επίκουρο Καθηγητής ΕΜΠ **Αναστασόπουλο Νικόλαο**
Καθηγητή UdK Berlin **Bader Markus**

Professor NTUA, Stavros Stavrides
Associate Professor NTUA, Panagiota Koutrolikou
Professor HFBK Hamburg, Jesko Fezer
Associate Professor NTUA, Eirini Klampatsea
Associate Professor NTUA, Maria Markou
Assistant Professor NTUA, Nikolas Anastasopoulos
Professor UdK Berlin, Markus Bader

Acknowledgements

IV

Table of Contents

VI

VIII

ΣΥΝΟΨΗ

Τις τελευταίες δεκαετίες, οι αναδυόμενες θεωρίες των αστικών κοινών και των πρακτικών μοιράσματος στην πόλη έχουν αρχίσει να επηρεάζουν το χωρικό και αστικό λόγο. Αυτό σηματοδότησε μια κριτική επιβεβαίωση ότι «ο (κοινωνικός) χώρος είναι ένα (κοινωνικό) προϊόν [(social) space is a (social) product]» (Lefebvre 1991, σελ. 26). Η θεωρία των αστικών κοινών επανατοποθετεί την παραγωγή του χώρου μέσα στις κοινωνικές, πολιτικές, οικονομικές και οικολογικές διαπλοκές της (Harvey 2012· Soja 1989· Σταυρίδης 2016) προκειμένου να κινηθεί πέρα από την αρχιτεκτονική ως αντικείμενο ή εμπόρευμα. Ως σώμα μελέτης και πρακτικής, ο λόγος των αστικών κοινών πλαισιώνει εναλλακτικές λύσεις στις κανονιστικές παραγωγές του χώρου που είναι βαθιά ριζωμένες στα καθιερωμένα ιδανικά και συνένοχες στην αναπαραγωγή κυρίαρχων λογικών και της νεοφιλελεύθερης αστικοποίησης (Fezer 2010· Gruber 2015· Blundell Jones, Petrescu, Till 2005)· διατυπώνοντας μια διευρυμένη και κριτική χωρική πρακτική που είναι αγκυροβολημένη στα κοινά.

Μεθοδολογία: Τοποθετώντας την έρευνα και την άποψή μου ως ερευνήτριας

Το πρώτο κεφάλαιο σκιαγραφεί τις προσεγγίσεις και τις μεθόδους που πλαισιώνουν την έρευνα, θέτοντας μια επιτελεστική και κριτική σχέση τόσο με τη γνώση όσο και με τη χωρική (ανα)παραγωγή. Η έρευνα τοποθετείται (χωρικά) εντός της αστικής συνθήκης – (χρονικά) ως «εμμενής έρευνα [immanent research]» (Ruivencamp και Hilton 2017, σελ.6) η οποία λαμβάνει, ως πεδίο προβληματισμού ή φροντίδας, τις καθημερινές σχέσεις και τους αγώνες των σύγχρονων πρακτικών μοιράσματος (commoning)· και (από άποψη θέσης) ως μια «προοπτικιστική [perspectivist]» (ο.π., σελ. 7) προσέγγιση που διερευνά τη δυναμική μεταξύ της ενσωματωμένης μερικής προοπτικής και των δυνατοτήτων που προσφέρονται από την πρακτική των κοινών. Παράλληλα με τις βιβλιογραφικές ανασκοπήσεις, τις επιτόπιες και συμμετοχικές εθνογραφίες, τις «εγκατεστημένες γνώσεις [situated knowledges]» (Haraway 1988, σελ. 584) και τις εγκάρσιες μεθόδους η Pelin Tan (2006, σελ. 16) διασφαλίζει «μια μορφή παραγωγής γνώσης χωρίς σύνορα που φτάνει ριζωματικά πέρα από [a borderless form

of knowledge production that rhizomatically reaches beyond]» τον διαχωρισμό των κλάδων, των θεσμών και των μορφών· καθώς και από τις οριοθετήσεις εκείνων που θεωρούνται κατάλληλοι ή ακατάλληλοι να σκέφτονται. Ενάντια στις κανονιστικές ερευνητικές παραδόσεις και διαταράσσοντας το περιθώριο και το κέντρο της (ανα)παραγωγής της γνώσης, αυτές οι συμμετοχικές εθνογραφικές μέθοδοι μετατοπίζουν – τόσο επιστημολογικά όσο και οντολογικά – τις συμβατικές θέσεις και γεωμετρίες μεταξύ του ερευνητή και αυτού που ερευνάται. Αυτό βάζει σε προτεραιότητα την έρευνα 'για' και 'με' αντί της έρευνας 'πάνω' ή 'σχετικά' με ερευνητικά θέματα και υποκείμενα, εκδημοκρατίζοντας την έρευνα προς την κατεύθυνση της κοινωνικής δικαιοσύνης (Gray και Malins 2013 σελ. 75· Coghlan και Brydon Miller επιμ. 2014, σ. 345). Με αυτόν τον τρόπο αναγνωρίζεται ότι η κοινωνική έρευνα είναι μια ενδεχομενική και συναισθηματική δραστηριότητα που συντελείται και συμβάλλει στην (ανα)παραγωγή κοινωνικοπολιτικών συνθηκών (Smith 1999, σ. 5). Αυτή η μεθοδολογική προσέγγιση δημιουργεί χώρο για την (δια)υποκειμενική εμπειρία – γνωστική και συναισθηματική, αυτό που σκεφτόμαστε, βλέπουμε, ακούμε και αισθανόμαστε μαζί – για να καλύψει κρίσιμα κενά στην υπάρχουσα έρευνα και να αμφισβητήσει την πρακτική της γενίκευσης η οποία μπορεί να επισκιάσει τις διαφοροποιήσεις και την πολυπλοκότητα (Adams, Ellis και Jones 2017).

Πλοήγηση στη Θεωρία

Το δεύτερο κεφάλαιο εξετάζει τον πρόσφατο πολλαπλασιασμό των μελετών σχετικά με τα αστικά κοινά – διερευνώντας την αμφισημία σε ποικίλες κινητοποιήσεις σκέψης και πρακτικής – αναζητώντας ηθικοπολιτικές αναλύσεις, πρακτικές και κατευθύνσεις. Οριοθετώντας τη Νεο-Θεσμική, Νεο-Μαρξιστική και Μετα-Μαρξιστική επιστήμη, υιοθετείται ένα 'πέρα-από-το-καπιταλιστικό' πλαίσιο της πρακτικής των αστικών κοινών. Πρόκειται για ένα εγκάρσιο πεδίο που αμφισβητεί τις ποικίλες οντολογίες της καπιταλιστικής περίφραξης και ενσωμάτωσης, ενώ παράλληλα προεικονίζει επιτελεστικές και σχεσιακές οντολογίες του μοιράσματος. Στη συνέχεια, το κεφάλαιο εξετάζει προσεκτικά τις συνθήκες και τις δυνατότητες που μορφοποιούν τον αστικό χώρο για να αναπτύξει μια αισθητική του κοινού χώρου – του γίγνεσθαι-από-κοινού

και του γίγνεσθαι-σε-σύγκρουση.

Η αισθητική του κοινού χώρου αναδύεται ως ένα τρίπτυχο τρίπτυχων: τρεις κοινωνικο-χωρικές πράξεις ή διαδικασίες, τρεις κοινωνικο-χωρικές τυπολογίες και τρεις τρόποι κοινωνικο-χωρικής χορογραφίας. Αντλώντας από το πλαίσιο των κοινωνικο-χωρικών πράξεων του Σταύρου Σταυρίδη (2019) – μετάθεση, μετάφραση και μετασχηματισμός – το μοίρασμα (commoning) γίνεται αντιληπτό ως μια διαδικασία επίσκεψης στην ετερότητα, οικοδόμησης γεφυρών μεταξύ ετεροτήτων και του να γίνεσαι άλλος. Αυτές οι πράξεις και διαδικασίες συχνά αναδύονται και (ανα) παράγονται σε τρεις κοινές, αλλά σίγουρα όχι διακριτές, τυπολογίες: συμβολικός χώρος, χώρος καταλύτης και χώρος υποδομής (Harrison και Katrini 2019). Σε αυτές τις διαφορετικές τυπολογίες, οι αναδυόμενες κοινότητες των κοινωνών (commoners) διαταράσσουν τις χρονικότητες και τη συνοχή του αφηρημένου καπιταλιστικού χώρου, υφαίνοντας εκ νέου τον χωρικό ιστό με νήματα σχεσιακότητας και χειραφετητικής δυνατότητας, καθώς μεταμορφώνουν συλλογικά την πόλη σύμφωνα με τις ανάγκες και τις επιθυμίες τους. Επιπλέον, ο όρος χορογραφία χρησιμοποιείται για να περιγράψει τον διάλογο μεταξύ πρακτικών, δομών και κατωφλιών, καθώς οι κοινότητες των κοινωνών (commo-ners) αναζητούν κοινά, αλλά μη ομογενοποιητικά, εδάφη μέσα από και διαμέσου των διαφορών. Οι μελέτες περίπτωσης που διερευνήθηκαν στα κεφάλαια τρία έως πέντε υποδεικνύουν το κρίσιμο καθήκον της εξασφάλισης της διαφάνειας και της προθετικότητας στις χορογραφίες του μοιράσματος (commoning)· όχι για να αποστεωθούν οι πρακτικές, οι δομές και τα κατώφλια, αλλά για να φωτιστούν και να ανοίξουν στον αναστοχασμό, την ανάλυση, την κριτική και τον δυναμικό μετασχηματισμό.

Κοινός χώρος / Ο χώρος του μοιράσματος στην Αθήνα: Από τις Πλατείες στις Γειτονιές

Το τρίτο κεφάλαιο εμβαθύνει στο αστικό πλαίσιο της Αθήνας – ένα πλαίσιο που αποκαλύπτει τις κρίσεις του καπιταλισμού, τις εγγενείς αντιφάσεις του και τις επιπτώσεις του στην κοινωνική αναπαραγωγή. Ωστόσο, μέσα και πέρα από αυτές τις εντεινόμενες επιθέσεις, αναδύεται

μια διαλεκτική άρνησης και δημιουργίας, αναγκαιότητας και επιθυμίας, καθώς οι άνθρωποι συναντιούνται με διαφορετικούς τρόπους και σε διαφορετικές γειτονιές για να ανακτήσουν κοινό χώρο από την καπιταλιστική πόλη. Ιχνηλατώντας από τις συμβολικές καταλήψεις του κινήματος των πλατειών μέχρι τις καθημερινές πολιτικές γειτονιάς που εντοπίζονται σε χώρους καταλύτες ή χώρους υποδομής, διερευνώνται οι περιπτώσεις του Κοινωνικού και Πολιτιστικού Κέντρου του Βύρωνα, του Αλληλέγγυου Σχολείου Μεσοποταμίας και του Πάρκου Ναυαρίνου. Σε αντιπαράθεση τόσο με την εξατομίκευση όσο και με την «άνεση μιας αυτό-περιχαρακωμένης ολότητας [comfort of a self-enclosed whole]» (Young 1990, σελ. 230), οι περιπτώσεις αυτές αποδεικνύουν πώς το μοίρασμα (commoning) μπορεί να οδηγήσει σε μορφές κοινότητας στην πράξη, σε κίνηση, πορώδεις, συνθέτοντας έτσι τη διαφορά ενώ ταυτόχρονα διαμεσολαβούν στη σύγκρουση˙ μεταφράζοντας τον λόγο στη μικροπολιτική της καθημερινής πρακτικής διαμέσου των χορογραφιών του χώρου του μοιράσματος. Η διαδικασία αυτή δεν παρουσιάζεται ως ένα αμόλυντο και ολοκληρωμένο έργο, αλλά ως μια περίπλοκη, ενδεχομενική, ανοιχτή και ενίοτε αντιφατική διαδικασία.

Prinzessinnengarten: Μοίρασμα (Commoning) μέσα, ενάντια, και πέρα από τους μηχανισμούς της αστικής συσσώρευσης

Κάνοντας διάλογο με τα αμοιβαία διδάγματα που προέκυψαν από τις μελέτες περίπτωσης στην Αθήνα, το τέταρτο κεφάλαιο περιηγείται στη συμμετοχική έρευνα της συγγραφέα με το Prinzessinnengarten-Kreuzberg, στο Βερολίνο, το αντίστοιχο Commons Evening School και την εκστρατεία για τη διασφάλιση του μέλλοντος του αστικού κήπου εντός, ενάντια και πέρα από την εργαλειοποίηση της προσωρινής χρήσης. Αυτές οι δύο πράξεις πλαισιώνουν διαφορετικές χρονικές συγκυρίες και διαφορετικές προκλήσεις στις προσπάθειες να διασφαλιστεί το μέλλον του οικοπέδου και να (ανα)παραχθούν πρακτικές, δομές και κατώφλια του χώρου του μοιράσματος (commoning space). Μετά την επισκόπηση της ιστορίας του κήπου – που προσφέρθηκε ως ένας χώρος καταλύτης και, εν συνεχεία, παρέχει ένα χώρο υποδομής για διάφορες συλλογικότητες και δραστηριότητες – διερευνώνται οι διαδικασίες (απο)μάθησης ((un)learning) που θεσπίστηκαν από το

Commons Evening School. Κεντρικό ρόλο σε αυτές τις διαδικασίες έχουν οι τρόποι δημιουργικής πρακτικής, οι οποίοι υιοθετούνται για να πλαισιώσουν τις διαφωνίες – προβληματοποιώντας την προσωρινή χρήση ως μηχανισμό (επανα)συσσώρευσης και παραγωγής της αστικής επισφάλειας. Η δεύτερη πράξη διερευνά τις μεταγενέστερες συγκυρίες της διαδικασίας και τις χορογραφίες του κοινού χώρου που προεικονίστηκαν και πραγματώθηκαν στον κήπο: τις πρακτικές στον ετεροτοπικό χώρο, τις δομές της συναίνεσης και της διαφωνίας και τα κατώφλια που μεσολαβούν μεταξύ του κήπου και των κοινοτήτων του.

Common(s)Lab: Σημειώσεις προς την κατεύθυνση των συλλογικών, αυτο-οργανωμένων, εντοπισμένων και μετασχηματιστικών πρακτικών (απο)μάθησης

Το πέμπτο κεφάλαιο διερευνά το από κοινού υλοποιημένο έργο Common(s)Lab το οποίο, βρίσκοντας μια στέγη σε μια τυπολογία υποδομών, αναπτύχθηκε με τη σειρά του ως υποδομή για συλλογικές και πειραματικές πρακτικές μοιράσματος (commoning) και μετασχηματιστικών παιδαγωγικών. Αυτό το κεφάλαιο εξετάζει πιο προσεκτικά πώς οι υποδομές για το μοίρασμα (commoning) – και το μοίρασμα ως εργαλείο παραγωγής υποδομών – μπορεί να εξυπηρετούν, αλλά και να υπερβούν, τις έννοιες της επισκευής και της ανθεκτικότητας έναντι ποιοτικά εξελισσόμενων κρίσεων και συνακόλουθων καταπατήσεων στην αναπαραγωγή της καθημερινής ζωής. Ακολουθώντας μια ηθική «φροντίδας για το κοινό και φροντίδας από κοινού [caring for the common and caring in common]» (Moebus και Harrison 2019), οι δραστηριότητες που θεσμοθετούνται μέσω του Common(s)Lab χρησιμοποιούν εγκάρσιες μεθόδους για να διασχίσουν τα κατώφλια της επιστημονικής και θεσμικής γνώσης. Μέσα από την πλοήγηση στις «εγκατεστημένες γνώσεις [situated knowledges]» (Haraway 1988, σελ. 584) της συγγραφέα και άλλων εμπλεκομένων, το κεφάλαιο διερευνά ανεξάρτητες και αλληλεξαρτώμενες μορφές φροντίδας που διασχίζουν υποκειμενικούς, σχεσιακούς, συναισθηματικούς και πρακτικούς τρόπους ύπαρξης, κατοίκησης, υποστήριξης, επανόρθωσης και μετασχηματισμού από κοινού.

Σε έναν παγκοσμιοποιημένο, κατακερματισμένο και άδικο κόσμο, σε πόλεις που μαστίζονται από τις κρίσεις του καπιταλισμού, τις εγγενείς αντιφάσεις του και τις επιπτώσεις του στην κοινωνική αναπαραγωγή, ο λόγος για τα κοινά και τις πρακτικές μοιράσματος προσφέρει τρόπους μετάβασης — πέρα από μια παρηγορητική θεραπεία — προς διαφορετικούς τρόπους διαμοιρασμού, (απο)μάθησης, και (απο)κατασκευής της πόλης και του εαυτού μας. Αυτές οι συλλογικές πρακτικές διαμοιρασμού και διαπραγμάτευσης του χώρου αντιμετωπίζουν τις προκλήσεις της αμφισβήτησης της περίφραξης παραμένοντας ταυτόχρονα ανοιχτές σε νεοεισερχόμενους και νέες ιδέες· διασφαλίζουν ότι οι ιεραρχίες δεν αποκρυσταλλώνονται αναπτύσσοντας παράλληλα μια κουλτούρα αμοιβαίας φροντίδας προκειμένου να διατηρούνται· και συνθέτουν τις διαφορές ενώ παράλληλα διαμεσολαβούν στις συγκρούσεις. Πρόκειται για έναν περίπλοκο χορό χειραφετητικής χωρικότητας και κοινωνικότητας, καθώς αναδιαμορφώνουμε τη δια-υποκειμενική εμπειρία, μαθαίνοντας να κατοικούμε σε έναν κοινό κόσμο. Τόσο στην Αθήνα όσο και στο Βερολίνο – στις περιπτώσεις που διερευνήθηκαν – θα μπορούσαμε να επαναλάβουμε τον ισχυρισμό του Massumi (2008) ότι αυτές οι μορφές αντίστασης και μετασχηματισμού στο «μικροπολιτικό» επίπεδο δεν υποδηλώνουν την κλίμακα, αλλά μάλλον τον τρόπο, μέσω του οποίου λαμβάνει χώρα η δράση. Οι μικροπολιτικές πράξεις, οι τυπολογίες και οι χορογραφίες μπορούν να μετασχηματίσουν τις εγκατεστημένες υποκειμενικότητες, κοινωνικότητες και χωρικότητες για να υφάνουν μια ευρύτερη ακολουθία υπερτοπικών αμυνών, αιτημάτων και κοινωνικο-χωρικών μετασχηματισμών. Οι αναδυόμενες και πραγματοποιημένες δυνατότητες του μοιράσματος (commoning) σε μικροπολιτικό επίπεδο μπορούν (συλλογικά) να αποτελέσουν ένα αντίθετο ρεύμα στις μακροπολιτικές δυνάμεις —ξετυλίγοντας και ξαναϋφαίνοντας το νόημα στο χορό μεταξύ σύγκρουσης και κοινού.

1

Introduction:

A critical red thread that emerged, and is woven throughout the following exploration of sharing, (un)learning, and (un)making the city, is the aesthetics of common(ing) space—of becoming-in-common and becoming-in-conflict. Here, I draw on a notion of aesthetics—à la Jacques Rancière[1]—that rediscovers its own etymology to trace the moments or passages in which sense and making-sense, perception and cognition, engage in a co-constitutive dance of (un)making meaning. The aesthetics of common(ing) space emerges as a triptych of triptychs. Firstly, Stavros Stavrides[2] offers us three acts or processes characteristic of common(ing) space: transposition, translation, and transformation. Expanding on this, we could chart the emergence and aggregation of commoning practices around three key spatial typologies: symbolic space, catalytic space, and infrastructural space[3]. Thirdly, I take up the term choreography to describe the continually re-iterated design of practices, structures, and thresholds: a dynamic relationship between the everyday practices, the structures which foster sharing—and analyses—of power, and the thresholds that both connect and separate common(ing) space vis-à-vis other forms of commoning and un-commoning.

Chapter one outlines the approaches and methods adopted, situating a performative and critical relationship to both knowledge and spatial (re)production. The inquiry is located (spatially) within the urban condition; (temporally) as "immanent research"[4] which takes, as a site of concern or care, the everyday relationalities and struggles of contemporary commoning practices; and (positionally) as a "perspectivist"[5] approach that explores the dynamic between embodied partial perspective and the potentialities proffered by common(s) praxis.

Chapter two surveys recent proliferations of scholarship on the urban common(s)—exploring the ambiguity manifest across varying mobilisations of thought and practice—in search of ethico-political analyses, praxes, and trajectories. Delineating Neo-Institutional, Neo-Marxist, and Post-Marxist Scholarship, I adopt a 'beyond-capitalist' frame of urban common(s) praxis—a transversal terrain that contests the varying ontologies of capitalist enclosure and subsumption while prefiguring performative and relational ontologies of commoning. In following, the chapter

1. Rancière 2010.
2. Stavrides 2019, p. 63-68.
3. Harrison and Katrini 2019.
4. Ruivencamp and Hilton 2017, p. 6..
5. Ibid, p.7.
6. Butler 2015.

will more closely examine the conditions and possibilities shaping urban space to elaborate an aesthetics of common(ing) space.

Chapter three delves into the post–2008 urban context of Athens, Greece—the forms of collective resistance characterised by the reappropriations of the squares and the concomitant dispersal of emergent commoning practices in everyday neighbourhood contexts. The case-causes—the Social and Cultural Centre of Vironas, Mesopotamia, and Navarinou Park—ground and problematise the (in)justice of such initiatives vis-à-vis the financialised city, austerity urbanism, and neo-liberal forms of individual "responsibilization"[6] to question how commoning may pose a transformative political and socio-spatial praxis: a becoming-in-common and in-conflict that eschews atomisation inasmuch as it does homogenisation.

Dialoguing with the mutual learnings that emerged from the case-causes in Athens, chapter four navigates my participatory research with Prinzessinnengarten-Kreuzberg, Berlin, the corresponding Commons Evening School, and the campaign to secure the future of the urban garden in, against, and beyond the instrumentalisation of temporary-use. The chapter is divided into two acts: act one surveys the socio-spatial genealogy of the garden and marks a particular temporal juncture in the midst of efforts to secure the future of the site; act two frames later junctures in the process—exploring the commoning practices, structures, and thresholds choreographed in the garden—to problematise concepts such as con- and dis-sensus, turning towards conflict, and care-full relationalities of difference.

Lastly, chapter five builds on, and deepens, an understanding of situated practices of (un)learning—introduced in the previous chapter—through an exploration of the co-initiated project, Common(s)Lab: an infrastructure for collective, experimental, evolving, and emancipatory practices of commoning and transformative knowledge that—beyond critique and beyond palliative repair—seek to foster modes of transition towards different and care-full socialities.

Methodology:

Situating The Research and My Standpoint As Researcher

"There is no use in trying,' said Alice; 'one can't believe impossible things.' 'I dare say you haven't had much practice,' said the Queen. 'When I was your age, I always did it for half an hour a day. Why, sometimes I've believed as many as six impossible things before breakfast."

<div align="right">Lewis Carroll, Alice in Wonderland</div>

1.   Introduction

This chapter aims to provide a sketch of the approaches and methods that have guided this research project in order to situate a performative and critical relationship to both knowledge and spatial (re)production. First, I will introduce a lens through which knowledge (re)production is understood and mobilised. Secondly, I will locate the inquiry (spatially) within the urban condition and, specifically, in explorations of commoning that challenge built form as commodity to illuminate modes of critical spatial practice and care-full (re)productions of the city. Then, I will situate the inquiry (temporally) as "immanent research" (Ruivenkamp and Hilton 2017) which takes, as a site of concern or care, the everyday relationalities and struggles of contemporary commoning practices; and (positionally) as a "perspectivist" approach—dialoguing with Donna Haraway's (1988) "situated knowledges"—to explore the dynamic between embodied partial perspective and the potentialities proffered by common(s) praxis. Finally, I will locate "indisciplinary" (Rancière 2008) transversal methods that have been adopted to explore the various "case-causes" (Stengers 2005) following the aforementioned immanent and perspectivist approach.

2.   The (Re)production of Space and Knowledge

In order to frame the particular lens/es through which this research project engages with the (re)production of knowledge, it may be useful to identify a two-pronged inquiry which I believe is best encapsulated with the term (un)learning. Processes of (un)learning beckon a rigorous exploration of the hegemonic conditions of both knowledge and spatial production; however, they are not limited to a negative form. Here, a Foucault-Chomsky dialectic, characterised in their famous 1971 debate, may aid in further articulating the duality of (un)learning. During the debate, Michel Foucault anchors his conceptual exploration in critiques of power. He asserts that to conceive of new social relations or forms of organisation without first achieving a scrupulous and discerning understanding of the current conditions would risk the reproduction of the

Michel Foucault and Noam Chomsky during 1971 debate
Source: screen grab from online lecture

very same bourgeois mentalities and sociality, of a human nature conditioned externally. Noam Chomsky, on the other hand—believing human nature to be structured by the mind—expresses a crucial concern with the need to conceive of new horizons, new forms of organisation, and new socialities. Many might argue that they were, in fact, not speaking at odds but rather from two different—but not mutually exclusive—angles: if the hope is radical transformation in both thought and action, one should not eclipse the other in the dance of critique and possibility. Emancipation, as Jacques Rancière (2008) suggests,

> "begins when we dismiss the opposition between those who look and those who act, and recognise that the distribution of the visible is not a manifestation of existing configurations of domination and subjection, but is an intrinsic part of it."

Moreover, beyond critiques of current conditions and horizons of possibility, following J.K. Gibson-Graham (2006; 2013), I would suggest that we cannot neglect the already existing performativity of post-capitalist politics, economic relations, and spatial (re)production; or, in Peter Linebaugh's (2008, p. 19) words, "the suppressed praxis of the commons in its manifold particularities" across both epistemological and ontological levels, here and now. This entails de-centring the primacy given to capitalist relations by, first, elevating already actualised practices of being and doing otherwise and, second, engaging in the everyday and performative imagination and enactment of such practices in, against, and beyond the current conditions.

In following the first prong of (un)learning, critical reflection, some fundamental questions about knowledge arise. What is knowledge? How do we come to knowing? Who comes to knowing? With whom do we come to knowing? And, at a broader and societal level, what is at the centre and what is at the peripheries of knowledge-making: who makes history, how is it made, for whom, and to what ends? These are rather complicated and contested questions, and I will only begin to scratch the epistemological surface as I feel around for answers. Howe-

ver, I am committed—in the following sections—to outlining how I have approached the process of knowledge-finding, knowledge-weaving, and knowledge-making during this research project; the paradigms that have guided me and the methods located accordingly. I pay particular attention to these processes of knowledge-making not only to frame the research process but, also, because it situates a pivotal aspect of the objects of inquiry themselves—what Pelin Tan (2016, p. 15) has termed "common spaces for uncommon knowledge". The questions above recognise that knowledge is not simply a priori nor neutral. It is produced and reproduced according to multifarious ideologies and agendas; and it is produced and reproduced along normative lines of thinking, feeling, being, and acting. It is often, even usually, produced and reproduced according to the dominant paradigms and imaginaries; raising all too pressing questions regarding the entanglement of power and knowledge regimes across hierarchical educational and political systems, institutions and disciplines. This can confront us with a methodological crisis. However, knowledge can and is being made and re-made—within, against, and beyond these dominant structures—and, this is certainly not confined to an institutional setting. As John Law (2004, p. 143) argues, research and method are performative:

> "It helps to produce realities. It does not do so freely and at whim. There is a hinterland of realities, of manifest absences and Othernesses, resonances and patterns of one kind or another, already being enacted, and it cannot ignore these. At the same time, however, it is also creative. It re-works and re-bundles these and as it does so re-crafts realities and creates new versions of the world. It makes new signals and new resonances, new manifestations and new concealments, and it does so continuously. Enactments and the realities that they produce do not automatically stay in place. Instead they are made, and remade. This means that they can, at least in principle, be remade in other ways."

In following the second prong of (un)learning, possibility, it may be remiss not to return to the quote from Lewis Carroll at the beginning of the chapter, intended to serve as a provocative device: I am not so much

1. Berardi uses the term "general intellect", introduced by Karl Marx (1973) in Grundrisse, rather than knowledge.

2. According to Beradi (2019, p. 6): "Semio-capital is in a crisis of overproduction, but the form of this crisis is not only economic but also psychopathic. Semio-capital, in fact, is not about the production of material goods, but about the production of psychic stimulation. The mental environment is saturated by signs that create a sort of continuous excitation, a permanent electrocution, which leads the individual as well as the collective mind to a state of collapse."

interested in the impossible for what I am really interested in is the possible. However, according to Mark Fisher (2009, p. 2), we are faced with the contemporary impasse of "capitalist realism", a phrase coined to denominate "the widespread sense that not only is capitalism the only viable political and economic system, but also that it is now impossible even to imagine a coherent alternative to it". If theory and practice are to fracture this monolithic facade of "capitalist realism", perhaps it is necessary to resurrect the philosophies of possibility; to situate a dialogics of fiction and proposal, imagination and action; to immerse thought and practice in the liminal margins of potentiality and actuality; to speculate on, and prefigure, (im)possible horizons. Philosopher Ernst Bloch (1973, p. 586) proclaimed that "all given existence and being itself has utopian margins which surround actuality with real and objective possibility"; while Henri Bergson links possibility not with "ideal pre-existence" but potentialites that may be actualised. More recently, Franco Berardi (2019, p. 3) has taken up a similar trajectory, suggesting that by "extracting and implementing one of the many immanent futurabilities" we can mobilise "the shift from possible to real." Moreover, Berardi (ibid., p. 6) suggests that the contemporary horizon poses two significant deviations: one in which knowledge[1] is (re)produced according to "the paradigmatic line of semio-capitalist code"[2] and, in contrast, one in which knowledge is (re)produced "according to a principle of autonomy and non-dogmatic and useful knowledge". Critical reflection offers us crucial insights and avenues through, under, over, against, and away from the hegemonic (re)production of knowledge and space; but, if we are in search of autonomous, useful, and transformational praxes, the eloquent words of Benedikte Zitouni (2017)—reflecting on Donna Haraway's Staying With the Trouble—provide a welcome call to care-full speculating and acting:

> "We must stop yearning for some universal principled good and start yearning for this or that specific worlding. We must stop wallowing in our own virtue, repeating our endless critique of the enemy and must start exploring the worlds and ways we care for. For these are barely possible worlds. They need all of our tale-tellers' crafts, all of our strate-

gical lovers' powers. This craft, these powers, must be trained. The art of composing must be trained. For they necessarily lead us onto slippery roads. They are dangerous practices, without guarantee."

2.1.   Locating the Inquiry (Spatially)

The urban provides an important site of exploration—as both a stage where social conflicts play out as well as a laboratory where alternative imaginaries and practices are prefigured and actualised. Following Henri Lefebvre, David Harvey (2013, p. 5) asserts that the "right to the city"—as (but also as more than) the right to place, the right to live and survive in the city—is the right to the production of urbanisation and "the right to change ourselves by changing the city". In chorus, many other theorists have worked to rigorously reinstate this socio-spatial dialectic (Lefebvre 1991; Soja 1989; Stavrides 2016); to reposition the production of space within its social, political, economic, and ecological entanglements; to dismantle the fallacy that architecture is a depository of aesthetic virtue, a container of function; and to challenge the notion that the architect or planner stands untouched as a neutral, yet authoritative, figure. Here, we might signal a move beyond architecture as ossified building, as object—or, at its most nefarious, as commodity—to explore alternatives to the normative, or dominant, productions of space that are deeply rooted in the established capitalist ideals and complicit in reproducing market logics and neoliberal urbanisation (Fezer 2010; Gruber 2015; Blundell Jones, Petrescu, Till 2005). As Angelos Varvarousis and Penny Koutrolikou (2019) highlight, "cities have been the terrain where this culture of growth has been materialized, in actual as well as in symbolic terms"; moreover, "architecture, if seen not only as a profession but as a set of intellectual and social practices and relations for the shaping of space and place" assumes an integral role in processes of urbanisation "being tightly connected to both city branding and the entrepreneurial conception of the self as it is". While this dissertation is conducted through the School of Architecture, I have chosen to relinquish the term architecture in favour of the term spatial (re)production. This may appear to be a self-defeating move in a con-
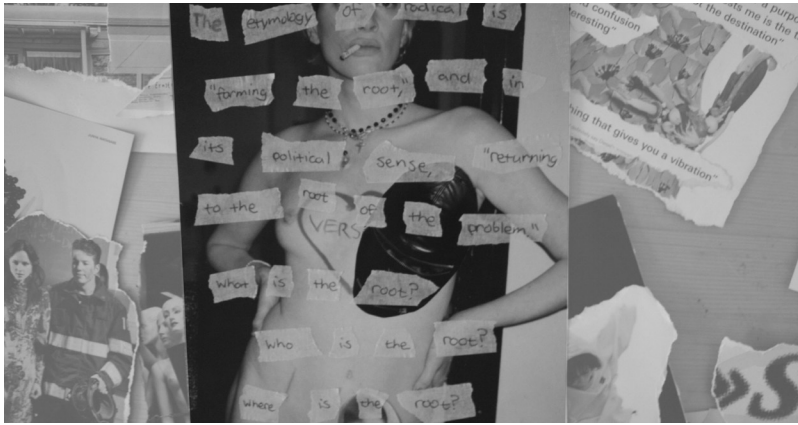
Détournement Collage, School of Postcapitalism , Common(s)Lab
Source: Common(s)Lab, CC BA-SA

text of professional and disciplinary precarity, when practitioners must scramble to assert the validity and value of design amidst models of urban development that are oriented towards the maximisation of profit returns at the expense of other concerns; however, if there is hope for a radical architecture, or spatial practice, perhaps the etymology of the word radical provides us some clues. In the School of Postcapitalism, organised through Common(s)lab—and discussed in chapter five—we collectively engaged in a détournement collaging activity, during which two participants collaborated on a work which read,

The etymology of radical is
"forming the root," and in
it's political sense, "returning
to the root of the problem,"
What is the root?
Who is the root?
Where is the root?
And then what is the seed?

What would it mean to return to, to engage with, the roots of spatial production? Not only metaphorically, but literally, the foundations of architecture are grounded in space, in land, and under (neoliberal) capitalism in property relations which have sought to subsume the (re)production of space in commodity fetishism (Marx 2004 [1867]). This imaginary fosters a semantic and often violent abstraction of space characterised by enclosure, controlled consumption, homogenisation, exclusion, speculation, and global financialisation (Varvarousis and Koutrolikou 2019). As Stavrides writes (2016. p. 260),

"We need to abandon the idea that space is a concrete product which can be 'used', bought and sold, and represented in the concrete form of a container which pre-exists its usage. The dominating ideology of the market supports and corroborates the idea that space can be exhaustively defined in terms of its qualities and accurately measured as a quantity: the law of value and the practices of profit making demand that

> space becomes one more merchandise which can be evaluated and owned. Nevertheless, space is a lot more than that. Space is an active form of social relations, a constituent aspect of social relations and a set of relations itself."

Following an imperative shift required in our approach to the city as we face growing urbanisation and the systemic damages of neoliberal thinking, there is both an opportunity and necessity to reimagine alternative cities. And, to do that, we need alternative forms of spatial production that eschew the commodified colonisation of social space and the natural world. Shifting from the term architecture in favour of the term spatial (re)production may suggests a new reading of space: "one that eschews architecture's inertia to reclaim agency in the urban environment; to perform it, to construct new meanings, and to open up infinite possibilities of encounter and negotiation" (Harrison and Katrini 2019, p. 174). By recognising the multifarious ways that space is produced and reproduced, we may posit spatial practice in, against, and beyond capitalist modes of production, towards an expanded and critical praxis that is anchored in the common(s). Practices of urban commoning, as an immanent politics of spatial (re)production, claim the right to the city and "the right to change ourselves by changing the city" in, against, and beyond qualitatively evolving configurations of power. This is not simply an abstract demand but a prefigurative praxis that can illuminate transformative ways of sharing, (un)learning, and (un)making the space of the city; (re)producing, otherwise, our plural common worlds. As Stavrides (2016, p. 55) argues:

> "From the perspective of reappropriating the city, common spaces are the spatial nodes through which the metropolis becomes again the site of politics, if by 'politics' we may describe an open process through which dominant forms of living together are questioned and potentially transformed."

2.2. Locating the Inquiry (Temporally) as Immanent Research and (Positionally) as a Perspectivist Approach

"A social system creates what Jacques Rancière has identified as a 're-gime of visibility' by determining what appears, what does not appear, what cannot appear, what can be made to appear and disappear, and who has the power to harness those processes. When a social order reaches a condition of crisis it is at least partly a crisis of perception. What had been rendered perceptible no longer corresponds to lived experience. Rancière describes this as a gap between 'sense and sense': how we make sense of what we are sensing no longer aligns, creating a moment of radical uncertainty. Politics in a real sense 'reframes the given, by inventing new ways of making sense of the sensible' in ways that may be emancipatory or oppressive, but are always deeply aesthetic." (Wood 2019, p. 4; quoting Rancière 2010, p.194)

This research project has followed what can be generally characterised as an immanent approach, meaning—borrowing the words of Guido Ruivenkamp and Andy Hilton (2017, p. 6)—that "theories and practices of commoning are explored from within and through the struggles and social relations of the present epoch". Accordingly, through this research process, I situate and explore the prefigurative possibilities of commoning and (un)common knowledge not in a foreclosed past, nor in an always delayed future, but in praxis, here and now. As George Caffentzis asserts (2019, p. 18), "ideas don't come from a light-bulb in someone's brain; ideas come from struggles" and this, he foregrounds, "is a basic methodological principal". When I refer to (un)common knowledge, I refer to subjugated knowledge: to knowledge from the peripheries and the depths, to knowledges that de-center power and hegemonic discourses which tend to be dominated by "capitalocentric" (Gibson-Graham 2006b), anthropocentric, White/Western, and patriarchal paradigms. However, the parentheses seek to draw uncommon knowledge from the margins, to move between and beyond their contained and locatable boundaries, to find the common in the uncommon. By imbricating and traversing subjugated knowledges, we might weave (un)common

knowledges not through a process of flattening or universalising but through a matrix of connection and solidarity between thought and action, here and there.

Immanent research is usually characterised by a perspectivist[3]—situated, subjective, and active—rather than a primarily objectivist approach to knowledge-making; and it implies "going beyond the actual to find the possible" in order to strive for effective truths, or, in more everyday language, "insights into actual concrete practices for societal transformations" (Ruivencamp and Hilton 2017, p. 7). A perspectivist approach not only embraces subjugated knowledges, it elevates the subjective nature of (un)common knowledge-making as we search for possibilities and prefigure different forms of thinking, feeling, and acting vis-à-vis the contemporary conditions of capitalist production and sociality as well as the hierarchical and positivist epistemologies of knowledge. However, this is not an obliteration of the object in the acknowledgement of the subject; it is, rather, a challenge to the separation of subject/object altogether. Donna Haraway (1988, p. 584) has implored—in eschewing the totalising and God-like eye of White, Euro-centric, patriarchal objectivity—we do not need to fall into a stifling relativism, finding ourselves paralysed between two poles:

> "Relativism is a way of being nowhere while claiming to be everywhere equally. The "equality" of positioning is a denial of responsibility and critical inquiry. Relativism is the perfect mirror twin of totalization in the ideologies of objectivity; both deny the stakes in location, embodiment, and partial perspective; both make it impossible to see well. Relativism and totalization are both "god tricks" promising vision from everywhere and nowhere equally and fully."

Rather, she calls for an embodied objectivity, or what she terms "situated knowledges" (ibid.). We cannot see, we cannot know, and we cannot act from everywhere or from nowhere. We come to knowing—or to interpreting and translating—from somewhere, from particular perspectives and from particular locations. Situated knowledges, Haraway (ibid.)

3. Here I draw on the glossary
definition of "perspectivist
knowledge", given by Ruiven-
camp and Hilton (2017, p. xi) in
Perspectives on Commoning:
Autonomist Principles and
Practices: "an epistemologi-
cal form, referring generally
to knowledge as subjective
(experiential, value-based) and
politically to an approach to
knowledge that aims to uncover
the ways in which capital's
developments are transformed
through class struggle into tools
for liberation from capital."

4. Here, we might find help
from Simon Critchley's (2012,
p.42) concept, inspired by Ba-
diou, of "situated universality"
which, as opposed to a form of
concrete relativism, is located
in a particular experience,
injustice, or demand; yet the
demand exceeds a demarcated
location or situation, taking
on a universal quality as it
addresses and is addressed to
everyone.

argues, refute transcendence and the object/subject split, posing an alternative to relativism by acknowledging and affirming "partial, locatable, critical knowledges sustaining the possibility of webs of connections called solidarity in politics and shared conversations in epistemology".

This research project is an attempt to embody a partial perspective, an embedded, locatable, critical perspective. But, it is also an attempt to traverse this perspective in and across different locations and times, to stitch together a multi-dimensional perspective; to join with others, to hear from, see with, and act alongside others. As Moira Hille (2016, p.80) writes:

> "To intervene in the dominant order that structures our lives, we have to allow for ways that challenge systems of oppression that enable different knowledge, experiences, and agendas to enter our perceptions and our multiple world-makings. We have to cross because no one comes to consciousness alone, in isolation, only for herself, or passively".

Following this, as I draw on Haraway's notion of situated knowledges and partial perspective—believing them foundational to, and providing valuable tools for, transformative knowledge and practice—I am in search of further modalities that move between partial perspective and thinking, doing, and living the common; towards articulations of the relationship between the habitat and the milieu, the particular and the universal, or the commons and the common[4]. Moving between (inter-) subjective and objective forms of consciousness and knowledge, we may begin to highlight the often-suppressed experience and articulation of our everyday lives as social and cooperative by engaging in a dialogue "between self and the social world as well as between consciousness and the material world" (Carpenter and Mojab 2017, p. 45). In this way, we may come to conceive of various social relations and injustices "not as discrete, spatially and temporally displaced, cleaved from one another but, rather, as inter-constitutive" (Harrison 2019, p. 85); and, similarly, we can elevate social and relational forms of subjectivation. This ontology-epistemology relationship—between the experience

of the material world and how we access and understand this social reality through thought—is commonly articulated as praxis. Dialectical praxis posits that social reality is (re)produced through interdependent forms of activity and consciousness, practice and theory (ibid., p. 75); and, moreover, it allows us to foster but also move beyond a "changed consciousness or new modes of interpretation" towards "the radical and revolutionary reorganization of our mode of life" (ibid., p. 80): between partial perspective to listening, thinking, and doing in common.

2.3.   Transversal Methods and "Indisciplinarity"

As pointed to, an immanent and perspectivist approach is one that is engaged in the search for and practice of possibilities to change the "societal context in which the development of knowledge is situated and the political constructed" (Ruivencamp and Hilton 2017, p. 6). Thus, the objective is "not to passively and objectively describe processes of enclosure and commoning but rather to search actively and subjectively in support of practices that can create new futures" (ibid., p. 5). This poses a task that is not easily aligned with, and fulfilled by, traditional methods of institutional and academic research. It is certainly not new to conventional sociological methodologies that theory and abstract analysis is grounded in qualitative, empirical study based on concrete observation and experience—or, in case studies. However, a more active, subjective, and traversal approach to embedded research is often relegated and neglected. Pelin Tan (2006, p. 16) argues that we "need to change our methods to suit the conditions at hand"; to engage with methodology not simply as "a tool that is used to describe realities" but also as "a political tool that takes part in the process of knowledge production". Further, she puts forward a transversal methodology—following Gilles Deleuze and Félix Guattari—that "ensures a borderless form of knowledge production that rhizomatically reaches beyond topics of architecture and design" (ibid.). Deleuze and Guattari (1987) mobilise transversality to conceptualise practices and relationalities that move across institutional boundaries, political and social forms, individual and collective subjectivities; practices that deconstruct hierarchies, de-terri-

torialise disciplines, and create passages between previously enclosed logics and domains to experiment with assemblages, solidarities, and interdependence. An expansive understanding of space and spatial relations foregrounds, and necessitates, an approach that not only cuts through and across the divisions of a disciplinary knowledge-making but also gestures towards their transformation altogether, "conceiving routes that are not mere combinations between existing domains, but rather articulations that can alter both their geometry and the political horizon they define" (Glass Bead 2016, p. 151). This certainly resonates with Jacques Rancière's (2007) self-described "indisciplinary" approach which challenges "the apportionment of disciplines" altogether and the concomitant separation of "those regarded as qualified to think from those regarded as unqualified; those who do the science and those who are regarded as its objects". Rather, valuing immersion in everyday experience, in the sites of concern, and "into the thinking and practice of emancipation", he asks:

> "How does a question come to be considered philosophical or political or social or aesthetic? If emancipation had a meaning, it consisted in reclaiming thought as something belonging to everyone – the correlate being that there is no natural division between intellectual objects and that a discipline is always a provisional grouping, a provisional territorialisation of questions and objects that do not in and of themselves possess any specific localisation or domain." (ibid.)

2.3.1. Emplaced Fieldwork: "Case-Causes"

An immanent (temporal) and perspectivist (positional) approach fosters immersion in everyday experiences and sites of urban commoning in a (indisciplinary) manner that traverses boundaries of thought and practice. As such, the case studies allow for abstract theoretical conceptualisations and questions to be explored and compared in practice. In Robert Yin's (2009, p. 32) words, it is necessary that the researcher "define a specific, real-life 'case' to represent the abstraction". When more than one case is studied, it can allow for connections and even

generalisations to be made across the various instances or examples. However, while I am interested in connections and translatability, the research pursuit is less concerned with equivalences and categorisation: it is an exploration of continuities and discontinuities across different spaces and temporalities; different conditions and possibilities; different needs and desires; shared resonances and shared struggles. Closing the distance between the observer and the observed, and imbuing the case study with an active and embedded quality, Isabelle Stengers (2005, p. 191) use of "case-cause" provides an illuminating conception: "I have learned instead to use this term, cause, as French-speaking lawyers speak about a cause, which unhappily has become a case in English. It is what causes them to think and imagine". Mobilising the term case-cause speaks to situated and active knowledges, expansive and transversal methods, and a highly reflexive process characterised by what Gibson-Graham (2006) describe as "doing-thinking"—or praxis: "a case is a cause, and for each case-cause, you have no economy of thinking, just the experience nourishing your imagination" (Stengers 2005, p. 192). This is a process that is experimental, subjective, active, and relational as I move in and between doing and thinking, doing-with-others and thinking-with-others.

2.3.2. Participatory Ethnographies

In each of the case-causes, I cannot remove myself as a purely objective 'observer'. My standpoint or positionality as a researcher is contingent across the different cases. Here, I will refer firstly to my involvements in Berlin: the co-initiation of Common(s)Lab: Nachbarschaftslabor, a socially produced neighbourhood space in Berlin-Neukölln for the exploration and prefiguration of practices of commoning; and my ongoing involvement with the Commons Evening School attached to Prinzessinnengarten, an urban garden and social space in Berlin-Kreuzberg. Immersed in these sites of concern, or sites of care, the location from which knowledge is generated anchors to lived and everyday experience. Through practices of doing-thinking together with others, the inquiry is (inter-)subjective and shifts—both epistemologically and ontological-

ly—the conventional statuses, distances, and relationalities between the researcher and the researched. Disrupting the margins and centre of knowledge (re)production and questioning the possibility of, and desire for, grand universal truths and narratives (de Certeau 1984), participatory ethnographic methods situate the subjectivity of the researcher vis-à-vis other subjectivities, social imaginaries, practices, and structures in order to democratise inquiry towards social justice (Gray and Malins 2013, p. 75). Against the grain of canonical research traditions, this prioritises researching 'for' and 'with' rather than 'on' or 'about' research topics and subjects (Coghlan and Brydon Miller eds. 2014, p. 345); and, it acknowledges that social research is a contingent and affective activity that occurs within and contributes to the (re)production of socio-political conditions (Smith 1999, p.5). It creates space for subjective experience—both cognitive and affective, what we think, see, hear, and feel—to enhance, or fill crucial gaps in, existing research; challenging the privileged practice of generalisation which can obscure nuance and complexity (Adams, Ellis, and Jones 2017). This is a process that does not simply proffer theories but also stories—something that is captured in the varied authorial tone of the research 'output'—to ground a situated and positional approach rather than claiming an elusive neutral and value-free stance.

Similarly, but in a different form, I approach my research in Athens not as isolated and discrete case studies but rather as an ongoing engagement in mutual learning in and across different geopolitical locations and different social and cultural contexts. This emerges as a multi-case ethnography that makes visible the situated knowledges emanating from this context and places them in dialogue with my own situated knowledges, moving through the space between to foster connections and solidarities across ontologies and epistemologies. As Stavrides (2016, p. 215) implores: "sharing thought-images may be the nearest practice to thinking-in-common, if by this we don't, of course mean thinking in the same way or thinking about the same things but thinking through shared experiences and shared questions." Moreover, reflecting on Rancière's (2010) notion of dissensus, the author (ibid., p. 220-21)

suggests that an inventive and interpretive practice of thinking in and through images—when aimed at upsetting the dominant distribution of the sensible—could, in fact, restage the common. Restaging, Stavrides (2016, p. 220) argues, composes thought-images in new ways to engender different meanings and roles; and thus, "politics is presented as a practice that not only puts dominant representations into crisis but also constructs new constellations of perceived images, actors and plots".

3.   Conclusion

This research endeavour is guided by a desire to find, to weave, to make, and to foster a different kind of knowledge and a different kind of spatial practice. The ontologies and epistemologies of commoning, explored in the following chapters, are immersed within the urban condition and everyday spatial practices of commoning—following an immanent approach that embodies a perspectivist positionality—to reveal modes of critical and care-full spatial (re)production. This grounds the active, transformative, and evolving possibilities that practices of commoning and (un)common knowledge-making embody here and now, in our neighbourhoods and our cities. The research is catalysed by the case-causes which become the force for thinking, feeling, and acting; and is supported by transversal methods that foster (inter-)subjective ways of thinking-doing and liminal crossings at the bounds of disciplinary knowledge. The hope is that this produces "an experimental togetherness among practices, a dynamics of pragmatic learning of what works and how" to provide "the kind of active, fostering 'milieu' that practices need in order to be able to answer challenges and experiment changes, that is, to unfold their own force" (Stengers 2005, p. 195). Undoubtedly, the scope of this research is limited, but it seeks to traverse the limits of conventional and disciplinary knowledge and spatial (re)production to gesture towards their transformation altogether. And, inasmuch as it may reveal and connect, it is, of course, imbued with blind spots and contradictions. I will do my best to acknowledge these as I go; however, I am sure that oftentimes too I will fail to recognise them. In the words

of Paolo Freire (1993 [1970], p. 72), "knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other".

Adams, T. Ellis, C. and Jones, S. (2017). *In The International Encyclopedia of Communication Research Methods.* Wiley Online Library. DOI: 10.1002/9781118901731 [Accessed 20 Nov. 2020].

Berardi, F. (2019). F*uturability: The Age of Impotence and the Horizon of Possibility.* London: Verso.

Bloch, E. (1973). The Trajectory of Art. In M. Solomon (Ed.), *Marxism and Art: Essays Classic and Contemporary*. Detroit: Wayne State University Press.

Blundell Jones, P., Petrescu, D., and Till, J. (2005). *Architecture and Participation.* London: Routledge.

Bochner, S. (1994). Cross-Cultural Differences in the Self Concept: A test of Hofstede's Individualism/Collectivism Distinction. *Journal of Cross-Cultural Psychology,* volume 25 (2), pp. 273–283. DOI: 10.1177/0022022194252007.

Caffentzis, G. (2019). In Conversation with George Caffentzis and Silvia Federici. In C. Barbagallo, N. Beuret, and D. Harvie (Eds.), *Commoning: With Geroge Caffentzis and Silvia Federici.* London: Pluto Press.

Carpenter, S and Mojab, S. (2017). *Revolutionary Learning: Marxism, Feminism, and Knowledge.* London: Pluto Press, 2017.

Coghlan, D and Brydon Miller, M (Eds.). (2014). *The Sage Encyclopedia of Action Research.* London: Sage Publications.

"Chomsky-Foucault Debate." Online posting. YouTube, 17 April 2007. Jan 2011.

Critchley, S. (2012). *Infinitely Demanding: Ethics of Commitment, Politics of Resistance.* London: Verso.

de Certeau, M. (1984). *Practice of Everyday Life.* Berkeley, CA: University of California Press.

Deleuze, G. and Guattari, F. (1987). *A Thousand Plateaus: Capitalism and Schizophrenia.* Minneapolis: Minnesota University Press.

Ellis, C.S. and Bochner, A.P. (2006). Analyzing Analytic Autoethnography: An Autopsy. *Journal of Contemporary Ethnography,* volume 35 (4), pp. 429-449. DOI: 10.1177/0891241606286979.

Fezer, J. (2010). Design for a post-neoliberal city. *eflux journa*l # 17 [online]. Available at: https://www.e-flux.com/journal/17/67367/de-

sign-for-a-post-neoliberal-city/ [Accessed 20 Jan. 2019].

Fisher, M. (2009). *Capitalist Realism: Is There No Alternative?*. Winchester, UK; Washington, USA: O Books.

Freire, P. (1993 [1970]). *Pedagogy of The Oppressed.* New York: Continuum.

Gibson-Graham, J.K. (2006a). *A Postcapitalist Politics*. Minneapolis: University of Minnesota Press.

Gibson-Graham, J.K. (2006b). *The End of Capitalism (as we knew it).* Minneapolis/London: University of Minnesota Press.

Glass Bead. (2015). Navigating Epistemologies. In V. Bobin (Ed.), *Composing Differences: Imagining New Models for Knowledge Production and Exchange* (pp. 147-158). New York: les presses du réel.

Gray, C. and Malins, J. (2013). *Visualizing Research: A Guide to the Research Process in Art and Design*. Farnham, UK: Ashgate Publishing.

Gruber, S. (2016). Designing Commoning Institutions: The Dilemma of the Vienna Settlers, the Commoner, and the Architect. In A. Baldauf et al. (Eds.), *Spaces of Commoning: Artistic Research and the Utopia of the Everyday* (pp. 86-101). Berlin, Germany: Sternberg Press.

Haraway, D. (1988). Situated Knowledges: The Science Question in Feminism and the Privilege of Partial Perspective. *Feminist Studies*, volume 14 (3), pp. 575–599.

Harrison, M. (2019). The Ground Beneath Our Feet: Commoning In, Against, and Beyond Urban Accumulation. *Upping the Anti,* issue 21, pp. 83-99.

Harvey, D. (2013). *Rebel Cities: From the Right to the City to the Urban Revolution.* New York, NY: Verso.

Hille, M. (2016). Cruising As. In A. Baldauf et al. (Eds.), *Spaces of Commoning: Artistic Research and the Utopia of the Everyday* (pp. 72-82). Berlin, Germany: Sternberg Press.

Law, J. *After Method: Mess in Social Science Research*. New York: Routledge.

Lefebvre, H. (1991). *The Production of Space.* Oxford, UK: Blackwell.

Linebaugh, P. (2008). *The Magna Carta Manifesto: Liberties and Commons for All.* Berkeley, CA: University of California Press.

Marx, K. (2004 [1867]). *Capital Volume I.* London, UK: Penguin.

Rancière, J. (2007). Jacques Rancière and Indisciplinarity: An Interview. *Art & Research*, volume 2 (1). Available at: http://www.artandresearch.org.uk/v2n1/jrinterview.html [Accessed 2 Feb. 2019].

Rancière, J. (2008). *The Emancipated Spectator.* London: Verso.

Rancière, J. (2010). *Dissensus: On Politics and Aesthetics*. London and New York: Continuum.

Ruivencamp, G. and Hilton, A. (Eds.). (2017). *Perspectives on Commoning. Autonomist Principles and Practices.* London, UK: Zed Books.

Smith, L.T. (1999). *Decolonizing Methodologies: Research and Indigenous Peoples.* London: Zed Books.

Soja, E. (1989). *Postmodern geographies: The Reassertion of Space in Critical Social Theory.* London, UK: Verso.

Stavrides, S. (2016). *Common Space: The City as Commons.* London, UK: Zed Books.

Stengers, I. (2005). Introductory Notes on an Ecology of Practices. *Cultural Studies Review*, volume 11 (1), pp. 183-196. DOI: 10.5130 / csr.v11i1.3459.

Tan, P. (2016). Artistic Practices and Uncommon Knowledge. In A. Baldauf et al. (Eds.), *Spaces of Commoning: Artistic Research and the Utopia of the Everyday* (pp. 14-18). Berlin, Germany: Sternberg Press.

Varvarousis, A. and Koutrolikou, P. (2019). Degrowth and the City. *eflux journal* [online]. Available at: https://www.e-flux.com/architecture/overgrowth/221623/degrowth-and-the-city/ [Accessed 25 May 2021].

Yin, R. K. (2009). *Case Study Research: Design and Methods* (4th Ed.). Thousand Oaks, CA: Sage.

Zitouni, B. (2017). Talk prepared for Symposium with Haraway: "About Staying with the Trouble", Organised by the GECo (Groupe d'études constructivistes), March 2017, KU Leuven Brussels.

Navigating Theory:
An Aesthetics of Common(ing) Space

1.   Introduction: The Urban Common(s) and Community

1.1.   Scope

This Chapter will first survey recent proliferations of scholarship on the urban common(s)—exploring the ambiguity manifest across varying mobilisations of thought and practice—in search of ethico-political analyses, praxes and trajectories. Next, following Amanda Huron's (2015) analysis that the urban commons emerge and endure in "saturated space", the chapter will more closely examine the conditions and possibilities shaping urban space to explore transformative socio-spatial acts, processes, typologies, and choreographies of commoning praxes. I will introduce the empirical research and the case-causes catalysing the research—subsequently expanded in the following chapters—to ground and problematise the (in)justice of such initiatives along the aforementioned axes. The case-causes have prompted deepened explorations of how such initiatives can and do emerge in, against, and beyond the financialised city and austerity urbanism to wrest the space and time of the city from the capitalist landscape. And, how they—as strangers come together in and across difference—transcend neo-liberal forms of individual "responsibilization" (Butler 2015) to pose a transformative political and socio-spatial praxis: a "becoming in common" (Gibson-Graham, Erdem and Özselçuk 2013) that eschews atomisation inasmuch as it does homogenisation. Commoning as an in(ter)dependent and beyond-capitalist social praxis may promise, following Max Haiven (2016, p. 276), "a form of decentralized political and economic collectivity beyond the welfare state based on—and generative of—autonomy and solidarity".

1.2.   Community and Commons

As Juliane Spitta (2018, p. 21) highlights, "community is one of the essential terms used to describe the identity of political collectives today", which is variously mobilised as a "basic sociological concept, political battle cry, or utopian ideal". This mobilisation of community is central
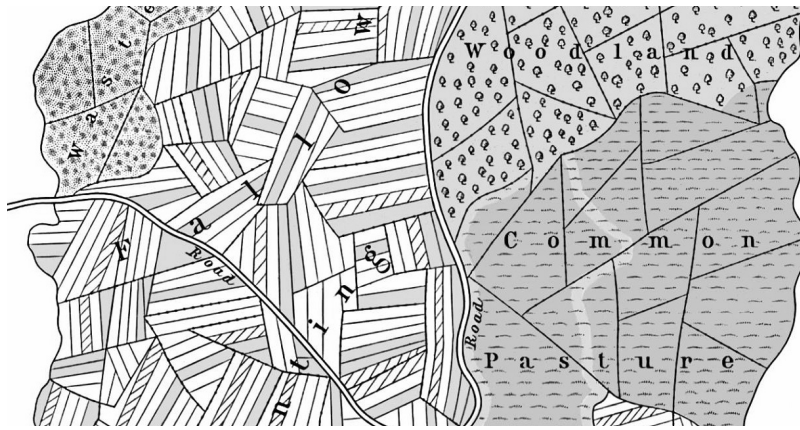
Plan of a Fictional Medieval Manor
Author: William R. Shepherd, Historical Atlas, New York, Henry Holt and Company, 1923
Source: Wikimedia Commons (public domain)

in claims to the commons and enactments of commoning: as an embodiment of a different sociality, this praxis involves an ongoing process of sharing and negotiation, dependent on (a) community/ies of commoners; the material/immaterial wealth—and responsibility—to be shared, the common(s); and the relational practice of being and doing in common, commoning (De Angelis 2017; Linebaugh 2008). However, the term 'community', much like the term 'commons', travels through our current conjuncture—inseparable from contemporary political processes, ideologies, socialities, and subjectivities—with an increasingly vague ubiquity: an "idea(l)" that Haiven (2016, p. 271) argues is increasingly "co-opted and made to serve the reproduction of neoliberalism(s)". While Haiven (2016, p. 281) upholds the valence of the commons as a potential antidote to neoliberal capitalism, he also warns of a naive and all-encompassing enthusiasm. In the face of an imperiously decimated welfare state concurrent with the failure of capitalism to meet the needs of an ever-increasing proportion of the planet's inhabitants, he foregrounds the risk of the commons being enlisted, rhetorically and systemically, to revitalise the decomposing corpse of neoliberal globalisation by mobilising "grassroots participatory forms to 'externalize' the costs of its reckless, endless expansion" (Haiven 2016, p. 277).

1.3. The Urban

Furthermore, as Huron (2015, p. 969) argues, the qualifier 'urban', as attributed to commons, is not simply an empty locational marker but, rather, it signifies distinct qualitative and quantitative characteristics that render specific opportunities and challenges. Central to this is the fact that the urban commons are prefigured and actualised in saturated space:

> "Cities are already-commodified spaces, where property lines have been drawn and ownership declared at a fine-grained scale […] thick with financial investment, and competition for commodified space […] a major point of pressure lies in the fact that urban commons must be wrenched from the capitalist landscape of cities" (Huron 2015, p. 969).

It may be significant to note that the 'urban' itself is genealogically connected to what Haiven (2016, p. 273) terms Enclosure 1.0, designating—à la Marx's concept of primitive accumulation—the usurpation of common land germane to the genesis of capitalism whereby people were effectively dispossessed of their modes of social reproduction, compelled into waged labour dependency and—over the course of centuries—forced into proletarianised city life. On the other hand, this process, and the attached characteristics of urbanisation, mean that the urban commons are often "constituted by the coming together of strangers" (Huron 2015, p. 963): a quality that for many, as opposed to merely being an obstacle, proffers the possibility of dynamic and intersectional ways of being and belonging that escape essentialised embodiments of community.

2. A Conceptual Survey

2.1. Ambiguities

During the past decades, theoretical contributions on the commons have seen an upsurge, however, it is crucial to survey the conceptual ambiguity emerging across a diverse and sometimes contested terrain pertaining to contemporary urban politics and socialities. This contemporary moment and the concurrent proliferation of commons thought and practice, Haiven (2016, p. 272) argues, "cannot be separated from the simultaneous rise of neoliberalism as a material process, an ideological orientation and a political-economic period". And, further, as Theresa Enright and Ugo Rossi (2018, p. 35) delineate, the commons can be embodied "as a site of experimentation with post- capitalist cooperative relations; as a site of an anti- capitalist practice of resistance; and/ or as a site of capitalist re-appropriation". The latter, in its most neoliberal incarnation, demonstrates what Oli Mould has called "individualization-masked-as-collectivism" (2018, p. 29): evidenced, amongst other things, in the 'learning commons' of privatised universities; in forms of the 'sharing economy', such as Airbnb, that promote the 'entrepreneurialization' of livelihoods and the commodification of social relations;
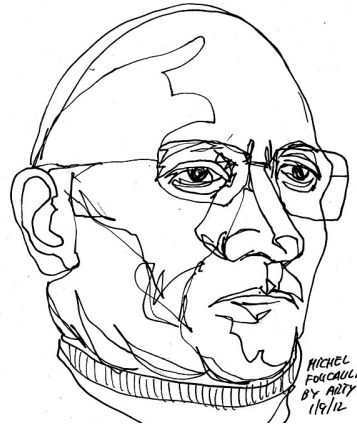
Michel Foucault Illustration
Author: Arturo Espinosa
Source: Wikimedia Commons, Creative Commons Attribution 2.0

1. Marx first introduced the concepts of formal and real subsumption of labour under capital In the Economic Manuscripts of 1861-63. While formal subsumption simply appropriates, from the margins, existing non-capitalist practices and relations, real subsumption creates "new, properly capitalist forms" (Hardt and Negri 1994, p. 142).

and in co-working premises such as WeWork that adopt the notion of the commons whilst critique is levelled against exploitative work-place practices and speculative financial models.

2.2. Delineating Neo-Institutional, Neo-Marxist, and Post-Marxist Scholarship

Further, Enright and Rossi (2018, p. 35) identify two prominent strands in scholarship: a neo-institutional framework inspired by, and pursuing, the influential work of Elinor Ostrom (1990); and, a neo-Marxist framework that advocates for the defence of the commons vis-à-vis qualitatively evolving processes of, what Harvey (2012) has denominated, "accumulation by dispossession" alongside the simultaneous re-appropriation of the commons, from below, through collective praxis (Enright and Rossi 2018, p. 35). It may be worth noting that in this paper, Enright and Rossi appear to use neo-Marxist as broad term incorporating what may otherwise be situated across neo-Marxist and post-Marxist schools of thought. In an earlier paper, Rossi (2012, p. 351) suggested that the neo-Marxist conceptualisation of enclosure/accumulation via dispossession—à la David Harvey (2004) and following Rosa Luxemburg's (1951) concept of primitive accumulation as ongoing—posits a sovereignty-based ontology associated with capitalism. Here, operating within and according to the current socio-political system and mode of production, capitalism acts as a colonising force, prying open and usurping new terrains for accumulation across multiple geographic scales (a conceptualisation that is more closely aligned to Marx's (2004 [1867]) concept of "formal subsumption") (Rossi 2012, p. 351). Whereas, a post-Marxist ontology, à la Michael Hardt and Antonio Negri (2000; 2009), mobilises the dispositif of subsumption, reigniting Foucault's notion of biopolitics to understand how capitalism engages in the "real subsumption" (Marx 2004 [1867])[1] of the immaterial commons—language, ideas, information, culture, affects—and of "life itself" (Rossi 2012, p. 351). The latter, shifts the emphasis: rather than (formally) subsuming and bringing under control the remaining terrains that originate outside of capital, it posits that all[2] capitalist (re)production now arises within capital itself as an internal

reorganisation (Hardt and Negri 1994, p. 15). As such, power is not only viewed as 'top-down' but de-centred, productive, and internalised; the very fabric of society, every moment and subjectivity contained therein, becomes a site of capitalist (re)production in the "factory-society" and, dualistically, potential resistance or exodus; heteronomously and autonomously determined (Ibid.; Foucault 1982, 1986). Simon Springer (2012, p. 137) astutely introduces an understanding of neoliberalism as discourse to reconcile neo- and post-Marxist ontologies of capital and power; a Marxian political economy (Gramscian) sense of hegemony with poststructuralist (Foucauldian) understandings of governmentality[3]; foregrounding a "circuitous process of socio-spatial transformation". Springer (2012, p. 140) suggests a dialectical relationship between the variegated operations of power in both conceptualisations which could provide a common ground between 'top-down' Marxist political economy and 'bottom-up' poststructuralism—and we may add between a sovereignty-based ontology of dispossession and a "dualistic" ontology of subsumption (Rossi 2012, p. 352)—navigating a shared "attempt to decode and destabilise the power relations of capitalist axiomatics" in a manner that is not necessarily incompatible (Springer 2012, p. 140).

2.3.   Commonalities and Divergences between Neo-Institutional and Beyond-Capitalist Praxis

As such, I will from here on opt to use 'beyond-capitalist' in place of 'neo-Marxist' to work across a transversal terrain of urban common(s) praxis that contests the varying ontologies of capitalist enclosure and subsumption. Neo-institutional and beyond-capitalist strands of scholarship share a crucial aspect: a refutation of the exclusive alternative between private and public. However, as Haiven (2016, p. 277) notes, the more reformist neo-institutional strand—not disregarding crucial efforts to retrieve the concept of the commons—posits the commons as "an equal partner with the state and market in the reproduction of modern economic life".[4] Whereas the beyond-capitalist strands are more radically situated against and beyond the "capitalist instrumentalisation of all aspects of life" (Ibid., p. 271-2). Hardt and Negri (2009) describe

a long history of enclosures dividing up public (regulated by state and government authorities) and private (governed by specific individuals or economic entities) while excluding and destroying the commons. Further problematising this dipole of market and state, Harvey (2012, p. 72) emphasises that public space and public goods do not inherently "a commons make". In fact, Harvey (2012, p. 67-88) traces the state tutelage of public goods, historically and to this day, as employed for the continued production of labour-power as commodity and, therefore, of capital. Along similar lines, Silvia Federici (2019, p. 96) argues that the public—owned and governed by, and in the interests of, the state—in fact, could be considered to constitute a unique private domain. In chorus with Harvey and others, she compels us to not lose sight of the distinction while acknowledging that we cannot simply abandon the state as "it is the site of the accumulation of wealth produced by our past and present labour" while most of us are still dependent on capital for our survival (Federici 2019, p. 96). These crucial arguments, put forward by Harvey and Federici, certainly resonate with Iris Marion Young's (1990, p. 10, 39) enabling conception of justice vis-à-vis a critique of the distributive paradigm whereby, she argues, welfare capitalist policies can tend to depoliticise public life through a failure to address power, oppression (economic, racialised, gendered), decision-making processes, the division of labour, and culture. Here, a dual-demand for the urban commons emerges: against the expropriation of public spaces and public goods—necessary for our social reproduction—by private entities; but, also for their appropriation from below, not simply as distributions, often remaining entangled with the reproduction of power and capital, but as real common spaces and common goods shaped through collective agency and decision-making processes.

These strands—neo-institutional and beyond-capitalist—diverge, respectively, towards an emphasis on two differing aspects: firstly, the technical management of the commons as resources and, secondly, the commons as a verb—commoning—and the "struggle to perform common livable relations" (Velicu and Garcia-Lopez 2018, p. 57). The former focuses primarily on material commons, natural or cultural, and

the opportunities and challenges posed in their collective management by and for the benefit of bounded communities (Ostrom 1990; Harrison and Katrini 2018). Ostrom contested previous postulates that collective use and management was resigned to the depletion of the commons and her seminal work charted principles for the collective self-governance of "common pool resources" (Hardin 1968; Ostrom 1990). The latter departs from a resource-centred and bounded paradigm to emphasise a less techno-rational model and a more ethico-political process of commoning which acknowledges that "the communal sharing of our fragile commons (resources) cannot be separated from the sharing of our messy socio-political relations (commoning)" (Velicu and Garcia-Lopez 2018, p. 67). At the same time, the conceptualisations of the urban commons have moved beyond the collective governance of natural resources to address the co-production and (collective) self-governance of emergent common wealth; beyond material resources characterised by scarcity to incorporate immaterial resources characterised by non-excludability; and, beyond bounded communities demarcating an 'inside' and 'outside' towards porous threshold socio-spatialities (Stavrides 2016; Harrison 2020). As such, we can note a shift from "commons as resources" to "commons as relational social frameworks" (Ruivenkamp and Hilton 2017, P. 1). Peter Linebaugh cautioned against conceptualising the commons, through the lens of natural resources, as objects or things, first introducing the term commoning in 2008: "the commons is an activity and, if anything, it expresses relationships in society that are inseparable from relations to nature", therefore, "it might be better to keep the word as a verb, an activity, rather than as a noun, a substantive" (Linebaugh 2008, p. 279). This is a variable sociality premised on practices of sharing and negotiation, beyond the community management of existing resources and towards the co-production of new ways of being, doing, thinking, and imagining "that act against the contemporary capitalist forms of producing and consuming (variously enclosing) the common wealth" (Ruivenkamp and Hilton 2017, p. 7). Or, as Harvey (2012, p. 73) expresses:

"The common is not to be constructed, therefore, as a particular kind of

thing, asset or even social process, but as an unstable and malleable social relation […] there is, in effect, a social practice of commoning."

2.4.   Understanding Enclosure as Process

Critically woven through this latter—beyond-capitalist—strand, and touched on in section 2.2, is the notion of primitive accumulation not as a historically and spatially circumscribed moment at the origins and peripheries of capitalism but as the qualitatively evolving mode of capital itself (Haiven 2016; Federici 2019; Holloway 2010). Haiven (2016) helps us chart the genealogy of this ongoing process through the designation of enclosure 1.0, enclosure 2.0, and enclosure 3.0. Enclosure 1.0 is the name he gives to "the original spatial process" whereby an ascending capitalist class expropriated the resources of commoners through land eviction thus "laying waste to community and self-sufficiency" and creating the foundations for social and economic life to be disciplined, and coerced to obey the logic of value and accumulation, under capital; a process—which we could link to a sovereignty-based ontology—that continues today at the frontiers of extractive global capitalism and at the 'core' through processes of urban displacement (Haiven 2016, p. 278). Enclosure 2.0 designates the multifarious ways that capitalism creates value through the capture of our "common, cooperative labour and life"; from intellectual property regimes to the privatisation of essential socially reproductive functions that were, as a result of common struggles, once the domain of the welfare state (Haiven 2016, p. 279). Enclosure 3.0—which we could link to a dualistic ontology based on "real subsumption"—is an expansion and escalation of previous modes, exploiting globalised technological capitalism and fostering 'entrepreneurialization' as we are encouraged to "monetize the not-yet monetized aspects of our lives": manifest in the 'sharing economy' as well as in neo-liberal governmental campaigns such as the 'big society' which "pry open the field of daily life and the final frontiers of non-capitalist co-operation and collaboration and transform these into either (a) means to generate profit or (b) means to maintain bare human life amid relentless market failure" (Haiven 2016, p. 279).

2.5. Situating Transversal Beyond-Capitalist Urban Common(s) Praxis

Subsequently, throughout this research endeavour, I will attempt to navigate—vis-à-vis the neo-institutional paradigm—a transversal terrain of beyond-capitalist urban common(s) praxis that contests the varying ontologies of capitalist enclosure and subsumption; allowing space for the different interpretations and manifestations to imbricate, hopefully without homogenising or universalising nor without eclipsing "[t]he 'ambiguity' between commons-within-and-for-capital and commoning-beyond-capital" (De Angelis and Harvie 2013, p. 291). Beyond-capitalist theory and practice has demonstrated a differentiated but promising shared struggle amongst Marxists, autonomists, anarchists, feminists, ecologists, indigenous and decolonial groups alike; perhaps articulating the common(s) in chorus with the Zapatistas declaration: "one no, many yeses". Feminist scholarship has been fundamental in radically inflecting the discourse on the commons: Federici (2019) has highlighted an overlooking of social reproduction in orthodox Marxist theory in order to illuminate subaltern and everyday practices of commoning or what Linebaugh (2008, p. 19) has termed "the suppressed praxis of the commons in its manifold particularities"; J.K. Gibson-Graham's (2006; 2013) diverse economies research has re-positioned already existing post-capitalist economic performativity as an important site for fostering the commons and disrupting the apparent coherence of capitalist space; and, Judith Butler (2005) has presented a shift from Ostrom's rational subjects towards performative subjects expressing mutual vulnerability (Velicu and Garcia-Lopez 2018). Concurrently, a myriad of Indigenous struggles around the world have posed a powerful defence, and decolonial reclamation, of traditional commons alongside resistance to new enclosures. Pointing to another key Zapatista maxim, "un mundo donde quepan muchos mundos" or "a world in which many worlds fit", we may find that the concept of the "pluriverse", mobilised by Arturo Escobar (2015; 2018) and others, opens space for situated and differential understandings of commoning within our broader inhabited realities. This is an understanding constituted "not only by many worlds,

but by many kinds of worlds, many ontologies, many ways of being in the world, many ways of knowing reality, and experimenting those many worlds" (Querejazu 2016, p. 3).

As such, we might ground this expansive terrain of beyond-capitalist commons scholarship within, and across, the diverse spaces and practices of commoning. On the one hand, these spaces and practices embody an (ant)agonistic politics vis-à-vis qualitatively different and interrelated processes of capitalist enclosure of both the commons and of ourselves as atomised subjectivities. And, on the other hand, they situate a prefigurative, performative, and relational ontology; repositioning what Jean-Luc Nancy (1991, p. 2), following Heidegger, calls "being-in-common, or being-with" towards "becoming in common" (Gibson-Graham, Erdem and Özselçuk 2013) or becoming-with; beyond homogenised identities, universal narratives, or parochial and exclusionary collectivities. For Escobar (2015), a relational ontology reflects dynamic and rhizomatic entanglements; "an altogether different way of being and becoming in territory and place" whereby nothing—things or beings—pre-exist the relations that compose them. In and against the life effacing and destroying "One-World World" (Escobar 2018), relational ontologies and praxes of commoning reaffirm that "beings do not simply occupy the world, they inhabit it, and in so doing – in threading their own paths through the meshwork – they contribute to their ever-evolving weave" (Ingold 2011, p. 71).

3.   The Aesthetics of Common(ing) Space

Aesthetics has come into common, everyday usage to denote the material, either visual representations or objects comprising meaning, agency, and value; however, here, I am interested in a more expansive notion of aesthetics—à la Jacques Rancière—that rediscovers its own etymology. The word aesthetic, derived from the Greek aisthetikos, denotes sentience and sense perception; traced to aisthanomai, "I perceive, feel, sense".[5] In this return, we can begin to trace the moments or passages in which sense and making-sense, perception and cognition,

engage in a co-constitutive dance. Highlighting affective and conceptual entanglements situates relational and dynamic forms of (un)making meaning. As Danko Nikolic (2016, p. 41) writes, "art happens when the intensities of the meaning produced by a certain creation and the intensities of the experiences induced by that creation, are balanced out".

Reinforcing this dance between sensing and making-sense, and between the immaterial and the material, Fiona Wood (2019, p. 7) reminds us that "every social order is an embodied order": aesthetic forces and concomitant ideologies permeate and condition the "sensuous life of the body and are physically spaced in biopolitical and geopolitical choreographies". In and beyond what Rancière (2010, p. 123) terms the "aesthetic illusion" which masks its own structuring by class interest— and operated historically "to acculturate the sensorium of the newly emerging bourgeois subject, to remake her/him from the inside" (Wood 2019, p. 5)—we might search for the aesthetics of being, sensing, thinking, doing, and becoming in common. Rancière (2010, p. 127, 129) describes this as "the living power of the community, framed by the power of living thought" which characterises the art of "dwelling in a common world". As Rancière (2010, p. 147) reminds us, this common experience does not designate a self-enclosed totality: an everyday politics of dissensus "invents new forms of collective enunciation"; it embodies the conflict between sense (as in sensory presentation) and sense (as in a mode to make sense); reframing the status quo through the invention of new modes to make sense of the sensible, through re-configurations of subjectivity and the fabric of affective experience; "new configurations between the visible and the invisible, and between the audible and the inaudible, new distributions of space and time – in short, new bodily capacities".

An aesthetics of common(ing) space, we could suggest, points to the passages proffered by socio-spatial acts, typologies, and choreographies of care-fully and conflictually commoning space in, against, and beyond the injustices of the city. These aesthetic moments, processes, and passages through which meaning emerges, is transposed, trans-

lated, and transformed (Stavrides 2019) bring to mind what decolonial writer Édouard Glissant (1992, p. 37) terms a "poetics of relation". They ascribe embodied forms of sensing and the (un)making of sense vis-à-vis the abstraction of neoliberal capitalism:

"The new poetics frames a new hermeneutics, taking upon itself the task of making society conscious of its own secrets, by leaving the noisy stage of political claims and doctrines and delving to the depths of the social, to disclose the enigmas and fantasies hidden in the intimate realities of everyday life" (Rancière 2010, p. 135).

3.1.   Power and Potentialisation | Condition and Possibility

In an urban context, community-based ontologies and practices of commoning are confronted with the socio-political forces and the "aesthetic illusion" shaping the globalised and financialised city of the "One-World World". The struggle to dis-entangle from the dominance of Western and capitalist abstractions and dis-entrench from the dipole of market individualism and state proprietary—from the subjectivities and cleavages (re)produced accordingly—as to prefigure a post-capitalist politics, sociality, and spatiality is precarious and rife with challenges. As Stavros Stavrides (2019, p. 19) writes, "destroying the instrumentalisation of space imposed by capitalist governance may possibly become the motor of the potentialization of space"; but, as he cautions, "this is something that is necessarily exposed to the messy contradictions of lived reality". This capitalist instrumentalisation of space is not simply the crafting of space to produce the atomised worker-consumer but the crafting of space along racial, gendered, and ableist systems of oppression. It is also the crafting of space itself as commodity and, in current conjunctures, of space as a tool of speculative finance. However, this too has implications for subject production: drawing on and expanding Foucault's concepts of biopower and biopolitics, Negri and Hardt (2009, p. 258) suggest that the panopticon of Haussmann's Parisian avenues is no longer required for the implementation of power: "rent and real estate are omnipresent apparatuses of segmentation and control that

extend fluidly throughout the urban landscape and configure the dispo-sitifs of social exploitation"; as such, "the very fabric of the contempo-rary metropolis wields a silent economic control".

As Guy Debord (2004, p. 44) wrote, "we must develop an intervention directed by the complicated factors of two great components in perpe-tual interaction: the material settings of life [place] and the behaviours that it incites and that overturn it". Similarly, following Henri Lefebvre's (1991) famous maxim, Edward Soja (1989, p. 7) suggests that space is both "a social product (or outcome) and a shaping force (or medium) in social life": if spatiality manifests as both "outcome/embodiment" and "medium/presupposition" of socialities, then socialities are in turn "both space-forming and space contingent". The concurrent conditions of structuration and possibility, heteronomy and autonomy, biopower and biopolitics, suggests a performative agency vis-à-vis the various confi-gurations of power and normalisation that shape both our everyday lives and the space and time of the metropolis. Butler (2015, p. 63) frames performativity as describing "both the processes of being acted on and the conditions and possibilities for acting". Moving across linguistics, gender, and spatiality, Butler (ibid.) traces how the structure of langua-ge acts upon us, conditioning speech; yet in the very act of speaking, the subject that utters (in relation with others) engages in a queering of language through both will-less slippages and will-full connections which produce new meanings that, in turn, act upon the very conditions and structures of language. Likewise, space, the material infrastructure of the city, forms a precondition for our sensing and inhabiting. Space acts upon us, but, in turn, we act upon it—both wilfully and through slip-page—reconfiguring our material environments and re-signifying their meanings (Ibid., p.71). Such a conception may retrieve the production of space from a static and hypostatised imaginary, from glossy repre-sentations in magazines and promotional material, from complicit (re) productions of socio-spatial oppressions, and from the grips of abstract financial flows. Space, instead, is asserted as a site of performativi-ty where new ways of sensing and making-sense, inhabiting and (re) producing the urban fabric emerge. And, in suit, space is asserted as

a site of socio-political negotiation—and often confrontation—whereby the claim to and co-creation of everyday 'use-value' comes up against the extraction of profit-oriented 'exchange-value' (Brenner, Marcuse and Mayer 2012, p. 3).

3.2.   Socio-Spatial Acts and Processes of Common(ing) Space: Stavrides' Transposition, Translation, and Transformation

Stavrides (2019, p. 31) articulates this space-forming and space-contingent nature of social life through the lens of common space and commoning-through-space: "common space is both a potential means of developing commoning practices and the stakes or scope of such practices". In contemporary urban contexts, common space is often engendered through the appropriation of public space by those who are excluded from it or in the form of collectively managed spaces that seek to (re)produce urban life in common through the creation of new and evolving—not simply parochial—socialities (Stavrides 2019, p. 30). The author introduces three terms, each beginning with the prefix trans-, to help us think through common(ing) space: transposition, translation, and transformation (ibid., p. 63-86). Firstly, he highlights that "in its literal meaning transposition is an act (or a process) in which someone or something changes position in space" (ibid., p. 65). The process of transposition is emblematised by symbolic spatial occupations—prominent in contemporary urban struggles—when commoning practices arise in relation to, and contest, the meaning of abstract capitalist space and regimes of power. Take, for example, the occupation of Syntagma Square in Athens, Gezi Park in Istanbul, or the various other Occupy movements around the world. Here, biopolitics emerges "as an event or, really, as a tightly woven fabric of events of freedom", where "the intransigence of freedom disrupts the normative system" (Hardt and Negri 2009, p. 59). Similarly, street practices can create ad-hoc common spaces, and, thus, reconceptualise the street as more than "a spatial support of the circulation of people and goods" in a commodified matrix of consumers and producers (Stavrides 2016, p. 149). On these stages, new roles and new relationships can emerge that challenge dominant social and

spatial taxonomies; enunciating and weaving a sequence of micro-political articulations that evolve and endure across different temporalities. The process of transposition—of people to places, acting together in ways that are unexpected, repressed, or prohibited—situates bodies as vectors of power that redirect bio-political forces to act in concert (not conformity); resisting, as Butler (2015, p. 67) suggests, what under temporary conditions appears as a "war on interdependency" or a war on "the social network of hands that seek to minimize the unlivability of lives". As bodies take a concrete place in the streets, in the squares as well as in less-symbolically charged or registered places, they demand, enact and open up a different future, different futures, beyond precarity. Furthermore, "transposition, in this case, does not simply mean being at a place which is different from the one that normally describes you but also being at a place which has acquired new characteristics exactly because you are transposed to it" (Stavrides 2019, p. 65).

Translation, Stavrides (2019, p.73-74) suggests, is also a form of transposition; however, for the author this is not simply a bi-directional passage from one context of meaning to another, rather, it is an incessant threshold activity of building connections and passages that can weave a, however precarious, common ground. As he expresses, "if transposition is a process of visiting otherness, and translation is a process of building bridges between different forms of otherness, transformation is becoming other" (ibid., 77). While many symbolic spatial occupations ascribe a moment of rupture, an event, it could be a mis-step to circumscribe them as contained in these temporal moments. It would appear that transpositions and translations experienced in moments of dissent, germinate "the seeds beneath the snow" (Goodway 2006); moreover, they not only remain in collective memory but often disperse to different and enduring spaces. Such spaces exemplify what Stavrides (2019, p. 80) has articulated as "transformed and transformative space", spaces that (re)produce the people who collectively (re)produce them through an ethics of sharing or commoning. They make a claim to the urban commons against processes of enclosure and accumulation; they also engender spaces and times through which people can negotiate and

Navarinou Park (Parko),
Exarchia, Athens.
Source: author's own

transform the production of neoliberal subjectivities through a continual process of "becoming in common" that transcends "the homogenization of identities and the harmonization of community" (Gibson-Graham, Erdem and Özselçuk 2013, p. 11).

3.3. Socio-Spatial Typologies of Common(ing) Space: Symbolic Catalytic, and Infrastructural

Stavrides offers us three acts or processes characteristic of common(ing) space. Expanding on this, through identifying some of the key ways that spatial practices of commoning are engendered, we may chart their aggregation around three key spatial typologies: symbolic space, catalytic space, and infrastructural space (Harrison and Katrini 2019, p. 173). As outlined by Stavrides, symbolic space ascribes a temporal disruption to the coherence of abstract capitalist space, reweaving the spatial fabric with threads of relationality and emancipatory possibility. Catalytic spaces—often vacant lots/buildings, public or privately owned—proffer potentiality to shape the urban fabric according to local needs and desires, and this possibility is met by a collaborative response from inhabitants who transform the specific sites into (enduring) common spaces (Harrison and Katrini 2019, p. 173). Prinzessinnengarten in Kreuzberg, Berlin—which is discussed in detail in chapter four—exemplifies this spatial typology: as one of many urban gardens engendered from the 'bottom-up', in what was once considered an urban wasteland, it has been shaped by changing collectivities of commoners who nurture a space for biodiversity and evolving experiments in self-organisation. Both sharing similarities and distinguished by difference, Navarinou Park in Exarchia, Athens—discussed in chapter three—was established after a diverse collective of initiatives and residents occupied and transformed a parking lot: they removed the asphalt to cultivate a garden, build a playground, and define a space for hosting self-organised political and cultural activities. Infrastructural spaces, in distinction, are sought when commoning practices have been conceptualised or have organically emerged outside of a defined location. These practices may embody alternative and collective modes of addressing everyday needs, such as

collectives reimagining food production and distribution, care practices, or housing; or, they may give shape to collective desires through collaborative and de-commodified social and cultural formats (Harrison and Katrini 2019, p. 173). As an example, the Solidarity School of Mesopotamia in Moschato, Athens—also discussed in chapter three—grew out of a social movement, of the same name, which formed in 2003 to address ecological issues alongside human, immigrants' and workers' rights. Developing the need for an infrastructural base to carry out their activities, in 2006 they addressed the municipality and came to an informal agreement to occupy an unused building in the neighbourhood which provided a foundation for the subsequent initiation of the solidarity school and corresponding time-bank (Koliaraki 2020). These spatial typologies are not always discrete: the Social and Cultural Centre of Vironas—likewise discussed in chapter three—traverses the catalytic and infrastructural typologies. The decision to occupy a dis-used municipal café in a local park was both catalysed by the potentiality that the vacant space offered and, at the same time, emerged in tandem with an already formed assembly in search of forms to enable practices of solidarity.[6]

3.4. Socio-Spatial Choreographies of Common(ing) Space: Practices, Structures, and Thresholds

First, following on from the previous sections and echoing Massimo De Angelis (2017, p. 42), it is important to reiterate the departure from common space as viewed through an Ostromian neo-institutional lens in which "to be a common good is purely a property of the thing, not of the plurality giving social meaning to the thing". As de Angelis (2017, p. 64) writes:

> "The view of commons as 'goods' does not frame the analysis of commons in an analysis of power. It does not tell us, and does not frame, the question of how reproduction of the commons occurs in spite of and through struggle, through the problematisation of gender roles, through racist and xenophobic discourses or through their overcoming, through

6. The above spatial schema designating symbolic space, catalytic space, and infra-structural space (Harrison and Katrini 2019) resonates with Holloway's (2010, p. 27-37) characterisation of communities of practice that tend to form around three, although not discrete, dimensions: temporal, spatial, and activity- or resource-centred. Symbolic spatial occupations manifest temporal cracks in which "the world that does not yet exist displays itself as a world that exists not-yet" (Holloway 2010, p. 31); catalytic spaces engender local and material prefigurations in self-organisation and emanci-patory spatial transformations; and, infrastructural spaces provision a location for pre-conceived activity- or resour-ce-centred practices of sharing, de-commodified (re)productive activities and socialities (Hol-loway p. 27-37; Harrison and Katrini 2019, p. 175).

the challenge to capital's dominated circuits of praxis, and through eco-logically sound paths".

Commoning, as such, is a relational and political ontology of defen-ding, affirming, inhabiting, maintaining, reproducing, and governing the commons pluriverse (Escobar, 2015). I take up the term choreography to describe the continually re-iterated design of practices, structures, and thresholds that support commoning processes within communities as they relate to the common space(s). These choreographies foster a dynamic relationship between the everyday practices, the structures which foster sharing—and analyses—of power, and the thresholds that both connect and separate common(ing) space vis-à-vis other forms of commoning and un-commoning. Against the grain of ossified top-down institutions with a capital 'I', these choreographies face the challenge of instituting as a verb, as situated processes continuously re-calibrated from below through dynamic relation (Gruber, 2016; Harrison and Kat-rini, 2019).

In light of this challenge, Isabelle Stengers (2005, p. 185) "ecology of practice" may provide a helpful frame for exploring the inter-relation bet-ween practices and structures. She writes:

"What I call an ecology of practice is a tool for thinking through what is happening, and a tool is never neutral. A tool can be passed from hand to hand, but each time the gesture of taking it in hand will be a particular one".

In this, Stengers (2005, p. 186-187) proposes to think of an ecology of practice in a minor rather than a major key and highlights what Gilles Deleuze referred to as "thinking par le milieu", embracing the double entendre present in French, to encapsulate both the middle or centre and the surroundings or broader habitat. She states: "Spinoza might say to us, we do not know what a practice is able to become; what we know instead is that the very way we define, or address, a practice is part of the surroundings which produces its ethos" (Ibid., p. 187). The

everyday thinkings and doings—practices—that give shape to and are in turn shaped by a dynamic and fostering milieu—structure—suggest a dance of (un)making and (un)learning as people seek to establish common, but not homogenising, grounds in and through differences. If an ecology of practice is a never neutral tool that is both embedded in and (re)produces a milieu, we might point to a perpetual oscillation between the middle and the surroundings, between the practices that shape the structures and the structures that shape the practices. It could be said that, whether implicit or explicit, enabling or disenabling structures will inevitably form through practice. Perhaps, a critical task is to bring transparency, explicitness, and intentionality to this milieu; not to ossify structures but to illuminate them so that they are opened to reflection, analysis, critique, and dynamic transformation. In the process, commoners embark on instituting relational practices and structures that are subject to "a dynamics of pragmatic learning of what works and how" (Barad 2005, p. 195); fostering the sharing of power, decision-making, "response-ability", and "intra-active" agency (Haraway 2008; Barad 2007, 2012; see chapter three for further discussion on "response-ability" and "intra-active agency").

Further, thinking par le milieu at another threshold, we might identify that commoning practices are not unpolluted bastions of alterity that exist 'outside' the capitalist city; rather, they are situated in urban habitats and as such they embody and institute various modes of internal and external relations. The forms of relating do not exist as discrete bubbles of community and practice: they enter into a dance with externalities vis-à-vis private and public institutions alongside other forms of commoning and un-commoning. In order to interrogate and characterise this quality, De Angelis (2017) has introduced the concept of "boundary commoning" and Stavrides (2016) has taken up the concept of the threshold. De Angelis (2017, p. 24) defines boundary commoning as that which takes place at and between the edges of commons systems and which "opens up the boundaries, establishes connections, and sustains commons ecologies"; moreover, he argues (ibid. P. 33) that commons are imbricated with other circuits of praxis, whether commons or capi-

talist, and therefore face varying degrees of vulnerability to capitalist co-option or enclosure. Stavrides (2016, p. 56-57) articulates the dialectic of separation and connection as threshold spatiality: as more than boundaries that define and protect, like a door threshold, they foster openings, crossings, acts of passage, and bridging between ideas, practices, communities, and identities. The thresholds, or the process of boundary commoning, between and across communities of commoning is a critical matter of care: beyond bounded urban commons, how do practices of commoning institute rhizomatic webs of mutuality, care, and defence across the city? In the saturated space of the capitalist city, how are the internal practices, structures, and thresholds of urban commoning affected by, or how do they affect, dominant institutional and market modes and mechanisms? (Akbil, Axinte, Can, De Carli, Harrison, Méndez de Andés, Moebus, Moore, and Petrescu 2022, forthcoming).

The commons, according to David Bollier (2011, p. 306; cited in Dardot and Laval 2019, p.65) provide an experimental space for rethinking social forms, political governance and ecological management and, thus, for reconfiguring our political institutions. Key to note, however, is the contestation posed by De Angelis (2017, p. 101-2) and others to Bollier and Weston's (2013) "triarchy" or positioning of the commons as a "third sector" alongside state and market—a deal which de Angelis argues does not consider problematic and often oppressive entanglements—in favour of a more radical or transformative positioning, à la John Holloway, in, against and beyond. The later isn't envisaged as a monolithic, major key project nor is it resigned to the marginality of disconnected and isolated projects; rather, it is a process of expanding and proliferating thresholds. We might take up Brian Massumi's (2008) claim that forms of resistance and transformation at the "micropolitical" level do not imply the scale, but rather the mode, through which action occurs. This is a dissensual praxis of democratisation (Critchley 2012, p. 119); embodied in micro-political acts, practices, structures, and thresholds which weave a broader sequence of trans-local socio-spatial transformations. And, returning to Springer's dialectics of Marxian political eco-

nomy and poststructuralism, Massumi (2008) echoes an illuminating inter-relation: micropolitical and macropolitical are "processual recipro-cals"; emergent and actualised potentialities at the micropolitical level (collectively) ascend the slope that macropolitics descend, kindling sys-temic tipping points to make "the unimaginable practicable".

4.0.   Conclusion

Throughout this chapter, there has been an attempt to excavate the divergences and convergences of varying conceptualisations the com-mons and practices of commoning in order to situate an ethico-political and relational understanding of beyond-capitalist praxis. It is evident that the urban is both a stage where social conflicts play out as well as a laboratory where alternative imaginaries and practices are prefigu-red and actualised. Common(ing) space makes a claim to the right to the city, to that which we produce in common and that which we need to (re)produce our everyday lives, in and against varying ontologies of capitalist enclosure, subsumption, and accumulation. Commoning may also—through the everyday, relational, and reflexively evolving practices of sharing and negotiation— subvert the normalising proces-ses and forms of the contemporary metropolis that produce atomised subjectivities and enclosed socialities. As Kropotkin (1902) wrote, "un-der any circumstances sociability is the greatest advantage in the strug-gle for life". In a globalised, fractured, and unjust world, in cities ravaged by financialisation, decimated welfare state functions, and inequalities, the common(s) point to a different sociality that, through and beyond modes of collective survival, may embody transformative ways of being and belonging together.

While it is may be moot to propose universal models or rules for strug-gles and practices of commoning that emerge and endure across va-ried geopolitical and sociocultural contexts, we may be able to share and translate the different acts, typologies, and choreographies of si-tuated socio-spatial urban praxes. By revealing and connecting these micro-political counter-spatialities and socialities, we may problematise

how claims to, and enactments of, the urban common(s) can reckon with institutional and market forces to wrest the space from the capitalist landscape without losing sight of the perpetually negotiated process of becoming-in-common or becoming-with in and through difference. As Stavrides (2019, p. 19) argues, potentialisation of—and through—space "is a dynamic and contingent process which transforms habits, and not the restoration of an unpolluted, ontologically different beyond". Here, we might reignite a practice of Lefebvre's (2009, p.288) "urgent utopia" as a "style of thinking turned towards the possible in all areas"; towards a praxis of "lived space" shaped through—and shaping—processes of sharing, negotiation, and in(ter)dependence. The case-causes explored in the following chapters demonstrate in different ways, and in different contexts, how space was reclaimed and how—through contingent, collective, and deliberative dis-entanglements from dominant structures—people collectively (re)produce their common spaces, knowledges, ecologies, socialities, and selves.

Akbil, E., Axinte, A., Can, E., De Carli, B., Harrison, M., Méndez de Andés, A., Moebus, K., Moore, T., and Petrescu, D. (2022, forthcoming). *Urban Commons Handbook*. Barcelona: dpr-barcelona.

Barad, K. (2007). *Meeting the Universe Halfway: Quantum Physics and the Entanglement of Matter and Meaning.* Durham: Duke University Press.

Barad, K., interviewed by Kleinmann, A. (2012). Intra-actions. Mousse 34. Available at: http://moussemagazine.it/product/mousse-34/ [Accessed 29 Apr. 2020].

Bollier, D. (2011). Les communs: AND d'un renouveau de la culture politique. *Libres Savoirs: Les biens communs de la connaissance.* Paris: C&F éditions.

Weston, B. and Bollier, D. (2013). *Green Governance: Ecological Survival, Human Rights, and the Law of the Commons.* Cambridge, UK: Cambridge University Press.

Butler, J. (2005). *Giving an Account of Oneself.* Oxford: Oxford University Press.

Butler, J. (2015). *Notes Toward a Performative Theory of Assembly*. Cambridge: Harvard University Press.

Caffentzis, G. (2011). *A Tale of Two Conferences: Globalization, The Crisis of Neoliberalism and Questions of the Commons* (a talk prepared for the Alter-Globalization Conference). Available at: www.thecommoner.org [Accessed 09 Apr. 2020].

Critchley, S. (2012). *Infinitely Demanding: Ethics of Commitment, Politics of Resistance.* London: Verso.

Dardot, P. and Laval, C. (2019). *Common: On Revolution in the 21st Century.* London, UK: Bloomsbury.

De Angelis, M. (2017). *Omnia Sunt Communia: On the Commons and the Transformation to Postcapitalism.* London: Zedbooks.

De Angelis, M. and Harvie, D. (2013). The Commons. In Parker et al. (Eds.), *The Routledge Companion to Alternative Organization* (pp. 280-294). London: Routledge.

Debord, G. (2004). Report on the Construction of Situations and on the Terms of Organization and Action of the Situationist International Tendency. In T. McDonough (Ed.), *Guy Debord and the Situationist International* (p. 44). Cambridge, MA: MIT Press.

Enright, T. and Rossi, U. (2018). Ambivalence of the Urban Commons. *The Routledge Handbook on Spaces of Urban Politics* (pp. 35-46). Abingdon: Routledge.

Escobar, A. (2015). Commons in the Pluriverse. In D. Bollier and S. Helfrich (Eds.), *Patterns of Commoning*. Amherst, MA: Levellers Press.

Escobar, A. (2018). *Designs for the Pluriverse: Radical Interdependence, Autonomy, and the Making of Worlds.* Durham, NC: Duke University Press.

Federici, S. (2019). *Re-enchanting the World: Feminism and the Politics of the Commons.* Oakland: PM Press.

Foucault, M. (1982). The Subject and Power. *Critical Inquiry*, volume 8 (4), pp. 777-795. Chicago, IL: The University of Chicago Press.

Foucault, M. (1986). *The History of Sexuality Volume 3: The Care of the Self.* New York, NY: Pantheon Books.

Gibson-Graham, J.K. (2006). *A Postcapitalist Politics*. Minneapolis, MN: University of Minnesota Press.

Gibson-Graham, J.K. (2006). *The End of Capitalism (As We Knew It)*. Minneapolis: MN, University of Minnesota Press.

Gibson-Graham, J.K., Cameron, J. and Healy, S. (2013). *Take Back the Economy: An Ethical Guide for Transforming our Communities.* Minneapolis: MN, University of Minnesota Press.

Gibson-Graham, J.K., Erdem, E. and Özselçuk, C. Thinking with Marx For a Feminist Postcapitalist Politics: In D. Loick and R. Jaeggi (Eds.), *Karl Marx: Perspektiven der Gesellschaftskritik.* Berlin: Akademie Verlag.

Glissant, É. (1997). *The Poetics of Relation* (trans. Wing, B). Ann Arbor: University of Michigan Press.

Goodway, D. (2006). A*narchist Seeds Beneath the Snow: Left-Libertarian Thought and British Writers from William Morris to Collin Ward.* Liverpool, UK: Liverpool University Press.

Gruber, S. (2016). Designing Commoning Institutions: The Dilemma of the Vienna Settlers, the Commoner, and the Architect. In A. Baldauf et al. (Eds.), *Spaces of Commoning: Artistic Research and the Utopia of the Everyday* (pp. 86-101). Berlin, Germany: Sternberg Press.

Haiven, M. (2017). The Commons Against Neoliberalism, The Commons of Neoliberalism, The Commons Beyond Neoliberalism. In S. Springer et al. (Eds.), *Handbook of Neoliberalism* (pp.271-283). Abingdon, UK: Routledge.

Haraway, D. (2008). *When Species Meet.* Minneapolis, MN, University of Minnesota Press.

Hardin, G. (1968). The Tragedy of The Commons. *Science*, volume 162

(3859), pp.1243–48. DOI: 10.1126/science.162.3859.1243.

Hardt, M. and Negri, A. (1994). *The Labour of Dionysus.* Minneapolis, MN: University of Minnesota Press.

Hardt, M. and Negri, A. (2000). *Empire.* London: Harvard University Press.

Hardt, M. and Negri, A. (2009). *Commonwealth*. London: Harvard University Press.

Harrison, M. and Katrini, E. (2019). Commoning and Transition. In L. Tsafoulia, S. Wines and S. Ong (Eds.), *Transient Spaces.* New York, NY: The Bernard and Anne Spitzer School of Architecture, The City College of New York.

Harvey, D. (2004). The New Imperialism: Accumulation by Dispossession. *Socialist Register*, volume 40, pp. 63-87.

Harvey, D. (2013). *Rebel Cities: From the Right to the City to the Urban Revolution.* New York, NY: Verso.

Holloway, J. (2010). *Crack Capitalism*. London, Pluto Press.

Huron, A. (2015). Working with Strangers in Saturated Space: Reclaiming and Maintaining the Urban Commons. *Antipode,* volume 47 (4), pp. 963– 979. DOI: 10.1111/anti.12141.

Ingold, T. (2011). *Being Alive: Essays on Movement, Knowledge and Description*. Abingdon, UK: Routledge.

Koliaraki, M., interviewed by Harrison, M. (15th April 2020).

Kropotkin, P. (1902). *Mutual Aid: A Factor of Evolution*. New York: McClure Phillips and Co.

Linebaugh, P. (2008). *The Magna Carta Manifesto: Liberties and Commons for All*. Berkeley, CA: University of California Press.

Luxemburg, R. (1951). *The Accumulation of Capital.* London, UK: Routledge.

Marx, K. (2004 [1867]). *Capital Volume I*. London, UK: Penguin.

Massumi, B. (2008). Of Micropolitics and Microperception. *Inflexions: A Journal for Research Creation*, volume 3, pp. 183-275. Available at: http://www.inflexions.org/n3_massumihtml.html

Mould, Oli. (2018). *Against Creativity*. London, UK: Verso.

Ostrom, E. (1990). *Governing the Commons: The Evolution of Institutions for Collective Action.* Cambridge, UK: Cambridge University Press.

Querejazu, A. (2016) Encountering the Pluriverse: Looking for Alternatives

in Other Worlds. *Revista Brasileira de Política Internacional*, volume 59 (2), pp. 1–16.

Rancière, J. (2010). *Dissensus: On Politics and Aesthetics*. London and New York: Continuum.

Rossi, U. (2012). On the Varying Ontologies of Capitalism: Embeddedness, Dispossession, Subsumption. *Progress in Human Geography*, volume 37 (3), pp. 348–365. DOI: 10.1177/0309132512463300.

Ruivencamp, G. and Hilton, A. (Eds.). (2017). *Perspectives on Commoning. Autonomist Principles and Practices*. London, UK: Zed Books.

Sauvêtre, P. (2018). Forget Ostrom: From the development commons to the common as social sovereignty. In S. Cogolati and J. Wouters (Eds.), *Commons and a New Global Governance: Democratic, Institutional and Legal Perspectives*, pp. 78-100. London, UK: Edward Elgar.

Schiller, F. (1967 [1795]). *Letters on the Aesthetic Education of Man* (trans. Wilkinson, M. and Willoughby L.A.). Oxford: Clarendon Press.

Soja, E. (1989). *Postmodern geographies: The Reassertion of Space in Critical Social Theory.* London, UK: Verso.

Spitta, J. (2018). The Fiction of Community: A Political Model Between Identitarian and Emancipatory Appropriation. In M. Gatti et.al., (Eds.), *An Atlas of Commoning*, pp. 20-25. Berlin, Germany: ARCH+.

Springer, S. (2012). Neoliberalism as Discourse: Between Foucauldian Political Economy and Marxian Poststructuralism. *Critical Discourse Studies*, volume 9 (2), pp. 133-147. DOI: 10.1080/17405904.2012.656375.

Stavrides, S. (2016). *Common Space: The City as Commons.* London, UK: Zed Books.

Stavrides, S. (2019). *Common Spaces of Urban Emancipation.* Manchester, UK: Manchester University Press.

Stengers, I. (2005). Introductory Notes on an Ecology of Practices. *Cultural Studies Review*, volume 11 (1), pp. 183-196. DOI: 10.5130 / csr. v11i1.3459.

Velicu, I. and Garcia-Lopez, G. Thinking the Commons through Ostrom and Butler: Boundedness and Vulnerability. T*heory, Culture & Society*, volume 36 (6), pp. 55-73. DOI: 10.1177/0263276418757315.

Wood, F. (2019). *An Aesthetics of the Common*. Limerick, Ireland: Ormston House.

Young, I.M. (1990). *Justice and the Politics of Difference*. Princeton, NJ: Princeton University Press.

Common(ing) Space in Athens:
From the Squares to the Neighbourhoods

1. Introduction

1.1. Situating the Athen's Urban Context

In and through the debates on the common(s), we have located a radical rejection of neoliberal capitalism and foregrounded praxes that engender alternatives beyond the various forms or ontologies of capitalist relations to assert another future, many futures, are possible. Over the past decades, intensified following the 2008 financial crisis, we have witnessed geographically and qualitatively diverse assaults on the public realm. These offensives have coincided with the contemporary entrenchment of neoliberal ideologies, political-economic processes, socialities, and subjectivities—manifest across varying terrains. No more pertinent is this than in the post–2008 context of Athens, Greece. The financial crisis wreaked havoc on southern European countries and, as Costas Douzinas (2013, p. 11) puts it, "Greece was picked as the hare leading the southern race to the bottom". A Troika—comprising the European Commission (EC), the European Central Bank (ECB) and the International Monetary Fund (IMF)—was appointed to oversee the austerity measures attached to the 'bailout'.[1] Alongside brutal austerity programs, Syriza—under institutional coercion—opted to submit previously state-owned and governed public goods to predatory privatisation processes which enabled entities and counties wielding capital to turn these to a profit, reversing the accumulation crisis while converting another country's suffering into their trade surplus (Narita 2018, p. 287; Douzinas 2013, p. 101). Moreover, by examining the forms of accumulation by dispossession that are transforming the urban fabric in Athens, we can see how the new enclosures that instrumentalised national debt to seize and enclose land throughout Latin America and the African continent are now being adopted by the European "core" to usurp the public goods of "periphery" countries (Federici, pp. 22–33). They are "reimported for the first time to the continent which invented and spread them" (Douzinas 2013, p. 101).

Concurrently, as highlighted in the previous chapter, the capture and

capitalist instrumentalisation of newly produced commonwealth and the subsumption of "life itself", works to reorganise subjectivities and socialities (Rossi 2012, p. 351). As such, "micro–practices of bio-political exploitation" and "macro-practices of urban enclosure" work as processual reciprocals; producing enclosed subjects and spatialities which effectively immunise "the body politic from alternative forms of shared sociality" (Jeffery, McFarlane, and Vasudevan 2011, p. 15). The dialectic of enclosure and commons is not a formal one but, rather, reignites what Henri Lefebvre (2009 [1940], p. 92) characterised as the "particularities of concrete existence"; it is an open-ended engagement with "life itself" as the kernel of an "oppositional biopolitics" (Jeffery, McFarlane, and Vasudevan (2011, p. 16). In this context, the demand for the right to the city, the urban commons, and the space and time of collective life is becoming increasingly acute and variously articulated. Here, power conceived in both its forms—constituted externally as a hegemonic "power–over" and constituted through diffuse and subject–producing forms which bury our indignation, stifling our social imaginaries—is contested by the collective, transversal, and constituent "power–to–do" otherwise (Hardt and Negri, 2009; Holloway 2002, 2010; Burchell, Davidson, and Foucault 2008).

1.2. Common life In, Against, and Beyond the Market-State

As previously highlighted, the very notion of the public itself is contested: when these spaces and goods are not yet annexed to—and placed under the dictates and restructurings of—finance capitalism, they are often subject to technocratic and unjust state tutelage that is entangled in the reproduction of capital and the cementing of normative orders with concomitant gendered, racialised, and ableist exclusions and oppressions. The dipole of market and state can obfuscate any real sense of public life which, as Fred Dewey (2014, p. 6) eloquently asserted, is where "actuality and reality, in all their plurality, diversity, and factuality could be sensed and decided, on our terms, for our benefit". It is here that demands for the right to the city are translated into on-the-ground practices of different spaces, times, and relationships; where the com-

1. The term 'bailout' is itself misleading, designating a loan—not a gift—from governments and the IMF that would enable Greece to repay interest on the money owed to private bondholders and, therefore, recapitalise banks. Moreover, as Douzinas (2013, p.28) highlights, "the 5% interest rate of the Greek loan is much higher than that paid by the lending governments to the central banks who give them the loan money". The lenders, of whom Germany plays a pivotal role, are profiting from the Greek's plight: "unlike their name, the austerity measures are multipliers of debt which keep increasing and metastasing like a malign tumour" (Douzinas 2013, p. 24).

mon experiences, happenings, and procedures of the cities inhabitants are claimed not as the prerogative of dominant institutions and market policies that uphold inequalities but as those of the inhabitants themselves. In recent years, claims to the common(s) have emerged across various contexts as forms of resistance to the command of capital over our lives; resistance to the sanitisation and securitisation of our cities by the expanding frontiers of commodified space, expunging the marginalised, encroaching on the impurities, encounters, and collectivity of the city; and as resistance to the war on forms of in(ter)dependence that "minimize the unlivibility of lives" (Butler 2015, p. 67) and, crucially, exceed instrumentalisation by capital.[2] But while, as Douzinas (2013, p.43) aptly states, "Greece has become a giant laboratory where a post-apocalyptic humanity is constructed and tested," the test subject is resisting, turning the laboratory into its own site of everyday experiment for a another, more just world.

As public institutions and market mechanisms increasingly fail to serve inhabitants needs, people are reclaiming collective agency to transform their everyday lives and neighbourhoods in, against, and beyond state or market tutelage; carving out different spaces and different times, prefiguring alternative modes of belonging and inhabiting, in the here-and-now. These practices of "negation-and-creation" (Holloway 2010, p. 10) manifest in various forms, from symbolic expressions of public space occupation and intervention to more durable spatial reappropriations in the form of squatted social-centres or community gardens; from online networks for democratic organising or neighbourhood sharing to self-managed health clinics or collective kitchens. People are coming together in all their plurality to not only provision their basic needs—when institutions fail them—but also realise their desires in their neighbourhoods and cities in, against, and beyond capitalism. As Peter Marcuse (2012) suggests, Lefebvre's right to the city embodies this duality: it asserts a requirement for access to that which sustains life in the city inasmuch as it is an active project expressing the right to claim the future, the right to another city. It demands the right to provisions that ensure our reproduction and, also, the right to transform ourselves by

2. No more pertinent is this than in the violent evictions—currently orchestrated by the new ruling government—of housing squats in Exarchia, Athens, that are inhabited and (re)produced through solidarity between locals and refugees.

3. Drawing on Black legal scholar Cheryl Harris' use of the phrase "predatory inclusion"—describing the predatory mortgages ensnaring Black families in America under the guise of economic inclusion—Tithi Bhattacharya (2021) repurposes it to "refer to all the women and people of color "elevated" to positions of power" as means to deflect criticism towards empty forms of representation and allow the systems to perpetuate their structural violence.

4. Much of the collective wealth produced remains in the dominion of the state, so we cannot bypass means to access and appropriate these resources "without subordinating their acquisition and use to the state's control over our lives" (Barbagallo and Federici 2012, p. 7-8).

transforming the city.

1.3. Centring Social Reproduction

Wary of presenting a rose-tinted image, Silvia Federici (2016)—who visited numerous spaces in Athens that germinated during the broad anti-austerity mobilisations—provides us with a crucial grounding and helps avoid fetishisation of emergent "forms of reproduction as the only guarantee of survival" vis-à-vis the deepening crisis of capital and the welfare state. Alongside prolific integration of women into waged labour, extreme dis-investment in the reproduction of labour power has engendered both political and reproductive crises (Federici and Sitrin 2016).[3] Camille Barbagallo and Silvia Federici (2012, p. 2) argue that the analysis of, and struggle over, social reproduction is at the heart of "self-reproducing movements"—those which do not disconnect political activity from the reproduction of our everyday life and selves. This is a dilemma that has often been central to social movements: whether to struggle for the restoration of prior forms of welfare or—accepting its crisis as inherent to capitalism—to build more in(ter)dependent forms of social reproduction untied to classic forms of representation or compromise (Barbagallo and Federici 2012, p. 7). The latter is care-fully set in contrast to Max Haiven's (2016, p. 279) characterisation of enclosure 3.0, implemented through neoliberal strategies that enlist civil society in lieu of a decimated welfare state to "maintain bare human life amid relentless market failure"; something which many solidarity structures in Greece have from the outset explicitly opposed (Giovanopoulos 2016).[4] As Athina Arampatzi (2017) highlights, the emergent community politics in Athens play a dual role in the austerity conjuncture, both as a socially reproductive survival response and as an enabling substrate for the emergence of socio-economic alternatives; a new spatial vocabulary of resistance, solidarity, and mutual–aid; and a move from the "present state of things" to the opening of other "possible worlds" (Marx and Engels quoted in Mann 2008, pp. 930, 931). Here, we might update Arendt's (1958) notion of the political as untethered from necessity by following Douzinas' (2013, p. 87) claim that "radical change results from

the dialectical relationship between ideal and necessity, accelerated by will".

2. Anti–Austerity Mobilisations and Their Ripples in the "Un mysterious Depths of Everyday Life" [5]

2.1. The Symbolic Space of Syntagma Square: Temporalities and Traces

The reappropriations of the squares—from Syntagma Square to Zuccotti Park, from the Arab Spring to the 15M movement—demonstrated transient forms of commoning that temporarily transformed public spaces into common spaces, characterising a symbolic spatial typology. As Stavrides (2016) outlines, these reappropriations engendered emergent common spaces through the collective action, cooperation, and negotiation of the various people involved. And, as Christos Korolis (2018) from the Solidarity School of Mesopotamia—discussed more extensively in section 3.2—explained during a personal interview, something unique occurred during the occupation of Syntagma Square outside the parliament building in the centre of Athens: there was a divergence between the practices that emerged in the upper and lower squares. The upper square contained the more usual responses—indignation and negation—whereas the lower square manifested something different as people transcended negation, taking democratic practices into their own hands with the formation of open assemblies, horizontal governance, participatory decision-making, solidarity networks, and mutual–aid to forge a novel, creative resistance. Stavrides (2016, p. 161) highlights the distinctly different phenomena of these emerging collectivities which contrast both "neocommunitarian neoconservative" ideologies as well as the cultural regime of individualised, competitive market actors. Dissolving the boundaries of hypostatised community identities, heterotopic constellations emerged within and against the controls and powers of the normalised, financialised city. In, what Stavrides (2016, p. 164) terms, urban "threshold spaces", dynamic social relationships form between a plurality of people as they come together in all their difference

and, through encounter, collaboration, and negotiation, form a "community in movement". These communities are not defined, contained, and classified, but communities that reclaim the "movement of doing" against abstract labour, who refuse atomisation without distinguishing difference (Stavrides 2016; Holloway 2002, p. 63). As Stavrides (2016: 175) eloquently asserts, the 'we' of the squares is "a multi–faceted 'we', a kaleidoscopic 'we' full of refractions and open to ever–new arrangements of differences". Moreover, as Douzinas (2013, p. 157, 158) points out, the choice of 'we' instead of 'people', 'citizens', or 'society' is critical: it reflects the "visceral character of physical presence", extending to and including Greeks and non–Greeks alike, rolling "the particular and the universal into one" without merging singularities into a conflict–free mass.

The immanent 'we' of the squares may indeed have embodied heterotopias, demanding and performing a decommodification of urban space and urban life whilst articulating affinities and collaboration amongst heterogeneous groups. However, as Orlando Alves dos Santos Junior (2014, p. 151) emphasises, Lefebvre's "urban revolution" is not to be understood "as a specific moment in time disconnected from the present heterotopic practices". Lefebvre's (2014, p. 645) dialectics tell as that "the moment is born of the everyday and within the everyday". Therefore, as Harvey (2012, p. xvii) suggests:

> "Lefebvre's theory of a revolutionary movement is the other way around: the spontaneous coming together in a moment of 'irruption;' when disparate heterotopic groups suddenly see, if only for a fleeting moment, the possibilities of collective action to create something radically different."

Stavrides (2019, p. 85) echoes this view, suggesting that if the occupation of Syntagma Square came as a surprise, it was not because it emerged ex nihilo but, rather, because we often fail to be attentive to "minor events of discontent, to molecular acts of resistance, and to aspirations for a more just society that often punctuate people's everyday lives"; furthermore, he suggests that in order to "trace the potentialities

released by the squares movement" we need to transcend the dipole of "dissent" and "normality". He argues, drawing on Foucault (2009), that such moments of dissent certainly challenged and subverted normalising processes that are connected to the operations of power; however, beyond that, they have done something more tacit by showing "that our lives can be otherwise, that collaboration may produce humane relations and joy" (Stavrides 2019, pp. 85–86).

2.2. Dispersal: Catalytic and Infrastructural Spaces & Traversals

> On the almost stagnant waters of everyday life there have been mirages, phosphorescent ripples. These illusions were not without results, since to achieve results was their very raison d'être. And yet, where is genuine reality to be found? Where do the genuine changes take place? In the unmysterious depths of everyday life! (Lefebvre 2014, p. 157)

What happened to this dynamic and multifarious 'we' and "the new ways of being, saying and acting in common" (Karaliotas 2017) when the squares emptied? It has become evident that these temporary microcosms of democratic and egalitarian organising, of common life, did not simply die when the occupiers dispersed. Not only did these highly symbolic occupations secrete new and enduring meanings across the cities and in the minds of their inhabitants, many of the alliances and initiatives dispersed in suit, proliferating and imbricating in various neighbourhoods and cities. Many of these localised and enduring initiatives exemplify the catalytic and infrastructural spatial typologies: whether vacant lots/buildings, public or privately owned, that catalyse a collective response from local inhabitants to shape their urban habitat according to their needs and desires; or spaces that are sought after as an infrastructure for already emerging or established collective practices and politics. Arampatzi (2017) presents us with the helpful conceptualisation of a "struggle community", koinotita agona in Greek—a term emerging from within movement dialogues—which aptly characterises these place-based forms of community politics that emerged at the neighbourhood level. "Struggle communities" traverse individual and collective identities;

Esta es una Plaza, Self-Organised Garden in Madrid, Spain
Source: author's own

6. Many of these "popular assemblies" also developed from local initiatives into phases of coordination with political institutions at the local level, attempting to forge trans-european municipal networks of "rebel cities". Notwithstanding critique (See Bianchi 2018), many European cities have exhibited public-commons collaborations and policy developments: in Barcelona, pro-commons policies were put forward by the En Comú coalition; the Bologna Regulation for the Care and Regeneration of the Urban Commons has been adopted by a number of other Italian Cities; in Lille, an Assembly of the Commons has given visibility and audibility to local commons; and Michel Bauen's commons transition plan was commissioned and financed by the city Ghent.

they comprise individual residents, activist groups, non–aligned solidarity initiatives, and social centres; and seek to build situated modes of collective (self)-organisation, relations of solidarity, and connections with trans-local actors in efforts to strengthen the social fabric and forms of struggle (Arampatzi 2017). As the Author (ibid.) suggests, while these communities are grounded in a territory, the emergent forms of struggle and solidarity are relationally constructed and connected to a more expansive politics and practice of counter-austerity. In a different context yet reflecting similar characteristics, Casas-Cortes, Cobarrubias, and Pickles (2014, p. 459) note that, throughout 2011 during the 15M movement in Spain, an extensive network of local "popular assemblies" emerged across the county with more than 100 in Madrid alone. This was directly connected with the transformations of public space into transient common spaces which became sites for the "production of relationality and consensus making […] leading to new codes of conviviality […] and re–imagining citizenship" (Corsin and Estalella 2014, p. 15); thus not only was it "a defensive statement against the management of crisis" but it was also "a propositional enactment of a different kind of politics and an alternative mode of organizing resources" (Casas-Cortés, Cobarrubias, and Pickles 2014, p. 459).[6] Perhaps, this posits a de- and re-centralisation dialectic: a dynamic oscillation between dispersal—often operating below the radar of grand narratives, tacitly prefiguring change—and moments of condensed, collective insubordination. This suggests that "multitudinous practices of commoning" may emerge alongside a common horizon whereby "the cumulative effect is not just one of complete rupture or escape, but rather an ongoing development, including and incorporating ruptures and expanding free spaces along the way" (Ruivenkamp and Hilton 2017, p. 11). As such, practices of commoning are not limited to temporary occupations of symbolic spaces—it has been demonstrated that the force embedded in these symbolic moments disperses to the neighbourhood, strengthening already existing initiatives and engendering new catalytic and infrastructural spaces. In neighbourhoods and cities around the world, inhabitants are both claiming and practicing Lefebvre's (1991, p. 26) assertion that "(social) space is a (social) product".

DECEMBER 2008

Alexis was shot by the police on the corner of Mesologiou and Tzavela Street in Exarchia on the 6th of December, 2008. Within hours, revolt and various occupations germinated in public spaces in the district of Exarchia, a highly contested and symbolic area for the antagonistic movement, and proliferated—in tandem with the spread of news by mobile phones and internet channels—throughout Athens and across the country. The central square, the nearby Technical University—a closed and protected space—and adjacent Patision Street were key nodes and axes in the initial clashes which targeted "not only the police departments but also everything that expresses the domination of the police" (Makrygianni and Tsavdaroglou 2011, p. 40); the space of conflict, both materially and socially, emerged as "the city as a whole" (Makrygianni and Tsavdaroglou 2011, p. 42) with the streets of revolt creating networks between protected buildings and private spaces.

2003

Mesopotamia, a broader social movement, is initiated by inhabitants in the district of Moschato

2006

The municipality makes an informal agreement with the local Mesopotamia movement in response to need for premises

The following morning, on Sunday the 7th of December, thousands approach and gather outside the General Police Department of Athens—along the way "rage is actively expressed on every corner of both sides of the street" (Makrygianni and Tsavdaroglou 2011, p.41); on Monday the 8th, as school's resume the week, student organising intensifies and various acts of urban reapproapriation take place (Makrygianni and Tsavdaroglou 2011, pp. 39-45).

2009 (March)

Navarinou Park occupation

MAY 2011

On the 25th of May, 2011, 30,000 protesters unexpectedly flocked to Syntagma Square—amongst other public spaces city- and country-wide—in response to a call on social media from five young people (Stavrides 2016, p. 164). This precipitous event, in time, unfolded as an enduring matrix of micro-squares and self-organising communities connected to the general assembly's decision making structures and rules: "each one with a distinct character and spatial arrangement, all contained or, rather, territorialized in the area of what was known to be the central Athens public square" in front of the parliament building (Ibid. p. 166).

2015

The Solidarity School of Mesopotamia is formed

MAY 2010

Troika established and loan package administered.

On the 5th of May 2010, less than 2 years after Alexis' murder, three people were killed in the riotous protests responding to the draconian measures of the government under the pressure of the European Commission (EC), the European Central Bank (ECB), and the International Monetary Fund (Swyngedouw 2001).

2011

The Social and Cultural Centre of Vironas originated during borader anti-austerity mobilisations

2.3. The Aesthetics of Becoming–in–Common and in-Conflict: Porous Communities of Difference

Eventually, we came to realise that occupation as a form of struggle, devoid of any content, could lead to a sort of privatisation, i.e. like the ones practiced by some political squats—involvement in which presupposes a kind of political agreement as opposed to unconditional (with the aforementioned exceptions, free from racism, fascism, and sexism) participation […] our general assemblies are open to all with equal obligations and entitlements. In this sense, we totally subscribe to Caffentzis and Federici's thesis: "Commons require a community. This community should not be selected on the basis of any privileged identity but on the basis of the care-work done to reproduce the commons and regenerate what is taken from them".
Alex Patramanis, personal interview, 2020+

The above discussion on the reappropriation of the squares, the transient common spaces and practices of commoning that emerged and endured, supports Federici's (2019, p. 110) claim that commoning—far from a substitute to broader resistance against capital's incursion on our everyday space and life—can be an essential realisation of communal relations and collective government. In and against the assaults of austerity urbanism and neo-liberal forms of individual "responsibilization" how can, and do, these practices build a transformative community politics of becoming–in–common, or becoming–with, that reconstitutes "intra–active" agencies (Barad 2012) and in(ter)dependent care? Drawing on Iris-Marion Young's (1990) seminal work on Justice and the Politics of Difference, community can represent a sociality—juxtaposed to atomisation and competition—that is constituted through co–presence, mutuality, sharing, and solidarity; however, in many guises, it can also represent the suppression and exclusion of difference within the "comfort of a self–enclosed whole" (Young 1990, p. 230). This encourages us to reflect again on neo–institutional commons principals that gravitate around a model of boundedness, similarity, and consensus. While these may be advantageous for commons conservation, they also risk the reproduction of existing power relations and exclusions, "creating

Difference must be not merely tolerated, but seen as a fund of necessary polarities between which our creativity can spark like a dialectic. Only then does the necessity for interdependency become unthreatening. Only within that interdependency of difference strengths, acknowledged and equal, can the power to seek new ways of being in the world generate, as well as the courage and sustenance to act where there are no charters.

Within the interdependence of mutual (nondominant) differences lies that security which enables us to descend into the chaos of knowledge and return with true visions of our future, along with the concomitant power to effect those changes which can bring that future into being. Difference is that raw and powerful connection from which our personal power is forged.

Audre Lorde 2007 [1984], p. 111-112

enclaves of (homogenous) 'community', which become new sites of enclosure" (Velicu and García-López 2018, p. 59; Caffentzis and Federici 2014; Stavrides 2016). Further, as Irina Velicu and Gustavo García-López (2018, p. 64) argue, the Ostromian neo-institutional framework falls short of challenging the "tragedy of the commons" at the core, proposing "end-of-pipe" solutions instead of challenging the structural conditions that produce enclosure and vulnerability. They turn to Butler for a performative reading of structuration and agency:

> "While Ostrom's politics is populated by autonomous rational citizens who can freely engage in the cooperative design of collective norms, for Butler, such autonomy and norms have to be continuously problematized in performing the political stage with the 'response-ability' of all as equal political agents" (Velicu and García-López 2018, p. 66).

For Barad (2007, p. 394), relational "response-ability" is not based on similarity or proximity alone but is an "ongoing responsiveness to the self and other, here and there, now and then". The coming together of people who may otherwise be strangers through urban commoning (Huron 2015), as persons move in and out of varying constellations across the metropolis, echoes Young's articulation of "city life" where individuals and groups interact amongst various spaces and institutional structures and where "city dwelling situates one's own identity and activity in relation to a horizon of a vast variety of other activity, and the awareness that this unknown, unfamiliar activity affects the conditions of one's own" (Young 1990, p. 238). Here, we may transcend a conception of essentialised communities—certainly eschewing a tendency towards reactionary traditions or exclusionary belonging—to place an emphasis on commoning as a verb and situate forms of community in praxis, as continually happening, traversing, and imbricating across the metropolis, rather than in bounded constructs of individual or group identity and enclosure. Following Giorgio Agamben (1993, p. 86–87), Alexandros Kioupkiolis (2017, p. 284) suggests that such relationalities compose differences and "inessential commonalities" through solidarity without enclosing a totality. These "communities in movement", which

form around the collective practice of sharing and negotiating common space, produce a threshold spatiality in which a condition of porosity (Stavrides 2016, p. 164) enables them to not only face the challenge of contesting enclosure but also remain open, ensure hierarchies do not form and ossify, dismantle discriminations, and develop a desirable culture of mutual care to be sustained. This in an ongoing process of translating intention into the micro-politics of everyday practice: enabling the sharing of "power-to" against the accumulation of "power–over", fostering care–full attention to the (in)visibility of bodies and the (in)audibility of voices, and composing differences while mediating conflicts (Holloway 2010; Harrison and Katrini 2019, p. 176). As such, an aesthetics of commoning emerges as concomitant with an aesthetics of conflict, bringing to the fore the socio-spatial choreographies of common(ing) space: the practices, structures, and thresholds that can weave and reweave meaning in the dance of conflict and common. And, as Arampatzi (2016, p. 53) writes, by thinking through these projects—grounded in community politics—and the relations they reproduce "as generative of 'messy' and 'incomplete' horizontalities, points to an open–ended process of forging 'struggle communities' that in becoming inclusive of difference, acknowledge the contradictions of 'being–with' as constitutive of their formation and development".

3.   The Case-Causes

3.1. The Social and Cultural Centre of Vironas

Let us turn to The Social and Cultural Centre of Vironas which originated in 2011 during the broader anti-austerity mobilisations and is located in a dis-used municipal building, traversing the catalytic and infrastructural typologies discussed in chapter one. One year after the occupation of the space, they successfully prevented the privatisation of the building and community members continue to organise solidarity-based classes and workshops, a social kitchen, a seed–exchange, a lending library, film screenings, music events, and discursive formats. As Alex Patramanis (2020) explained in a personal interview, the occupation of the

abandoned municipal coffee shop (Lampidona) by "a group of citizens from all walks of life (wage labourers and pensioners, self–employed and unemployed, intellectual and manual workers)"—and the subsequent engagement with solidarity-based activities related to social reproduction, cultural events, non–formal learning, and environmental issues—was influenced by two broader social and political moments. Firstly, the police-assassination of 15-year-old Alexandros Grigoropoulos, in December 2008, "triggered a kind of embryonic, nebulous and instinctual politicisation that sought an institutional channel of expression" (Patramanis 2020).[7] And, secondly:

> "For the older ones, the [Lampidona] occupation was more a reaction to the overall economic and socio–political situation of the time (austerity, authoritarianism, unemployment, the collapse of an underdeveloped welfare state, the curtailment of parliamentary democracy and/or national sovereignty), that, on the one hand, took inspiration from the Syntagma occupation and related mobilisations, but, on the other, also emerged from a broader, pre–existing, albeit, nebulous need to experiment with alternative forms of social organisation and different modalities of doing politics" (Patramanis 2020).

From the very outset, The Social and Cultural Centre of Vironas assumed a distance to both state and market as well as partisan ideologies. As Arampatzi (2016, p. 49) highlights, many people involved in the autonomous and independent community politics of struggle communities are weary of co–option by party politics and official structures, preferring to avoid impediments (that can be formed by partisan affiliations) to the broad participation of people from differing backgrounds; however, this too brings challenges and necessitates an ongoing negotiation of "political methodologies". Within this mode of collective action, The Social and Cultural Centre of Vironas was foregrounded as an open space for all free of racism, sexism, and oppression and they pursued paths to negate both the subordination of everyday life to the logics of private property/ownership as well as a normative understanding and practice of politics (Patramanis 2020).

The Social and Cultural Centre of Vironas
Sources: author's own

7. Douzinas (2013, p. 144, 150) explained that the subjectivations of the December 2008 uprising (characterised by time) were no longer content with a status quo that rendered "political change [as] a matter of consensus; dissent a matter for policing" and they set forth a sequence that included the Syntagma occupation (characterised by place) and the accompanying aganaktismenoi (inspired by the Spanish Indignados) movement.

"This process is transformative in a dual sense: it transforms social relations by proving in practice that money and power are not necessarily the most effective and efficient means of social mediation and it transforms the subjectivities of those engaged in similar experiments" (Patramanis 2020).

However, as Patramanis (2020) explained, what was initially "a spasmodic and politically underdetermined reaction to the collapse of the world as [they] knew it" became more rigorously articulated following Syriza's ascendance to office in 2015, the subsequent adoption of a TINA discourse, and the "statification" of a number of similar initiatives. As such, the assembly of the Social and Cultural Centre of Vironas began to problematise their critiques, concepts, modes of action, and their organisational and decision–making structures; or, what we might name their socio-spatial choreographies of commoning. These included questions pertaining to "collective solidarity" versus "philanthropy"; how to translate a counter-hegemonic discourse into practice; and how to foster mutual agency beyond a dynamic of "good-doers" and "passive recipients" (Patramanis 2020). Moreover, they were faced with how to balance "the two logics of collective action" (Offe and Wiesenthal 1979): openness/massification and internal cohesion. This presented the need for sensitivity towards people with different backgrounds and subjectivities, particularly when many involved may not have had previous experience in "politics broadly defined as a transformative engagement with our everyday life" (Patramanis 2020). This need beckoned the development of modes of engagement and translation amongst those with differing relationships to, and experiences with, the political; allowing space and time for people to speak and act through means that would not impose a prescribed, and potentially alienating, framework (Patramanis 2020). As such, it suggested the need for a certain flexibility in identities, practices, processes, and structures. Such a relational practice of commoning is a thinking, being, and doing together that doesn't seek to expunge differences; in fact, it is a coming and acting together not despite differences but because of differences. To return to Stengers
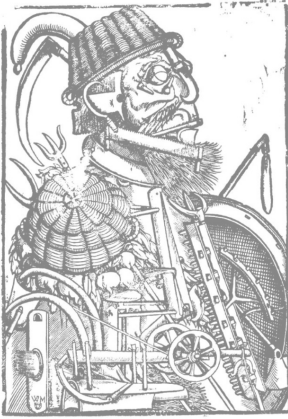
Machine Man, 16th Century German illustration
Source: public domain

(2005, p. 195), we might suggest that the force embedded in the everyday practices produces an "active, fostering "milieu""; it gives rise to a structure, that—when made explicit and subject to analysis—enables pragmatic and reflexive modes of (un)learning and (un)making our socialities and spaces in common.

Further, in contradistinction to the neoliberal narrative of individual "responsibilization" which has colonised the imaginary and which attempts to deflect "obligations formerly (and formally) assigned to the state" onto "independent, self–managing, and self–reliant subjects", Patramanis (2020) articulates—against the grain of a social–democratic compromise or the creation of a paternalistic workers state—a reappropriation of the concept of responsibility along two trajectories:

> Firstly, "an understanding of responsibility not in terms of self–reliance (as it is usually understood in the West) but in terms of the need to stand up for oneself in order to make (collective) political demands on the state that would transform self–responsibility into political responsibility" and, secondly, "in terms of an ethics of care that point to a relational commitment to the welfare of the Self and the Other" (Patramanis 2020).

This not only departs from the neo-institutional framework where the commons could be seen as a third-sector alternative to state and market or, at worst, an aid in the reproduction of the economic status quo; it also eschews the "responsibilization" imbued in the neoliberal rational and self-managed individual, legitimised by cartesian dualism, in whom an intrinsic discipline is cultivated that no longer relies on external coercion to reproduce the socio–economic system (Federici 2014, p. 150–152). As Jodi Dean (2016, p. 5, 25) warns, reducing the subject to the individual form, reduces agency to individual capacity, property to individual possession; denying the heterogeneity and temporality, the unbounded and conflictual relationality of being and becoming-with that is always social and connected to that which exceeds it. Moreover, drawing on Jean-Luc Nancy's conceptualisation of "being-singular-plural", Kioupkiolis (2017, p. 286) suggests that the common offers a fruitful

conception of community that both breaks "with the nostalgia of a lost community (in Rousseau, Hegel and other modern philosophers) and with a figure of 'society' whose emergence supposedly dissolved communitarian intimacy into an aggregation of separate atoms".

3.2. The Solidarity School of Mesopotamia

Mesopotamia is a broader social movement, initiated in 2003 by inhabitants in the district of Moschato, Athens, that is dedicated to anti-racist politics, environmental awareness, and resistance to privatisation; it corresponds with broader mobilisations against the privatisation of the coast, among the various privatisations and construction projects, that took place prior to the 2004 Olympic Games (Koliaraki 2020, personal interview). In 2006, the municipality made an informal agreement with the local movement in response to their infrastructural needs, allowing them to use the building where Mesopotamia is situated. The evident support from the municipality—as increasing numbers of people weave bonds with the movement, space, and each other—faces a precarious conjuncture as the new government's draconian measures pursue the wholesale eviction of the city's social centres (Koliaraki 2020). Mariniki Koliaraki (2020) explained in a personal interview, in chorus with Patramanis, that the mass anti-austerity movement in the country, emerging in 2011, and the occupation of Syntagma Square, was a pivotal moment that activated people who had previously not engaged in political actions and movements. It spurred new ways of organising resistance (beyond traditional labour and student movements or trade unions that were closely aligned to political parties or organisations) and prefigured collective ways of living. The assembly of the square and the working groups (social kitchen, health care, cleaning, care and awareness groups etc.) that were created to address both political and practical concerns made visible and spatialised the social processes as they unfolded and matured. Subsequently, various initiatives and assemblies emerged in catalytic and infrastructural spaces in the neighborhoods, following the principals of direct democracy, solidarity, horizonal and (collective) self–organization; and carrying the "spirit of the square": this

Mesopotamia
Sources: author's own

spirit infused and strengthened the growing movement of Mesopotamia (Koliaraki 2020).

The Solidarity School of Mesopotamia, alongside other solidarity schools, is one such initiative that both grew out of this broader moment and within the already existing infrastructure and value system of Mesopotamia (Korolis 2018, personal interview). New people became involved in the weekly assembly and the other actions: alongside the solidarity school, a solidarity food basket, a cinema club, and a time bank structure were created which allowed them to reinterpret and translate the geometries of "givers" and "takers" (Koliaraki 2020; Korolis 2018). As Korolis (2018) highlighted, the pressures associated with situations of dramatically increased need tend to give rise to more vertical hierarchies in order to meet the demands in efficient ways—in simple terms, they NGO–ise. However, through their ecology of practice, they managed to subvert this tendency despite the pressing and proliferating needs; maintaining weekly open assemblies, broader monthly assemblies, and a continued practice of solidarity rather than service provision (Korolis 2018). They were able to redefine the roles and identities of givers and takers: activation/subjectivation was fostered through transgressions of the taker classification, emerging within different circuits of solidarity practices as someone who gives in mutuality—yet not confined to direct reciprocity. In the time bank of Mesopotamia, all the contributions are equally valued. As Koliaraki (2020) stated, "we don't transfer the values of the real economy to the time bank network: a paramedical service doesn't have more value than a cleaning service". They also emphasise—acknowledging different capacities and means of life—that the intention is not necessarily to create and maintain an equilibrium within the time bank: while people are encouraged to give how and what they can, anyone can ask for what they need without the expectation to counter-contribute in a directly reciprocal manner (Koliaraki 2020). These subjectivations and transgressions of fixed identities, Korolis (2018) argued is a critical element in expanding solidarity practices beyond a closed and defined community to herald a movement, in movement.

Along similar lines to the problematics that Patramanis identified regarding "internal cohesion" and "massification", Koliaraki (2020) highlighted the difficult balance between having a solid political ethos and being open to others: they aim to "denote [their] political ethos with every action and, at the same time, anyone should feel free to express their opinion and be respected within the frame of [their] collective life". Prioritising transparency in a collective process of decision making, all necessary information is conveyed and any disagreements are discussed in order to reach a consensus. Naturally, while they strive for egalitarian decision making in assemblies, Korolis (2018) acknowledged that certain voices and opinions tend to have more weight as some people are more involved on a daily basis; regardless, everyone's voice and opinion can be heard and deliberated and there are no positions of importance in name, rather, it emerges from activity. As de Angelis (2017, p. 23) suggests:

> "Commoning is the production of the dance of values as opposed to the capitalist imposition of abstract labour as the substance of capitalist value. It is a dance, because in their diversity commoners seeking consensus—whether through collective choice or constitutional decision, or through the praxis of their operations—negotiate among themselves different models of social cooperation in different contexts and conditions they face."

Mesopotamia is one of the largest amongst 10 schools across the country which comprise the network of solidarity schools. Koliaraki (2020) explained that "solidarity schools are grassroot initiatives created to ensure access to education for anyone who is excluded from equal rights because either the formal educational system doesn't provide it, or extra tuition fees are required in order to succeed in a competence-based environment". In addition to meeting these needs, solidarity schools motivate students and parents alike to become active participants in the decision-making and the processes of their, and their children's, education—this fosters community sociality, cultivates a democratic culture, and aids to support and empower vulnerable groups (Koliaraki

2020). Such self-organised spaces and practices of non-formal learning address the shared needs of local inhabitants; but they also exceed this original gravitation as community members weave everyday and convivial socialites, finding ways to communicate, discuss shared issues, and entertain themselves in collective and self-organised ways (Koliaraki 2020). Koliaraki (2020) suggests that a space like Mesopotamia is able to sustain the energy required for its (re)production because the bonds created with the local community and the enduring practices engage more and more people producing "matrices of collective models of living".

While each solidarity school structure in the broader network has a unique character, corresponding with the local features and its specific purposes, the network highlights and connects the distinct expressions; reframing the public as a space of commons; collectively strengthening each initiative and catalysing the creation of new initiatives (Korolis 2018). Revisiting Arampatzi's (2016) characterisation of struggle communities as grounded in territory yet embodying an expansive relationality, we might also turn to Escobar's (2001, p. 163-166) suggestion that social movements "are not just trapped in places" but rather defend, sustain, and foster "local models of nature and cultural practices" while weaving translocal articulations and resistances to produce a "novel politics of scale". Thinking par le milieu in this way, and returning to the choreographies of commoning, the Solidarity School of Mesopotamia embodies a threshold socio-spatiality. It simultaneously produces a separation from "business as usual" while connecting not only to the local neighbourhood but to other trans-local solidarity school initiatives. This fosters openings, crossings, acts of passage, and bridges between ideas, practices, communities, and identities (Stavrides 2016, p. 56-57).

3.3. Navarinou Park (Parko)

As has been highlighted, prior the occupations of the squares, in Athens and elsewhere, micro-political articulations were germinating the "seeds beneath the snow". The 2009 re–appropriation of a parking

8. Badiou characterises riots as being dominated by "negation and destruction", however, Douzinas (2013, p. 142) argues that this does not apply to what unfolded in December 2008. Rather, "the repeated calls to resistance, the debates in the streets and theatres, the occupations and assemblies politicized a whole generation and its parents". He further argues that despite the fact the Greek insurgents did not organise around the "communist idea", as Badiou deems necessary to prevent descent into nihilism and apoliticism, "they were political in everything they said and most of the things they did"; they rejected the atomisation and behavioural control experienced under biopolitical capitalism to resist, collectively, without reducing differences or being subsumed under an ideology or dogma (ibid.)

lot in Exarchia, Athens, and its collective transformation into what is now Navarinou Park (or Parko) is one such instance which exemplifies the catalytic spatial typography. Preceding the broader anti-austerity movement, the occupation of Navarinou park was connected to the wider context of dissent following the killing of 15-year-old Alexandros Grigoropoulos by police in December 2008.[8] And, at the same time, it was catalysed by a neighbourhood site which drew resistance and proffered possibility to experiment with different socio-spatialities. With similarities to the movement radiating from the squares, this context of dissent engendered the prefiguration of a number of self-managed spaces and solidarity structures which have endured. As an interlocutor, who has been involved in the assembly of Navarinou Park from its inception, explained during a personal interview in 2019: Navarino Park began during or after (depending on how one defines the duration) the December uprising; both genealogically connected to the protests and to an already existing initiative of Exarchia residents who met regularly in a space on Kallidromiou Street. The initiative mobilised the broader neighbourhood around the site: a plot belonging to the Technical Chamber of Greece, purchased in 1972 and offered, in 1990, to the Athens Council—in exchange for extra building allowance on another property owned by the chamber—on account that it would be transformed into a square. Following changes to urban development legislation, the exchange was never implemented and the site was instead leased as an open-air parking lot (Parking Parko, n.d.). In early March, 2009, as the December uprising was petering out, and following the owner's expressed intentions to develop the site, the Exarchia residents' initiative organised an event—together with the collective Us, Here and Now and for All of Us—inviting the neighbourhood to join them in occupying the space with the intention to transform it into an urban garden and park. As the interlocutor expressed, these first days could not be described with words. A group of 20–25 people from the Exarchia residents' initiative came together with a less definable group of young people who were the core of the December uprising. The assembly of the park was already established by the second day and was open to anyone who wanted to participate. The asphalt was torn up to cultivate the soil for

Navarinou Park
Sources: author's own

planting and growing, and the open assembly—in collaboration with architects and students from the nearby National Technical University of Athens—collectively designed and constructed a playground alongside additional infrastructures for self-organised political and cultural events. As written in a collective statement, found on the self-managed garden's website (Parking Parko, n.d.):

> The Park articulates clearly the need to retake control over our lives and everyday, as well as our space and time, and to do so in anti–commercial, anti–hierarchical and unmediated terms. Against the monopolised ownership of space, the Park counterposes the collective and horizontal structuring of the city and the right to the commons, and satisfies a specific social need: the existence of open public spaces for gathering and recreation. In a metropolis that has been literally pillaged by urban "development" and all kinds of profit–driven enterprises, the Park is actualised based on direct democratic decision–making and collective effort, in contrast to the mentality of assigning responsibilities and tasks over to "experts" and 'agents'

As the interlocutor explained, the park is always changing: the users change; the uses—always adapted to the context and people participating—change; the habits change; and if activity stops, so does the energy of the space. As such, the choreographies of commoning space—the practices, structures, and thresholds—are prefigurative, dynamic, and always transforming. As Stavrides (2016, p. 244) writes, reflecting on the exemplary case of Navarinou park, "a common world open to newcomers is a world constantly reshaped by those who create it and at the same time a world that reshapes them". Moreover, reflecting on qualities of openness and equality that exceed nominal virtues, he writes:

> "When equality becomes a stake to be negotiated between those who create and use the park, then equality becomes a principle that needs to take distinct forms in the context of concrete or potential human re-

lations. People involved in the Navarinou Park experience soon disco-vered that they had constantly to invent forms of mutual awareness and mutual recognition. Commoning pushed everyone to reinvent himself or herself as well as new relationships with the 'others'" (Stavrides 2016, p. 245).

Deviating from its first decade as an open space in every sense of the word—lacking any material divisions separating it from the neighbour-hood—in 2019, a campaign was launched to raise funds for transfor-ming the park and expanding the children's playground. This was, in part, because many of those actively involved no longer had the time and energy to continue maintaining and caring for the space in the same way they had over the past decade. At the same time, there were a number of inhabitants in the area with children who were willing to assume responsibilities. As such, the transformation of the park into a children's playground was a response to the neighbourhood and the reality of those willing to participate and maintain the continued activi-ty. This also included plans, later implemented, to erect a fence which would have a very material impact on the thresholds of the space and, unsurprisingly, wasn't without conflicting opinions. As I discussed with the interlocutor, the physical openness of the park has always been exciting to researchers, to those involved; in theory, and in practice. However, it was an openness that also came with heaving tolls of dedi-cation. Whilst the initial impetus of the space was embedded in a desire for no distinction between the creators and users of the park—as is the case in state provisioned green and public spaces—this was not always as easy to enable and reproduce in reality. Those admirably advocating for continued openness didn't necessarily have the capacity to sustain the openness that had reproduced this novel and inspiring space. This resulted in a handing over of the baton, so to speak, to those with the will and capacity—giving them the ability to determine what would un-fold according to their needs and desires and, thus, marking a new era in the life of the park. This raised an interesting discussion with the in-terlocutor on openness itself, on whether physical openness is, in and of itself, radical and whether such territories can produce other forms of

moment, a perhaps optimal or ideal physical permeability, what seems apparent is that openness—whilst most certainly affected by—does not start and end with fences: enclosure is not only material, metal, it is embedded in social relations. As Stavrides (2016, p. 249–50) wrote pre-fence, and only time will tell if it endures:

> "Navarinou Park is not an island in the urban archipelago of Athens. It is not even an alternative island in a sea of urban uniformity imposed by the dominant values and practices, as some militant activists tend to fantasize. Navarinou Park is a kind of liminal space which invites liminal practices who experience the creation of liminal identities."

4. Conclusion

As highlighted throughout this chapter, the Athens context amplifies the crises of capitalism, its inherent contradictions and bearings on social reproduction—manifest in imperiously encroaching austerity measures, accumulation by dispossession, and the enclosure of life itself. In, against, and beyond these intensifying assaults, a dialectics of negation and creation, necessity and desire, emerges as people come together in mutuality, solidarity, intra–active agency and in(ter)dependent care to reclaim and transform common space and sociality. From symbolic occupations to everyday neighbourhood politics situated in catalytic or infrastructural spaces, new social imaginaries and subjectivations emerge that contest and transform identities, social relations, geometries of power, and socio-spatial conditions. We have seen, in different ways and in different neighbourhoods in Athens, how common space was reclaimed from the capitalist city and continues to be socially (re)produced by collectivities of commoners. Juxtaposed to both atomisation and the "comfort of a self-enclosed whole", the case-causes of the Social and Cultural Centre of Vironas, the Solidarity School of Mesopotamia, and Navarinou Park demonstrate how commoning situates forms of community in praxis, in movement. They embody porosity; compose difference while mediating conflict; and translate intention into the micro-politics of everyday practice through choreographies of

commoning space. This is not an unpolluted and complete project; it is messy, contingent, open-ended, and at times contradictory. But, to draw on Arampatzi (2016), the contradictions of being-with, becoming-with, and becoming-in-common, are not a matter of marginality, avoidance, or expulsion but the embodiment of difference that is constitutive of spaces and practices of commoning. By "rejecting the opposition between private and public, individuals and the polis, personal and universal, the backstage of domestic life and the front-stage of social performance", a collective redefinition of the common situates "a living space both singular and shared […] as a new way of articulating differences" (Revel 2015, p. 29).

BIBLIOGRAPHY

Agamben, G. (1993). *The Coming Community* (translated by Michael Hardt). Minneapolis, MN: University of Minnesota Press.

Alves dos Santos Junior, O. (2014). Urban Common Space, Heterotopia and the Right to the City: Reflections on the Ideas of Henri Lefebvre and David Harvey. *Brazilian Journal of Urban Management*, volume 6 (2), pp. 146-157.

Arampatzi, A. (2017). Contentious Spatialities in an Era of Austerity: Everyday Politics and 'Struggle Communities" in Athens, Greece. *Political Geography*, volume 60, pp. 47-56.

Barad, K. (2007). *Meeting the Universe Halfway: Quantum Physics and the Entanglement of Matter and Meaning*. Durham: Duke University Press.

Barad, K., interviewed by Kleinmann, A. (2012). Intra-actions. Mousse 34. Available at: http://moussemagazine.it/product/mousse-34/ [Accessed 29 Apr. 2020].

Barbagallo, C. and Federici, S. (2012). Care Work and the Commons. *The Commoner*, Issue 15. Available at: www.thecommoner.org [Accessed 18 Sept. 2020].

Bhattacharya, T. (2021). Fuck Mindfulness Workshops: We Need to Return to the Summer of BLM Uprising. *Spectre Journal*. Available at: www.spectrejounal.com [Accessed 26 Mar. 2021].

Bianchi, I. (2018). The Post-Political Meaning of the Concept of Commons: The Regulation of the Urban Commons in Bologna. *Space and Polity*, volume 22 (3), pp. 287-306. DOI: 10.1080/13562576.2018.1505492.

Brenner, N., Marcuse, P., and Mayer, M. (2012). *Cities for People, Not for Profit: Critical Urban Theory and the Right to the City*. Abingdon, UK: Routledge.

Burchell, G., Davidson, A., and Foucault, M. (2008). *The Birth of Biopolitics: Lectures at the Collège de France*, 1978-1979. London, UK: Palgrave Macmillan.

Butler, J. (2015). *Notes Toward a Performative Theory of Assembly.* Cambridge: Harvard University Press.

Caffentzis, G. and Federici, S. (2014). Commons Against and Beyond Capitalism. *Community Development Journal*, volume 49 (1), pp. 92-105. DOI: 10.1093/cdj/bsu006.

Casas-Cortés, M., Cobarrubias, S. and Pickles, J. (2014). The Commons.

In D. Nonini (Ed.), *A Handbook of Urban Anthropology*. Abingdon, UK: Routledge.

Corsin Jiménez, A. and Estalella, A. (2014). Assembling Neighbours: The City as Hardware, Method, and "a Very Messy Kind of Archive". *Common Knowledge*, volume 20 (1), pp. 150-171.

Dean, J. (2016). Enclosing the Subject. *Political Theory*, volume 44 (3), pp. 363-393. DOI: 10.1177/0090591714560377.

De Angelis, M. (2017). *Omnia Sunt Communia: On the Commons and the Transformation to Postcapitalism*. London: Zedbooks.

Dewey, F. (2014). *The School of Public Life*. Los Angeles; Berlin: Errant Bodies Press.

Douzinas, C. (2013). *Philosophy and Resistance in the Crisis*. Cambridge, UK: Polity Press.

Escobar, A. (2001). Culture Sits in Places: Reflections on Globalism and Subaltern Strategies of Localization. *Political Geography*, volume 20, pp. 139-174.

Federici, S. and Sitrin, M. (2016). Social Reproduction: Between the Wage and the Commons. *Roar Magazine*, Issue 2. Available at: www.roarmag.org/magazine/social-reproduction-between-the-wage-and-the-commons/ [Accessed 17 June 2020].

Federici, S. (2014). *Caliban and the Witch: Women, the Body and Primitive Accumulation*. New York: Autonomedia.

Federici, S. (2019). *Re-enchanting The World: Feminism and the Politics of the Commons*. Oakland, CA: PM Press.

Foucault, M. (2009). *Security, Territory, Population.* New York, NY: Palgrave Macmillan.

Giovanopoulos, C. (2016). Mehr als Helfen und Organisieren: Von solidarity for all zum Aufbau Materieller Macht (More than Self-Help and Organization: From Solidarity to a Strategy of Consolidating Material Power). *Luxemburg: Gesellschaftsanalyse und Linke Praxis*, Issue 2, pp. 82-89. Berlin: Rosa Luxemburg Stiftung.

Hardt, M. and Negri, A. (2009). *Commonwealth*. London: Harvard University Press.

Harvey, D. (2013). *Rebel Cities: From the Right to the City to the Urban Revolution.* New York, NY: Verso.

Holloway, J. (2002). *Change the world without taking power: The Meaning of Revolution Today*. London, UK: Pluto Press.

Holloway, J. (2010). *Crack Capitalism*. London: Pluto press.

Huron, A. (2015). Working with Strangers in Saturated Space: Reclaiming and Maintaining the Urban Commons. *Antipode,* volume 47 (4), pp. 963– 979. DOI: 10.1111/anti.12141.

Jeffery, A., McFarlane, C., and Vasudevan, A. (2011). Rethinking Enclosure: Space, Subjectivity and the Commons. *Antipode*, Volume 44 (4), pp. 1-21. DOI: 10.1111/j.1467-8330.2011.00954.x.

Karaliotas, L. (2017). Staging Equality in Greek squares: Hybrid Spaces of Political Subjectification. *International Journal of Urban and Regional Research*, volume 41 (1). DOI: 10.1111/1468-2427.12385.

Kioupkiolis A. (2017). Commoning the Political, Politicizing the Common: Community and the Political in Jean-Luc Nancy, Roberto Esposito and Giorgio Agamben. *Contemporary Political Theory,* volume 17 (3), pp. 283–305. DOI:10.1057/s41296-017-0156-5.

Koliaraki, M., interviewed by Harrison, M. (15th April 2020).

Korolis, C., interviewed by Harrison, M. (20th February 2018).

Lefebvre, H. (1991). *The Production of Space.* Oxford, UK: Blackwell.

Lefebvre, H. (2009 [1940]). *State, Space, World: Selected Essays*. Minnesota, MN: University of Minnesota Press.

Lefebvre, H. (2014 [1977]). *Critique of Everyday Life*. London, UK. Verso.

Lorde, A. (2007 [1984]). The Master's Tools Will Never Dismantle the Master's House. In *Sister Outsider: Essays and Speeches* (pp. 110-114). Berkeley, CA: Crossing Press.

Makrygianni, V. and Tsavdaroglou, H. (2011). Urban Planning and Revolt: A Spatial Analysis of The December 2008 Uprising in Athens. In A. Vradis and D. Dalakoglous (Eds.), *Revolt and Crisis in Greece* (pp. 29-57). London: Occupied London; AK Press.

Marcuse, P. (2012). Whose Right(s) To What City? In N. Brenner, P. Marcuse, and M. Mayer (Eds.), *Cities For People, Not For Profit* (pp. 24-41). London, UK: Routledge.

Massumi, B. (2008). Of Micropolitics and Microperception. *Inflexions: A Journal for Research Creation*, volume 3, pp. 183-275. Available at: http://

www.inflexions.org/n3_massumihtml.html.

Narita, F.Z. (2018). Unlimited Capitalism and the Politics of the Common: Review of Pierre Dardot and Christian Laval's Commun: essai sur la revolution au XXIe siècle. *Praktyka Teoretyczna / Theoretical Practice,* volume 1 (27), p. 286-303.

Offe, C. and Wiesenthal, H. (1979). Two Logics of Collective Action: Theoretical Notes on Social Class and Organizational Form. *Political Power and Social Theory*, volume 1, pp. 67-113.

Parking Parko. (n.d.). Parko Navarinou: A brief history. Available at: https://parkingparko.espivblogs.net/english/parko-navarinou-a-brief-history/ [Accessed April 17 2017].

Patramanis, A., interviewed by Harrison, M. (3rd April 2020).

Rancière, J. (2010). *Dissensus: On Politics and Aesthetics.* London and New York: Continuum.

Revel, J. (2015). Producing Subjectivity, Producing the Common: Three Challenges and A Slightly Long Postscript on What The Common is Not [RESOURCE]. In V. Bobin (Ed.), *Composing Difference: Imagining New Models for Knowledge Production and Exchange* (pp. 23-33). Dijon, France: Les presses du réel.

Rossi, U. (2012). On the Varying Ontologies of Capitalism: Embeddedness, Dispossession, Subsumption. *Progress in Human Geography*, volume 37 (3), pp. 348–365. DOI: 10.1177/0309132512463300.

Ruivencamp, G. and Hilton, A. (Eds.). (2017). *Perspectives on Commoning. Autonomist Principles and Practices.* London, UK: Zed Books.

Stavrides, S. (2016). *Common Space: The City as Commons*. London, UK: Zed Books.

Stavrides, S. (2019). *Common Spaces of Urban Emancipation*. Manchester, UK: Manchester University Press.

Swyngedouw, E. (2001). Designing the Post-Political City and the Insurgent Polis. In J. Fezer and M. Görlich (Eds.), *Civic City Cahier 5*. London: Bedford Press.

Velicu, I. and García-López, G. Thinking the Commons through Ostrom and Butler: Boundedness and Vulnerability. *Theory, Culture & Society*, volume 36 (6), pp. 55-73. DOI: 10.1177/0263276418757315.

Young, I.M. (1990). *Justice and the Politics of Difference*. Princeton, NJ: Princeton University Press.

Prinzessinnengarten:

Commoning In, Against, and Beyond the Mechanisms of Urban Accumulation

1.   Introduction

This chapter ventures deeper into the critical, performative, and everyday spatial practices of commoning vis-à-vis the normalising order of the metropolis, capitalist-state governance, and urban development patterns. Through this lens, I navigate my participatory research with Prinzessinnengarten-Kreuzberg, Berlin, the corresponding Commons Evening School, and the "Wish Production: 99-Years Prinzessinnengarten" campaign to secure the future of the urban garden in, against, and beyond the instrumentalisation of temporary-use. Participatory methods draw my subjectivity as a researcher—and as an actor in a commoning milieu—from the margins and into relation with the values, practices, experiences, and imaginaries of others; accommodating both the cognitive and the affective in contingent processes and struggles. As Fiona Wood (2019, p. 7) writes, "every social order is an embodied order", moreover, "our dispositions are acted upon by aesthetic forces; we are conditioned by ideologies that infiltrate the sensuous life of the body and are physically spaced in biopolitical and geopolitical choreographies". As such, this is not a neutral or detached academic exercise but a nuanced "activity that has something at stake and that occurs in a set of political and social conditions" (Smith 1999, p. 5). The chapter is divided into two acts: act one is based on a paper written and published in early 2019 which surveys the history of the garden—engendered as a catalytic space and, subsequently, providing an infrastructural space for various collectives and activities—and marks a particular temporal juncture in the midst of efforts to secure the future of the site; act two frames later junctures in the process to further explore—through situated and subjective experience—the commoning practices, structures, and thresholds choreographed in the garden, problematising concepts such as con- and dis-sensus, turning towards conflict, care-full relationalities of difference, and fields of power.

2.   Act One: "Wish Production: 99-Years Prinzessinnengarten" Campaign and the Commons Evening School (2017-19)
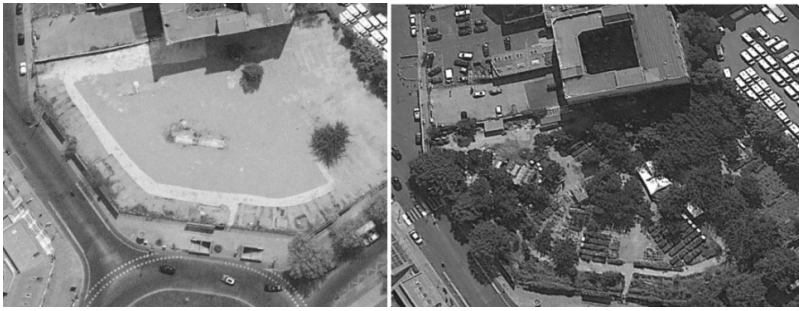
Aerial View of The Site at Moritz-
platz, 2006 | 2012
Source: Google Earth

2.1.   Vignette

We are sitting in Prinzessinnengarten, a 6,000m2 garden adjacent a
busy roundabout in the heart of Kreuzberg, Berlin, during our regular
Commons Evening School. Behind the fence, a large construction site
with three towering cranes looms overhead: construction is underway
on "The Shelf," a hub for tech-companies willing to pay astronomical
rents. It is one of many in a cohort of developments by Pandion, a pro-
minent real-estate shark—astute in art-washing techniques—operating
in the city. We meet here every Monday evening to learn and unlearn
together through the processes taking place in the garden, collectively
forming an agenda that is both hands-on and theoretical. We explore
the opportunities and challenges of commoning and the ways in which
we can contest the mechanisms of the commodified and speculative
city, specifically, in this context, the mechanisms of temporary-use. We
discuss, we listen, we go on excursions to other places facing similar
struggles, they come to visit us and share their experiences; we water
plants, we compost, we get our hands dirty cultivating the soil. On this
particular Monday, a feminist-activist group working together with refu-
gee women—to create workshops and support structures for sharing the
knowledge and skills necessary for navigating bureaucratic procedu-
res—joined us to discuss hosting workshops and festivals in the garden
and we enthusiastically discussed plans. This is one of the invaluable
aspects of the garden: alongside the everyday activities of gardening,
bee-keeping, and the bike-repair workshop, it is a space where groups
from various social movements—ecological, anti-racist, feminist, or
broadly anti-capitalist—can hold talks, film screenings, workshops and
festivals in the shared Laube space, fostering alliances between mul-
tifaceted struggles. After the group left, however, a degree of somber-
ness set in as we confronted the current insecurity: the temporary-use
rental contract was due to expire at the end of year (2019), a part of the
garden had decided to move elsewhere, and the demands put forward
in dialogue with the governing bodies—for a long-term lease or perma-
nent protection of the space—remained unmet. A few weeks later, we
host a "deep mapping"[1] workshop in the garden where we explore the

perceptible as well the less registered relationships and meanings of the garden, within the broader city context, in space and time. One of many aspects and questions that arose from this exploration was why should we pay rent for public land that is commoned as an open space? On the other hand, if this garden is just one social space in a city that is facing unprecedented rent increases and displacement, why fight for this site when there are so many other threatened spaces—some of which are people's homes, their basic material security?

The word Boden in German has a symbolic and powerful double meaning. It denotes both the soil, in a very material sense, and the ground, something that has become semantically abstracted through commodification. In the face of devastating ecological destruction, the soil from which life grows is perpetually enclosed, exploited, and destroyed. At the same time, the ground beneath our feet is being continually privatised and speculated upon so that large real estate companies can extract money from that which sustains life, both ecologically and socially. The natural world is displaced for large-scale exploitative production; we are displaced from our homes; we are displaced from our remaining social/ecological spaces and local neighbourhood businesses. These threats we face to our everyday lives, our social fabric, and our natural world appear so big, so beyond our ability to change the course of history. But we, together, pose a counter power—through different imaginations and different practices of our everyday and social lives, through defense and creation—on this ground, with these feet, these hands, these bodies. We cannot act from nowhere. We need somewhere to place our feet, to grow roots in the soil. Together we can defend and create life. Prinzessinnengarten is more than just one place: it is a place where life continues to grow from the ruins of "business as usual". To fight for and steward this ground is both concrete and symbolic. It is rooted here, but the branches stretch out in solidarity, struggle, and strategy to fight for all vulnerable social-ecological spaces, all threatened spaces necessary for our everyday subsistence, all spaces where life grows in, against, and beyond the commodified and speculative city. We start here, but we do not stop here. Revisiting the Solidarity School of Me-

"Deep Mapping" Workshop
Source: author's own

sopotamia, discussed in chapter three, which is one local structure in a network of solidarity schools across Greece—a network which, Christos Korolis (2018) explains, connects the distinct expressions across a lattice of thresholds, collectively strengthening each initiative, and catalysing the creation of new initiatives—we are reminded that the weaving of trans-local modes of ecological and cultural practices produce a "novel politics of scale" (Escobar 2001, p. 163). This situates practices and spaces of commoning within a broader struggle against the capitalist (re)production of space and for de-commodified and emancipatory spaces in the city where we can come together across differences to explore different ways of thinking, feeling, doing, and being in common. It situates these practices within, against, and beyond the qualitatively evolving displacement enacted by capital as it usurps urban/rural space, and the lives and labour of those who (re)produce it, in the pursuit of endless economic growth; recognising that a predatory relationship to land, and those who inhabit it, cannot be severed from its origins in historical processes of colonialism.[2]

Commoning, as a verb, places emphasis on the relational and everyday practices of sharing and negotiation, however, as we have seen, in an urban context, these practices are (re)produced in and against the space and time of the metropolis; confronted with the constraints, the opportunities, and the contradictions it presents. Returning to Amanda Huron's (2015) articulation that the urban commons emerge and endure in "saturated space" and are often characterised by the coming together of strangers, we might highlight Stefan Gruber's (2016, p. 89) claim that commoning, when considered from a long-term perspective, faces the challenge—amid threat of enclosure—of remaining open to newcomers and adaption and resistant to hierarchies and discrimination. Moreover, placed within a broader conception of transformation towards a more just horizon, Gruber (2016, p. 89) questions:

"How can practices of commoning grow beyond local initiatives, from islands of exception to triggering systemic change? And, at a temporal scale, how can commoning, beyond the struggle for survival and as a

mode of resistance, become a desirable condition to be sustained?"

This ushers in—following the survey of theoretical trajectories in chapter two—a pivotal question pertaining to the (in)justice of urban commoning initiatives: how might such practices—vis-à-vis neoliberal urbanisation—evolve as more than enclaves of temporary urban emancipation to wrest space from the capitalist landscape and to contend with co-option, processes of displacement, and the broader dynamics of urban spatial (re)production? Spatial commoning practices often emerge in the gaps and the margins and are therefore highly contingent and precarious; (re)produced in, against, and beyond the space and time of the capitalist city and confronted with the opportunities, constraints, and contradictions posed by urban socialites and politics. Therefore, the practice and process of disentanglement from "capitalist forms of producing and consuming (variously enclosing) the common wealth"—the reappropriation of common wealth and disaccumulation of capital—is a complex, contested, and fraught spatial pursuit (Ruivenkamp and Hilton 2017, p. 7). Situating the urban commons within a broader conception of the urban as common may help us to posit the micro-political articulations of re-appropriating, defending, and struggling for localised urban commons against and beyond the capitalist production and instrumentalisation of space. Prinzessinnengarten provides an illustrative example that situates a dialectical relationship between manifestations of the urban commons and a broader conceptualisation of the common across space and time.

2.2.　The Genealogy of Garden

Prinzessinnengarten is one of many communal gardens in Berlin engendered as a catalytic space from the bottom-up—to create space for practices of commoning, biodiversity, and experiments in self-organisation—in what were once considered urban wastelands. Mirroring the catalytic typology of Navarinou Park, the same-year (2009) genesis of Prinzessinnengarten followed a different trajectory to that of its occupied counter-part in Athens: local residents obtained a lease-agreement

munity. As Leonie Hayden highlights, the campaign SOUL (Save Our Unique Landscape) reveals that "the legacy of colonialism is an acceptance that land is to be owned and...history is to be forgotten". However, Māori collective memory "remembers both the grievance and the value of land as a provider, an ancestor and a constant that will remain long after we have gone." Whatungarongaro te tangata, toitū te whenua—as man disappears from sight, the land remains. (for further information, see https://www.nzgeo.com/stories/when-worlds-collide-2/)

with the borough. However, most of these gardens, or social and cultural spaces, in Berlin are designated as interim-uses: in a city characterised by decades of nebulous and ceaseless privatisations coupled with ever-intensifying urban speculation, such spaces face precarious futures. The allure of prominent initiatives is often encapsulated in creative city-branding exercises to attract start-ups and investors; an effort which effectively co-opts the everyday use-value and transforms it into profit-seeking exchange-value. Meanwhile, Berlin planning and policy authorities are not alone in a continued advocacy for interim-use as an 'innovative' and 'successful' bottom-up urban regeneration strategy. However, in a city facing unprecedented rent increases and the resulting displacements of residents, social spaces, and local businesses, one may question the benevolent nature of such strategies when situated within the broader dynamics of the financialised city (Tan 2008; Roskamm 2013; Kip 2015; Siemer and Matthews-Hunter 2017). The land that Prinzessinnengarten has occupied since 2009 is publicly owned, however, it was managed by a city-owned real estate company that is shrewdly in the business of selling public land to the highest bidder. Regarded as a temporary-use project, and without borough or city level plans to secure its future, Prinzessinnengarten faced the threat of expulsion in 2012 when an investor expressed interest in buying the site at Moritzplatz which by then proffered lucrative returns. Alongside other vulnerable initiatives in the highly contested area of Kreuzberg, a petition titled "Let it Grow!" was launched to problematise the insecure future of the garden and other 'alternative spaces' of Berlin that had for decades offered free and open space for social, cultural, political, and ecological practices while eschewing the imperatives of monetary profit. This was a dual struggle: for the protection of these spaces and against the sale of the city. Through this mobilisation, with the support of 30,000 people, they were able to resist the privatisation of the site at Moritzplatz where Prinzessinnengarten is located, prompting the transfer of the land from the Berlin Real Estate Fund to the municipality of Friedrichschain-Kreuzberg. This deepened the political aspirations of the garden and the energy generated from the mobilisation was transformed into durable forms of praxis: the Common Grounds associati-

on formed in 2013 and the Nachbarschaftsakademie, a self-organised platform for rural and urban knowledge sharing, cultural practice, and activism, commenced in 2015.

Fast-forward to 2017: amidst continued privatisation and exponential rent increases in Berlin, Nomadisch Grün, the not-for-profit entity responsible for many of the undertakings in the garden—including the café which services the rent and livlihoods of the workers[3]—decided they would relocate to a different site in Neukölln at the end of 2019 when the temporary-use contract expired. The future of the garden, yet again, seemed to face a precarious future: this created a divergence between those leaving and those working to secure the site, against the mechanisms of temporary-use and commodified/speculative space, as a resolutely politicised demand. In the spirit of defending and creating the Commons Evening School was conceived at the end of 2017—under the umbrella of the Common Grounds association—and began campaigning for a 99-year security that would protect the site from both privatisation and development, exceeding the temporal imaginary of one generation. Adopting the title Wunschproduktion ("wish" or "desire" production), the aim was to develop networks of solidarity with neighbours, tenant's initiatives, and other self-organised spaces to not only pose resistance to the mechanisms of temporary-use but also to collectively explore the desires and needs emanating from the garden as well as the wider neighbourhood context in which those affected live, work, and play.

2.3. Common Space for (Un)Common Knowledge[4]: The Commons Evening School

I have been involved in the Commons Evening School (in hiatus during the pandemic) in Prinzessinnengarten since the end of 2017: a self-organised learning community inspired by the work of Paulo Freire. "Liberation," Freire (1993) argues, "is a form of practice: the action and reflection of human beings upon their world with the purpose to change it"; moreover, he suggests that "the act of knowing involves a dialecti-

3. The gastronomy also creates a double effect: one the one hand, it draws people into the garden through which they might come to experience the complexity of what is taking place, establishing deeper connections and involvements; on the other hand, it creates a magnet for people who may simply use the space, whether as residents or tourists, as a point of consumption.

Right: Illustration Inviting Neighbours to Help Build the Soil

Bottom: Illustration Tracing the Geneology of The Garden

Source: Lígia Milagres, 2019, for The Commons Evening School
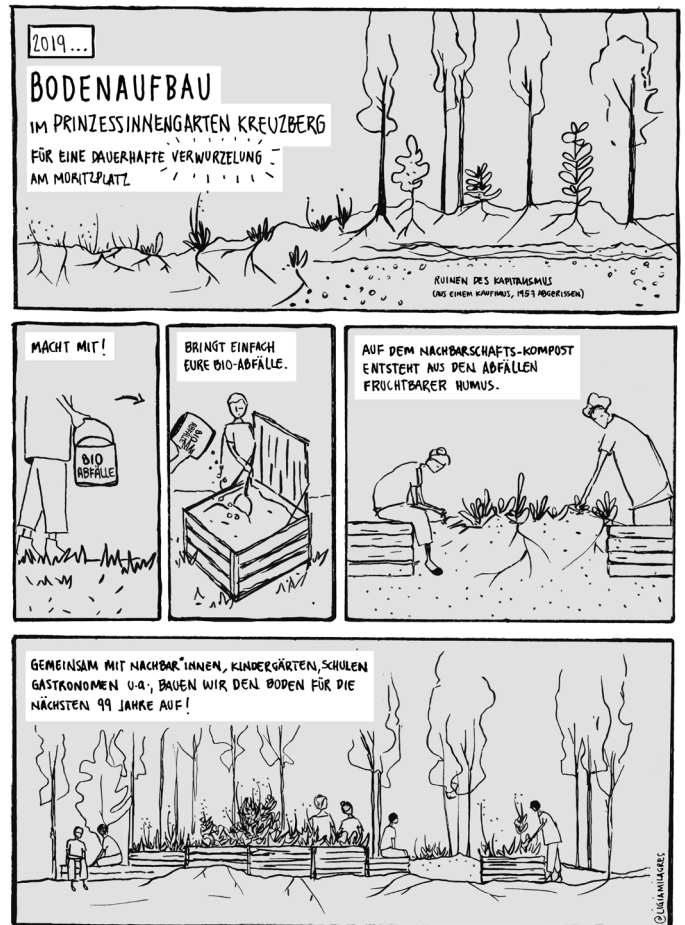
cal movement that goes from action to reflection and from reflection upon action to a new action". Furthermore, highlighting the absence of the spatial in critical pedagogy, David Gruenewald (2003) beckons a "critical pedagogy of place"; as John Kitchens (2009, p. 149) suggests, this is a situated pedagogy that "is not simply a way of reflecting about place, but it is also about turning that reflection into actions that affect and, perhaps, alter those spaces". By engaging in a situated and collective (re)production of common space, the natural world, and knowledge, we highlight the often-suppressed experience and articulation of our everyday lives as social and cooperative. We delve into questions regarding our alienation from each other, the space of the city, the land and our own subsistence—under capitalist relations—in order to explore different ways of organising the common(s). Beyond a demand, such spaces and practices of commoning may embryonically prefigure (and actualise) alternatives on the ground, situating emancipation in the here-and-now, through means that are not temporally or spatially dislocated from the ends. Through these collective modes of consciousness and practice, we may come to conceive of various social relations and forms of oppression under capitalism—whether gendered, racialised, economic—not as discrete, spatially and temporally displaced, cleaved from one another but, rather, as inter-constitutive. This implies that the desire for non-hierarchical forms of being and acting together—against racialised, gendered, ableist, economic, and knowledge-based forms of power and exclusion—are embodied in the everyday practices of sharing, negotiating, and reaching collective decisions about a common space. In this light, the Commons Evening School could be understood as a common space for (un)common knowledge. (Un)common knowledge refers to subjugated knowledge: knowledges from the peripheries and the depths, knowledges that de-center power and hegemonic capita-locentric, anthropocentric, patriarchal, and white/Western discourses. While these practices of commoning and (un)common knowledge-making seek to subvert imposed identities and uneven relations of power, they are not exempt from mis-steps: reflexivity is central to ensure that enclosures do not form around homogenous communities.

Moreover, a dual process of creation and defence is central to the

4.Inspired by Pelin Tan's reference to common spaces for uncommon knowledge. Pelin Tan, 'Artistic Practices and Uncommon Knowledge' in Spaces of Commoning: Artistic Research and the Utopia of the Everyday, eds. Anette Baldauf et al. (Berlin: Sternberg Press, 2017), 15.

agenda of the Commons Evening School. At a time where, in Berlin, it seems that even transformative claims to, and enactments of, the right to the city will invariably be co-opted, commodified, and harnessed by gentrifying forces, we need ways to resist, together, the institutional/market capture, enclosure, and foreclosure of bottom-up or commoning practices. It may be questioned whether a space like Prinzessinnengarten, in a city perpetually gentrified through the co-option of subversive and creative practices, could be seen as contributing to such patterns. These patterns can render us with a feeling of impotence when we reflect on ways of prefiguring practices of commoning and ecological regeneration in a manner that can subvert co-option and the spiraling patterns of gentrification and displacement. This is perhaps the urgency of aligning practices and spaces of commoning with a broader struggle against the systemic issues created by the capitalist (re)production of space. We need de-commodified and emancipatory spaces in the city—for us and our more-than-human others—where we can come together across differences to explore practices of sharing; different ways of thinking, feeling, doing, and being in common. We need to create and defend these spaces; and we need to defend them in chorus with all other fights against the capitalist city. To this tune, members of the Commons Evening School have collectively participated in various movements and protests across Berlin, large and small: from the Mietwahnsinn (rental madness) demonstrations to a direct-action taking place against the neighbouring Pandion site—organised by a large group of artists that came together to form a network of solidarity posing refusal and resistance to the art-washing techniques of gentrifying real-estate companies.

2.4.   Creative Modes to Frame Dissensus

Alongside more traditional tactics, such as flyer distribution and dialoguing with politicians, the Wunschproduktion ("wish" or "desire" production) process—as part of the Commons Evening School and broader 99-Years campaign—incorporated creative modes to frame dissensus. The term Wunschproduktion was borrowed from Park Fiction—a

non-commercial artistic, social, and political initiative—who mobilised the phrase "one day the wishes will leave the apartment and take to the streets" to denote the collective production of dreams and desires for a (then not-yet-existing) park on Pinnasberg Street in Hamburg, Germany. Park Fiction were inspired by Gilles Deleuze and Felix Guattari's machine désirante, "desiring-production" or "desiring-machine", evoking it to assume distance from the trite and somewhat opaque concept of 'participation' utilised in commercial or bureaucratic state-organised projects. The collective highlights that Deleuze and Guattari (1977; 1987) draw on and criticise both Marx and Freud: conveying frustration with the subordination of the "unconscious", the "subjective", the "imaginary", and "desire" in orthodox Marxism; alongside the reduction of the "unconscious" in Freud's work to a "theatre", into a space of representation. Rather, Deleuze and Guattari (ibid.) posit that the unconscious is productive, the machine of the imaginary in which desire germinates; something actively entangled in the real.

> "One day, desires will leave the apartment and take to the streets […] they still lead an underestimated life, in boxes full of favourite objects, in hidden love letters, in discarded fragments of novels, in sad stamp collections, in plant cuttings snipped off in the restaurant. They live in the form of a vase, a crumpled poster, a worn carpet, a Mickey Mouse phone, in technical devices from a bygone era, in dusty travel souvenirs, hibernating in your record collection. They get nervous. They are fed up with life in the semi-darkness. They want to get out, into the city. They want to meet other desires, argue, become productive" (Park Fiction [film], Margit Czenki 1999, 01.42; translation author's own).

Critically, spaces of commoning—and the desires emanating within—often embody a dissensual quality in the city. As Jacques Rancière (2010, p. 5) writes:

> "Dissensus cannot thus be equated to some difference of opinion, such as a quarrel over which 'political measures' to adopt, over who to vote for, and so on. Nor is it about replacing one group of rulers with another
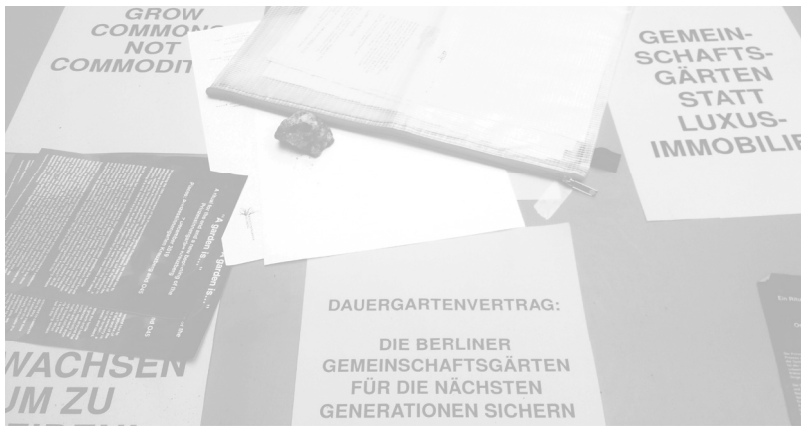
Wunschproduktion
Source: author's own

group. It consists in challenging the very logic of counting that marks out some bodies as political beings in possession of speech and consigns others to the mere emitting of noise".

Rancière (ibid., p. 157) suggests that fictions, as creative modes of framing dissensus, can reveal new relationships between appearance and reality, allow for different ways of sensing, and foster new forms of political subjectivity: "it is a practice that invents new trajectories between what can be seen, what can be said and what can be done."

> This is a "framework of distributions of space and the weaving of fabrics of perception […] such strategies are intended to make the invisible visible or to question the self-evidence of the visible; to rupture the given relations between things and meanings and, inversely, to invent novel relations between things and meanings that were previously unrelated. This might be called the labour of fiction, which, in my view is a word that we need to re-conceive […] fiction is a way of changing existing modes of sensory presentations and forms of enunciation; of varying frames, scales, and rhythms; and building new relationships between reality and appearance, the individual and the collective" (Rancière ibid., p. 149).

In the spirit of Park Fiction and the aforementioned authors, the Wunschproduktion process adopted creative modes to reveal the both the forces and desires at play in the city, to contest and cultivate them, and to carve different imaginaries and practices for the city as our collective oeuvre. For example, a workshop titled "Speculative Real-Estate / Speculative Fiction" invited people to join us in imagining a future scenario whereby Prinzessinnengarten and other social spaces had lost their lease to the predatory speculative practices of real-estate companies. Through a format of individual narrative construction and collective storytelling, we identified pressing issues in the Mortizplatz area to build fictional realms through which we could explore the problems, needs, dreams and possible trajectories.

Story-telling and -sharing was also mobilised to highlight that these

Berlin,
08.09.2108

Today I had a weird
dream. I dreamed of my
father and the time we
spent together when I
was a kid.
It looked so real...

I remember how he
used to take me to
the park in Moritzplatz.

5. The ZAD (Zone to Defend) is the most prominent of many occupations opposing ecological-damaging developments in France. The occupation helped to defeat the Aéroport du Grand Ouest, a proposed airport in Notre-Dame-des-Landes, north of Nantes. People on site embarked on setting up autonomous and self-sufficient structures including vegetable plots, a bakery, a brewery, a pirate radio station and a newspaper collective. In April 2018, a state-lead large-scale and violent eviction operation began to regain control of the autonomous territory. After the destruction of many projects and the defense of others, an agreement – contentious amongst various members of the ZAD – was reached for the legal recognition of some of the projects.

struggles are not contained in a specific space, nor in a specific time: they are both trans-local and trans-historical. Beyond the neighbourhood in which Prinzessinnengarten is situated, similar fights can be observed throughout Berlin as well as in other urban and rural contexts. Many activities in the garden have reflected on these: people from the ZAD in Western France[5], where one of the largest prefigurations of commoning grew from the activist practices that halted the planned construction of a mega-airport, came to the Commons Evening School to share their struggles and learnings; and Patrick Kabré presented a documentary and discussed SolAir Silmandé, an artistic-gardening project in Silmandé, Burkina Faso. The 2019 summer program of the Nachbarshaftsakademie included a screening of the documentary Chão, about the Brazilian Landless Workers Movement (MST), followed by a discussion with MST representatives; and various events on socio-ecological justice in Brazil have reflected on expropriation of Indigenous Amazonian lands. All of these mutual exchanges have helped to situate the localised micro-political struggle for Prinzessinnengarten within a broader sequence of, and in solidarity with, trans-local articulations of, and struggles for, the common(s).

Interestingly, Moritzplatz, where the garden is adjacent, is marked by trans-historic struggle: during the 1960s, a major highway planned for the area—which would dissect one of Europe's densest neighbourhoods, creating forms of displacement via urban renewal—was prevented by neighbourhood resistance. By constructing a historical timeline of the various struggles connected to the site, and elsewhere, we sought to transcend the singular and local to create passages that could connect these historical memories with the present and the future. Stavrides (2019, p. 21) writes:

"If past and present experiences, shared (and thus socialized) through representations, actually provide people with the means to construct possible visions of a different future, then it is important to see the past not as a finished and fully describable reality but as a propelling force for the discovery of potentialities in the present."

Top: Historical Timeline in The Garden
Source: author's own

Bottom: Experiment Days Workshop in The Garden
(banner reads: Growing to Stay, 99 Years Prinzessin-
nengarten)
Source: Marco Clausen

If Elinor Ostrom (1990, p. 88) notes that a significant feature of a commons durability and vitality is based on that fact that their members "share a past, and expect to share a future", what does this mean in an urban context? Not only do such commons need to be defended and reproduced in, against, and beyond the pressures of the financialised city, but "just as importantly, long-term maintenance of the commons requires members to care about the ability of future, as-yet-unknown members—strangers—to access this vital resource" (Huron 2015, p. 974). Along this deepened temporal trajectory, we might be able situate our actions here-and-now within a broader understanding of—and response-ability to—past, current, and possible future (in)justices pertaining to our human and more-than-human others; and within an understanding of how our actions here-and-now are connected to the lifeworlds of others there-and-then. Accordingly, two members of the Common Grounds association worked alongside an alliance of urban gardens in Berlin to create a proposal for the permanent protection of these social-ecological spaces in the city. Taking inspiration from the "Tenure Treaty to Protect the Berlin Forests"—introduced to safeguard Berlin's nature from deforestation and construction after widespread resistance to the destruction of the Grunewald forest in the early 1900s—the "Tenure Treaty for Berlin Gardens" advocates for the permanent provisioning and protection of these spaces for commoning and the common good (Clausen and Meyer 2018). Within this frame of historical continuity, we might situate justice as something that is never arrived at but is always in movement: it is birthed by the (in)justices of the past and it is contained in the radical futures that perpetually haunt the time of the present, propelling ethico-political action here-and-now.

2.5. Revisiting Primitive Accumulation as Process not Historical Fact

What does it mean to practice spaces of commoning—spaces and times in which our logics do not correspond to the external logics that we encounter in non-egalitarian and capitalist circuits of daily life? Spaces like

1960s-1970s

The construction of the Berlin Wall relocates the central district of Kreuzberg 36 to the edge of West Berlin and Moritzplatz becomes one of 7 border crossings. As part of the "modern" city planning, the old neighborhoods are demolished; in their place, new blocks of flats are built and a multi-lane highway through the Oranienstraße is planned for the new car-friendly city. It was only through the resistance of the neighborhood that the motorway construction and further tabula rasa renovations were prevented.

1860s-1945

In the middle of the 19th century, Moritzplatz is a central location in the developing industrial city of Berlin. In 1913, a symbol for the city of consumption is erected where the Prinzessinnengarten is located today: the Wertheim department store. Accordingly, the U8 line is relocated to Moritzplatz. In the aftermath of the National Socialist regime, and due to damage resulting from bombing in 1945, the department store is demolished in 1957. Following this, the site is temporarily used as storage or for used-car trading and, later, for a flea market.

1980

Principals of careful urban renewal are implemented in Kreuzberg which is considered a "declining neighborhood": central to this is the preservation of the building stock and the idiosyncrasies of the neighborhood alongside the involvement of the residents in the rehabilitation of the urban district. At Moritzplatz, a model project is planned for an ecological neighborhood conversion which includes neighborhood gardens, environmental education centres, composting stations, decentralized energy supply, a nature house, composting toilets, and biological greywater systems. Concurrently, citizen initiatives engender organised green spaces from below such as Görlitzer and Gleisdreieck Park.

2009-2018

In parallel with the creation of more than 100 other urban and intercultural gardens in Berlin, thousands of supporters at Moritzplatz take to transforming the former fallow land into a social and ecological biotope. It is initially planned as a mobile temporary-use project, run by Nomadisch Grün gGmbH and financed with the income of the gastronomy.

2012

More than 30 thousand supporters, through the campaign "Let it Grow!", prevent the planned privatization of the site at Moritzplatz. The district of Friedrichshain-Kreuzberg is in favor of a long-term preservation of the common-good oriented uses. Together, they agree on an open and neighborhood-oriented participation process.

2015-2019

Through a Do-IT-Together construction process, the arbor in the Prinzessinnengarten is created with the support of more than 100 volunteers. It is organised by the Common Grounds association as a common property and stands as a symbol of its permanent rooting on the site. At the end of 2019, Nomadisch Grün gGmbH plans to leave Moritzplatz. Common Grounds has initiated the Wunschproduktion process to collectively formulate ideas for the preservation and stewardship of the site as a commons for the next 99 years.

Abridged version of timeline (see appendix item 3 for full German and English version of text. Composed by Marco Clausen, English Translations by author)

PRINZESSINNENGARTEN
KREUZBERG

Wish Production:
99 Years
Prinzessinnengarten
as a Common

The time for temporary use spaces is over.
We demand long-term use of public green space,
that benefit the neighborhood and the co-
mon good; also as a form of resistance against
privatization and gentrification of the Moritz-
platz area. Together with users, initiatives,
neighbours and all those interested in the
Prinzessennengarten, we invite wishes, plans
and ideas for next 99 years.

Can you imagine Prinzessinnengarten
as a future commons with us?

99 years into the future:

WHAT do you imagine doing here in the garden that
you could hand over to future generations?
HOW would it serve the neighborhood or the
common good?

Please draw and write down your WISHES, PLANS
and IDEAS.
Give a name and year to your wish and place
it on the timeline.

VERKEHRSBERUHIGTE
STRASSEN + PLATZ

ORT FÜR
GANZE
NACHBARSCHAFT

WORKSHOPS
VERNETZUNG

INTERAKTION
mit NACHBARSCHAFT
beiderseits

kleine
ZÄUNE,
durch Pflanzer
Produkt.

ersetzen

wenn nötig selber

GRÜN
BEHALTEN
+
VERMEHREN

KLEINE
GEBÄUDE,
Freiraum
erhalten.

SPEKULANTEN
SIND WEG...

RÄUME
FÜR
INIS!

OFFENE
WEGE

KLEINE
HÜTTE O.Ä
FÜR PLENA IM
WINTER

MORITZPLATZ
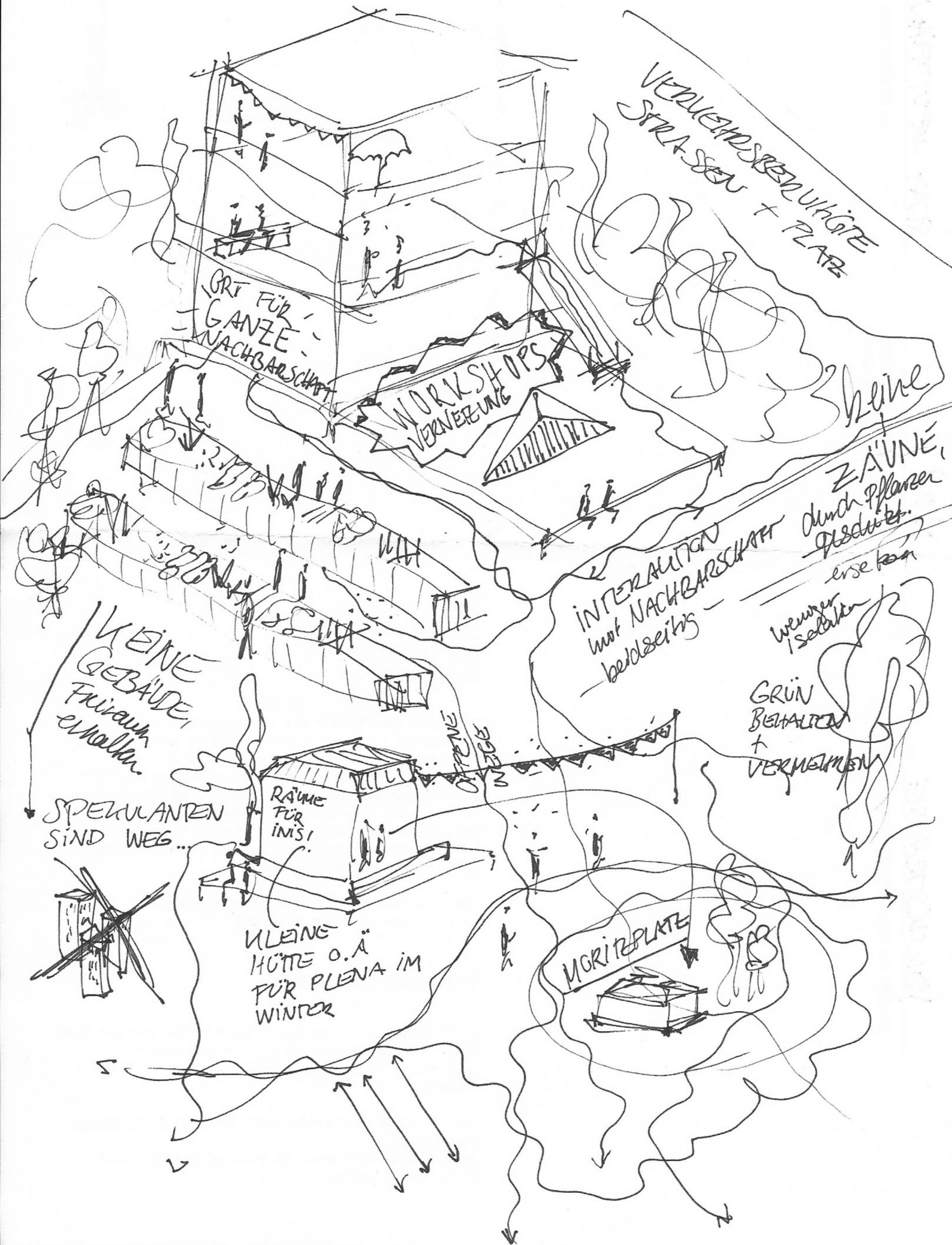
Prinzessinnengarten embody vulnerable tensions within the logics of the city: the logics of property, of accumulation, of dispossession, of violence. How can we enact such spatial practices in, against, and beyond capitalism without becoming fodder for the co-option of added 'cultural value' and resulting accumulation by dispossession? How can a space like Prinzessinnengarten be defended; but as more than an enclave of emancipation, how can we conceive of an over-spilling and radiating beyond confined boundaries or new forms of enclosure? This critical positioning of commoning within but also beyond the notion of sharing, both material and immaterial, situates it as a process of negotiation—one that cannot shy away from inherent antagonisms. Considering that spatial practices of commoning are reproduced vis-à-vis the normalising order of the metropolis, we must locate the qualitatively evolving processes and mechanisms of capitalist-state governance and urban development patterns hostile to the common(s) to subvert them.

As highlighted in chapter two, many scholars—including Rosa Luxemburg (1951), Max Haiven (2016), Silvia Federici (2019), and John Holloway (2010)—have drawn from and problematised Marx's concept of primitive accumulation to characterise the continuity of enclosure and accumulation throughout capitalist development. Rather than a circumscribed historical event, "it is a phenomenon constitutive of capitalist relations at all times, eternally recurrent". (Federici 2019, p. 15). Federici (ibid., p. 26-33)—who visited the garden in 2019 and discussed the situation with us—draws on, challenges, and departs from Marx and Engels hypothesis that capitalist development would provide the material conditions for socialised production and distribution; rather, she posits the relentless destruction of our natural world, communal spaces and mutual relationships, that occurred alongside enclosure of women's bodies and colonialist exploitation, in the drive for endless accumulation.[6] John Holloway (2010, pp. 166-167) employs the term "form-process" to convey this differentiated reading of primitive accumulation; something that he argues, along with the corresponding enclosure of common land, as well as the conversion of our human creative doing into paid labour, cannot be considered a foreclosed historical concept. Rather, it is

6. Federici also demonstra-
tes how the new enclosures
have mechanized national
debt to propel the seizure and
enclosure of land throughout
Latin America and the African
continent.

a constant process of separation, of producers from their own products; from that which we collectively produce and sustain though encounter, negotiation, and cooperation. As Holloway (ibid., p. 167) states, "it is not just a question of the creation of new private property...the old, past, established property is also constantly at issue. Even the property of land enclosed three hundred years ago is constituted only through a process of constant reiteration, constantly renewed separation, or enclosure". Here, we could return to the question that arose during the "deep mapping" workshop in the garden: why should we pay rent for public land that is commoned as an open space? As Kirkpatrick Sale (1990, p. 314) remarks, contesting the fragility of structures we have come to accept as irrefutable, "owning the land, selling the land, seemed ideas as foreign as owning and selling the clouds or the wind".

2.6. Temporary-use as Mechanism for (Re)Accumulation

Jesko Fezer (2010) warns against the neoliberal formulations of the local in urban discourse which "generally develops alongside the Foucauldian concept of governmentality as a technique of governance":

> "This regulatory practice replaces social conflict and protest with technocratic techniques that promote unanimity and consensus. Oriented to principles of economic efficiency, power legitimizes itself through the self-responsibility of those acting within the parameters of this post-Fordist form of urban government. Given the ubiquitous demand to exploit the individual as a resource, the difference between techniques of the self and techniques of dominance becomes blurred. Particularly in the urban context, this leads to a post-political, post-democratic situation, in which spaces of democratic engagement, which could resist and tackle neoliberal demands, are swallowed up."

We must—at a time when local authorities, urban researchers, and practitioners have heralded temporary-use as something to be incorporated, developed, and harnessed—engage in a critical interrogation of this mechanism in both urban discourse and in urban processes of

accumulation. The fall of the Berlin wall and de-industrialisation created a new aggregation and surplus of space which, at first, alleviated West Berlin's housing shortages and engendered many informal spatial practices; however, it was quickly accompanied by the rampant privatisation of public goods. This process was further fueled in 2001 with the collapse of a city-owned bank, Berliner Bankgesellschaft: privatisation, at an ever-greater speed and scale, was employed to service the 6 billion Euro banking debt.[7] Large speculative real estate companies, such as Deutsche Wohnen, took control of the city's housing and other building stock. In response to excess supply, authorities and land owners employed the tactic of temporary-use to 'revitalise' vacant building stock and land, alongside continued privatisation and city-branding exercises, leading to increased property values.[8] As Ali Madanipour (2018, p. 1098) explains, for producers, temporary-use is "an opportunity to fill some gaps, utilising and increasing their asset", while for the majority of temporary-users, "access to space at a low cost, which would not be affordable otherwise, constitutes this opportune moment, facilitating experimentation and developing new capacities". This opportunity, once seized, is often absorbed into a desirable social trend; a trend that is far from innocuous. As we are witnessing in many cities around the world, it has also contributed to processes of (re)accumulation: when the interim-use vacates, the spaces tend to be filled by enterprises willing to pay significantly higher rents due to the increased cultural value that has been syphoned from the uses temporarily occupying the spaces. And with this, we have seen the onslaught of displacement that ensues. No more pertinent is this than in the city of Berlin, where rents skyrocketed an unprecedented 70 percent between 2004 and 2016 and continue to soar; and where the proposed, nominally and briefly effective, Mietendeckel, or "rent cap" was overturned and ruled unconstitutional in 2021. A 1m2 patch of Prinzessinnengarten land now has a market value of 5500 euro.

How do we reconcile this phenomenon when we reflect on contingent spaces of commoning—such as Prinzessinnengarten—that emerge in the gaps, the footholds, and vacant spaces; in catalytic or infrastruc-

Poster in Garden ("Grow to Stay")
Source: author's own

7. And, as we are now seeing, similar neo-colonial measures are being adopted by the European 'core': Berlin austerity policies are serving as an outsourced model to usurp the public goods of 'periphery' countries through the debt mechanism.

8. See Ali Madanipour, "Temporary use of space: Urban processes between flexibility, opportunity and precarity," SAGE 55, no.5 (2018): 1096. As he outlines, "empty spaces indicate a crisis in spatial production, when supply far exceeds demand": presented with this ubiquitous and long-term vacancy of space, market mechanisms and state regulations have been employed "to induce a degree of flexibility in spatial production" which has included temporary-use.

tural spaces? In fact, an experimental temporality is often inseparable from the emergence of many spaces of commoning. As Doina Petrescu (2017, p. 38-51) from the spatial practice Atelier d'architecture auto-gérée explains, they often work to reveal the opportunities for inhabitants to occupy and transform disused urban spaces into common spaces, collectively re-appropriating and reconfiguring these immediately accessible spaces in the city according to their needs and desires. They can also act as sites of learning by which the situated knowledge-making can be transmitted to other locations and different projects, even when the project itself may only be temporary. Moreover, as Stavros Stavrides (2016, p. 56) implores, inventive practices of urban commoning, or "spaces-as-thresholds" can "acquire a dubious, precarious perhaps but also virus-like existence: they become active catalysts in reappropriating the city as commons". We should not hastily abandon temporality and experimentation. However, we must find opportunities to enact our other ways of doing and being in the city, when and where we find space to do so, while being rigorously aware of our place in urban development patterns.

If we return to Stavrides' framework of socio-spatial acts (transposition, translation, and transformation), we can trace the genesis of Prinzessinnengarten (as a catalytic spatial typology) and genealogy (as an infrastructural spatial typology), in tandem with the emergent socio-spatial choreographies (practices, structures, and thresholds) as a process of visiting otherness, building bridges between otherness, and becoming other. However, this space is certainly not a cocoon of alternative practice at the periphery; it is embedded in the qualitatively evolving biopolitical and geopolitical choreographies of the capitalist city; perhaps, it is "an active potential that creates an 'outside', but 'inside' the capitalist relations and structures it seeks to confront" (van de Sande 2017, p. 26). Holloway (2010, p. 171) encourages us that within the form-processes of enclosure and accumulation we can also situate a present, everyday struggle; a "live antagonism". As we witness, in many contexts and many guises, the spatial practices of urban commoning not only respond to immediate necessities and desires, but they also

enter the "live antagonism" to contest the normalised metropolis; to find and enunciate the openings, the possibilities to negotiate, subvert, refuse, act-otherwise. The activities of the Commons Evening School and the "Wish Production: 99-Years Prinzessinnengarten" campaign presents us with a concrete example in which people came together, entering the "live antagonism" to contest the mechanisms of temporary-use without denigrating the temporal and unfolding nature of commoning; calling for the permanent provision and protection of social, ecological, and political space. Such demands may call for the durable decommodification of land to foster a "liminal space which invites liminal practices by people who experience the creation of potentially liminal identities" (Stavrides 2016, p. 250).

While most of these urban gardens and social spaces in Berlin emerged informally—when, where, and how they could—many are now refusing quiet acquiescence to reckon with the mechanisms of temporary-use. It is a reflexive positioning that has grown out of the exhaustion that accompanies temporal insecurity inasmuch as it has from the recognition that temporary-use has been instrumentalised in urban patterns of accumulation. Instead of walking away, people are mobilising to stay, and to grow, in solidarity with their vulnerable neighbours. I by no means want to present a rose-tinted image: a space like Prinzessinnengarten has at its disposal a certain leverage due to its prominence in the city. It is also not a simple feat, and requires sensitivity, to foster alliances: fighting for free and open social spaces may seem like a trivial pursuit to someone facing the imminent threat of losing one's home, their very fundamental need for shelter. Critical to convey is that when we are fighting for these spaces, we are not only fighting for social-ecological spaces, we are fighting for spaces of solidarity and the radical sharing of power against and beyond the accumulation and enclosure of that which we collectively produce and sustain, of our commons.

3.   Act Two: The Aesthetics of Becoming–in–Common and in-Conflict (2019-2021)

Mapping for the Future
Source: author's own

3.1. Socio-Spatial Choreographies of Common(ing) Space

While this struggle did not culminate in a 99-year lease, a transitional 6-year lease was obtained—alongside an infrastructural funding allocation for both Prinzessinnengarten and another community garden, Himmelbeet, in Wedding—at the end of 2019. The aim, during this timeframe, is to collectively choreograph self-reproducing practices, structures, and thresholds of community self-management that could see the space returned to and protected by the borough while remaining governed and organised by the community. Here, the fact that the project traverses self-managed socio-political engagement and contractual agreement with the borough complexifies the modes of operation. In eschewing hierarchical structures in favour of direct-democratic processes, while facing the requirement of fulfilling duties and obligations, the garden's community faces the challenge of choreographing practices in an effective and egalitarian manner which recognises that each person comes in and out of this space and time with different backgrounds, capabilities, capacities, and means of life. The critical and ongoing task is to find common, but not homogenising, grounds in and through difference to articulate a collective struggle, prefigure and actualise a collective practice of commoning, and institute continually calibrated practices and structures that can foster the sharing of power, decision-making, 'response-ability' (Barad 2007; Haraway 2008), 'intra-active' agency (Barad 2012) towards beyond-capitalist ways of being and doing together in the city.

3.2. Practices in Heterotopic Space

Tracing the genesis of Prinzessinnengarten, much like that of Navarinou Park, as a catalytic space and its evolving genealogy as an infrastructural space for various collectives and individuals, we could characterise the everyday doings, or practices, that emerge in—and compose the spatiality of—both gardens as a heterotopic ecology. Building on Bachelard's phenomenological assertions that we do not live

in homogeneous and empty space but in space laden with qualities, phantasy, always in dialogue with our internal space, Michel Foucault (1997 [1967]) asserts:

> "The space in which we live, which draws us out of ourselves, in which the erosion of our lives, our time and our history occurs, the space that claws and gnaws at us, is also, in itself, a heterogeneous space. In other words, we do not live in a kind of void, inside of which we could place individuals and things. We do not live inside a void that could be colored with diverse shades of light, we live inside a set of relations that delineates sites which are irreducible to one another and absolutely not superimposable on one another."

Foucault's (1967) heterotopia characterises a space that is other, incompatible and contradictory (both vis-à-vis the surroundings and internally embodied); a space that juxtaposes various spaces, practices, and meanings; a microcosm of difference that cross-pollinates and transforms. On any given day in the garden, various constellations of being and doing co-exist in a dance of synchronicity and refraction. While Bilgisaray[9] creates a space for political and subversive cooking in the middle of the garden—based on solidarity-donations and accompanied by musical improvisations—others are tending to the bees, watering the plants, composting, building structures for the garden; along the west perimeter, a non-formal pedagogical activity is taking place on the lower, covered level of the Laube (arbour) structure; a group of teenagers gather directly above on an elevated platform, drinking beer, enjoying a unique vantage point from which to look out across Moritzplatz and the city. How can such a dynamic and heterotopic ecology of practice be sustained? How can these practices give shape to structures that can hold the practices within the values of the garden, mediating difference and conflict without comprising a self-enclosed whole? We previously highlighted Rancière's concept of dissensus and fictions as a mode to frame dissensus: we might mark an important return and reiterate that dissensus is not only manifest as a relation between the inside and outside of spatial practices of commoning but as a quality of being- or

O45 (space shared by Common Grounds and Bilgisaray)
Source: Bilgisaray

9. Bilgisaray: Palast des Wissens (Palace of Knowledge)—who share the shop front space at Oranienstraße 45, located a 5-minute walk from the garden, with the Common Grounds association—provide, together with newcomers and longer-term residents, a non-commercial neighbourhood space for political cooking subversion; an open-space of solidarity; and an upcoming stage for political transformation. The rent of the space and the food is financed through donations.

becoming-in-common itself. As Rancière (2010, p. 5) writes, "dissensus cannot thus be equated to some difference of opinion […] it consists in challenging the very logic of counting that marks out some bodies as political beings in possession of speech and consigns others to the mere emitting of noise". Moreover, "it is a demonstration of the gap in the sensible itself" and it "sets stages for implementing a collective power of intelligence" (ibid., p. 88).

3.3. Structures of Con- and Dis-sensus

"I want, I desire, quite simply, a structure (this word, lately, produced a gritting of teeth: it was regarded as the acme of abstraction). Of course there is not a happiness of a structure; but every structure is habitable, indeed it may be its best definition" (Barthes 2002, p. 47).

Structures are the syntax of practices. They shape and mediate how things appear; sometime transparently and sometimes "as if they resided behind a curtain" (Condorelli 2009, p. 28). During a "Deep Dialogues" workshop in the garden during the summer of 2019, we sought to register the resonant and dissonant voices to find common ground and form a common syntax, or common structure, across difference as we struggled for the long-term security of the garden and prefigured commoning practices. We collectively found resonance around 6 central aims or principals:

1. 99 years: a long-term lease for trans-generational security.
2. The common good: an open and not-for-profit social-ecological space for encounter and transformative praxis.
3. Boden (the German word designating both the soil and the land): positing regeneration of the soil against speculative land practices.
4. Grassroots democracy: a democratic structure for self-determined and active engagement.
5. A new narrative: advocating social, ecological, and economic justice here and elsewhere.
6. Political gardening: emanating example for collective survival.

However, to echo the learnings shared by Alex Patramanis (2020) through his involvement in The Social and Cultural Centre of Vironas in Athens, "to cut a long story short, this ordeal has taught me that what is critical 'is not agreement in opinions but in form[s] of life' as Wittgenstein put it" (Wittgenstein 1958, p. 88). Even with these shared resonances, translation into practical and concrete forms for the future use of the garden—for the democratic, egalitarian, and relational structures that would be shaped by and give shape to the practices—was marked by differing, and often conflicting, opinions. There were likely many reasons for this, including the personal subjectivities of those involved, differential precarities and privileges, differential relationships to the garden, as well as varied alignments to different, but not mutually exclusive, conceptions of justice: ecological, social, and economic. While an anchoring in ecological-justice advocated for a reduction in both fixed and programmatic uses that draw large numbers of people to the garden in favour of protecting and cultivating the soil, a gravitation towards social-engagement argued for non-commercialised formats that provide an open invitation for people to come together in the garden. A debate regarding economic-justice revealed differing opinions on whether livelihood sustaining economic activity in the garden could help to address the precarity of those involved or whether it would detract from a broader sense of economic-justice by creating disparities between those obtaining a livelihood and those contributing through unpaid time. A discussion arose around the possibility, or need, to develop broader solidarity structures that acknowledge differential precarity without subordinating the socio-political aims to economic factors.

Consensus became elusive and the workings of the decision-making structure itself was problematised: a nominal or aspirational commitment to direct democracy and consent-based decision-making does not always protect against the crystallisation of power, the ossification of roles and responsibilities, or the sedimentation of boundaries.[10] As Condorelli (2009, p.28) writes,

"Structures are not the shape of things, but the underlying principles be-

Deep Dialogues Workshop in The Garden (Wöfur Kaämpfen Wir? | What Are We Fighting For?)
Source: author's own

10. There are many inspiring, yet not unchallenging, examples of calibrated structures that can foster autonomy, self-reproduction, and the co-presence of difference against the power-over of self-enclosed totalities. For example, the Zapatistas rotation structure ensures that everyone takes a turn in leadership roles, preventing the accumulation of power while distributing knowledge, skill, and capacity. On a much smaller scale, "Esta Es Una Plaza" is a collectively-governed neighbourhood garden in Madrid where decisions are made by consensus during monthly open assemblies. If consensus cannot be reached by the conclusion of two assemblies, the decision is voted on by the founding members of the garden. This decision-making structure has been choreographed to ensure that there is motivation to find common ground amongst the assembly members while protecting the core values of the commons-based garden: only once in eight years has a decision gone to vote as those involved desire stay actively involved in decision making and reach consensus.

hind how things appear, as if they resided behind a curtain. A structure displays; but properties that are manifest in its appearance can only be understood formally, and do not necessarily disclose the inner structure, and are in fact able to hide and obscure it exactly by offering a front, a skin, a first degree depth of comprehension".

Here, perhaps, is the critical task of first bringing transparency to structures that shape and are shaped by practices—not to accept and ossify their outward appearance but to illuminate and peel back their skins; interrogating the inner forms and residues, the faulty connections, the shakey foundations, and the traces of relational and power dynamics.

3.4.   Thresholds

As Stavrides (2016, p. 41) implores—counter to dominant institutions that reinforce inequality by establishing hierarchies of knowledge, decision-making, action, and claims to rights—we must connect commoning with processes of opening: "opening the community of those who share common worlds, opening the circles of sharing to include newcomers, opening the sharing relations to new possibilities through a rethinking of sharing rules and opening the boundaries that define the space of sharing" (ibid., p. 3). During a neighbourhood assembly in the garden in 2019, we were confronted with a mis-step that had been overlooked: a woman brought it to our attention that large parts of the garden were inaccessible to her wheelchair, something that needs to be addressed going forward to ensure all bodies feel welcome and safe in the garden. And, as the discussion with the interlocutor from Navarinou Park reinforced, boundaries and exclusions are not simply material, marked my inaccessible surface conditions, fences, and gates (which, in fact, have always demarcated the perimeter of Prinzessinnengarten[11]) but they are also embedded in social relations. A question often raised and one that needs to be continually, and actively, addressed is the co-creation of formats and activities in the garden—whether free family-friendly movie-screenings, neighbourhood cooking activities, Sunday shared picnics, or music-based and cultural gatherings—that decisively move

beyond a nominal openness towards an actualised and inviting openness toward the broader neighbourhood. Similarly, language has been a key matter of concern, or matter of care, in the garden. There was a decision to ensure the Commons Evening School, assemblies, and broader struggle are grounded in the German language as to avoid alienating those who do not speak English—even when English can at times be a more common medium amongst a diverse group of native- and non-native German speakers—however, it requires a careful balancing act not to in turn alienate those whose mother-tongue is not German. To address this, people can be encouraged to vocalise questions and opinions in whichever language they feel more confident. This is an ongoing process of reflexiveness, one that must constantly reckon with various forms of (unintended) exclusions that can emerge even in the pursuit of defending a nominally inclusive time and space.

3.5.   Turning Toward Conflict

As the commons discourse and practice proliferates, develops, deepens, and endures; it complexifies. Commoning has been mobilised as an engagement with money-free social and ecological relationality; making a radical leap beyond the rule of money to assert that it is not necessarily the most egalitarian or effective means of mediating our everyday lives and socialities. Commoning has also been mobilised as a site of co-operative economic practices and relations; a site of de-centring competition while resisting precarity through diverse, solidarity, and feminist economic practices. At a glance, there is nothing to suggest that these parallel, yet interconnected, strands of thought and practice cannot and do not operate in symbiosis; embodying a shared attempt to destabilise the power neoliberal capitalism exerts in both our everyday and working lives towards post-capitalist forms of being and doing. But, what happens when two visions, two narratives, meet on one site, in one project—do they produce a threshold or a fault-line? This is one of numerous internal contestations that arose in the garden when, beyond collectively struggling to defend the site against the predations of capitalist privatisation and development, we were confronted with

Live Graphic Illustration During
Neighbourhood Assembly
Source: author's own

11. This has regularly emerged as a topic of conversation in the garden: problematising concepts of enclosure and openness, many discussions have centred around possibilities to re-imagine the fence not as a boundary but as a threshold that both separates and connects. During the pandemic lockdown in 2020, a Gabenzaun, or "gift fence" was created for people to leave tinned and packaged goods in parcels for those with limited access to food, transforming the aesthetic meaning, agency, and value of the division.

building new practices and forms of mutual care amongst ourselves, the neighbourhood, and all the other earthly inhabitants in the garden. The contestation vis-à-vis external capitalist forces transformed into an internal contestation between differing paradigms related to prefiguring post-capitalist ways of being and doing in solidarity.

Commoning economic and labour relations while we all still largely depend on waged-labour to reproduce our everyday lives is certainly no trivial pursuit—one that speaks to the urgency and situated reality of precarious lives. Commoning as a practice that exceeds monetary mediation, too, is undoubtedly crucial as we embark on creating spaces and times of mutual care beyond the double subordination of our lives to state and market mechanisms. As Massimo De Angelis reminds us, "commons exist both outside and inside states and capital, and, to the extent that states and capital influence the subjectivities of commoners reproducing commons, states and capital are inside commons even if their systemic patterns and logics are outside them." (De Angelis, 2017, 102). Money, undoubtedly, is a building block of the capitalist economy; but it is also something that, however much we wish it didn't, mediates our lives. The lives of everyone who steps into the garden, for however long, and their capacities within it are mediated directly and indirectly by money. I am very grateful to have spent time with inspiring and transformative commoning initiatives in Athens that demonstrate how money isn't necessarily the most effective way to mediate our social relations: at the heart of these processes is a desire to democratically nurture a reciprocal habitat where the social reproduction, care, and sustenance put into the common also sustains those that sustain the common. As Federici (2012) reminds us "we cannot build an alternative society and a strong self-reproducing movement unless we redefine our reproduction in a more cooperative way and put an end to the separation between the personal and the political, and between political activism and the reproduction of everyday life".

There are many possible paths to emancipation but unless they are paved with molecular and care-full acts of affective commoning—of

transposition, translation, and transformation across difference—in the micro-politics of everyday and interpersonal relationalities, decision-making procedures, and the mediation of dissensus against a self-enclosed whole; we risk reproducing—albeit in a different garment—the same power struggles, structures, exclusions, and oppressions that we seek to contend. And, as De Angelis (2017, p.33) argues, social conflict arising in processes of commoning should be "a conflict that is reconciled with itself in the sense that it is not concealed, marginalised and brushed aside as 'deviance' but instead acknowledged as the key expression of democratic vigour". In Turning Towards Each Other: A Conflict Workbook, Jovida Ross and Weyam Ghadbian (2020) ground the unavoidable, critical, and even generative nature of conflict. The authors are explicit that by conflict they denote "disagreements and interpersonal tensions" and not "abuse and structural violence" (Ross and Ghadbian 2020a, p. 2). Moreover, they argue that building capacities to care-fully work through and learn from conflict at the level of the everyday in our community and political collectivities is by no means a substitute for structural transformation and harm repair; it is a prefigurative practice elemental to the dismantling of oppressive systems and the building of regenerative ones in the ruins:

> "We live in a world shaped by hundreds of years of collective, structural harms (the legacies of brutal colonization, enslavement, heteropatriarchy) that shape the culture we live in. That means these patterns have shaped us too, and we must assume they are always present in our relationships. Conflict unveils systemic traumas and the ways oppressive systems and violent people have used power in an extractive way against us across time, space, and generations. When we avoid conflict or move through it carelessly, we end up acting out those structural patterns unconsciously, even if we are from an identity harmed by those systems. Whether or not we have formal power, we can enact subtle and gross forms of anti-Blackness, white supremacy, sexism, homophobia, transphobia, ableism, classism, and other structural oppressions. This can end relationships, organizations, and movements" (Ibid., p. 1).

Moreover, the authors suggest five gifts proffered by turning towards conflict, rather than—following De Angelis' quote above—concealing, marginalising, and brushing it aside as a 'deviance'. Firstly, they suggest that conflict can illuminate a "miss" or a lack, revealing and connecting us to our core values and needs (Ross and Ghadbian 2020b). Secondly, conflict can manifest in interpersonal tensions resulting from unclear or mis-aligned strategies and subsequently aid in clarifying the how of what collectivities are working in and towards (ibid.). Thirdly, conflict can excavate residual assumptions rooted in the status-quo and provide insight into how people relate to one another, why they are collaborating together, and in which ways towards which horizons they are moving (ibid.). The fourth, and a crucial, element they put forward is that conflict heals; conflict illuminates the residues of personal and collective hurts, traumas, and fears, and—when held within a safe context of mutual care and transformation—can be emancipatory (ibid.). The fifth attribute of conflict that the authors identify is the strengthening of relationships; by sharing and translating—sometimes uncomfortable—needs and truths, collectivities can build trust and intimacy (ibid.).

In turning toward rather than away from conflict, we may engage in affective and inter-subjective processes of transposition (visiting otherness), translation (building bridges between otherness), and transformation (becoming other) (Stavrides 2019). As Nathan Jun (2013, p. 104) writes, "the process of seeking freedom or justice is a process of eternal movement, change, becoming, possibility and novelty which simultaneously demands eternal vigilance, and endurance". This beckons a care-full engagement with the aesthetics of commoning and the aesthetics of conflict: the (un)making of meaning through a "poetics of relation". Socio-spatial acts, typologies, choreographies (practices-structures-thresholds), and concomitant fields of power are illuminated; thus, opening them to embodied reflection, analysis, critique, meaning-making, and dynamic transformation. This may bring transparency, explicitness, and intentionality to the milieu, or structure, that is shaped by and gives shape to the embedded practices. It is an intricate dance of emancipatory spatiality and sociality as we reconfigure inter-subjecti-

ve and affective experience, learning to dwell in a common world. In following, as Douzinas (2013, p. 163) eloquently summarises Arendt's concept of praxis vis-à-vis poesis:

> "Poiesis produces something, a table, chair or book. Praxis, on the other hand, finds its telos internally, in its own becoming and self-referentiality which, according to Arendt, is the essence of politics. The success of poiesis depends on the excellence of the outcome, cooking a tasty meal or writing a good book. Praxis succeeds in the perfection of its own execution. Poiesis is teleological and spatial; it has a telos, a produce and endpoint. Praxis is a becoming, a temporal unravelling in the world. Such is the dancer's performance of a choreography or the actor's interpretation of a play. The dancer and the dance, the play and the acting cannot be prised apart" (Douzinas, p.163).

4.   Conclusion

When we fight for our rights to the city in chorus, we are fighting for the wholesale de-commodification of the city; for the right to housing and but also for the right to the city as our oeuvre; the right to liveable lives but also the "right to change ourselves by changing the city" (Harvey 2012). We should be vigilant against the erasure of differences and tensions in pursuit of a self-enclosed whole—to foster space for collective exploration in and through these differences and tensions. As Stavrides (2016, p. 272) implores, "commoning […] may become a force to shape a society beyond capitalism so long as it is based on forms of collaboration and solidarity that de-centres and disperse power." By critically and creatively reflecting on the opportunities and contradictions posed by the contemporary metropolis, we may begin to reveal new meanings. We may begin to choreograph socio-spatial practices, structures, and thresholds that create a novel "poetics of relation" and trans-local solidarities. And, in doing so we can reckon with—and perhaps counter—a hypothesis that our spatial practices of commoning will struggle to emerge as more than pawns in capitalist co-option, resulting in the displacement of our neighbours and ourselves. This hope is a

strategic hope and an embodied hope. It is one that acts with a critical understanding of the forces at play in our city and with the understanding that "every social order is an embodied order […] physically spaced in biopolitical and geopolitical choreographies" (Wood 2019, p. 7). It is the hope of creating and defending—of aligning our fight to subvert the normalised space of the city with our myriad other fights for the rights to liveable lives. Fragmented, we fall prey to capital accumulation; in solidarity, we ascend the slope that macro-politics descend to pose a counter-power of negation-creation-defence, of (un)learning and (un)making the city and ourselves.

Barad, K. (2007). *Meeting the Universe Halfway: Quantum Physics and the Entanglement of Matter and Meaning*. Durham: Duke University Press.

Barad, K., interviewed by Kleinmann, A. (2012). Intra-actions. *Mousse* 34. Available at: http://moussemagazine.it/product/mousse-34/ [Accessed 29 Apr. 2020].

Clauson, M. (2018). The Butterfly and the Storm. In M. Clausen and K. Meyer (Eds.), *Ein Dauergartenvertrag für Berlin: Ein Untersuchungsbericht.* Berlin: ZK/U Press, 2018.

Clauson, M. and Meyer, K. (2018). *Ein Dauergartenvertrag für Berlin: Ein Untersuchungsbericht*. Berlin: ZK/U Press.

Condorelli, C., ed. (2009). *Support Structures*. Berlin: Sternberg Press.

Czenki, M. (1999). *Park Fiction*, Film.

De Angelis, M. (2017). *Omnia Sunt Communia: On the Commons and the Transformation to Postcapitalism*. London: Zed Books.

Deleuze, G. and Guattari, F. (1977). *Anti-Oedipus: Capitalism and Schizophrenia*. New York: The Viking Press.

Deleuze, G. and Guattari, F. (1987). *A Thousand Plateaus: Capitalism and Schizophrenia.* Minneapolis: Minnesota University Press.

Douzinas, C. (2013). *Philosophy and Resistance in the Crisis*. Cambridge, UK: Polity Press.

Escobar, A. (2001). Culture Sits in Places: Reflections on Globalism and Subaltern Strategies of Localization. *Political Geography*, volume 20, pp. 139-174.

Federici, S. (2012). *Revolution at Point Zero: Housework, Reproduction, and Feminist Struggle*. Oakland, CA: PM Press.

Federici, S. (2019). *Re-enchanting The World: Feminism and the Politics of the Commons.* Oakland, CA: PM Press.

Fezer, J. (2010). Design for a post-neoliberal city. *eflux journal* # 17 [online]. Available at: https://www.e-flux.com/journal/17/67367/design-for-a-post-neoliberal-city/ [Accessed 20 Jan. 2019].

Foucault, M. (1997 [1967]). Of Other Spaces: Utopias and Heterotopias. In N. Leach (Ed.), *Rethinking Architecture: A Reader in Cultural Theory* (pp. 330-336). NYC: Routledge.

Freire, P. (1993). *Pedagogy of The Oppressed*. New York: Continuum.

Gruber, S. (2016). Designing Commoning Institutions: The Dilemma of the Vienna Settlers, the Commoner, and the Architect. In A. Baldauf et al. (Eds.), *Spaces of Commoning: Artistic Research and the Utopia of the Everyday* (pp. 86-101). Berlin, Germany: Sternberg Press.

Gruenewald, D.A. (2003). Foundations of Place: A Multidisciplinary Framework for Place-Conscious Education. *American Educational Research Journal*, volume 40 (3), pp. 619-654. DOI:10.3102/00028312040003619.

Haraway, D. (2008). *When Species Meet*. Minneapolis, MN, University of Minnesota Press.

Harrison, M. (2019). The Ground Beneath Our Feet: Commoning In, Against, and Beyond Urban Accumulation. *Upping the Anti*, issue 21, pp. 83-99.

Holloway, J. (2010). *Crack Capitalism*. London: Pluto press.

Huron, A. (2015). Working with Strangers in Saturated Space: Reclaiming and Maintaining the Urban Commons. *Antipode,* volume 47 (4), pp. 963– 979. DOI: 10.1111/anti.12141.

Jun, N. (2013). Deleuze, Values, and Normativity. In N. Jun and D.W. Smith (Eds.), *Deleuze and Ethics* (pp. 89-107). Edinburgh: Edinburgh University Press.

Kip, M. (2015). Moving Beyond the City: Conceptualizing Urban Commons from a Critical Urban Studies Perspective. In M. Dellenbaugh, M. Kip, M. Bieniok, A.K. Müller, and M. Schwegmann (Eds.), *Urban Commons: Moving Beyond State and Market* (pp. 42-59). Basel: Birkhäuser Verlag GmbH.

Kitchens, J. (2009). Situated Pedagogy and the Situationist International: Countering a Pedagogy of Placelessness. *Educational Studies*, volume 45 (3), pp. 240-261. DOI: 10.1080/00131940902910958.

Korolis, C., interviewed by Harrison, M. (20th February 2018).

Madanipour, A. (2018). Temporary Use of Space: Urban Processes between Flexibility, Opportunity and Precarity. *SAGE*, volume 55 (5), pp. 1093-1110. DOI: 10.1177/0042098017705546

Ostrom, E. (1990). *Governing the Commons: The Evolution of Institutions for Collective Action.* Cambridge, UK: Cambridge University Press.

Patramanis, A., interviewed by Harrison, M. (3rd April 2020).

Petrescu, D. (2017). A Feminine Reinvention of the Commons. *The Journal of Design Strategies,* volume 9 (1), pp. 38-51.

Rancière, J. (2010). *Dissensus: On Politics and Aesthetics.* London and New York: Continuum.

Roskamm, N. (2013). 4.000.000 m² of Public Space: The Berlin `Tempelhofer Feld´ and a Short Walk with Lefebvre and Laclau. In A. Madanipour, S. Knierbein, and A. Degros (Eds.), *Public Space and the Challenges of Urban Transformation in Europe.* UK: Routledge.

Ross, J. and Ghadbian, W. (2020a). *Turning Towards Each Other: A Conflict Workbook.*

Ross, J. and Ghadbian, W. (2020b). *Embracing the Gifts of Conflict for Social Change.*

Sale, K. (1990). *The Conquest of Paradise: Christopher Columbus and the Columbian Legacy*. New York: Knopf.

Siemer, J. and Matthews-Hunter, K. (2017). The Spatial Pattern of Gentrification in Berlin. *Prarie Perspectives: Geographical Essays*, volume 19, pp. 49–57.

Smith, L.T. (1999). *Decolonizing Methodologies: Research and Indigenous Peoples.* UK: Zed Books.

Stavrides, S. (2016). *Common Space: The City as Commons*. London, UK: Zed Books.

Stavrides, S. (2019). C*ommon Spaces of Urban Emancipation*. Manchester, UK: Manchester University Press.

Tan, P. (2008). Can „Spaces" Be Fully Capitalized? Art and the Gentrification in Non-places. In A. Szymczyk and E. Filipovic (Eds.), *5th Berlin Biennial for Contemporaray Art: When Things Cast No Shadow.*

Tan, P. (2017). Artistic Practices and Uncommon Knowledge. In A. Baldauf et al. (Eds.), *Spaces of Commoning: Artistic Research and the Utopia of the Everyday* (pp. 14-18). Berlin, Germany: Sternberg Press.

van de Sande, M. (2017). The Prefigurative Power of the Common(s). In G. Ruivenkamp and A. Hilton (Eds.), *Perspectives on Commoning: Autonomist Principles and Practices.* London: Zed Books.

Wood, F. (2019). *An Aesthetics of the Common*. Limerick, Ireland: Ormston House.

During the middle of the night on May 26th, 2012, a collection of predominantly ethnic Turkish neighbours from social housing residences at Kottbusser Tor occupied the public square and constructed a—both symbolic and concretely practical—wooden protest pavillion henceforth named Gecekondu, meaning "built overnight" in Turkish. This occupation formed the hub of the tenants initiative Kotti & Co, which over the course of many years has, through perceptible everyday and coordinated resistance, brought to the fore—and into the political agenda—issues regarding the protection and (re)communalisation of social housing with fixed rents against speculation and the displacement of residents (see kottiundco.net). Not legalised but tolerated by local authorities, the informal structure and common space "helped construct a kind of "custom", productive yet critical engagement between public authorities and a collective of social housing residents" which "in contrast to the status quo of public-private partnership that turned housing into a commodity, this public-collective partnership strives for housing as a collective right" (Tajeri 2019).

Of note, Kotti & Co provide a particularly exemplary example of participatory action research (PAR) where researchers have not simply extracted from and theorised about the struggles taking place but have immersed themselves in the protests and have produced academic research alongside the residents which have been reincorporated into the campaign. And, as they convey, along the lines of Critchley's (2012, p. 42) "situated universality", the struggle is not limited to a particular group in a particular local but rather "this protest addresses rental conditions for all of us, and the conditions of living and collective life in a society constituted by migration that are integral to this city"(kottiundco.net). Further, as architect and researcher Niloufar Tajeri (2019) highlights, in an article for the issue 23 of The Funambulist magazine, the current situation is rooted in West Germany's post-war housing policy whereby the state subsidised the building of social housing by providing loans to private property developers who, once the loans were repaid, became sole owners of the properties with the purview to subject them to market conditions. She highlights that over the past 30 years, upward of 1.5 million social housing units have been eradicated accordingly. Tajeri (2019) states that "this process may be less radical than demolition programs in countries like France and the U.K., but it also makes the problem invisible, gradual, and isolated – in a perfidious way making it a "private" matter for those affected". To return to Critchley's "situated universality", through everyday organising and the public occupation at Kottbusser Tor concomitant with the reorientation of both media and academic research, "they made visible the previously invisible; they made collective and public what had been assumed as isolated and private" (Tajeri 2019). They did this, as co-founder Sandy Kaltenborn suggests, cutting across the narrative of appropriating public or another's property, by "stepping out of their homes onto their outdoor space"; their space in the neighbourhood they had - as immigrants and as the children and grandchildren of immigrants - informally designed, spatially and socially, through the shared experiences of marginalisation and oppression (ibid.).

The Initiative Hermannplatz mobilised around the Karstadt building, earmarked for demolition and redevelopment by the multi-billion dollar real estate corporation, Signa—comprised by an all too familiar and dizzying array of private foundations, subsidiary, and letterbox companies—who plan to erect another concrete mass (alongside developments at Alexanderplatz, Ku'Damm, Ostbahnhof and Karl-Marx-Straße) that will double the current square meterage (from 45,000m2 to 100,000m2) and comprise hotels, expensive office buildings, and luxury apartments. Against this plan, the initiative demands include: ecologically careful preservation of the Karstadt building; protection of the existing commercial fabric inside, and surrounding, the building and, in particular, migrant- and locally-owned and operated businesses; city development driven by the neighbourhood and prioritising the real needs of inhabitants rather than those of profit-seeking corporations; space and respect for marginalised people; housing provision in the neighbourhood for those already displaced by speculative urban development in north Neukölln, where rents have skyrocketed by 146% in the past 10 years (see initiativehermannplatz.noblogs.org).

> "We want to continue to hang out on Hermannplatz, lay down, sit, chat, argue, love, protest, cry, eat, drink, burp, laugh, fight, dance and complain without being watched, judged or marginalized. We take our right to the city and dream of a better World" (initiativehermannplatz.noblogs.org).

Oranienstraße 45 is where the Common Grounds association (the current lease holder for Prinzessinnen-garten at Moritzplatz) shares the ground floor street-front premises with Bilgisaray—Turkish for "the palace of knowledge"—a non-commercial space of solidarity that operates a neighbourhood kitchen, Kiez Kantine, for subversive cooking practices. Bilgisaray is part of a family of informal spaces—the first originated up the road on Heinrichsplatz where Ilker, the leaseholder, realised the space had the capacity to be used for non-commercial purposes when unoccupied. From there, a network of Berlin inhabitants was established and grew: they donate, via a regular contribution, to a fund that services the rent of the social and solidarity spaces. They see this as a defensive and formative countermovement—of seeding rooms—in and against the increasing disappearance of open and social spaces in the city. There is no direct correlation between those providing regular monetary contributions and those providing regular social activity contributions; in fact, those contributing financially are anonymous and invisible in the daily workings of the space. It is those most actively involved, rather than the 'benefactors' (a word that is, perhaps, not the best fit: it may otherwise be characteri-sed as a solidarity contribution, from those with now stable incomes and living conditions, into a collective pot to keep such spaces available to those without such stable incomes and living conditions), that have keys to the premises and access to the calendar—enabling them and their networks of friends and neighbours to use the space, free of charge, for various activities given that they are donation based. While this is certainly no replacement for resistance to, and demands waged on the state regarding, the displacement of non-commer-cial, informal, and social spaces; it is an act of trying to 'make it' in a precarious context where the odds are stacked against the continued existence of such spaces in the city.

Prinzessinnengarten

right at main gate
unlock bike and head east from Moritzplatz
along Oranienstraße
continue past O45 (Billgisaray)
fork right at Oranienplatz onto Dresdenerstraße
continue through the roundabout at Kottbusser Tor
3rd exit, Kottbusserstraße
over the canal
fork right onto Hermannplatz (at Karstadt)
veer onto Hermannstraße
up the hill
up
up
up
Boddingstraße U-Bahn
Coast along, right at Herrfurthstraße
Hit the church at the roundabout, right
Schillerpromenade

>Top, Schillerpromenade 4
Common(s)Lab

TEMPELHOFFER FELD (ThF)
discontinued airport | open park
and community garden

In 2009 the "Tempelhof für Alle" (Tempelhof for All) initiative launched a public campaign to squatt the site; later the initiative "100% Tempelhofer Feld eV" collected enough signatures to trigger a referendum regarding the legislative preservation of the now open park, passing with majority votes in 2014.

SARI-SARI
multi-purpose commu
performance space a

INTERKULAR
non-profit for intercult
ange and refugee su

COMMON(S)LA
located within >top tr
nary project space

RAT & TAT
LGBTIQ* space & as

SYNDIKAT
recently evicted left-w

LUNTE
autonomous neighbo
fo-point

SCHILLERIA
neighbourhood space
young women

kienitzer 111
evicted

kienitzer 95
eviction prevented

hermannstraße 208 >
eviction prevented
(municipal housing company)
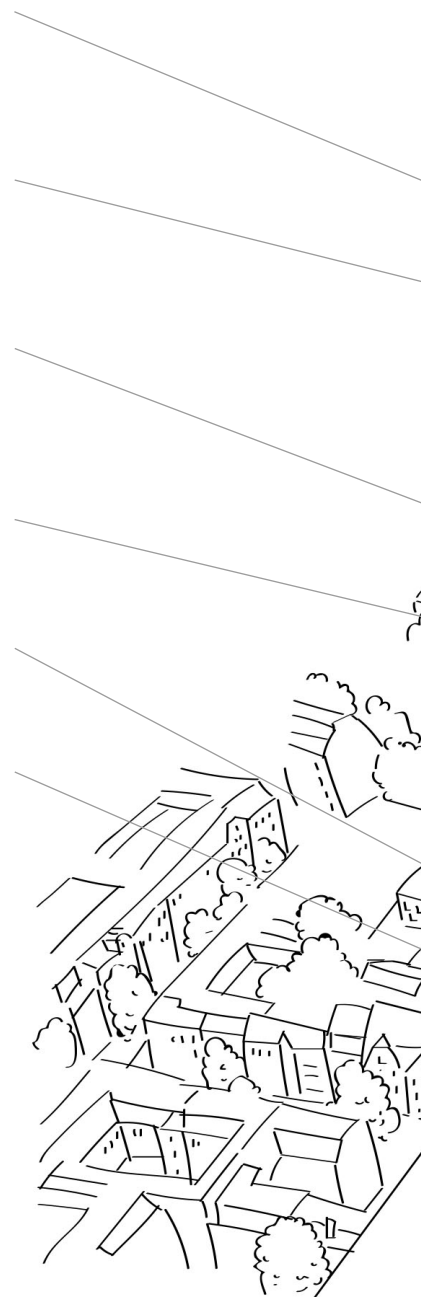
allmende-kontor ThF >
(community garden)

radwerkstatt ThF >
(bicycle workshop)

tempelhoffer feld

schillerpromenade

weisestraße

hermannstraße

Source: Common(s)Lab, CC BA-SA

Now an expansive and heterotopic open space, Tempelhoffer Feld has a unique genealogy that is strongly connected to, and illuminating of, the broader historical, political, and economic development of the city. Inhabited in the 13th century by—and tracing its name back to—the Christian Order of the Knights Templar, it later became arable land utilised by Schöneberg farmers; a parade ground for for the growing Prussian army; a Berlin military and transport hub; a site of aviation experiments conducted by both the military and civilians (Schmitz, 1997, p. 9-10); and an official airport in 1923 (the airport building, as it still stands, was designed as a symbol of Nazi ideology by Ernst Sagebiel, considered to be one of the Reich's most significant architects), used in part, during World War II, as a forced labour camp to produce weapons (Uebel 1985). In the post-war period, the airport was turned over to the American forces by the USSR, following the Yalta agreements which divided Berlin according to four occupation zones. The site became a famous symbol and key locus of meaning following the 1948 Berlin airlift: essential supplies were brought in by Western powers via air corridors across the Soviet Zone of Occupation after Soviet authorities, reacting to the currency conversion, ceased all water and land traffic in or out of western-contolled—and, effectively, isolated—sectors of Berlin until an agreement was reached the following year. With the opening of Tegel airport in 1975, the site resumed military use for a period of 10 years before once again reopening. Following reunification, American forces relinquished Tempelhof to the new government in 1993 and the airport was once again discontinued in October 2008.

It was here, amid senate plans to earmark the site for luxury apartments and creative industries, that the Tempelhof für Alle, "Tempelhof for All", initiative launched a public campaign—anchored to the slogan "Have you ever squatted an airport?"—to protest the political handling of the space, the ensuing displacement via rent increases should the plans have gone ahead, and the simple fact that a public site remained closed to the public. On June 20th, 2009, the mass occupation of the closed airport site—an approximately 400 hectare terrain, corresponding to 525 football fields—took place. While the squatters were quickly evicted by police yielding tear gas, the space was in May 2010—after 18 months of hermetic enclosure and continued advocacy against its opening by the Berliner Immobiliengesellschaft, the privatised real-estate company responsible for managing the state's property portfolio—opened to the public. As Nikolai Roskamm (2013, p. 63) noted, a significant part of Tempelhofer Feld's peculiarity lay in its material emptiness, "without buildings (just with some small barracks), without streets and cars, without noteworthy topography, even nearly without trees"; it was largely fallow. While, on the one hand, this fallowness terrified authorities, presenting a "horror vacui" that compelled authorities and planners to close the gap with the familiar modalities of capitalist spatial production; on the other hand, it wasn't long before "the city-marketing machinery adopted the fascination of the people for the empty airport", subsuming it as a representation for its creative and lifestyle branding exercises; or, following the modus operandi of urban planning, reabsorbing urban conflicts, struggles, and processes into a glossy image of its own success (Roskamm 2013, p. 66; p. 65). It quickly became apparent that the immediate use of the field was just one aspect of the urban antagonism: the long term future still hung in the balance. As authorities began developing plans, entertaining the prospect of an International Gardening Exhibition and an International Building Exhibition, and issuing various open calls for design competitions, a growing energy emerged from below. The most consolidated of these energies formed the initiative "100% Tempelhofer Feld eV" which managed to collect enough signatures to trigger a referendum regarding the legislative preservation of Tempelhofer Feld, prohibiting the State of Berlin from selling, partially privatising, or developing the land; ensuring it remains open to the public in its entirety as a recreational space, habitat for plants and animals, as well as a inner-city cold air generator. And, on May 25th, 2014, 740,000 inhabitants across all Berlin districts passed a majority vote on the proposed law.

Syndikat, a left wing bar described lovingly by regulars as their "second living room", was finally evicted early in the morning on Friday the 7th of August, 2020, after a long and arduous struggle against displacement that culminated in a night-long and heavily policed protest. As a node in a broader struggle against the sale of properties to large international investors, and concomitant gentrification in a city with the fastest-growing property prices in the world, the bar had been fighting against the PO box company, Firman Properties, since they purchased the property and issued an eviction notice in September 2018. The campaigner's managed to trace—via information from the Panama Papers leak—the PO box company back to the multibillion-euro port-

folio William Pears Group who own, across numerous Luxembourg-registered companies, upward of 6,000 apartments in Berlin (see syndikatbleibt.noblogs).

Lunte: Stadtteil & Infoladen

Lunte, with origins in the 1980s autonomous self-organisation, is a meeting place and info point in the neighbourhood. The structures of Lunte are built around neighbourhood engagement and participation in various struggles, self-organisation, solidarity, and mutual aid. As a collection of individuals, collectives, and projects, they aim to foster a space where political theories and practical engagements with self-organisation are discussed, prefigured, and actualised. They hold a monthly assembly where decisions are made by consensus. The political principles of the space are rooted in the abolition of capitalism, patriarchy, and racism; the support of various emancipatory struggles against all forms of oppression and exploitation; non-partisan questioning of state and nation constructs; and the diversity of currents as constructive for dialogue (see dielunte.de).

Schilleria

Schilleria is a borough-supported and funded neighbourhood space operating since 2002 for empowerment of, and recreation activities for, girls and young women from 7 years old and upward. Run by a not-for-profit association, MaDonna Mädchenkult.Ur eV, the space seeks to provide a low-threshold space and activities, following the ethos "everyone is different, everyone is the same". The everyday work aims to cultivate equality, self-determination, and participation to help strengthen peer groups and prevent violence. They work with various methods and modalities such as theatre, rap workshops, and other projects/workshops to foster diversity, intercultural exchange, and dismantle discrimination. After the eviction of Syndikat, they expressed solidarity with the struggle and their own concerns regarding the future of Schilleria due to their current lease ending in 2022 (see schilleria.blogspot.com).

Rad & Tat

RuT is an open initiative of an association, existing since 1989, in Neukölln that cultivates an advice, culture, and event space for Lesbian women of all ages with or without disabilities, maintained by the support and donations of their broader community. Some of the projects that the initiative works on include "Inclusive LGBTIQ* Infrastructure", which aims to foster accessibility in LGBTIQ* spaces for people with disabilities, chronic illnesses, or those experiencing crises or psychiatric challenges; an accessible collective housing project for "women-loving-women" with and without disabilities; and a network for connecting across generations to sustain company and connection for aging and mobility-challenged women (see rut-berlin.de).

Sari-Sari

Sari-Sari is the homebase where the previously radicant Nowhere Kitchen put down more permanent roots in 2017 after 5 years of nomadic cooking. Initiated by Pepe (of Nowhere Kitchen) and friends, it has become a vibrant neighbourhood salon for collective cooking cultures, performances and theatre, learning and exchange. Sari-Sari, meaning "many things" or "many dishes in one plate", is the name given to locally owned and operated convenience stores in the Philippines where Pepe himself grew up. More than simply a convenience store, however, they are key meeting places where people from the neighbourhood gather to eat, drink, talk and sing in the evenings—responding to the needs and desires of the neighbourhoods in which they are situated, sometimes barber cuts, karaoke, screenings, and other activities enter the repertoire. Embodying this spirit, Sari-Sari functions as such a multi-purpose space where food is the medium to share various stories in novel ways. It is a not-for-profit space that is socially and economically reproduced by the performers and publics in its orbit; all of the events and activities operate according to solidarity donations (see sarisarisalon.org).

Previous spread, clockwise from bottom 1. Syndikat; 2. >top; 3-5. Allmende-kontor ThF; 6-7. Tempelhoffer Feld.

Common(s)Lab:
Notes towards Collective, Self-Organised, Situated, and Transformative (Un)learning Practices

1.   Introduction: Framing the Praxis

At the end of 2017—together with Katharina Moebus—we co-initiated Common(s)Lab, a neighbourhood infrastructure located in the >top transdisciplinary project space, a 5-minute stroll from Tempelhoffer Feld in Schillerkiez-Neukölln. It was conceived as collectively (re)produced, evolving, and emancipatory space for exploring and fostering commoning practices, situated and transformative knowledge-making, urban explorations and critical spatial practice[1]; in search of more collective, convivial, and caring ways of thinking, being, and doing together in the city. The impetus for the project follows that the common(s), however contested, offer a promising imaginary for that which we collectively produce, sustain, and repair—both material and immaterial—through sharing and negotiation. As we state:

> "In the face of increasing privatisation and commodification of all sphe-res of our everyday life, the commons offer a different vision in which nature, human labour, space, knowledge, technologies and so on are not understood simply as resources that can be exploited or monopo-lised for profit. Instead, these spheres are made visible and valued as vital components within an ecosystem of interdependence and mutual care. Through commoning, humans and non-humans alike collectively contribute to this common lifeworld through practices of sharing and ne-gotiating" (Common(s)Lab 2021, p. 4)

While our hats as researchers tend to play a secondary role in the ever-yday organising at common(s)Lab, following Helen Liggett and David Perry (1995, p. 2), the time and space of everyday practices and ana-lysis are not assumed to be discrete modes or realms; rather, we as-sert the relational, mutual, and referential nature of practice and theory in processes of thinking-doing alongside others. As Liggett and Perry (ibid.) state, "theory, then, does not flow above everyday life in a de-tached way: it comes from some place, and it is the responsibility of analysis to return it there". In this vein, drawing on Donna Haraway's (1988) feminist perspective of "situated knowledges", we embrace our

embeddedness and subjective experiences as we attempt to prefigure, actualise, and reflect on processes and realtionalities of commoning. As outlined in chapter one, such a perspective poses a challenge to hi-erarchical/positivist epistemologies while resisting a disembodied rela-tivism (Haraway 1988), affirming that "we cannot step outside the world to obtain an overall 'view from nowhere'" (Law 2004, p. 8). "Situated knowledges" reject the separation of subject and object altogether, affir-ming "partial, locatable, critical knowledges" and their potential to form entanglements and solidarities across epistemologies and politics (Ha-raway 1988, p. 584). In and through this praxis, participatory methods are foregrounded. My subjectivity and values—as a researcher and or-ganiser—are in perpetual relationality with the values and subjectivities of others involved; with the activities and practices instituted; with the experiences garnered; and with the broader social imaginaries that fra-me our collective thinkings and doings.

Through this praxis, we embrace transversal methods and creative approaches as we strive to situate collective and transformative lear-ning and knowledge-making closer to everyday life, subjective experi-ence, and local habitats. It may prove helpful to revisit the approaches and tools outlined in chapter one—Jacques Rancière's "indisciplinary" approach and Félix Guattari's transversality—which have been pivotal in guiding the practices and activities of Common(s)Lab. For Ranciè-re (2008), an "indisciplinary" approach does not simply move in and across disciplinary boundaries but altogether challenges their divisi-ons alongside the separation of those considered qualified (scientific researchers) and those considered unqualified (the objects) to think. Further, as Rancière (2008) states: "if emancipation had a meaning, it consisted in reclaiming thought as something belonging to everyone". Congruently, transversality, a conceptual device mobilised by Deleuze and Guattari[2], ascribes collective practices that work across institutional boundaries, political organisational forms, and individual versus collec-tive subjectivities; dismantling hierarchies and cracking open previously enclosed logics and domains to experiment with interdependent relati-onalities, assemblages, and solidarities (Deleuze and Guattari 1988).

Or, as architect Kim Trogal (2016, pp. 170) succinctly summarises, "transversality means (crudely put) to overcome the structures and routines that have become sedimented in practices and make new kinds of connections and subjectivity".

The activities and formats implemented through Common(s)Lab aim to foreground immersion in everyday experience and "indisciplinary" sites of concern, or sites of care; transversally moving across affective experiences and knowledge-domains in a manner that alters their configurations altogether, towards the "thinking and practice of emancipation" (Rancière 2008). Our formats thus far have included reading groups, book presentations, Do-It-Together (DIT) workshops, skill-sharing, foraging, cooking activities, psychogeographic neighbourhood walks, urban interventions, baby-friendly film screenings, and a seasonal 'gifting' market. As different as these formats are, they share a common impulse: the desire to eschew prevailing market logics as we explore practices of sharing and negotiation, both material and immaterial, through mutuality and care (Moebus and Harrison 2019, p. 4). As such, we seek to explore different economic and value practices following Karl Marx's (1875; parentheses author's own) famous Maxim, "from each according to (their) ability, to each according to (their) needs". Materials and costs are minimised wherever possible, for example by salvaging materials from the streets for wood workshops or upcycling textiles at the gifting markets; further, people are invited to contribute, what and how they can, by sharing knowledge and skills, solidarity-donations, or simple conviviality (Moebus and Harrison 2019, p. 4). In some instances, for more time-intensive and cost-incurring activities, we have received small project funds from the association of the project space in which we are located and through alliances with local cultural initiatives (Ibid.). Against the grain of exchange logics, these different relationalities are aimed at maintaining porous and welcoming thresholds for participating in activities. And, through everyday and collective learning processes, these formats have enabled those involved to engage in activities and processes that transform existing knowledges, subjectivities, agencies, and socialities (Ibid.).

Salvaging Wood During DIT Workshop

2.   Choreographies of Care

2.1.   Commoning Infrastructural Space

Common(s)Lab makes its home within a self-organised project space and cultural association, >top, which consists of an evolving configuration of approximately 20 people from various cultural and disciplinary backgrounds—with a broad but shared interest in socially- and ecologically-engaged art, maker-culture, citizen-science, and transformative knowledge sharing. Referring back to the socio-spatial typologies of common(ing) space that were introduced in chapter two, we can characterise >top as an infrastructural space which provided a habitat for Common(s)lab to emerge and grow. Currently, >top consists of artists, designers, architects, film-makers, curators, writers, scientists, musicians, and a baker who share the space to work both individually and collaboratively during the days and negotiate the shared calendar for activities and events during weekday evenings and weekends. The sharing of possibilities via (im)material infrastructures and resources (such as the project- and work-space, wood workshop, bio-lab, kitchen, equipment, association structure, decision-making processes, and collective knowledge/skills) alongside the sharing of responsibilities (such as rent and the everyday reproduction of the space/association) constitutes a web of mutual care which sustains the project space, produces a low-threshold for engagement, and enables members to organise without reliance on external funding (Moebus and Harrison 2019, p. 3). Furthermore, this cross-pollination of knowledge- and skill-domains, amongst members, has been invaluable in cultivating an aforementioned indisciplinarity or transversality (Moebus and Harrison 2019). We have collaborated with various members of the space on different workshops and activities, for example, the wood workshops and the ecology workshops. As such, un-denominated practices of commoning, sharing, and negotiation are already embodied in the everyday practices and relationalities unfolding in the project space. Referring to Ultra-Red, an art collaboration founded in 1994 by two AIDS activists and pursuing "a fragile but dynamic exchange between art and political organizing",

Susan Kelly (2005) articulates a challenging and inspiring praxis:

> "Such a mode of practice and organisation is not based on a mutual identification or a single set of aims, yet the desire and the pragmatic need to work and practice together is shared. The ‚group's' structures guard against overt hierarchies, and the ways in which it locates its various practices for the most part ensures that it traverses different fields, institutions and recognisable forms of practice, throwing each into relief as they do so."

This is certainly no straight-forward task. Constantly re-calibrated structures and tools are necessary to ensure egalitarian practices and convivial relationalities within the space and association; and, is often the case, precarious working and living situations can inhibit the time needed to sustain, examine, and re-invent such structures and tools. While the association provides a structure for collective decision-making, it is difficult to avoid hierarchies of presence in the reproduction of the project space—those with the capacity to be more involved tend to have more input into the everyday ways of being and doing, or practices. It is also difficult to avoid hierarchies of longevity—those who are involved for a longer period of time tend to accumulate critical knowledge and, therefore, authority. The dynamic nature of the group of members, one of the key aspects that guards against enclosure and rigidity, means common ways of inhabiting the space together can be disrupted or contested. One of the key learnings I have taken away is that a foundation of care and conviviality—embodied through everyday interactions and relationships—is crucial for constructively navigating between dis- and con-sent as practices, structures, and thresholds are continually choreographed. There have been times when, due to a lack of time and capacity, I have felt a degree of disconnection from the everyday doings, happenings, and decision-making in the space; yet, at other times, due to embodied presence and sharing simple, less spectacular everyday interactions with members and neighbours, I have felt strongly part of a collective fabric, embedded in a local habitat. Through these everyday relations, ideas have been planted and sprouted, practices imagined

and actualised, and bonds of solidarity have formed. It is in what Le-
febvre (2014, p.157) called the "unmysterious depths of everyday life"
that "phosphorescent ripples" interrupt the "almost stagnant waters":
whether helping a fellow community member move apartment; inviting
a neighbour in to use the kitchen when they have had their power cut;
or coming together, as a reading group, to each cook/bake something to
be given to a precarious regular attendee after welcoming their second
child into the world.

2.2.   From Infrastructures to "Infrastructuring"

Cultural theorist Lauren Berlant (2016) elaborates an expansive and
poetic notion of commons as infrastructure. Infrastructure is often sy-
nonymous with material and organisational structures/systems that re-
produce societal functions. These could be related to transport, water,
electricity, internet, or food chains; housing provisions/mechanisms or
school systems; norms or regulatory frameworks that govern and pro-
vision physical-, psychological-, and ecological-care: "all the systems
that link ongoing proximity to being in a world-sustaining relation" (ibid.,
p. 393). Through and beyond this common understanding, however,
Berlant (ibid., p. 394) suggests that infrastructures are, in fact, com-
posed from within relation and synchronistically mediate social form:
they the lifeworld of structure, binding "us to the world in movement"
and keeping "the world practically bound to itself". Further, beyond the
critique of ideologies and practices, she describes the need for "terms
of transition that alter the harder and softer, tighter and looser infrastruc-
tures of sociality itself" (ibid.).[3]

Located in an Infrastructural spatial typology—an already established
space which provided a mediating framework for both existing and
newly emerging practices/relational forms—we could also describe
Common(s)lab itself as an infrastructure for commoning. It acts as a
relational medium or support for emerging practices, structures, and
thresholds—choreographies of common(ing) space. Celine Condorelli
(2009) describes artistic and architectural "support structures" as mo-

des to disperse power and agency in grassroots and everyday action; as productive of relationships to—and in—place rather than objects; and as illuminations of that which "bears, sustains, and props […] those things that encourage, care for, and assist; for that which advocates, articulates; for what stands behind, frames, and maintains". In a similar vein, taking up and expanding Doina Petrescu's (2010, p. 89) concept of "designing agency rather than objects", we frame common(s)Lab as the co-creation of an infrastructure for mutual and performative agency: as an intervention in the processes of being acted on and a collective experiment with conditions and possibilities for acting otherwise (Butler 2015; Moebus and Harrison 2019, p. 2). This in an attempt, through but also beyond the critique of ideologies and practices, to foster care-full explorations of different subjectivities and socialities. In doing so, "ca-pitalocentric" (J.K. Gibson-Graham 2006) relations are de-centred in order to excavate and establish modes of transition—through "intra-ac-tive" agencies (Barad 2012) and in(ter)dependent practices—towards post-capitalist ways of being and doing.[4]

Critically, infrastructures for commoning—and commoning as producti-ve of infrastructures—can attend to, yet exceed, notions of repair and resilience vis–à–vis qualitatively evolving crises and concomitant encro-achments on the reproduction of everyday life. Berlant (2016, p. 393) suggests that crises manifest a glitch in the system—a glitch being "an interruption within a transition, a troubled transmission". And, in doing so, they reveal infrastructural failures caused by systemic problems and injustices. Working from within—and alternative to—this brokenness and reaching beyond the urgencies of contemporary crises, commo-ning may produce infrastructures for "troubling troubled times" (ibid., p. 393). Beyond the palliative repair of glitches encountered in the re-production of everyday life, commoning may enable transition through, and beyond, "the precipice of infrastructure collapse" towards different and care-full ways of choreographing collective life (Ibid, p. 410). Accor-dingly, common spaces as infrastructures—as socio-material mediums for learning to dwell in a common world—could be conceived, both in a material and immaterial sense, as enabling and processual frameworks

(Harrison and Moebus 2021, forthcoming). They could proffer spaces and times of possibility in which people can explore and respond to their own needs and desires; open different socialities, catalyse commoning practices, and mediate difference towards transformation (Ibid.). This suggests a move—à la commoning with a small 'c' (Federici 2014)— towards "infrastructuring" (Joost and Unteidig 2016) as a verb, as a relational process, and, perhaps, as an aesthetic device that is aimed at (un)making meaning through relational forms. As Berlant (2016, p. 394) suggests, modes of thinking through transition provide, and refer to, "conceptual infrastructures" that can hold, mediate, and generate ideas as well as practices. And, as Fiona Wood (2019, p. 11-12) eloquently writes:

> "In this moment of radical uncertainty, when what we sense no longer makes sense in the ways that we have been conditioned to expect, we are tasked with enacting a new 'aesthetics of the real', of inventing new ways 'to experience the "we" and the "world" that is amongst us'. A poetic modification of the field of experience is an integral part of the struggle against the brutality of alienation. The complex and poetic relationality of the commons amounts to a beauty of disalienation, a way to embody critique, and to change what we can be and what we can do."

2.3. Caring for The Common, Caring in Common

In the face of this radical uncertainty that accompanies various crises— ecological degradation, perilously encroaching privatisations of vital so- cietal infrastructures, pervasive commodification of manifold domains of everyday and biological life, deepening inequalities, fracturing social fabrics and psyches—many are confronted with what has been termed, by Nancy Fraser (2016) and others as, a "crisis of care". And, moreover, this presents the urgent need to move through, under, over, or around the impasse described so well by Mark Fisher (2009) as "capitalist re- alism".[5] De-naturalising capitalism as a matter of fact to open possibi- lities and actualisations of care-full futures is a pressing task. As Wood (2019, p. 11) writes,

"At the core of its world-making project, the Commons is an aesthetics of care. Its modes of embodiment, forms of knowing and sense-making, social relations, labour practices, regimes of visibility and communicability do not separate politics from the activities that are essential for the reproduction of life."

Moreover, María Puig de la Bellacasa (2017) takes up Latour's (2004) shift "from matters of fact to matters of concern", encouraging a further re-orientation towards "matters of care". In this spirit, common(s)Lab follows an ethic of "caring for the common and caring in common" (Moebus and Harrison 2019). As de la Bellacasa (2017, p. 42, italics in original) writes:

"As affective states, concern and care are related. But care has stronger affective and ethical connotations. We can think on the difference between affirming "I am concerned" and "I care". The first denotes worry and thoughtfulness about an issue as well as, though not necessarily, the fact of belonging to the collective of those concerned, "affected" by it; the second adds a strong sense of attachment and commitment to something. Moreover, the quality of "care" is to be more easily turned into a verb: to care. One can make oneself concerned, but "to care" contains a notion of doing that concern lacks. This is because understanding caring as something we do materializes it as an ethically and politically charged practice, and one that has been at the forefront of feminist concern with devalued agencies and exclusions. In this vision, to care joins together an affective state, a material vital doing, and an ethico-political obligation."

Broadly speaking, care has been used to denote an emotion, an activity, a form of labour (paid or unpaid) and—concomitant with the development of feminist theory and practice in the latter part of 20th century—a particular ethics (Moebus and Harrison 2019, p. 2). Kim Trogal (2012, p.2) suggests that by centring the question "'who is caring for who?', we reveal hierarchies, dependencies and exclusions". And, critically, eco-

Ryan Re-attaching the Schenk-markt Sign
Source: Common(s)Lab, CC BA-SA

6. As resisted by scholars such as Silvia Federici and Mariarosa Dalla Costa, alongside others, in the 1970s Wages for Housework movement.

nomist and historian Friederike Habermann (2016, p. 27) differentiates between reproduction—in the Marxian sense of societal reproduction—and care: the former is framed as the unpaid labour exploited under capitalism[6] and the latter as the potential to engender an "ecommony" based on non-monetary relations of mutuality and interdependence (Moebus and Harrison, 2019). For clarity, it may be important to note the distinction made by Tithi Bhattacharya (2017, p. 6), the editor of Social Reproduction Theory, between societal reproduction (in Marx's usage, reflected by Habermann above) and social reproduction as mobilised by others to define all "the activities and attitudes, behaviours and emotions, and responsibilities and relationships directly involved in maintaining life, on a daily basis and intergenerationally (Brenner and Laslett 1991, p. 314).

In(ter)dependent care, as foregrounded here, traverses subjective, relational, affective, and practical ways of being, inhabiting, sustaining, repairing, and transforming together—gesturing beyond the confines of the nuclear family, and mono-directional modes of care, towards the embodiment of expansive and "promiscuous care" (The Care Collective 2020). This framing informs the activities of Common(s)Lab as we seek to foster simple spaces and times of conviviality, collective learning, and care beyond both service-provision and production- or output-focussed modalities. As such, the collective reproduction of the project and shared space is a crucial aspect of the practices and activities we institute. We aim to draw from the margins all the processes that are often rendered invisible such as cleaning, setting-up/packing-down, washing dishes, taking care of young ones, building and maintaining relationships; and, importantly, attentiveness and responsiveness to affective experiences in the prefiguration of safe(r) spaces (Common(s)Lab 2021, p. 11; 28). In order to illuminate these often-devalued care-based activities—that reproduce our project specifically and society in general—we invite everyone to share the responsibility and joy of collective care-taking (ibid., p. 28). We find this is very important for organiser's wellbeing and it is also vital to the building and sustenance of the collectivity (ibid.). This, undoubtedly, is simpler in intention than practice. Those who hold

the keys to, and are members of, the project space are ultimately res-
ponsibile for its care. However, on numerous occasions after the closing
discussion of a reading group—as participants increasingly became
more active in proposing reading material or suggesting modes for our
collective learning—I would return to find that someone had quietly re-
moved themselves to go and wash the wine glasses and teacups from
the evening. A community quality emerged through the continuity of par-
ticipants in the reading groups that fostered both collective agency and
collective care. This was more difficult to foster with formats such as the
'gifting' market in which the organisers and those most involved with the
project would take primary responsibility for more time-intensive set-
ting-up and packing-down. As such, an ambiguity manifested between
where commoning practices end and where voluntary service-provision
begins, perhaps even raising questions around neoliberal self-exploita-
tion of labour. This catalysed reflection upon action, inviting us to think
of aesthetic ways to foster different performances and reproductions
of the format. Here, we are reminded of the discussion in the previ-
ous chapter on Prinzessinnengarten, and the wider insights from the
initiatives in Athens, on the importance of nurturing a reciprocal habitat
where the social reproduction, care, and sustenance put into the com-
mon also sustains those that sustain the common; Patramanis' (2020)
problematisation of openness and internal cohesion; and the Navarinou
Park interlocutor's reflection that it is not always easy to enable and
reproduce, in reality, the de-partitioning between creators and users.
Such a care-full practice also beckons constant reflexivity pertaining to
in- and ex-clusion and the sculpting of welcoming and safe(r) spaces.
By all means, such practices are always a work in progress and sub-
ject to scrutiny; however, along the way we have adopted a number
of practices which we hope to aid us. Firstly, we try our best to ensu-
re there is allowance for different languages and cultures by offering
whisper translations in English or German for presentations and work-
shops and, in some instances and for some formats, we experiment
with other bi- or multi-lingual methods according to the language needs,
competencies, and capacities in the room (Common(s)Lab 2021, p. 11).
Whenever possible, we try to make activities and events child-friendly,

Common(s)Lab: Notes towards Collective, Self-Organised, Situated, and Transformative (Un)learning Practices

providing a kid's corner or suggesting possibilities or collectively organised child-care (ibid.).

3.   Choregraphies of Situated and Collective (Un)learning Practices

Akin to the Commons Evening School, discussed in the previous chapter, Common(s)Lab could be characterised as a common space for (un)common knowledge.[7] Collective processes of (un)learning are central to the practices and activities comprising the project. (Un)learning is deconstructive inasmuch as it is constructive, (inter-)subjective as it is objective, embodied in action as it is in reflection. It is a process that seeks to de-centre hegemonic epistemologies and challenge the injustices they (re)produce—the concomitant enclosure of subjects, socialities, and spatialities—while opening up and fostering different modes of sensing and making-sense. World-making, following what Murat Adash et al. (2020) describe as the "intersecting spatial, corporeal, affective and informational dimensions of being entangled with the world", is the dance between our conceptual infrastructures and the composition of relational and social form. Further, Wood (2019, p. 10) highlights that this is an "inherently aesthetic undertaking":

> "To modify the field of experience in the interests of the common requires modes of unframing and deconditioning at every level, from the consciousness of the individual person to the widest social horizon of experience. The commonist paradigm calls for a fundamental change in ways of knowing and perceiving, of recognising and producing value."

The processes of collective (un)learning introduced above, and explored in more detail below, explore an aesthetics of sensing and making-sense, of unframing and reframing; through affective and conceptual, subjective and relational modalities. These aesthetic modes take inspiration from Paulo Freire's concept of critical pedagogy alongside Ivan Illich's characterisations of deschooling, conviviality, and lifelong learning. Freire (1993 [1970]) posits critical pedagogy in, against, and

beyond the "banking model of education", a metaphor used to characterise traditional forms of pedagogy by which the subjects with epistemological authority, educators, deposit knowledge into the passive objects, students; perpetuating the status quo and the disenfranchisement of oppressed bodies and psyches. Posing resonating critiques, Illich (1971; 1973) argued for deschooling, conviviality, and lifelong learning. Deschooling contends that institutional forms of pedagogy are often as much about normalisation as they are about learning (Illich 1971); conviviality suggests that freedom is realised in interdependence (Illich 1973); and lifelong learning points towards "educational webs which heighten the opportunity for each one to transform each moment of his living into one of learning, sharing, and caring" (Illich 1971).

As an ongoing and experimental process, the collective (un)learning practices have led to the formation of flexible structures and formats that hold, foster, and potentialise the practices. These emergent structures create specific conditions for the practices; but, each time a format is performed anew, it's structure—responsive to unplanned outcomes or slippages—is iterated. As such, the structures and formats could be described, following Brian Massumi (2008), as "enabling constraints": these are "sets of designed constraints that are meant to create specific conditions for creative interaction where something is set to happen, but there is no preconceived notion of exactly what the outcome will be or should be". Moreover, each format does not exist in isolation, the thresholds between each format—and between the project and other external learning practices—are porous. Participants traverse the boundaries and cross-pollinate the practices.

3.1.   Formats and Methods

3.1.1. Reading Groups and Book Presentations

Throughout the past years, one of our most enduring and regular formats has been (a diverse array of) reading groups which embody non-formal, transformative pedagogies for collectively curated extra-in-
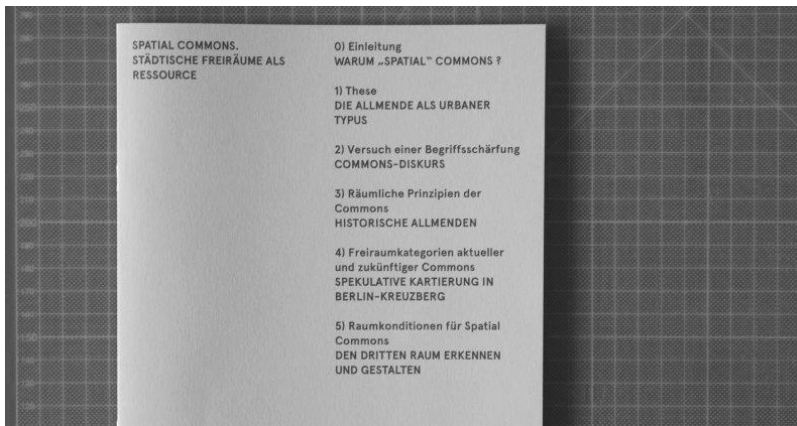
Photo of Spatial Commons by Dagmar Pelgar et al.
Source: Common(s)Lab, CC BA-SA

stitutional and life-long learning. Reflecting on the modes and meanings of collective pedagogy, Pelin Tan (2019) states:

"It is the destruction of the hierarchy of the dualist structure between teacher and student as well as between teaching and learning," moreover, it is "self-teaching, learning by acting together, rejecting the gap between theory and practice, deconstructing concepts of education that are sustained by the institution and turning them upside down, and preserving traditional knowledge of earth and nature."

Resonating with this formulation, we have experimented with different methods to co-create spaces and times of non-hegemonic knowledge-finding, making, and weaving: the textual explorations and interventions have given impetus to, and reflected on, our practical activities. The first reading group that was introduced gravitated around commons discourse; prompted by our personal research interests and, further, the desire to explore these together with others outside institutional settings. We covered different, yet complementary, texts each session which were subsequently proposed by participants. Oftentimes we would read two comparative texts in a session to explore resonances and/or critiques. A very fruitful example of this was when we delved into the subsistence perspective developed by Maria Mies, Veronika Bennholdt-Thomsen, and others: we read Bennholdt-Thomsen's (2014) A Subsistence Perspective for the Transition to a New Civilization: An Ecofeminist Contribution to Degrowth alongside Tom Keefer's (2005) 7 Theses on the Subsistence Perspective. Through these comparative readings, we explored the important groundwork laid by the subsistence perspective, highlighting the shortcomings of orthodox Marxism and addressing the exploitation of women and colonised peoples under capitalist production. While, at the same time, we sought to navigate possible omissions, essentialisms, and the potential paths to renegotiate the subsistence perspective in contemporary struggles over social reproduction. Further, we hosted a Capital Volume I (Karl Marx) reading group that ran over 1.5 years and followed the corresponding online lecture series by David Harvey; a reading group for German-language

learners, digesting and discussing accessible and critical texts (optimal for those with a B2-C1 level); a Capitalist Realism (Mark Fisher) reading group that was collectively conceived as a—less arduous, more contemporary and accessible—follow up to the Marx reading group; and a series of readings that took place under the umbrella of the School of Postcapitalism, discussed later (Common(s)Lab 2021, p. 12).

The reading groups are open to anyone who is interested, with no prerequisites or costs to participate; we usually collectively read aloud—in some instances, at home in our own time such as in the case of the Captial Volume I reading group—and discuss the text at various junctions throughout the evening (Ibid.).[8] Over time we began to collectively formulate simple structures and tools, or "enabling constraints", to provide a framework that could foster an inviting and comfortable environment for collaborative learning practices. Moreover, many of the reading groups have been organised by people for whom German is not their first-language and have been held in English. This, of course, both creates barriers and opens possibilities. Throughout the reading groups we have had people who have moved to Berlin from Iran, the Kurdistan region, Turkey, Croatia, Poland, Portugal, France, Ukraine, Spain, Brazil, Macedonia, Bulgaria, Hungary, Israel, The USA, The UK, Australia, New Zealand, Norway, Canada, Latvia, Russia, Estonia, Egypt, and various parts of Germany. This has brought together diverse situated knowledges; theoretical and abstract ideas become grounded in, and infused with, subjective insights from broad socio-cultural and geo-political contexts. As Haraway (1988, p. 586) writes:

> "Subjectivity is multidimensional; so, therefore, is vision. The knowing self is partial in all its guises, never finished, whole, simply there and original; it is always constructed and stitched together imperfectly, and therefore able to join with another, to see together without claiming to be another."

Undoubtedly, the reading groups attracted a certain milieu. As Dan, a regular participant of the Marx reading group stated in a personal inter-

view in 2021:

> "The content of the sessions probably predicted the sort of person who would attend. Marx is dense. Socio-economic theory in general is, and we were starting from the sources. While backgrounds of people in the group varied and with that came quite a few unique experiences, to be honest we weren't working across the aisle here. People came to this group because they are already interested in Marxist theory."

However, he expressed that "it was a good way to digest difficult subject matter […] the lectures were good for the grounding but, being one-directional communication, it was critical for us to have the group discussions to develop the themes". Moreover, he highlighted that "we were able to apply some of the content as we explored contemporary issues both in Berlin and globally, specifically the impacts of tech, beginning to see where some of the reading applied and where it didn't quite fit". After a conversation with Lachlan, another regular participant of the reading group, Dan expressed that they found reading groups to be really valuable:

> "Our day to day life is atomised and isolated, being completely centred around work. All day is work, or planning for work, or seeing people from work. So, having these regular groups was carving out a little slice of time to be with people who question the same things and are just as impassioned, which was quite empowering."

3.1.2. DIT (Do-It-Together Building Workshops)

The DIT (Do-It-Together) building workshops are organised in collaboration with carpenter and designer Veiko Liis who is a fellow member of the >top project space and association. The workshops gravitate, firstly, around the disruption of passive, mono-directional imparting of knowledge and, secondly, around the facilitation of commoning processes by enabling access to shared materials, tools, skills, and knowledge. Veiko provides valuable insights and guidance yet there is a distinct

deviation from passive knowledge-transfer, 'teacher' to 'student'; rather, diverse knowledge and skills and shared amongst everyone is a dynamic way:

> "The creative disruption of passive education is an aesthetic moment as well as a political one, because it asks the students to reperceive their prior understandings and to practice new perceptions as creative learners with the teacher. Maybe we can consider ourselves dramatists when we rewrite the routine classroom script and reinvent liberating ones. The syllabus is as much a script as it is a curriculum. The classroom is a stage for performance as much as it is a moment of education" (Shor and Freire 1987, p. 116).

Most of the workshops have taken place in, and directly outside, the project space. One workshop ran over the duration of a weekend and culminated in a collectively conceived, designed, and constructed neighbourhood intervention which combined a seating structure with a gift- or swap-box infrastructure. This particular workshop incorporated inputs from members of locally based interdisciplinary design studio ON/OFF; a psychogeographic neighbourhood walk; and collated observations, drawings, and writings.[9] Typically, the workshops begin with a collective walk around the neighbourhood scavenging for, and salvaging, waste wood and other materials. This circumvents the inevitable dumping of bulky materials and waste, found throughout the streets of Berlin, in landfill; and, as such, the components utilised in the building processes are very rarely virgin materials (Common(s)Lab 2021, p. 16). Akin to the "enabling constraints" mentioned above, this curated framework creates "specific conditions for creative interaction", giving shape to the design process and material interaction without a "preconceived notion of exactly what the outcome will be or should be" (Massumi 2008). It minimises the concomitant fear as an amateur working with materials and, rather than creating something ex nihilo, the material itself becomes an catalyst in both the design and making process (Common(s)Lab 2021, p. 16):

Weekend DIT Building Workshop
Source: Common(s)Lab, CC BA-SA

9. We also conducted two workshops in public space as a part of a neighbourhood festival and a weekend event for children, respectively.

"The fact that the material was salvaged from the streets fostered a different kind of semio-material interaction and relationality, performing its non-human agency: firstly, it took away fears of working with expensive virgin materials, allowing for a greater degree of experimentation, imprecision, and joy; and secondly, the material always already embodied a rich assemblage of histories, relationships, and uses in itself: whom it might have belonged to, how it ended up on the streets as 'trash', how it was retrieved from it, and given a new life elsewhere – not to forget its initial production and distribution processes" (Moebus, forthcoming 2021).

Hoping to establish a low-threshold which would foster ease and comfort with tools for first-time or amateur users—alongside providing a framework for transferring the knowledge and skills garnered in the workshops to woodworking at home—only simple hand tools (battering drills and handsaws) were encouraged and provided while methods for making simple connections using screws were documented and shared (Common(s)Lab 2021, pp. 36-39). Following Wood (2019, p. 10-11), we might suggest that the workshops catalyse an "aesthetic event" by fostering "a material-discursive arrangement that brings different modes of meaning-making and materialities into proximity".

3.1.3. Baby Doc: Baby-Friendly Documentary Screenings

During the first year of our activities with Common(s)Lab, Katharina had welcomed her second child into the world. In response to her subjective, and shared, need/desire for child-friendly learning spaces and times that are accessible to caregivers—following the maxim, the personal is political—we began hosting late-morning political-documentary screenings on a monthly basis. These were oriented towards parents, babysitters, and other attachment figures looking after young ones, 0-12 months of age. For the first screening, three documentaries were selected in advance and put forward for a collective vote at the beginning of the session; and, as the format continued, suggestions for subsequent documentaries were welcomed at the end of each screening. The intent was for the programme to be shaped by the multiple interests

DIT Building Workshop
Source: Common(s)Lab, CC BA-SA

and voices of those who took part. After the screening, there was time for the adults to discuss the documentary and socialise, with coffee/tea and cookies, while the babies could play; and necessary provisions including a play area, a quiet corner for (breast)feeding, and a changing table were provided (Common(s)Lab 2021, p. 24).
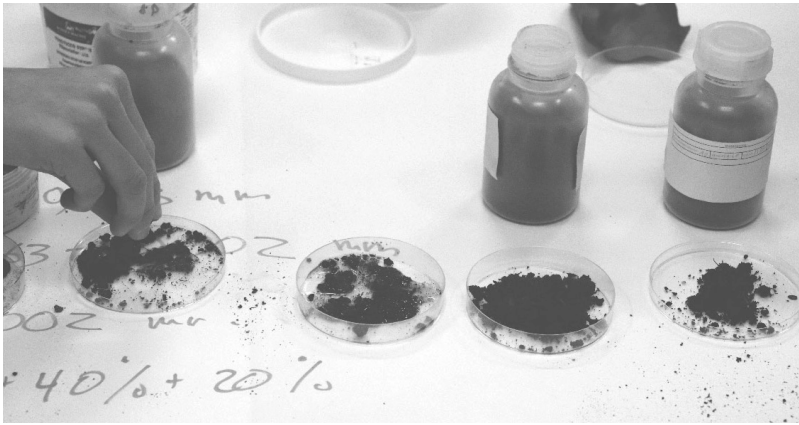
3.1.4. Soil and Ecology

The soil and ecology workshops, titled Der Boden unter unseren Füßen (The Ground Beneath our Feet), were organised in collaboration with artist and fellow >top member Juan Pablo Diaz alongside a neighbouring cultural initiative, Trial&Error, who were facilitating a participatory neighbourhood project, #schk, in Schillerkiez. The workshops sought to pursue an expanded engagement with social reproduction and care—drawing from the margins our non-human others to acknowledge the interdependence of our lifeworlds. Here, Joan Tronto's (1993: 103) pithy definition of care serves us well:

> "Everything we do to maintain, continue, and repair 'our world' so that we can live in it as well as possible. That world includes our bodies, ourselves, and our environment, all that we seek to interweave in a complex, life sustaining web."

Each day, as we traverse the urban environment, we pass by the—albeit increasingly decimated—micro-habitats and underground worlds of micro-organisms that are crucial to our eco-system but oftentimes unregistered by our conscious perception (Common(s)Lab 2021, p. 18). As Haraway (2015, p.13) writes, "natures, cultures, subjects, and objects do not preexist their intertwined worldings", therefore, "becoming with, not becoming, is the name of the game" as "ontologically heterogeneous partners become who and what they are in relational material-semiotic worldling". In the workshops we sought to acquaint ourselves with the soil composition of the Baumscheiben (tree boxes) in the neighbourhood, and the diverse life forms inhabiting their substrate to explore how we might foster a care-full interdependence with these non-human

Soil and Ecology Workshops
Source: Common(s)Lab, CC BA-SA
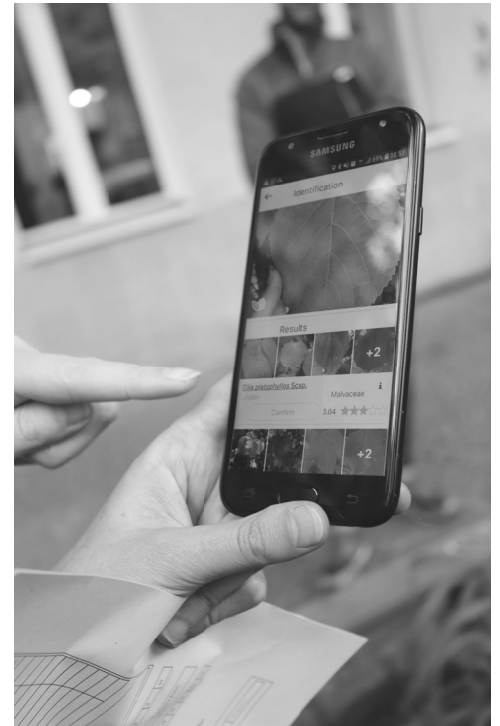
beings in the city: from humans to microbes, built matter to bacteria, worms to weeds (Common(s)Lab 2021, p. 18). The Baumscheiben, in fact, are a kind of micro-commons in the urban environment: proffering small pockets of public land in the city that inhabitants are permitted to plant and build within (following stipulated safety guidelines regulating the heights of constructions) without obtaining permission from the borough. The workshop activities ranged from simple empirical observations of the soil through to looking at what moved under the microscope; learning about soil food webs and exploring urban food forest systems that could be implemented in the Baumscheiben; foraging in already existing urban food systems and performative food experiences with the foraged ingredients; constructing DIY fermentation-composters and experimenting with open-source alternatives for patented fermentations starters (Ibid.).

3.1.5. Schenkmarkt | Gifting Market

Playing with a not so uncommon occurrence and offering—free- or gift-boxes and free- or swap-shops—the Schenkmarkt, or gifting market, takes place several times a year. We have centred, as with many of our activities, Marx's (1875; parentheses author's own) famous Maxim, "from each according to (their) ability, to each according to (their) needs", attempting to move beyond exchange logics—whether mediated by money or bartering equivalence—in both our imaginaries and practice (Common(s)Lab 2021, p. 21). People are invited to bring clothes that they no longer need, use, or want and similarly they are encouraged to take home whichever items they may need or desire. This is based on a principle of indirect (and non-equivalent) reciprocity; relying on the mutual consideration of participants' needs and desires as they give, take, and negotiate amongst themselves. While we always locate a donation jar near the door for contributions towards material and operational costs, the intention is that it is decoupled from the clothing racks and tables. Working with an (un)familiar format—akin to a flea market yet absent clear exchange rules and money—can be (intentionally and productively) disorienting; engendering questions and conversations while

Schenkmarkt, Summer 2020
Source: Common(s)Lab, CC BA-SA

subverting the 'shopping' experience to foster generosity and hospitality (Ibid). Thus far, all but one of the gift markets have been situated inside our project space, spilling out onto the pavement with a clothes rack and couch located outside the door, and incorporating other activities such as textile upcycling workshops and a 'trashion' photoshoot (Ibid.). In contrast, the last edition that took place at the end of summer 2020 was entirely outdoors, connecting the footpath adjacent the space with the central promenade that cuts through the street: this was largely in response to the pandemic situation and guidelines yet, at the same time, it engendered a performative effect as a public action and reclamation of public space (Ibid.). Many people have participated in the (re) production of this format, including family and friends of Common(s) Lab, fellow members of the >top project space, and our dear neighbour and building manager.

3.1.6. Schule des Postkapitalismus | School of Postcapitalism

The School of Postcapitalism grew out of the earlier formats—in particular, the Capitalist Realism Reading Group—and a desire to create an ongoing collective classroom rooted in, and more closely connecting, both theory and practice. Reflecting on the Marx reading group, and potential trajectories and iterations, Dan suggested:

> "Structurally, it would have been interesting to go to other variations, such as where we read single papers each week, maybe talk more about different people's own lived experiences, rather than just the theory. But maybe the two are complementary. Theory first, then something more dynamic. I felt that in some ways there was no outcome/action with which to apply some of the learning. However, after talking to Lachlan about his experience at the wood working session in the same location, I think this may have been part of what I was missing. He says he enjoyed getting hands on and being part of an informal community workshop, particularly with found material. I think those two things together—the chatty-chatty and the doey-doey is neat."

School of Postcapitalism Détourne-
ment Collage
Source: Common(s)Lab, CC BA-SA

The colloquial yet ever so expressive desire for chatty-chatty alongside doey-doey and, moreover, the dynamic threshold between these two modes was the key impetus for the School of Postcapitalism. Commencing in January 2020, we met in a bi-weekly rhythm to explore postcapitalism through varied formats, both theoretical and more hands-on, before being interrupted by pandemic restrictions. The classroom was anchored to the premise that increasing numbers of people are becoming disillusioned with the current way we organise our societies due to deepening financial crises, proliferating inequalities, profuse mental health issues, and dramatic loss of biodiversity and species (Common(s) Lab 2021, p. 26). However, the neoliberal order of late capitalism has infiltrated all spheres of our lives, impeding routes towards different forms of consciousness and action, and stifling our ability to imagine beyond "capitalist realism" (Fisher 2009; Common(s)Lab 2021, p. 26). Taking up—in chorus with Mark Fisher—Frederic Jameson's famous adage, "It has become easier to imagine the end of the world than the end of capitalism", we sought to delve into a contemporary condition in which antagonism struggles to locate itself in relation to that which denies life, instead, manifesting as contempt of the Other or internalised against the self. As Fisher writes: "an ideological position can never be really successful until it is naturalized, and it cannot be naturalized while it is still thought of as a value rather than a fact" (2009, p.16); therefore, following the radical theories of Brecht, Foucault, Badiou and others, "emancipatory politics must always destroy the appearance of a 'natural order', must reveal what is presented as necessary and inevitable to be a mere contingency, just as it must make what was previously deemed to be impossible seem attainable" (ibid, p. 17)

Following this and Fisher's (2009, p.15) accompanying prompt—"what needs to be kept in mind is both that capitalism is a hyper-abstract impersonal structure and that it would be nothing without our co-operation"—we endeavoured to begin unmasking the conditions (re)producing capitalist hegemony, to dismantle what is taken as fact in order to invoke different values and imaginaries, finding the moments of refusal and the seeds that can and do germinate post-capitalist ways of thinking, being

and doing. We embarked on this process of (un)learning by drawing from feminist consciousness raising practices[10] and critical pedagogy (Common(s)Lab 2021, p. 26). The introductory session was oriented towards (inter-)subjective reflection and the collective imagination of the curriculum. It comprised readings, discussions, brainstorming, and other creative methods—including collective détournement collaging—through which the subsequent activities were curated: various reading groups, film screenings[11], and a collective mapping workshop on the histories and terminologies of capitalism[12] (Ibid.). Unfortunately, we were soon interrupted by the pandemic and subsequent lockdown measures. We transitioned to online formats [13] where possible—and utilised the online platform Wachstumswende for collective planning—before taking a break to refresh from virtual overload and hope to reconvene where we left off when in-person events are again permitted (Ibid.).

4.   Conclusion

Finding a habitat in an infrastructural space, Common(s)lab itself developed as an infrastructure for collective, experimental, evolving, and emancipatory practices of commoning and transformative knowledge (re)production which—beyond critique and beyond palliative repair—seek to foster modes of transition towards different and care-full socialities Engaging with "indisciplinary" sites of concern—or sites of care—and adopting transversal methods, the activities cross the thresholds of disciplinary and institutional knowledge. Theory is grounded in everyday practice and, in turn, practice becomes the impetus for further theoretical exploration. In this instance, the choreographies of commoning—the entanglements of practices, structures, and thresholds that (re)produce the project—emerge as choreographies of collective care and situated (un)learning. Such choreographies manifest aesthetic moments and processes, drawing "different modes of meaning-making and materialities into proximity, working across different disciplinary dialects to generate new ways of knowing, producing and acting in common, without necessarily calling upon the ontological category of art" (Wood 2019, p. 10-11).

10. *Consciousness-raising is an activist practice associated with the feminist movement of the 1960s and 70s. Consciousness-raising circles involved intimate and safe settings where women would go around the room and share issues from a subjective position in order to raise personal and collective awareness about, and build networks of solidarity to resist, various forms of oppression under patriarchal structures; making the personal political. The format has subsequently been taken up by various social movements and groups (see appendix item 5, p. 228, for Common(s)lab Zine glossary).*

11. *The first in the series, facilitated by Alex Cocotas, was a screening of the 1961 French film „Chronicle of a Summer" (Chronique d'un été). One of the most influential documentary films ever made (for which the term cinéma vérité was coined), the movie starts with a simple premise: what happens when you go into the street with a camera and ask people if they are happy? Filmmakers Edgar Morin and Jean Rouch then*

stage a series of interviews and discussions with participants from various strata of society to interrogate the structural and personal impediments (money, work, politics, history) that inhibit the realization of an individual's happiness. After the screening, we discussed the film in a round circle and explored what, if any, insights it offered for our current socio-political moment.

12. *Terminology covered included: commons, enclosures, cultural hegemony, governmentality, postcolonialism, the subaltern, neoliberalism, late capitalism, and degrowth. Participants then divided into four groups to further explore the topics 1) enclosures, 2) neoliberalisation, 3) anti-capitalist movements and 4) post-capitalist futures.*

13. *The online readings revolved around alienation, the myriad ways that the subject is enclosed under transforming modalities of capitalism, and the possibilities of post-capitalist subjectivities. These included Max Haiven's exploration of commoning vis-à-vis neoliberalism; Silvia Federici's work on alienation from the*

(rebel) body under capitalist development (which incorporated somatic exercises that participants stepped away from the screen to do at various junctures); and Jodi Dean's exposition—drawing from psychoanalytic theory—on the enclosure of the subject. The latter was organised by a participant of the first two online readings and included selected excerpts from comparative texts and optional additional reading.

"I think I am in love with what I am doing"

"Sensuality is always present i

a certain

hedonism

"I don't work for a purpose. What interests me is the trip and not the destination"

I find confusion much more interesting"

Beauty is everything that gives you a vibration"

Adash, M., Cnaani, O., and Schmitz, E. (2020). *Choreographic Devices*, London: Institute for Contemporary Art. Available at: https://www.ica.art/live/choreographic-devices [Accessed 02 July. 2020].

Baldauf, A., Gruber, S., Hille, M., Krauss, A., Miller, V., Verlic, M, Wang, H., Wieder, J. (Eds.). (2017). S*paces of Commoning: Artistic Research and the Utopia of the Everyday.* Vienna, Berlin: Akademie der Bildenden Künste Wien/ Sternberg Press.

Barad, K., interviewed by Kleinmann, A. (2012). Intra-actions. *Mousse* 34. Available at: http://moussemagazine.it/product/mousse-34/ [Accessed 29 Apr. 2020].

Berlant, L. (2016). The Commons: Infrastructures for Troubling Times*. *Environment and Planning D: Society and Space*, volume 34 (3), pp. 393–419. DOI:10.1177/0263775816645989.

Bhattacharya, T. (2017). S*ocial Reproduction Theory: Remapping Class, Recentering Oppression*. London: Pluto Press.

Blundell Jones, P., Petrescu, D., Till, J. (2005). *Architecture and Participation*. London: Routledge.

Brenner, J. and Laslett, B. (1991). Gender, Social Reproduction, and Women's Self-Organization: Considering the U.S. Welfare State. *Gender & Society*, volume 5 (3), pp. 311–333. DOI:10.1177/089124391005003004.

Butler, J. (2015). *Notes Toward a Performative Theory of Assembly*. Cambridge: Harvard University Press.

Condorelli, C., ed. (2009). *Support Structures.* Berlin: Sternberg Press.

Dean, J. (2016). Enclosing the Subject. *Political Theory*, volume 44 (3), pp. 363-393. DOI: 10.1177/0090591714560377.

Deleuze, G. and Guattari, F. (1987). *A Thousand Plateaus: Capitalism and Schizophrenia.* Minneapolis: Minnesota University Press.

Fisher, M. (2009). *Capitalist Realism: Is There No Alternative?.* Winchester, UK; Washington, USA: O Books.

Nancy Fraser (2016). Capitalism's Crisis of Care. *Dissent,* Fall 2016. Available at: https://www.dissentmagazine.org/article/nancy-fraser-interview-capitalism-crisis-of-care [Accessed 21 Jun. 2020].

Federici, S. (2002). The Great Caliban The Struggle Against the Rebel Body.

The Commoner, Issue 3, January 2002. Available at: https://thecommoner.org/back-issues/issue-03-january-2002/ [Accessed 29 Apr. 2020].

Freire, P. (1993 [1970]). *Pedagogy of The Oppressed*. New York: Continuum.

Gibson-Graham, J.K. (2006). *A Postcapitalist Politics*. Minneapolis: University of Minnesota Press.

Gibson-Graham, J.K. (2006). *The End of Capitalism (as we knew it).* Minneapolis/London: University of Minnesota Press.

Habermann, F. (2016). *Ecommony: UmCARE zum Miteinander*. Sulzbach/Taunus: Ulrike Helmer Verlag.

Haiven, M. (2017). The Commons Against Neoliberalism, The Commons of Neoliberalism, The Commons Beyond Neoliberalism. In S. Springer et al. (Eds.), *Handbook of Neoliberalism* (pp.271-283). Abingdon, UK: Routledge.

Haraway, D. (1988). Situated Knowledges: The Science Question in Feminism and the Privilege of Partial Perspective. *Feminist Studies,* volume 14 (3), pp. 575–599.

Harrison, M. and Katrini, E. (2019). Commoning and Transition. In L. Tsafoulia, S. Wines and S. Ong (Eds.), *Transient Spaces*. New York, NY: The Bernard and Anne Spitzer School of Architecture, The City College of New York.

Illich, I. (1971). *Deschooling Society*. New York, NY: Harper and Row.

Illich, I. (1973). *Tools for Conviviality*. New York, NY: Harper and Row.

Joost, G. and Unteidig, A. (2016). Design and Social Change: The Changing Environment of a Discipline in Flux. In W. Jonas, S. Zerwas, and K. von Anselm (Eds.), *Transformation Design: Perspectives on a New Design Attitude* (pp. 134–48). Basel: Birkhäuser Verlag.

Kelly, S. (2005). The Transversal and the Invisible: How do you really make a work of art that is not a work of art?. *Transversal Texts*, Issue 01, 2005. Available at: https://transversal.at/transversal/0303/kelly/en [Accessed 21 Apr. 2020].

Latour, B. (2004). Why Has Critique Run Out of Steam? From Matters of Fact to Matters of Concern. *Critical Inquiry*, Volume 30(2), pp. 225–248.

Law, J. (2004). *After Method: Mess in Social Science Research*. New York: Routledge.

Lefebvre, H. (2014). *Critique of Everyday Life.* London, UK. Verso.

Liggett, H. and Perry, D.C. (Eds.). (1995). *Spatial Practices: Critical Explora-tion in Social/Spatial Theory.* Thousand Oaks, CA: Sage Publications.

Massumi, B. (2008). Of Micropolitics and Microperception. *Inflexions: A Jour-nal for Research Creation*, volume 3, pp. 183-275. Available at: http://www.inflexions.org/n3_massumihtml.html.

Moebus, K. (forthcoming 2021). 'Matters of care' in spaces of common: de-signing in, against and beyond capitalism.

Moebus, K. and Harrison, M. (2019). Caring for the Common and Caring in Common: Towards an expanded Spatial Practice. Paper presented at the Doctoral Consortium at NORDES Design Research conference, June 2019, Aalto University Helsinki.

Petrescu, D. (2010). Being in Relation and re-inventing the Commons. *Multi-tudes*, Issue 42.

de la Bellacasa, M (2017). *Matters of Care: Speculative Ethics in More Than Human Worlds.* Minnesota: University of Minnesota Press.

Rancière, J. (2010). *Dissensus: On Politics and Aesthetics.* London and New York: Continuum.

Rancière, J. (2007). Jacques Rancière and Indisciplinarity: An Interview. *Art & Research,* volume 2 (1). Available at: http://www.artandresearch.org.uk/v2n1/jrinterview.html [Accessed 2 Feb. 2019].

Shor, I. and Freire, P. (1987). *A Pedagogy for Liberation: Dialogues on Trans-forming Education*. South Hadley, Mass: Bergin and Garvey Publishers.

Simone, A. (2004). People as Infrastructure: Intersecting Fragments in Johannesburg. *Public Culture*, Volume 16 (3), pp. 407–429. DOI: 10.1215/08992363-16-3-407.

Tan, P. (2014). Uncommon Knowledge: A Transversal Dictionary. *Eurozine,* May 2014 [online]. Available at: https://www.eurozine.com/uncom-mon-knowledge/ [Accessed 02 Apr. 2019].

Tan, P. (2014). The Silent University: Alternative Pedagogy as our Commons. *Migrazine,* edition 2014 (2). Available at: http://www.migrazine.at/artikel/silent-university-alternative-pedagogy-our-commons-english [Accessed 7 April. 2019].

The Care Collective. (2020). *Care Manifesto: The Politics of Interdependen-*

ce. London, UK: Verso.

Trogal, K. (2012). *Caring for Space. Ethical Agencies in Contemporary Spatial Practice.* PhD Thesis, University of Sheffield.

Tronto, J. (1993). *Moral Boundaries: A Political Argument for an Ethic of Care.* London: Routledge.

Wood, F. (2019). *An Aesthetics of the Common*. Limerick, Ireland: Ormston House.

Conclusion:

In a globalised, fractured, and unjust world, in cities ravaged by crises of capitalism, its inherent contradictions and bearings on social reproduction, the discourse on the common(s) and practices of commoning offer modes of transition—beyond palliative repair—towards different ways of sharing, (un)learning, and (un)making the city and ourselves. The case-causes explored in both Athens and Berlin, across chapters three to five, were the force for thinking, feeling, and embodying an aesthetics of common(ing) space, of becoming-in-common and in-conflict.

In chapter one, we illuminated the approaches and methods adopted during the research project—guided by a desire to find, to weave, to make, and to foster different and performative knowledge and spatial (re)productions. A two-pronged inquiry, best encapsulated with the term (un)learning, called for a rigorous exploration of the hegemonic conditions of both knowledge and spatial production; however, one which exceeds negative form in the dance of critique and emancipatory possibility. Applying this lens, the ontologies and epistemologies of commoning—explored in the subsequent chapters—were located (spatially) within the urban condition; (temporally) as immanent research into everyday spatial practices and relationalities of contemporary commoning practices; and (positionally) as a perspectivist approach which explores the resonances and dissonances of "situated knowledges" (Haraway 1988). These modes ground the active, transformative, evolving, and conflicting possibilities that practices of commoning and (un)common knowledge-making embody here and now, in our neighbourhoods and our cities, to reveal modes of critical and care-full spatial (re)production.

In chapter two, the theoretical inquiry engaged with the burgeoning, yet ambiguous, thought pertaining to the urban commons; delineating Neo-Institutional, Neo-Marxist, and Post-Marxist Scholarship to position an ethico-political and transversal terrain of beyond-capitalist praxis. This is a terrain that, on the one hand, contests the qualitatively evolving ontologies of capitalist enclosure and subsumption that affect spatialities, socialities, and subjectivities—operating across various biopolitical and geopolitical arrangements; and, on the other hand, points to

modes of intra–active agency and in(ter)dependent care in and through difference—a co-constitutive dance of becoming-in-common and becoming-in-conflict. This emerges as the aesthetics of common(ing) space. Affective and conceptual entanglements situate relational and dynamic forms of (un)making meaning—passages proffered by socio-spatial acts, typologies, and choreographies of joyfully and conflictually commoning space in, against, and beyond the injustices of the city.

This aesthetics of common(ing) space—a crucial red thread developed in chapter two and woven throughout the subsequent empirical studies and theoretical developments—was scaffolded by and understood through a triptych of triptychs: three socio-spatial acts or processes, three socio-spatial typologies, and three modes of socio-spatial choreography. If we return to Stavrides' (2019) framework of socio-spatial acts—transposition, translation, and transformation—we can conceive of commoning as a process of visiting otherness, building bridges between otherness, and becoming other. These acts and processes often emerge and are (re)produced in three common, yet certainly not discrete, typologies: symbolic space, catalytic space, and infrastructural space (Harrison and Katrini 2019). Across these different typologies, commoners disrupt the temporalities and coherence of abstract capitalist space, reweaving the spatial fabric with threads of relationality and emancipatory possibility as they collectively transform the city according to their needs and desires. Moreover, the term choreography was taken up to describe the continually re-iterated dance between practices, structures, and thresholds as commoners search for common, but not homogenising, grounds in and through differences. These choreographies foster a dynamic relationship between the everyday thinkings and doings, or practices; the milieu, or structures, which foster sharing—and analyses—of power; and the thresholds that both connect and separate common(ing) space vis-à-vis other forms of commoning and un-commoning. Framing an ecology of practice as both embedded in and (re)producing a milieu, we highlighted an oscillation between the middle and the surroundings, between the practices that shape the structures; and the structures, as the syntax of practice, that shape and mediate

how things appear. The case-causes explored in the subsequent chapters demonstrate the critical task of bringing transparency, explicitness, and intentionality to this milieu; not to ossify structures but to illuminate them so that they are opened to reflection, analysis, critique, and dynamic transformation.

In chapter three, we delved into the Athens urban context—a context that lays bare the crises of capitalism, its inherent contradictions and bearings on social reproduction. However—as illuminated through the case-causes of The Social and Cultural Centre of Vironas, The Solidarity School of Mesopotamia, and Navarinou Park—in, against, and beyond these intensifying assaults, a dialectics of negation and creation, necessity and desire, emerges as people come together in different ways and in different neighbourhoods to reclaim common space from the capitalist city. From the symbolic occupations of the squares movement to everyday neighbourhood politics situated in catalytic or infrastructural spaces, new social imaginaries and subjectivities emerge that contest and transform identities, social relations, geometries of power, and socio-spatial conditions. Juxtaposed to both atomisation and the "comfort of a self-enclosed whole" (Young 1990, p. 230), the case-causes demonstrated how commoning may point to forms of community in praxis, in movement; porous; composing difference while mediating conflict; translating discourse into the micro-politics of everyday practice through choreographies of commoning space. This is certainly not an unpolluted and complete project but a messy, contingent, ongoing, and often contradictory process.

Chapter four navigated my participatory research with Prinzessinnengarten-Kreuzberg, Berlin, the Commons Evening School, and the campaign to secure the future of the urban garden in, against, and beyond the instrumentalisation of temporary-use. Through this situated and subjective experience, we ventured deeper into the critical, performative, and everyday spatial practices of commoning vis-à-vis the normalising order of the metropolis, capitalist-state governance, and urban development patterns. The two acts helped us frame different temporal

junctures and different challenges in the efforts to secure the future of the site and (re)produce practices, structures, and thresholds of common(ing) space. After surveying the history of the garden—engendered as a catalytic space and, subsequently, providing an infrastructural space for various collectives and activities—we explored the processes of (un)learning instituted through the Commons Evening School. Central to these processes were modes of creative practice, adopted to frame dissensus—problematising temporary use as a mechanism for (re)accumulation and the concomitant precarity of the garden, neighbourhood, and urban context. Act two transported us to later junctures in the process and beckoned further problematisation of the choreographies of common(ing) space: the practices in heterotopic space, the structures of con- and dis-sensus, and the thresholds mediating the garden and its communities. This highlighted a vital challenge that commoning processes face: conflict. Developing modes of turning toward rather than away from conflict—with attentiveness to fields of power and care-full relationalities of difference—is a pivotal task; one which may foster affective and inter-subjective processes of transposition (visiting otherness), translation (building bridges between otherness), and transformation (becoming other) (Stavrides 2019).

Chapter five explored the co-initiated project Common(s)Lab which, finding a habitat in an infrastructural typology, in turn, developed as an infrastructure for collective, experimental, evolving, and emancipatory practices of commoning and transformative knowledge (re)production. We more closely explored how infrastructures for commoning—and commoning as productive of infrastructures—may attend to, yet exceed, notions of repair and resilience vis–à–vis qualitatively evolving crises and concomitant encroachments on the reproduction of everyday life. The activities instituted through Common(s)Lab follow an ethic of "caring for the common and caring in common" (Moebus and Harrison 2019), engage with "indisciplinary" (Ranciere 2007) sites of concern—or sites of care—and adopt transversal methods that cross the thresholds of disciplinary and institutional knowledge. They offer experimental formats for exploring modes of in(ter)dependent care that traverses sub-

jective, relational, affective, and practical ways of being, inhabiting, sustaining, repairing, and transforming together.

Commoning, as a process of sharing, (un)learning, and (un)making the city and ourselves may contest both atomisation and forms of boundedness where difference is marginalised or expelled. These collective practices of sharing and negotiating space face the challenges of contesting enclosure while remaining open to newcomers and new ideas; ensuring hierarchies do not crystallise while developing a culture of mutual care to be sustained; and composing differences while mediating conflicts. It is an intricate dance of emancipatory spatiality and sociality as we reconfigure inter-subjective and affective experience, learning to dwell in a common world. Across both Athens and Berlin—in the case-causes explored—we could, once again, echo Massumi's (2008) claim that these forms of resistance and transformation at the "micropolitical" level do not imply the scale, but rather the mode, through which action occurs. Micro-political acts, typologies, and choreographies may transform situated subjectivities, socialities, and spatialities to weave a broader sequence of trans-local defences, demands, and socio-spatial transformations. Emergent and actualised potentialities of commoning at the micropolitical level may (collectively) form a counter current to macropolitical forces—unravelling and reweaving meaning in the dance of conflict and common.

Appendix

Appendix Item 1:

Interview with Alex Patramanis (the Social and Cultural Centre of Vironas), 2020

1. Can you briefly share with me (for the official record) the history of Lampidona and describe the ways in which it is, or isn't, connected to the broader mobilisations against neoliberal governance and policies, particularly the anti-austerity movement and occupation of syntagma square in 2011? In what ways do you think this condensed moment of insubordination was connected to the conception of various and dispersed neighbourhood initiatives?

Lampidona, or more accurately the Social and Cultural Centre of Vironas, was established in October 2011, when, after a series of public general assemblies that took place during the Summer 2011, a group of citizens from all walks of life (wage labourers and pensioners, self-employed and unemployed, intellectual and manual workers) decided to occupy an abandoned coffee shop (Lampidona) that is located in the centre of the only park of the municipality of Vironas. Lampidona was illegally built by the local authorities sometime in the early 2000s and was run by the local authorities until it was bankrupted and left to rot in order to be privatised.

Since its inception the centre has been active in all fields of social reproduction: a) solidarity (amongst redundant steel workers and state-owned TV and Radio journalists, to refugees/immigrants, to people with health problems, including a solidarity kitchen for all 3 times per week); b) cultural events (live gigs, theatrical plays, book presentations); c) informal learning (post-graduate level courses on the history and philosophy of social and natural sciences, political philosophy and philosophy of language, foreign language teaching for Greeks and foreigners, dance lessons, tai chi, music lessons); d) environmental issues. We organised 6 annual three-day festivals with music, food, talks, dance, outdoor activities for kids etc. We also hosted major events like the Django Fest and the Vana Ba Afrika festival as well as most of the events organised by the local branches of political parties, ecological groups, feminist organisations, athletic clubs etc. not to mention dozens of birthday parties for children.

Two events seem to have facilitated the establishment of the centre: as far as the youth are concerned (that is, those in their twenties or thirties), it was the assassination, in December 2008, of the 15-year-old Alexandros Grigoropoulos by a cop which triggered a kind of embryonic, nebulous and instinctual politicisation that sought an institutional channel of expression. For the older ones, the occupation was more a reaction to the overall economic and socio-political situation of the time (austerity, authoritarianism, unemployment, the collapse of an underdeveloped welfare state, the curtailment of parliamentary democracy and/or national sovereignty), that, on the one hand, took inspiration from the Syntagma occupation and related mobilisations, but, on the other, also emerged from a broader, pre-existing, albeit, nebulous need to experiment with alternative forms of social organisation and different modalities of doing politics.

At that time, I don't think that we, as a whole, recognized our initiative as part of a broader and clearly formulated project but more as a spasmodic and politically underdetermined reaction to the collapse of the world as we knew it that urged us to do something with our lives including the organisation of resistance to neoliberal governance (through solidarity structures, informal education, cultural events, protestations etc). However, as time passed by, we did establish contacts and organized events with some of the local initiatives that mushroomed but never engaged in any serious attempt to further clarify the meaning of what we were doing or to exchange ideas that could potentially lead to a shared understanding both of our projects and the overall situation. My feeling is that we went with the tide.

This situation changed dramatically after January 2015 when Syriza assumed office—an event that rapidly led to the "statification" of several of these initiatives. Politically, things became more complicated as there was no longer a clearly identifiable common enemy that would unite us all. Syriza adopted a TINA discourse and we started to problematise what we were actually doing including the limits of our critique and modes of action, our idea of "decommodification", issues of internal orga-

nisation and decision making, and a more sophisticated understanding of concepts like "public" and "common".

2. How is the space of Lampidona performed in a way that counters the normal logics of spatial ownership/use? While it is an occupied space; from what I have gathered, it is certainly tolerated (perhaps, even supported by the municipality)? Is this still the case? How have the changes to the government affected the municipal level, and, therefore, the security of the space?

The centre, from the very beginning, defined itself as a public space, open to all with the exception of racism, fascism, sexism etc. and as a social experiment that could host the needs of citizens for solidarity, creativity, expression, and resistance. As a result, it took distance both from the state and the market, on the one hand, and political parties/organizations/ideologies, on the other, and sought ways to negate a) the double subordination of our lives to the logic(s) of private ownership/state property and b) politics as they are usually practiced. In this sense, we draw a distinction between the proprietary status of the venue and its re-appropriation by the people and for the people in ways that serve their needs, desires, and aspirations—not the commodity and power relations that are inherent in the market/state couplet.

However, over the years, we realised that occupying a place was a necessary but not a sufficient condition for turning it into a public space—the social relations that produce a public space are not confined to and defined by its legal status. In fact, according to my conceptualisation which is not shared by us all, a public space seeks to transcend the bourgeois distinction between civil and political society (and their proprietary regimes) and to establish the conditions of possibility for the emergence of whole persons (including a "commons"-based proprietary regime) as opposed to private individuals and citizens that this distinction entails. Incidentally, part of this process is the critique of all "resource-based" and/or liberal approaches to the concept of the "public" and/or "common" that are very popular even amongst radical, with or without

brackets, circles including the centre.

Eventually, we came to realise that occupation as a form of struggle, devoid of any content, could lead to a sort of privatisation, i.e. like the ones practiced by some political squats—involvement in which presupposes a kind of political agreement as opposed to unconditional (with the aforementioned exceptions, free from racism, fascism, and sexism) participation. In fact, we criticised an anarchist occupation nearby on these grounds, namely that by prioritising their ideology over everything else they exclude people from their space and, in this sense, they "privatise" it thus creating a kind of "enclosure". On the contrary, our general assemblies are open to all with equal obligations and entitlements. In this sense, we totally subscribe to Caffentzis and Federici's (2014, p. 102) thesis: "Commons require a community. This community should not be selected on the basis of any privileged identity but on the basis of the care-work done to reproduce the commons and regenerate what is taken from them".

During the first phase of the occupation, roughly between October 2011 and early 2013, when the municipality was in the hands of New Right forces, there was, naturally, a conflictual situation (they even cut power). However, probably a year before the local elections that were held in mid-2014, things eased out as, on the one hand, the former mayor and current deputy minister of citizens' protection (sic) decided not to run for office and, on the other hand, the centre enjoyed both political and social legitimacy by the left wing forces that were in the ascendance and, more importantly, the local population. In fact, the Syriza candidate that won the election in 2014 (and 2019) celebrated his victory in Lampidona. This changed when Syriza assumed office, because the Syriza affiliated participants felt that the rest of the people were very critical or even hostile to Syriza's overall project and dropped out. Still, this did not affect the overall tolerant attitude of the local authorities towards the centre. For example, when they decided, due to the coronavirus epidemic, to shut down the whole park, they proved very willing to give as access to it with the proviso that we will not host any massive

events. On the other hand, the New Right government, elected in 2019, is explicitly hostile to projects such as ours and, in fact, the police have evacuated some of the squats not only in the city centre but at the suburbs as well. Still, I don't think that the centre will be targeted, at least in the near future, by the oppressive forces either because we enjoy social legitimacy or because we are not perceived as an immediate threat.

3. From your experience, what do you think is the critical role of such spaces of sharing, non-formal learning, and solidarity in regards to transforming our daily lives and socialities?

Projects such as ours have proved in practice, with various degrees of success, that "another world is possible". In particular, they have established that self-organised endeavours that seek to negate the existing state of affairs and challenge the dominant paradigm of social Darwinism and money/power as modes of mediation can succeed if they capitalise (sic) on everyday people's potential for sharing time, energy, resources and knowledge.

This process is transformative in a dual sense: it transforms social relations by proving in practice that money and power are not necessarily the most effective and efficient means of social mediation and it transforms the subjectivities of those engaged in similar experiments. To paraphrase Marx, these experiments "create not only on object for a subject but a subject for an object".

Interestingly, some of the key people in this long journey into the unknown had no previous experience in politics broadly defined as a transformative engagement with our everyday life and yet they have found in the centre a place and a way to be, despite their differences. Still, things change very slowly as identities are, by definition, a hard nut to crack. In fact, when "behavioural problems" arise, people's last line of defence is "this is who I am—do not ask me to change".

Personally, I have become less arrogant and more open to people with

a completely different background; I have learnt to share their anxieties, which initially seemed trivial to me, and to realize that giving a helping hand on a daily basis and making people feel human again is a critical step forward. To cut a long story short, his ordeal has taught me that what is critical "is not agreement in opinions but in form[s] of life" as Wittgenstein put it.

Finally, I need to stress that we, as a collective, have struggled to develop forms of engagement with the "non-political" of us and to listen to what they have to say. We follow a dialogical mode of interaction (like the general assemblies) which can be not only alien but even intimidating to many people. By trying to impose on them this mode of communication (i.e. in the solidarity kitchen group), naturally, ended in a big fiasco. It seems to me that some people are pretty content to be left alone "to do their thing" as they see fit—an experience they might never had in their previous life. By not being pushed around etc., they gain a sense of dignity. Respect, esteem, or even "status", seem to be values that people think very highly of. Recognition counts and mutual recognition, as Hegel taught us, counts a lot. However, this is not something the most of us seem to realise, at least, for the time being and the only critique we have articulated is that this state of affairs creates a two-tiered structure with the general assembly taking the decisions and the rest of the people implementing them—a condition that simply reproduces the hierarchical relations typical of the rest of the world. This critique, however, while theoretically sound is not socially grounded. In a sense, these people seem content to live in a "democratised state", so to speak, that acknowledges them as subjects of policy as opposed to subjects of self-determination, to use Holloway's distinction. This brings us back to the old problem of the relation between political and social emancipation. I refrain from saying more on this topic, but I don't think it would be unfair to say that the key demand of the "square's movement" was democratisation and nothing (much) more and to deny that leads to speculative thinking and idealist action.

4. In what ways do you think the relationality at Lampidona embodies a

break or a crack in the capitalist rule of money and 'value'?

If following Caffentzis/Federici (2014, p. 101), "Anti-capitalist commons" are "conceived as both autonomous spaces from which to reclaim control over the conditions of our reproduction, and as bases from which to counter the processes of enclosure and increasingly disentangle our lives from the market and the state" and as the embodiment of a community of freely associated producers, "self-governed and organized to ensure not an abstract equality but the satisfaction of people's needs and desires" that "embryonically prefigure a new mode of production, no longer built on a competitive principle, but on the principle of collective solidarity", then the centre clearly does constitute a crack in capitalist social relations—it charges nothing 'for the services provided', it is not a profit-making organisation, it does not aim at capital accumulation—money is not our mode of economic communication, our relations are not mediated by things, our activity does not assume the form of commodities etc.

On the other hand, we must admit that we have failed to meet the proviso of "collective solidarity". Many of our activities fall on the "philanthropy" as opposed to the "solidarity" side of the fence for we haven't managed to change the mentality and the practices of "beneficiaries" and to transform them (sic) from passive recipients to active participants.

Clearly, one problem is that we have never managed to articulate a counter-hegemonic discourse and persistently follow the related practices that would make explicit to the "recipients/beneficiaries" our rationale for doing what we do, in other words our anti-capitalist/anti-statist orientation. As a result, our activity is usually interpreted on the basis of the dominant analytical framework and perceived as a form of philanthropy—"voluntary labour" provided by good doers with "free time" or even as a "right" ("you have occupied state property and thus you are obliged to meet my needs without anything in return").

However, clarifying our intentions did not necessarily improve things.

For example, a few years ago, we organized what we called A LOCAL ACT, a very ambitious initiative that aimed at bringing together a considerable number of local musicians/bands so as to create a "local scene", a social space where they could present their work, exchange ideas, co-manage the existing PA equipment as a common, increase our institutional capacity to host bigger and better events etc. Artistically speaking, the whole initiative was a huge success. Still, and though it was explicitly stated, right from the beginning, that the musicians should not only play for free, but should also work in a cooperative manner i.e. by exchanging roles and undertaking all the hardship it takes to set up an event—things did not work the way we had hoped. They proved very willing to play but very unwilling to help us set up the subsequent events that would eventually culminate in the creation of a local scene and the establishment of strong bonds amongst us, despite the fact that we carried most of the burden, provided the venue and the equipment, and dealt with publicity issues.

Things get more complicated when we turn into the inside of the center: for example, a few years ago, we published a report on the insurance system reform which, according to its authors, contained some "radical proposals" in "favour of labour and at the expense of capital". Although I didn't veto it, I retorted that a) these proposals lag behind Pasok's programme in the 1970's and, thus, are, at best, paradigmatic of a social-democratic approach to the issue; b) they resemble a political party's agenda and, thus, they don't contain our social centre's unique stamp in the current conjuncture nor do they problematise the role of a centre like ours in the conceptualization and implementation of the insurance system in a post-capitalist world; and c) the proposals implicitly accept all the distinctions of bourgeois society (capital/labour, working/free time, employment/retirement etc) and, thus, they are not radical and, at worse, ameliorative of the existing state of affairs and, at best, prefigurative of a "worker's state". In short, by focusing on how surplus-value is distributed, and by implicitly understanding class struggle as the struggle over the distribution of surplus-value, we lose sight of the simple, even trivial, fact that a) surplus-value has to be created before it gets distribu-

ted and b) that surplus-value presupposes the concept of value, against which the "radical proposals" have nothing to say. By not criticising the dominant mode of production but only its mode of distribution, Marx's question is never asked: why does human activity take the form of wage labour, or why does the production of social wealth assume the form of the commodity? As a result, class struggle is not conceptualized as the struggle to end the existence of classes and the value relations they imply but only to end the subordination of labourers to capitalists.

On the other hand, I find these criteria as necessary but not sufficient to account for a definitive break to the capitalist rule, for they do not necessarily imply a "de-commodified/de-alienated" content as a paradigmatic challenge to the logic of the state/market. For example, "collective solidarity', "sharing" and/or "commoning" seem to me as historically indeterminate terms to describe a break with capitalist rule for clearly they have been practiced in totally different contexts—from ancient Mesopotamia to medieval Europe. In other words, what were the commoners actually resisting: the ancient mode of production or feudalism? And, if this is the case, are modern commoners resisting capitalism, or are they simply (sic) employing "commoning" as a survival practice which, on the one hand, does constitute a break with the dominant mode of being but, on the other, does not necessarily prefigure another mode of production, the way, say, medieval commoners did not prefigure capitalism.

At this point a detour is in order. I would strongly resist Caffentzis/Federici (2014, p. 101-102) conflation of "public" with "state" on the grounds that "the public is managed by the state and is not controlled by us". This is a huge theoretical and practical mistake, if only because it pays insufficient attention to the concept of "public domain". They write "To guarantee our reproduction 'commons' must involve a 'common wealth', in the form of shared natural or social resources: lands, forests, waters, urban spaces, systems of knowledge and communication, all to be used for non-commercial purposes" (ibid.). Isn't this what the public domain—a bourgeois concept to be sure—is all about? For example, the state cannot do whatever it wants either with the forests, rivers or

mountains or with aspects of cultural inheritance like, say, the Parthenon which are, in many countries, constitutionally excluded from any economic transaction or political agreement and are not subject to either the logic of the market or the state. This "exclusion" gives us a way to think about our "common wealth" on the basis of "premises now in existence" and to seek to expand them. Consider the example of education broadly defined. One of my favourite aphorisms is that "traditionally the highest quality public paideia has been provided by private institutions while the highest quality of private paideia has been provided by state institutions". Paideia, in this context, means the knowledge and ethos necessary "to rule and be ruled at the same time" and the example of British public schools is really telling for they managed to reproduce the British bourgeoisie not by providing commodified skills exchangeable in the labour market (as independent and/or state schools do) but by teaching the would be leaders in all fields of social life how to be bourgeois, capable, that is, of being active in all kinds of fields (entrepreneurs, politicians, poets, judges) and to assume these roles interchangeably.

To bring this example home, what happens, for example, when the classes we, as a center, organize provide "students" with alienated skills readily exchangeable in the labour market—the way state education does? We may be satisfying our students' immediate needs/desires etc. and do this in a "self-organised, non-hierarchical, collaborative manner without resort to the state or the market" but are we building counter-hegemonic institutions prefigurative of a post-capitalist world? And even if this the case, is this post-capitalist world necessarily a socially emancipated/"communist" one?

5. At the same time, we know capital is great at subsuming our attempts to break with it. In what ways do you think initiatives like Lampidona can challenge neoliberal citizen "responsibilisation", in the face of brutal austerity measures, to create ways of being and doing that resist this sort of instrumentalisation; to collectively transform our everyday lives in, against, and beyond capitalism?

It is true that the concept of responsibilisation, as it has been hijacked by the neoliberals and has colonized public life, political rhetoric and social imagination, seeks to transfer obligations formerly (and formally) assigned to the state to individuals who are forced to conduct themselves as independent, self-managing, self-empowered, and self-reliant subjects in a manner that emphasizes individual autonomy, choice, freedom etc.

To this discourse, the Left's usual response, apart from being ineffective, is rather conservative, for what they actually aspire to is, at worse, a return to the social-democratic compromise that (supposedly) characterised the "thirty glorious years" or, at best (sic), the creation of a "worker's state", with all their paternalistic, statist, and elitist connotations. My view is that part of our struggle should be the re-appropriation of the concept along two lines: a) an understanding of responsibility not in terms of self-reliance (as it is usually understood in the West) but in terms of the need to stand up for oneself in order to make (collective) political demands on the state that would transform self-responsibility into political responsibility and b) an understanding of responsibility as recognition and in terms of an ethics of care that point to a relational commitment to the welfare of the Self and the Other. For without responsibility, we are trapped in an everlasting present without a simultaneous sense of past or future or the sense of appropriate action that would give us. With all of this, responsibility becomes a guide to ascertaining appropriate conduct through a web of many different correspondences. This would seem to presuppose a field of recognition—literally recognising one's self, one's place and one's time vis-à-vis others. Moreover, as Foucault (1978) put it referring to ancient Greece, "In the case of the free man [sic]…the postulate of this whole morality was that a person who took proper care of himself [sic] would, by the same token, be able to conduct himself [sic] properly in relation to others and for others". This shifts attention to the inter-relational dimension of responsibility and on how intimate relations with the Other (including larger collectives) are essential to understanding the constitution of obligations and duties in social and political life.

Be that as it may, the problem is that all these ideas have been treated with suspicion, at best, and as irrelevant, at worse, by those of us who are not satisfied with the degree of "politicisation" of the centre. In other words, the idea a) that the centre should be a community characterised by relations of mutual recognition, respect and care and b) that the inability, reluctance or whatever, to establish them is probably our major political problem—they are alien to the modality of politics that many are accustomed to and are reluctant to abandon. It follows that these institution building strategies are largely relegated to personal tactics, practiced, albeit inconsistently, by some of us, but have never become a central issue in our general assemblies, despite attempts to this end. As a result, instead of solidarity we often practice philanthropy and instead of establishing common forms of life we often seek "political agreement". "Duty" and "commitment" tend to be deemed higher than "joy" and "desire", the centre is not regarded as a value in itself but as a stepping stone to something that takes place "outside the centre" and, as a result, responsibility to the centre is confined to "voluntary participation whenever free time is available". Thus, attempts to build an "internal life" and to develop our own unique agenda of living in the centre, for the centre, and by the centre have often been treated as a politically insignificant approach that "refuses to see the real problem", or as engagement in "culture" as opposed to "politics". The very idea that we should practice "politics as culture" and "culture as politics" struggles to find room in many analytical frameworks and is thus deemed incomprehensible. After all these years, we have not yet found a way to bridge this gap.

6. How would you describe the connection between Lampidona and wider solidarity movements?

This is a complicated issue and I will answer it by giving examples. At the local level and as a result of the crisis, four different initiatives were established: the Vironas Solidarity Network (a Syriza run project and a typical example of what I have already called "statification" of social

movements), the Vironas Social Conservatory (with whom we organized some events in the past but, from what I gather, are currently very close to the local authorities and probably inactive), the Vironas Social Pharmacy (a one-man-show initiative run by a 80-year-old classic Marxist-Leninist who, a couple of years ago, suggested that Lampidona should be run by a committee comprised of local initiatives' representatives) and the Citizens of Vironas (a far-left initiative that organised open-air markets and are currently inactive. Although they were critical of our project on the grounds that the "local authorities should be doing what you are doing" or "you are accountable to nobody", our relations have lately improved) . It follows that the space for collaboration is limited, although we had hosted and supported all their events, until the day the park was shut down.

On the other hand, and to break the well-established tradition that "festivals should include talks with a panel, speakers, and audience" and all that, we decided, at our 5th festival that was held two years ago, to invite a large number of collectivities from around Athens to share experience and practices and explore the possibility of networking on the basis of our common concerns etc. After an initial search on the internet to identify our prospective guests, we not only invited them via the usual channels of communication but actually visited them in person to get a sense of what they were doing and to see with our own eyes whether there was chemistry between us. This was a very tiresome process which lasted for two months as we had to sometimes travel up to 15 miles to reach them. Eventually we identified 6 that sounded promising and invited them to participate in a symposium-like roundtable (with food and all that) to debate issues that ranged from our conceptualisation of "commons"/"public", to an analysis of the current conjuncture, to internal organization and conflict resolution, to relations with the state and/or the market etc. Four out of the six showed up: the Free Social Space Votanikos (an anti-authoritarian squat supported by the anti-authoritarian Movement, a major anarchist collective who have occupied the botanic garden of the municipality of Petroupolis), the Free Social Space Favela (a major anti-authoritarian/anti-fascist collective brutally

attacked by the Golden Dawn), the Kallithea Workers' Club (an initiative, supported by ANTARSYA, the major far-left coalition), and the Open Assembly of Petralona-Theseio-Koukaki residents (a self-organized, anti-hierarchical initiative, active since 2002). The roundtable was a very warm, easy-going and comradely experience that fostered debates without presuppositions, hidden agendas, or instrumental thinking across a whole range of issues for at least 5 hours. Our enthusiasm skyrocketed when Votanikos suggested a "follow up meeting" to be held in their squat. However, and although all four collectives agreed, none other than us showed up, we talked for a few hours trying to find something we could practically organise together to keep us going but did not achieve this. On the whole, my feeling is that most collectives have taken a downturn because a) they find it hard to sustain a vivid internal life not to mention expand and thus establish bridges with other collectives unless this is centrally organised or even "required" by a political organization; b) cannot cope with the administrative cost their initiative requires; c) lack an overall orientation and a programmatic agenda and thus their operation is contingent on the broader conjuncture. Finally, it must be admitted that most of them lack the resources/facilities and individual abilities that the center has. The downside, of course, is that the center is burdened by the amount of events it hosts and caters for.

7. Undoubtedly, you must face tensions not only with the 'outside' of market and state mechanisms; but, also, internally, as you create different ways of thinking, relating, organising, and making decisions. How do you deal with these tensions? What are the crucial things you have learnt from experiences of trying to find common ground amongst differences?

See 5

8. It must be very difficult to maintain the energy that is required to keep Lampidona alive under continued assaults: an unrelenting financial crisis, brutal austerity, severe illnesses and personal circumstances of members, and now a far-right government to add to the mix. How

do you maintain hope? And, how important do you think a space like Lampidona is, beyond addressing urgent needs, for the nurturing of collective hope?

It is not an issue of hope but of existential need. Those of us who struggle to keep Lampidona open and going, despite all aforementioned critiques, do so because we see our existence as inextricably linked to this project, as part of who we are and what to do with our lives and seek through it to consolidate relations that are not based on money or power but on our free and creative praxis within a collectivity that does not instrumentalise our abilities, respects our differences, and is driven by the principles of solidarity, autonomy, equality and freedom.

The centre—as an experiment that sought to teach by example—can provide, both due to its longevity and the width of its activity, a valuable lesson to all those engaged in transformative action of what may go right and wrong in this process and this is, I think, the centre's litmus test of success. If this includes nurturing collective hope, so be it.

Appendix Item 2:
Interview with Mariniki Koliaraki (Mesopotamia), 2020

1. Can you briefly share with me (for the official record) the history of Mesopotamia and describe the ways in which it is or isn't connected to the broader mobilisations against neoliberal governance and policies, particularly the anti-austerity movement and occupation of syntagma square in 2011. In what ways do you think this condensed moment of insubordination was connected to the conception of various and dispersed neighbourhood initiatives?

"Mesopotamia" is a movement which was initiated in 2003 by citizens who were concerned mostly about ecological issues in the area of Moschato, Athens. It corresponded with protests against the privatization of the coast of the city, among the various privatizations and huge constructions that took place in anticipation of the 2004 Olympic Games. In 2006, the municipality made an informal agreement with the local movement so they could use the building where Mesopotamia, until now, hold their actions.

For many years, "Mesopotamia" has been a group of active people who aim to raise awareness about environmental issues, human rights, immigrants' and workers' rights; and they organize some cultural and social events—once or twice a month—that involve mostly leftists and progressives.

In 2011, there was a mass anti-austerity movement in the country. The occupation of Syntagma square was a pivotal action that activated people who have were not previously politically engaged and new ways to organize the resistance emerged. The assembly of the square and the working groups (social kitchen, health care, cleaning, calming group etc.), that were created to handle both political and practical issues, are the main spaces, in the wider sense, where the social process takes place. There were many new initiatives and assemblies that emerged in the neighborhoods in the spirit of the "square"—self-organized, horizontal, anti-hierarchical, democratic, and solidarity initiatives.

The case of "Mesopotamia" is a movement that already exists, and it

is strengthened by the anti-austerity movement. New people became involved in the weekly assembly and the other actions—a time bank network, solidarity school, solidarity basket, and cinema club constitute a constantly widening network of actions.

I believe that the main characteristics of the movement of that time were the reinvention of collective ways of living, the mass involvement of new individuals in social action and the reformation of collective action—keeping in mind that all the traditional movements in Greece (labor or student movement and trade unions) strongly correspond with political parties or organizations. There isn't a consolidated culture for the autonomy of social spaces. The occupation of Syntagma square was a crucial moment that made significant changes for the movements in Greece.

2. In what ways is the space of Mesopotamia is performed in a way that counters the normal logics of spatial ownership/use? Would it be correct to say that while Mesopotamia is an 'occupied' space in the sense that you do not have an official rental agreement with the municipality and do not pay for the use of the space; it is certainly tolerated (even supported by the municipality)? Is this still the case? How have the changes to the government affected the municipal level, and, therefore, the security of the space?

There is no typical procedure that is followed for using the space. Even if we were asked to, it would be impossible as Mesopotamia is an initiative of citizens without any legal form, i.e. it isn't an association or NGO. It is certainly tolerated by the municipality and we could say that it is supported.

First of all, it is important to note that the former mayor, in office in 2006, let the movement of citizens use this space. The building is maintained by the members of time-bank which is also important. It is an old building and it would be in ruin if it was not for Mesopotamia.

The local society recognized the positive effects of our actions. Mesopotamia is supported by neighbors, people who bring their children or even come themselves to have a lesson, learn a new language, watch a movie, participate in a conversation, or attend a book presentation. It is legalized by the local society.

The municipality supports us, especially as more and more people develop bonds with the movement and the space. The change to the government hasn't affected this relationship until now. However, we are concerned about the intentions of the new government regarding the evacuations of social centers.

3. What do you think is the critical role of spaces of non-formal learning in regards to transforming our daily lives and socialities?

There are two aspects of such spaces, addressing the needs of people and creating a social network. I am going to answer about solidarity schools. Solidarity schools are grassroot initiatives created to ensure access to education for anyone who is excluded from equal rights because either the formal educational system doesn't provide it, or extra tuition fees are required in order to succeed in a competence-based environment. This is the case of solidarity school of "Mesopotamia" which is the largest among 10 solidarity schools all over the country, forming the network of solidarity school.

Apart from addressing the needs, solidarity schools motivate students and parents to participate in their actions and decision making. These procedures are important for the empowerment of the sociality, the cultivation of a democratic culture, and the support of vulnerable groups. Self-organized spaces of non-formal learning are social hubs, where the local community come together, because of their needs, but they also discuss various issues and they find ways to communicate and entertain themselves in a collective and self-organized way. The non-hierarchical assemblies let them explore their ability to defend their opinion and respect the opinion of the others at the same time.

I believe that self-organized spaces of non-formal learning are important for the cultivation of a new democratic culture of responsibility on a horizontal, collective, and social basis.

4. In what ways do you think the relationality at Mesopotamia embodies a break or a crack in the capitalist rule of money and 'value'? How does the time bank structure enable a different way of thinking, doing, and living?

We try to develop different value systems within the cracks of capitalism—the main economic system. It is known that capitalism leads to great inequalities, as a very small percentage of the total population concentrate the profit of production and consumption processes. We find ways to address our needs by supporting each other, based on social relations and solidarity, outside the capitalist rules.

In the time bank network of Mesopotamia, all the services are equally valued. We don't transfer the values of the real economy to the time bank network: a paramedical service doesn't have more value than a cleaning service. Another difference is that there isn't an equilibrium anyone can ask for what they need and offer what they can or what they want to. Of course, everyone is encouraged to offer but it is not a premise for someone to take a service. It is kind of a motivation to rethink the way we define our needs, our consumption habits, and the value of our work.

5. At the same time, we know capital is great at subsuming our attempts to break with it. In what ways do you think initiatives like Mesopotamia can challenge neoliberal citizen 'responsibilisation', in the face of brutal austerity measures, to create ways of being and doing that resist this sort of instrumentalisation and to collectively transform our everyday lives in, against, and beyond capitalism?

There is a difficult balance between having a solid political identity and

being open to the broader society. We should denote our political ethos with every action and, at the same time, anyone should feel free to express their opinion and be respected within the frame of our collective life.

In the years of late capitalism, we are used to behaving like consumers in all the aspects of our lives, i.e. we elect our representatives in the same way we choose the detergent we buy to wash our clothes. There is a fragmentation created by the neoliberal concept of citizen responsibilisation. We want to emphasize human interaction and a deep feeling of responsibility for each other. People should understand that they can't live well when their neighbours are desperate.

We protect our movement as there are collective processes for decision making regarding every action and every collaboration. Everyone has all the information and every disagreement is discussed to reach a consensus.

6. How would you describe the connection between Mesopotamia and the wider entanglements with the solidarity schools' movement? Do you think this presents us with a different imagination of autonomy? Rather than enclaves of alternative practices, can such spaces and practices connect to form transformative movements?

In 2015, the networking and the evolution of solidarity movements were debated a lot. Within the frame of such conversations, the network of solidarity schools emerged. The solidarity school of Mesopotamia played a crucial role in the formation of the network. We want to form neither an alternative model of school in parallel to the public school nor a "union" that will play a role in the negotiations with the formal educational system.

Each structure of the network has a unique character which corresponds with the local features and its specific purposes. The purposes of the network are to support the distinct existence and expression of so-

lidarity schools, reframing the sense of public as a space of commons, strengthening our ventures and triggering the creation of new ventures.

Solidarity schools transform the beliefs of the participants, students, teachers, and parents; and they cultivate participatory experience. In this way, we believe that the public school is transformed i.e. by transforming the people who are part of it and collaborating in some cases, when it is possible. In the future, solidarity schools can possibly be the front runner in transformative movements.

7. It must be difficult to maintain the energy that is required to keep Mesopotamia alive under a continued economic crisis, brutal austerity measures, and now a far-right government in power. How do you maintain hope? And, how important do you think a space like Mesopotamia is, beyond addressing urgent needs, for the nurturing of collective hope?

We should assume that crises are periods of high "mobility"—social and political transformations. There is a hope when people resist and there is an assertive frame for demands. A space like Mesopotamia can maintain its energy because of the bonds with the local community and the durable actions that engage more and more people. These spaces are like matrices of collective models of living.

8. Lastly, how are you weathering yet another crisis as we face the coronavirus pandemic? How have your solidarity structures enabled resilience in this time?

We try to keep communicating with each other and to support people in need, even in circumstances of social distancing. It is for sure that another crisis is on the verge and we are going to face a new difficult situation as a society. We are not afraid for our movement as the crisis is a fertile ground for us to flourish, because of the failure of mainstream system.

Appendix Item 3:
Prinzessinnengarten Historical Timeline (Composed by Marco Clausen, English Translations by Melissa Harrison)

1860er-1945

Mitte des 19. Jahrhunderts weichen die von Hugenotten angebauten Gärten auf dem sogenannten Cöpenicker Feld den Mietskasernen der neu entstehenden Industriestadt Berlin. Der Moritzplatz entwickelt sich schnell zu einem zentralen Ort mit zahlreichen Vergnügungseinrichtungen. An der Seite des Platzes, an der heute der Prinzessinnengarten liegt, wird 1913 mit dem Wertheim-Kaufhaus ein Symbol für die Konsummetropole errichtet. Wenig später wird die U8 aufgrund des Kaufhauses an den Moritzplatz verlegt. Das von den Nationalsozialisten „arisierte" und durch Bombardierung 1945 beschädigte Kaufhaus wird 1957 abgerissen. Seither gibt es hier sporadische Nutzungen als Lagerfläche oder Gebrauchtwagenhandel und zuletzt für einen Flohmarkt.

1860s-1945

In the middle of the 19th century, the Huguenot gardens on the so-called Cöpenicker Feld gave way to the tenements of the newly developing industrial city of Berlin. Moritzplatz was quickly becoming a central location with numerous leisure facilities. On the side of the square, where the Prinzessinnengarten is located today, a symbol for the city of consumption was erected in 1913: the Wertheim department store. Soon after, due to the newly built department store, the U8 line was relocated to Moritzplatz. In the aftermath of the National Socialist regime, and due to damage resulting from bombing in 1945, the department store was demolished in 1957. Following this, the site was temporarily used as storage or for used-car trading and, later, for a flea market.

1960er-1970er

Durch den Mauerbau verschiebt sich die Lage des zentralen Stadtteils Kreuzberg 36 an den Rand Westberlins. Am Moritzplatz entsteht einer von 7 Grenzübergängen. Im Rahmen der „modernen" Stadtplanung werden die alten Nachbarschaften abgerissen, neue Wohnblöcke errichtet und es soll für die „autogerechte Stadt" eine mehrspurige Auto-

bahn durch die Oranienstraße gezogen werden. Diese Planung führt zur systematischen Entmietung und dem Ausbleiben einer Sanierung des Gebäudebestandes. Erst der Widerstand der Nachbarschaft und die „Instandbesetzungen" verhindern die weitere „Kahlschlagsanierung" und den Autobahnbau.

1960s-1970s

The construction of the Berlin Wall relocates the central district of Kreuzberg 36 to the edge of West Berlin. Moritzplatz becomes one of 7 border crossings. As part of the "modern" city planning, the old neighborhoods are demolished; in their place, new blocks of flats are built and a multi-lane highway through the Oranienstraße is planned for the new "car-friendly city". This planning was responsible for the systematic vacation of affected properties and, concurrently, the absence of any renovations to the building stock. It was only through the resistance of the neighborhood and the "maintenance occupations" that the motorway construction and further "tabula rasa renovations" were prevented.

1980er

Kreuzberg gilt als „kippende Nachbarschaft" und wird mit den „Ghettos" us-amerikanischer Innenstädte verglichen. Im Rahmen der IBA-Alt werden die Grundsätze der behutsamen Stdterneuerung umgesetzt. Zentral ist der Erhalt des Bestandes und der Eigenheiten der Nachbarschaft sowie die Einbindung der Bewohner*innen in die Stadtteilsanierung. Für den Moritzplatz wird ein Modellprojekt für einen ökologischen Quartiersumbau geplant, das Nachbarschaftsgärten, Umweltbildungsstationen, Kompostierstationen, dezentrale Energieversorgung, ein Natuhaus, Komposttoiletten und biologische Grauwasseranlagen vorsieht.

Daneben werden durch Bürgerintitiven die entscheidenden Auseinandersetzungen zur späteren Entstehung des Görlitzer Park und des Parks am Gleisdreieck geführt. Mit Kinderbauenhöfen, Dach- und Hofbegrünungen entstehen an zahlreichen Stellen von unten organiserte

Grün- und Naturorte. Die Kreuzberger SPD pflanzt zwei Linden, die heute unter dem Namen „Walter & Momper" in der Gastronomie des Prinzessinnengartens stehen.

1980

Kreuzberg is considered a "declining neighborhood" and is compared to the "ghettos" of American cities. In the context of IBA-Alt, the principles of careful urban renewal are implemented. Central to this is the preservation of the building stock and the idiosyncrasies of the neighborhood, as well as the involvement of the residents in the rehabilitation of the urban district. At Moritzplatz, a model project is planned for an ecological neighborhood conversion which includes neighborhood gardens, environmental education centres, composting stations, decentralized energy supply, a nature house, composting toilets, and biological greywater systems.

In addition, citizen initiatives are behind the later emergence of the Görlitzer Park and the Park am Gleisdreieck. These organised green spaces emerged from below and manifested in many other forms, including children's farms as well as roof and courtyard greenings. The Kreuzberg SPD planted two Linden trees, which today stand in the gastronomy area of Prinzessinnengarten under the name "Walter & Momper" .

2009-2018

Parallel zum Entstehen von über 100 weiteren urbanen und Interkulturellen Gärten in Berlin verwandeln am Moritzplatz tausenden Unterstützer*innen die ehemalige Brachfläche in ein soziales und ökologisches Biotop. Der zunächst als mobile Zwischennutzung geplante Garten wird von der Nomadisch Grün gGmbH betrieben, der ihn u.a. mit den Einnahmen der Gastronomie finanziert.

2009-2018

In parallel with the creation of more than 100 other urban and intercultural gardens in Berlin, thousands of supporters at Moritzplatz take to transforming the former fallow land into a social and ecological biotope. It was initially planned as a mobile temporary-use project, run by Nomadisch Grün gGmbH and financed with the income of the gastronomy.

2012

Über 30 Tausend Unterstützer*innen verhindern mit der Kampagne „Wachsen lassen!" die geplante Privatisierung der Fläche am Moritzplatz. Der Bezirk Friedrichshain-Kreuzberg spricht sich für einen langfristigen Erhalt der gemeinwohlorientierten Nutzungen aus. Gemeinsam wird ein breites, offenes und nachbarschaftsorientierts Beteiligungsverfahren vereinbart. Der höchstbietende Verkauf von Liegenschaften ist Teil der Privatisierungspolitik seit den 1990er Jahren. Auch der öffentliche Wohnungsbestand um den Moritzplatz wurde an Investoren verkauft und gehört heute zum überwiegenden Teil der Deutschen Wohnen. Nachbarschaften wie die Otto-Suhr-Siedlung und die Gewerbetreibenden in der Oranienstraße organisieren sich gegen Mietpreissteigerungen und Verdrängung.

2012

More than 30 thousand supporters, through the campaign "Let it Grow!" , prevent the planned privatization of the site at Moritzplatz. The district of Friedrichshain-Kreuzberg is in favor of a long-term preservation of the common-good oriented uses. Together, they agree on an open and neighborhood-oriented participation process. Sale to the highest bidder has been part of the privatization policy since the 1990s, subsequently, the public housing stock around Moritzplatz was also sold to investors and today is largely owned by Deutsche Wohnen. Neighborhoods such as the Otto-Suhr-Siedlung and the small businesses in Oranienstraße organise themselves against rent increases and displacement.

2015-19

In einem Do-IT-Together-Bauprozess wurde die Laube im Prinzessinnengarten mit Unterstützung von mehr als 100 Freiwilligen geschaffen. Sie wird vom Verein Common Grounds als Gemeinschaftseigentum organisiert und steht als Symbol für dessen dauerhafte Verwurzelung mit dem Ort. Ende 2019 plant die Nomadisch Grün gGmbH, den Moritzplatz zu verlassen. Common Grounds hat den Prozess der Wunschproduktion initiiert, um gemeinsam Ideen für den Erhalt und die Bewirtschaftung des Platzes als Allmende für die nächsten 99 Jahre zu formulieren.

2015-19

Through a Do-IT-Together construction process, the arbor in the Prinzessinnengarten was created with the support of more than 100 volunteers. It is organized by the Common Grounds association as a common property and stands as a symbol of its permanent rooting on the site. At the end of 2019, Nomadisch Grün gGmbH plans to leave Moritzplatz. Common Grounds has initiated the Wunschproduktion process to collectively formulate ideas for the preservation and stewardship of the site as a commons for the next 99 years.

Appendix Item 4:
Documentation of Deep Dialogues Workshop in Prinzessinnengarten, Summer 2019

1. 99 Years
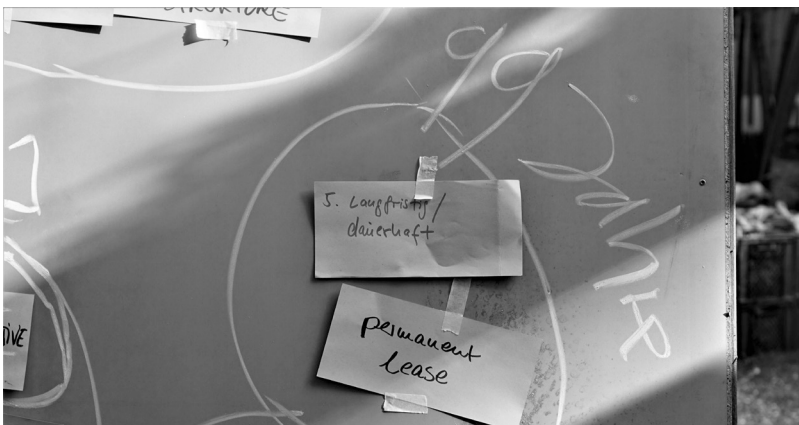
> Langfristig/dauerhaft | Long-term/permanent

> Permanent lease

2. Common Good
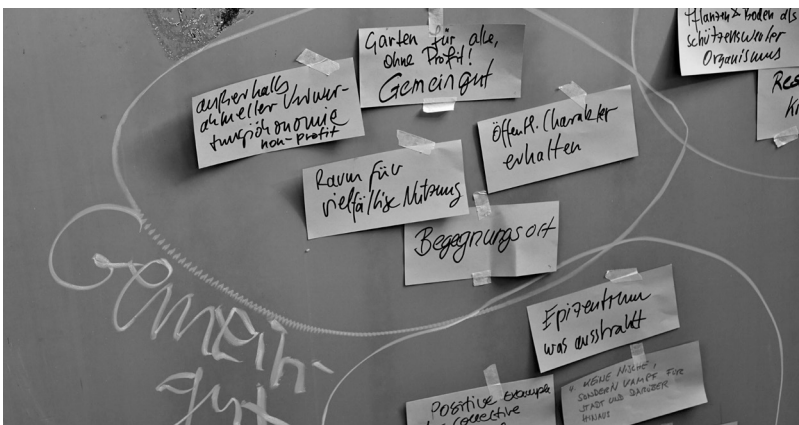
> Garten für alle ohne Profit! Gemeingut | Garden for all without profit! Common good

> Öffentlicher Charakter erhalten | Preserve public character

> Begegnungs Ort | Meeting place

> Raum für vielfältige Nutzung | Space for diverse use

3. Boden
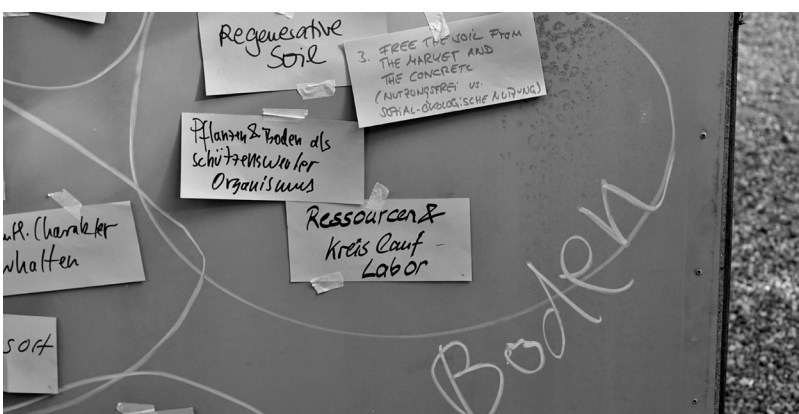
> Regenerative soil

> Free the soil from the market and the concrete (Nutzungsfrei vs. Sozial-ökologische Nutzung)

> Boden und Pflanzen als schützenwerter Organismum | Soil and plants as organisms worth protecting

> Ressourcen und Kreislauf Labor | Resources and Circulation Laboratory

Clustering Personal Statements To Build A Collective Manifesto

4. Grassroots Democracy

> Gestaltung der aktiven Teilhabe | Shaping active participation

> Basisdemokratische Struktur | Grassroots democratic structure

> Selbstbestimmung/Herrschaftsfrei | Self-determination/free from domination
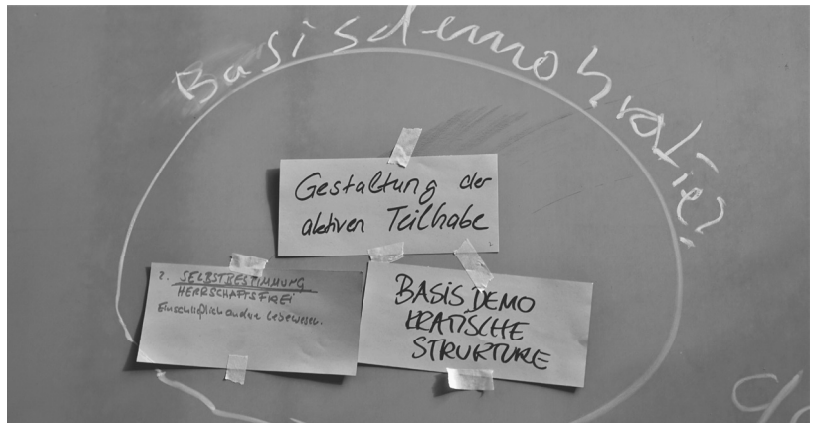
5. The New Narrative

> Beitrag zu soziale, ökologischer, ökonomischer   Gerechtigkeit hier und woanders | Contribution to social, ecological, economic justice here and elsewhere

6. Political Gardening
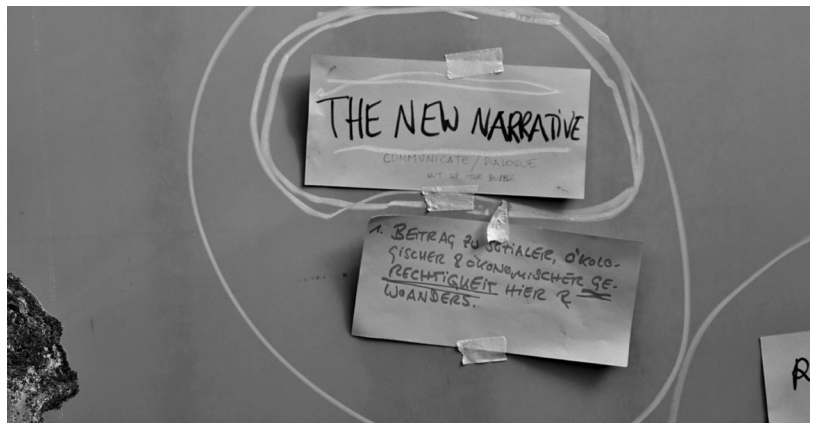
> Epizetrum was ausstrahlt | Epicentre that radiates

> Positive example for collective survival
> Keine Nische, sodern Lampe für Stadt und   darüber hinaus | Not a niche, but a lamp for the city and beyond
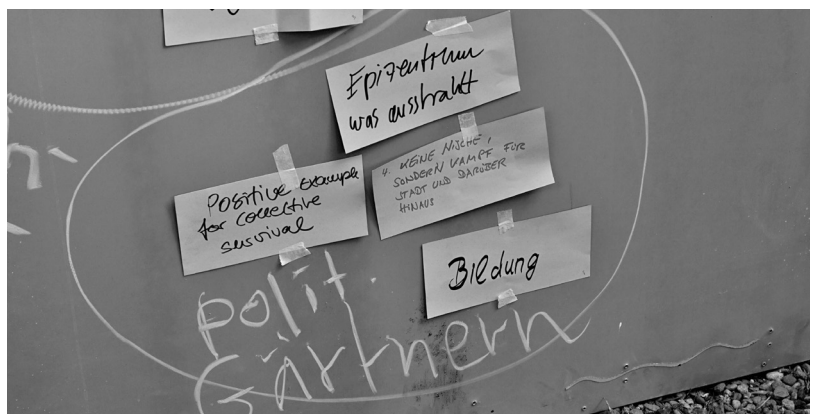
This Page: Collective Brainstorming Regarding Uses
Opposite Page: Illustrations of Embodied Dissensus
Excercise
Source: author's own
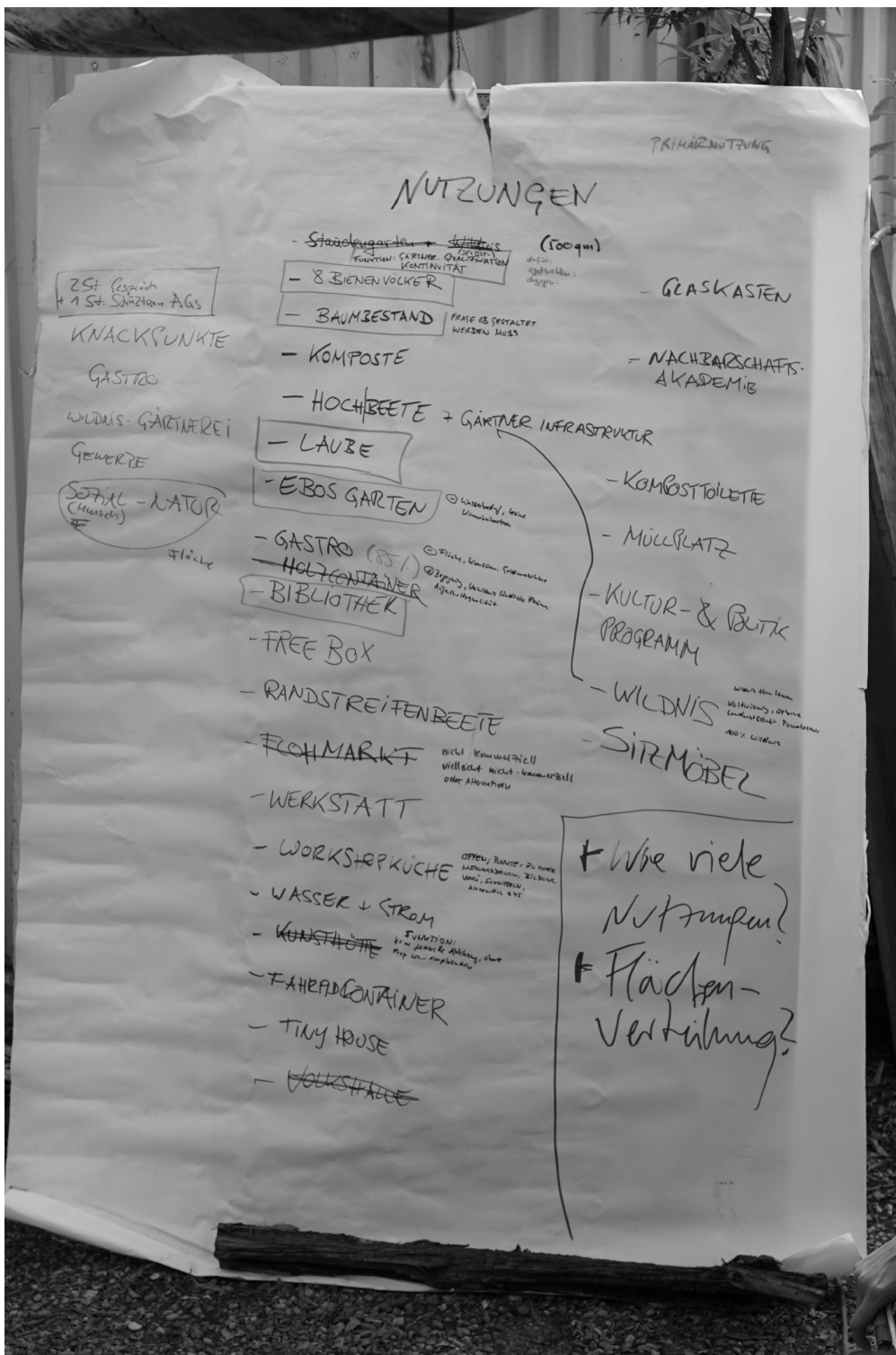
Gastro Betrieb | Gastronomy

No:
> money machine, servicing nearby tech workers
> preserve the ground
> consumption

Undecided:
> food is an important medium to bring people together
> commercial vs. non-commercial

Yes:
> encounter
> open invitation
> pedagogical urban connection to ecological urban food production
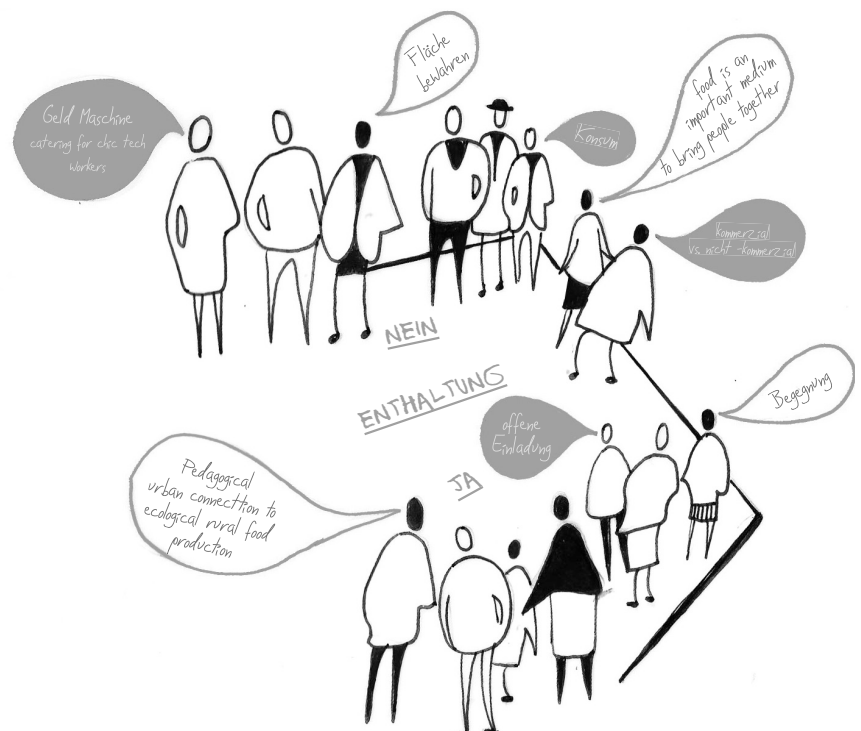
Wildnis (vs. Gärtnerei) | Wild (vs. Gardening)

No:
> urban agriculture
> pedagogy
> educarion

Undecided:
> wild with permaculture principles
> 50/50

Yes:
> 100% wild
> no raised beds

Common(s)Lab Zine
2018-21

Appendix Item 5:
Common(s)Lab Zine

contents

introduction

Lohnarbeit

kapitalistische
Unternehmen

Natur

Sorgeaktivitäten

Produktion für Märkte

Freundschaft

Hausarbeit

Ehrenamt

Sklaven- und Kinderarbeit

Vokü

Sperrmüll

Familie

Aktivismus

DIY/DIT

geldfrei

Freiwilligenarbeit

Containern

Selbstversorgung

Vereine

Genossenschaften

Soli-Spenden

Nachbarschaftsengagement

Praktika

Tauschen

SoLaWis

Schenkboxen

Ausleihen

Open Source

SCHILLERKIEZ

Common(s)Lab was initiated at the end of 2017 as a community project in the Schillerkiez neighbourhood in Berlin-Neukölln. It was conceived as an emancipatory space to explore and foster more communal, convivial and caring ways of living, thinking and acting together. In the face of increasing privatisation and commodification of all spheres of our everyday life, the commons offer a different vision in which nature, human labour, space, knowledge, technologies and so on are not understood simply as resources that can be exploited or monopolised for profit. Instead, these spheres are made visible and valued as vital components within an ecosystem of interdependence and mutual care, where capital and paid labour are just the tip of the iceberg (on the opposite page, see diagram of the Diverse Economies Iceberg inspired by J.K. Gibson-Graham and our glossary on p. 56). Through commoning, humans and non-humans alike collectively contribute to this common lifeworld through practices of sharing and negotiating.

Employing creative approaches from diverse fields, we try to bring transformative research and knowledge-making closer to everyday life in order to catalyse civic agency and social change. Our formats so far include: Do-It-Together (DIT)-workshops, skillsharing, reading groups, cooking activities, neighbourhood walks, artistic interventions, talks, book presentations, baby-friendly film screenings, a seasonal gift market and more.

Last but not least, our work is motivated by exploring other economies and values that are based on contributing—what and how one can—rather than exchange logics in order to keep thresholds for participating in activities as low and open as possible. We see Common(s)Lab as a social infrastructure for mutual care, built on relationships within our urban spaces, which is sustained through its collaborators and participants, voluntary soli-donations, and occasional external funds for materials and project costs. Common(s)Lab has its home at the transdisciplinary project space TOP in Schillerkiez, Berlin-Neukölln, which is shared and run by a diverse group of artists, designers, architects, film-makers, curators, scientists, and a cook.

With this zine, we wish to share and document the diverse processes, formats, and learnings from the past three years with you and others, including a rich collection of resources that emerged thanks to the many people who became part of Common(s)Lab over the past three years, with the hope that it might serve as an inspiration and resource for similar projects or activities wherever you are.

Katharina & Melissa for Common(s)Lab, February 2021
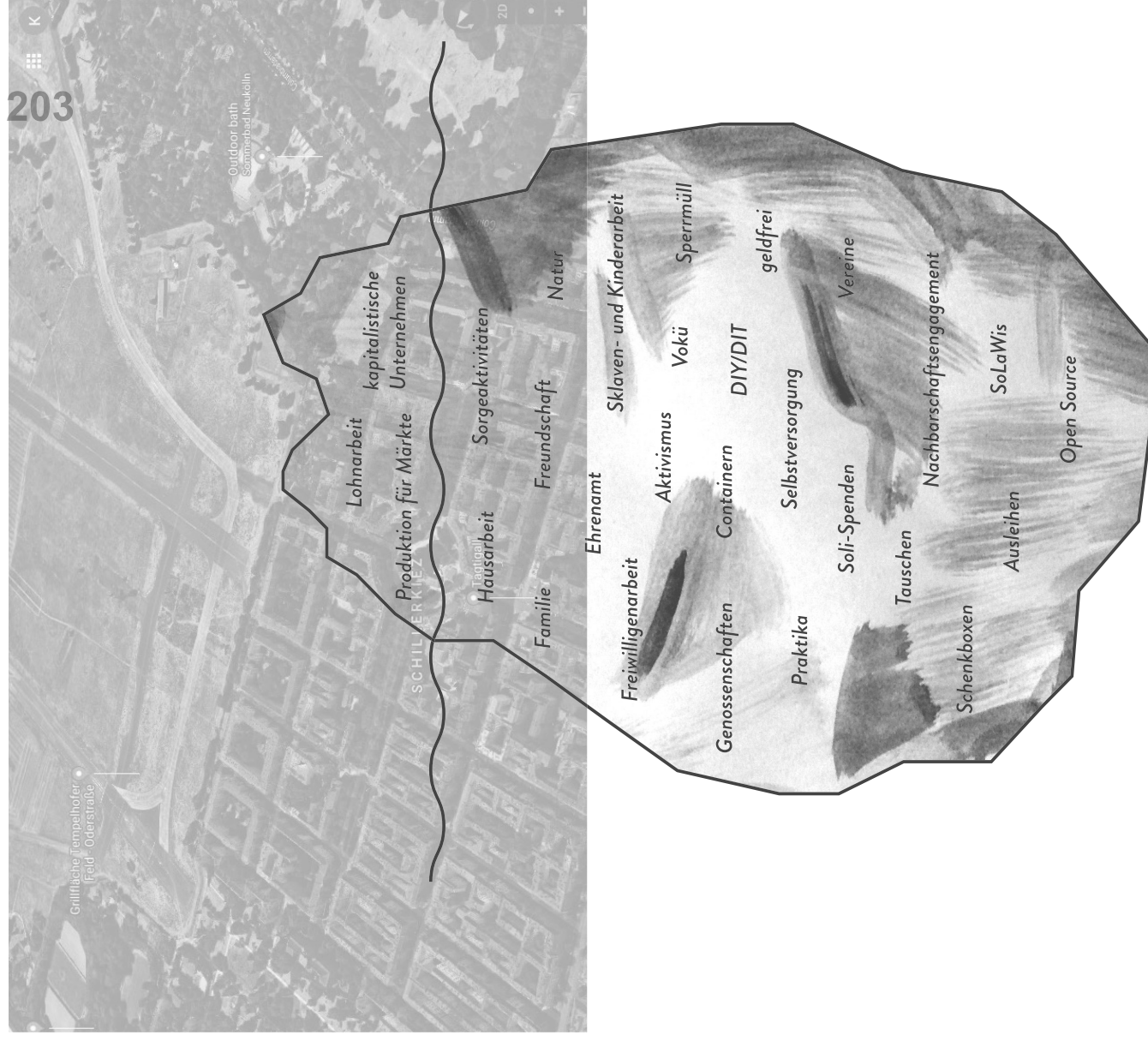
Being nested in a community: sharing infrastructure, caring together

Common(s)Lab is nested within the >top community, a transdisciplinary project space and non-profit association of which some of us are members. In artists' hands since 2001, >top acts today as a bio lab and project space shared with a fluid and non-static group of approximately 20 members who can all add to the programming. Rent and infrastructure are shared amongst its members, and decisions are made in regular meetings. >top and Common(s)Lab are open to the public through the events and exhibitions that take place; the rest of the time, it acts as a work space for its dynamic group of members.

The sharing of responsibilities and resources such as rent, equipment, and infrastructure — event and co-working space, wood workshop, bio-lab, kitchen, community — constitutes a mutual support system which enabled Common(s)lab to commence immediately, and continue, without reliance on external funding. Furthermore, the crosspollination of immaterial knowledge and skills has been invaluable in cultivating a culture of collaboration and solidarity: the main values of our activities are embodied through this daily practice of commoning, sharing, and negotiation at the space.

About Schillerkiez neighbourhood

The 'Schillerkiez' in Berlin-Neukölln was planned circa 1900 as a quarter for well-off citizens; boasting a large promenade extending from one end of the quarter to the other and cutting through generously decorated facades. The Schillerkiez was intended to enhance the status of the Rixdorf neighbourhood — a workers' area — with more spacious courtyards, single rather than several backyard buildings, alongside shops and gastronomic activities integrated into the apartment blocks. In the 1920s, the Tempelhof airport was built next to Schillerkiez. With the growing amount of aircraft noise over the years, the higher-income earners started leaving the quarter. The available housing increasingly lost value, thus attracting lower-income earners, migrant workers, and unemployed. In the 1990s, Schillerkiez was earmarked for urban renewal and, in 1999, a 'Quartiersmanagement' was instated to contribute to social and infrastructural redevelopment; in 2020 a process was initiated for their withdrawal from the neighbourhood.*
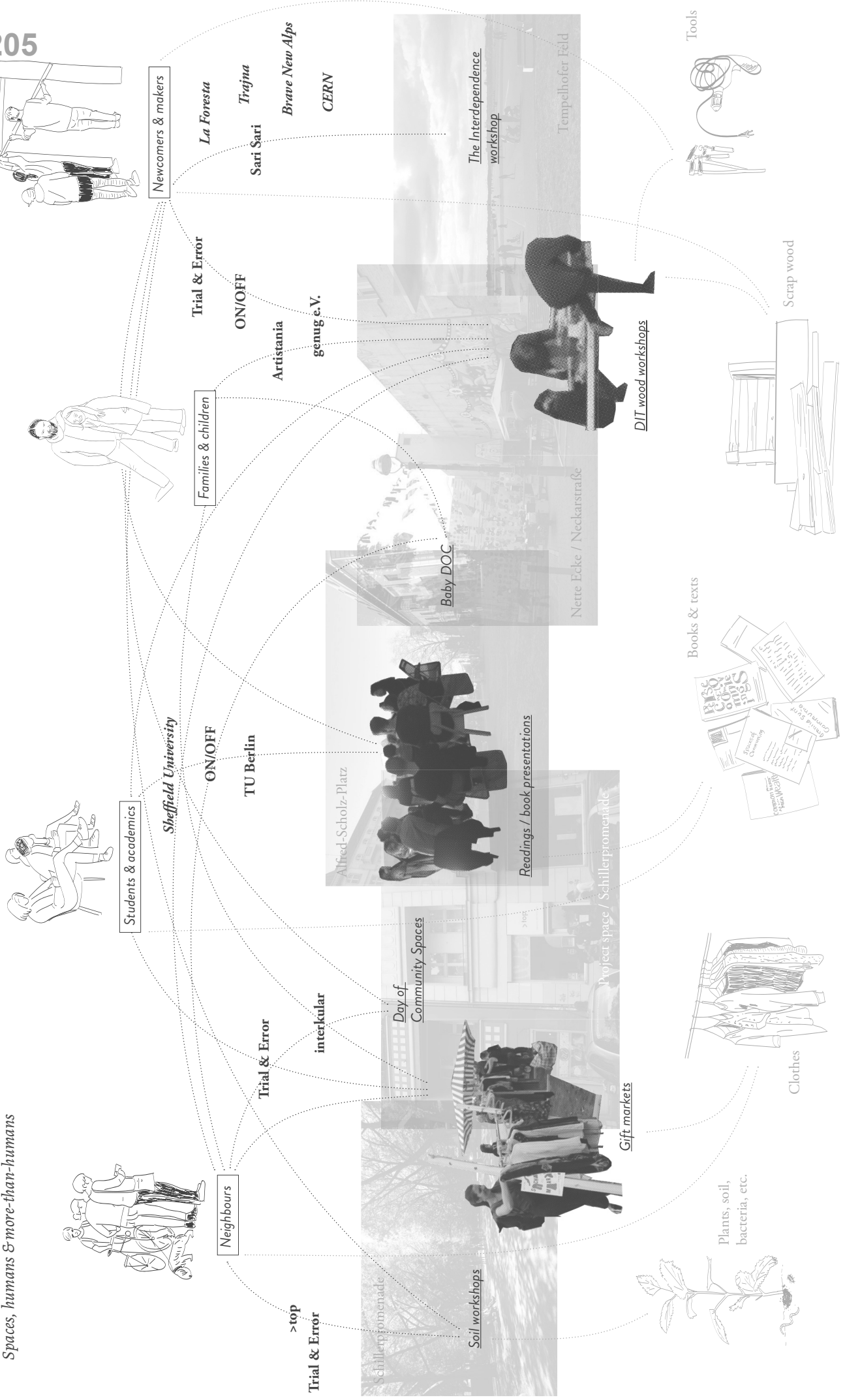
In 2008, the air traffic on Tempelhof airport came to an end and, in 2010, following citizen mobilisations to open and protect the site as a public space, the

Tempelhofer Feld opened as the largest inner-city open-air park in the world; providing a unique and invaluable public good while also enhancing the market value of the neighbourhood which attracted investors and new residents alike. The demographic composition of the area has been slowly changing ever since but has remained highly diverse, contradictory, and at times a terrain of contestation. The neighbourhood is known for its diverse population, attracting many young people and families with its plentiful playgrounds, the proximity to the Tempelhofer Feld, its many active citizen initiatives and projects, and its spatial arrangement as a clearly defined and small neighbourhood. At the same time, many residents are sceptical towards the increasing attractiveness of the neighbourhood with streets, cafés, and other infrastructures increasingly crowded by tourists and visitors; while rents having increased to 12,9 €/m2 in 2018 compared to 4,8€/m2 in 2007.

* Quartiersmanagement (neighbourhood management) is a Senate-initiated concept for the integrative development of disadvantaged neighbourhoods in Germany—not without resistance from various groups and movements in the neighbourhood—where social work, economic advancement, cultural and educational activities go hand in hand. When they leave in a process called perpetuation, they aim to ensure that the existing networks of civic actors and initiatives grow stronger while becoming more independent as to remain active in the neighbourhood – how this process will unfold is still open. New todays and structures are being initiated such as the Schillament, more info at: https://www.schillament.de/

Relational Map of Common(s)Lab:
Spaces, humans & more-than-humans

Newcomers & makers

La Foresta

Trajna

Sari Sari

Brave New Alps

CERN

Tools

The Interdependence workshop

Tempelhofer Feld

Trial & Error

ON/OFF

Artistania

genug e.V.

Families & children

DIT wood workshops

Scrap wood

Baby DOC

Nette Ecke / Neckarstraße

Students & academics

Sheffield University

ON/OFF

TU Berlin

Alfred-Scholz-Platz

Readings / book presentations

Project space / Schillerpromenade

Books & texts

interkular

Trial & Error

Day of Community Spaces

Gift markets

Clothes

Neighbours

>top

Trial & Error

Schillerpromenade

Soil workshops

Plants, soil, bacteria, etc.

space of care

Safe(r) settings - creating a space of care

With small spatial gestures and details, you can contribute to making as many people as possible feel welcome in your space by, for example, making it wheelchair-accessible, providing gender-neutral toilets, and always reserving a corner for breastfeeding, changing diapers, and childcare. For many people with special needs, this can mean the world for them, as it opens up spaces where they can feel acknowledged and safe beyond their own private homes. The list below grew from our own experiences and is just a start, but it is something to begin with:

- Try to create a space of conviviality and collective reproduction/care beyond production so that people feel welcome to just come and be together rather than having to work on something.
- Ensure there is space for different languages and cultures by offering whisper translations or other bi- or multi-lingual methods according to competency/capacity.
- Ask if people feel comfortable having their pictures taken at the beginning of events and activities.
- Whenever possible, ensure events are kid-friendly. Provide a kids' corner or possibilities for (collectively-organised) childcare.
- Allocate a comfortable corner for breastfeeding; provide a changing table, gender-neutral toilets, and hygiene articles and trash bins inside the cabins.
- Try to ensure that money is not an obstacle for people to participate by always allowing solidary sliding-scale donations and being transparent about the costs you have so that people can decide how they are able to contribute.
- Communicate how you deal with issues like racism, sexism, homophobia, transphobia, etc. to create a safe atmosphere for marginalised people.
- Encourage people to get involved with their own ideas and suggestions so that the community always feels open for newcomers as opposed to a service provided by a fixed group of people.
- Try to ensure that there is always a vegan option if you offer food or drinks.

formats
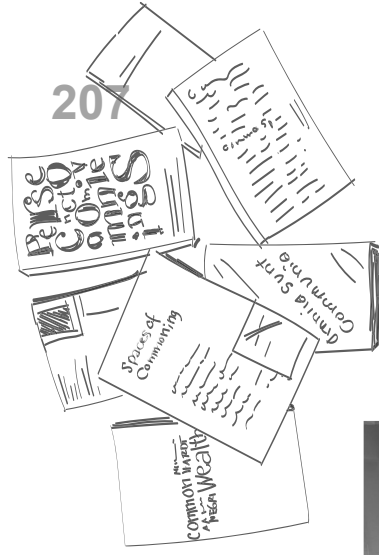
READING GROUPS

In collaboration with: diverse participants (incl. Alex, Alice, Daniel, Matthew, Nathan)
Duration: around 3 hrs
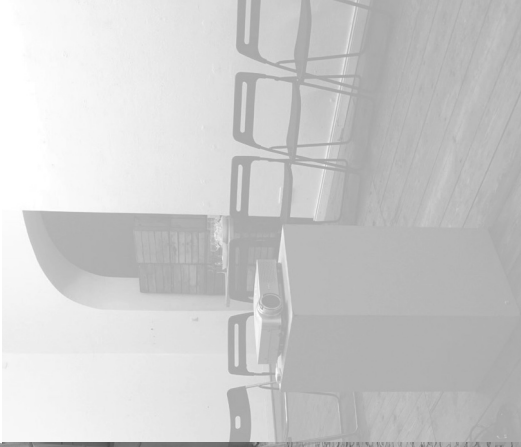*Preparation time: 30 min.*
Materials: a text, pens, paper, internet (for instant research), some drinks and snacks
Keywords: knowledge sharing, collective intelligence, critical pedagogy, life-long learning

We host a series of reading groups to explore non-formal and critical pedagogies for collective life-long learning. These have included a series on the Commons that covered different, yet complementary, texts each session; a Capital Volume I (Karl Marx) reading group that ran over 1.5 years and followed the corresponding online lecture series by David Harvey; a reading group for German-language learners, digesting and discussing accessible and critical texts (optimal for those with a B2-C1 level); a Capitalist Realism (Mark Fisher) reading group that was collectively conceived as a continuation of the Marx reading group; and a reading series formed under the umbrella of the School of Postcapitalism.

People get together in order to collectively read aloud (or, in some instances, at home in their own time) and discuss a text of common interest. Sitting in a circle, we first introduce the session which is followed by a round of introductions. Before starting to read, we explain a simple code of conduct to foster an inviting and comfortable environment for everyone, which is as follows:

- We take (voluntary) turns in reading a few paragraphs out loud. Without prior reading required, people can attend unprepared which lowers the threshold to participation (when this is not the case, prior reading is clearly indicated in the event descriptions). Voluntary reading aloud ensures that anyone who may not feel comfortable to do so in a session, due to language or other competencies, does not feel pressure but welcome and comfortable instead.

- No name-dropping and expert language without ensuring explanation whenever it is required — we want everyone to feel comfortable and equally able to contribute to discussions. If questions arise or unknown terms, concepts, names, or historical events are referenced in the text or by a participant, anyone can jot them down on a large sheet of paper in the middle of the circle. This acknowledges the need to return to the unknown subject matter for collective explanation/discussion as soon as there is a suitable pause without needing to interrupt the flow of reading.

- Wine, water, and snacks are provided on donation-basis.

BOOK PRESENTATIONS

Guests: Dagmar Pelger, Friederike Habermann, ON/OFF, Yelta Köm
Duration: around 3 hrs
Preparation time: 30 min.
*Materials: plenty of chairs, projector (if needed), some drinks and snacks*
Keywords: life-long learning, listening, open discussion

Alongside the ongoing reading groups, we have hosted a number of book presentations and discussions with the presence of the author(s). The first of these was integrated within the commons reading series: we were joined by historian and economist Friederike Habermann for a collective reading of the first chapter of her book *Ecommony: UmCARE zum Miteinander (Ecommony: Turn to Togetherness)*. We had both the German version and the under-construction English translation of the first chapter, thanks to the author and translator.

For the second book presentation, we were joined by members of the Berlin-based interdisciplinary design studio who — after participating in a collective reading of Stavros Stavrides' text titled *Common Space as Threshold Space: Urban Commoning in Struggles to Re-appropriate Public Space* — introduced their publication, *Co-Machines: A Book of Mobile Disruptive Architecture*, and performed a reading of two of the essays.

For the third edition, we were joined by architect and academic Dagmar Pelger who presented the research that comprised the publication *Spatial Commons* (eds. Pelger, Kaspar & Stollmann / TU Berlin 2016). During the fourth presentation, Yelta Köm, co-founder of Istanbul-based *Architecture for All*, presented the collective's work exploring, documenting, and representing urban struggles, emergent commoning practices, and the architecture (without architects) of resistance in the context of Occupy Gezi in Istanbul. More info on the books can be found on pages 54-55.
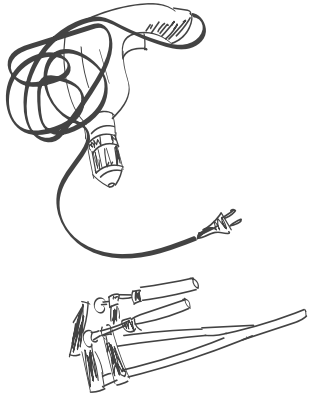
DIT BUILDING WORKSHOPS

In collaboration with: Artistania, genug e.V., ON/OFF, >top e.V., Veiko Liis
Duration: min. 3 hrs - a whole weekend
Preparation time: 2 hrs
Materials: combi drill, hand saw, screws, scrap wood, stable tables or work benches, hot drinks and snacks/cookies or soup (s. pp. 46-49)
Keywords: making, repairing, re-valuing, skill-sharing, upcycling

Our DIT (Do-It-Together) building workshops take place in collaboration with a carpenter and designer, Veiko Liis, who is also part of the >top community. The workshops are based on the principle of facilitating access to tools and shared knowledge amongst participants. In order to create a low-threshold which fosters ease and comfort with using the tools — alongside enabling the possible continuation of woodworking at home — only simple hand tools are used, such as battery drills and hand saws; and simple connections are made using screws. Virgin materials are rarely used, rather wood and other materials salvaged from the neighbourhood are favoured — at once addressing the bulky waste littering the streets while circumventing the materials ending up in landfill — alongside scraps that participants bring from home. This allows for a different design process and handling of the material: it reduces the fear of doing something wrong or of having to create something from scratch, rather the material becomes an influential actor in the design and making process.

Two workshops took place during outdoor festivals, working mostly with children; one ran over an entire weekend, facilitating an intervention in public space and the construction of a collective structure for the neighbourhood; and four others took place at our space. Depending on the participants involved and what is built, the workshop unfolds very differently. We are currently planning a mobile wood workshop (with tools that are safe for children to use) for both kid-friendly workshops and women's workshops (the aim is to create a safe(r) and welcoming space to get to know the tools and woodworking methods without a mansplainer by the side :))

- Introduce people to the materials before going on a material hunt through the streets. Take along a cargo bike or handcart in order to carry heavy finds. Try to avoid the cheap fibreboards and go for solid timber only, even though it is much heavier, as it will last you longer and it is easier to recycle.

- Familiarise people with the tools. Open up a safe space to ask any questions about them: nobody is expected to know how things work. You can also print out simple instructions on paper and place them on the wall as a reference point (s. pp. 36-39).

- Introduce people to the design process which might be different for everyone. Some people may prefer to start from the material, others may come with an idea in mind already...or anything in between: there is space for all of this! Try to support people with their initial drawings and encourage them to think about connections and structural stability.

- Start building together while sharing tools and materials! Encourage participants to share knowledge amongst one another and to ask questions throughout the process.

- Take plenty of breaks and if desired/necessary serve a simple warm meal (e.g. lentil soup, see p. 49), alongside some hot drinks and snacks, on a solli-donation basis.

- Celebrate the results by taking a group picture at the end! If people run out of time, no worries — they can always finish their piece at home or come back to the space during a subsequent workshop or arranged timeslot.

SOIL, PERMACULTURE, & URBAN FORAGING

In collaboration with: Andrew Rewald, Juan Pablo Díaz, Max Schützeberg, #schk, Tom Holden, >top e.V., Trial & Error e.V.
Duration: 2-3 hrs
Preparation time: depending on the workshop
Materials: diverse
Keywords: more-than-human, interdependence, eco-commoning, foraging, permaculture, social-ecological transformation

Every day, while we walk through the city, we pass by its invisible micro-habitats and underground worlds of microorganisms crucial for our ecosystem. The soil workshops deal with these diverse life forms that can be found in our soil, from microbes and bacteria to worms and weeds. What is the soil comprised of? What is sand, silt, clay and loam? How can we measure and read the soil quality and properties? What is PH value, buffer capacity, humus content? How can one work with the soil to promote life variety? And, on the other hand, what endangers the soil's vitality? During the workshops, we interrogated these questions to explore how we can enter a mutual and care-full relationship with these more-than-human actors in the urban environment. Departing from these simple empirical observations, in the subsequent workshops we learnt about soil food webs by observing what moved in the petri dish under the microscope; explored DIY fermentation-composting and open-source alternatives to the necessary but patented fermentation starter.

Foraging and Urban Food Forests

We also were lucky to be joined one evening by an architect, member of the >top project space, and amateur forest gardening enthusiast, Tom Holden, for a presentation and discussion on urban food forests. This is a gardening method which mirrors a natural forest system to create food in a productive and resilient way. Following the presentation, artist Andrew Rewald — who draws on his background as a chef and amateur forager with communities in urban and rural contexts around the world — staged a performative collective dining experience. The majority of the food and drinks served were prepared using ingredients that were foraged (together with Andrew, Tom, and C(s)L organisers) from nearby Hasenheide Park and Plotzensee forest, further afield, in Berlin.

https://plantnet.org/en/ (plant app to identify plants)
https://www.theconceptualcookbook.com/ (Andrew's website, more on pp. 50-51)

GIFT MARKETS

This format is based on a recurring phenomenon in many places in the world: free boxes or gift boxes (often cardboard boxes, sometimes real physical structures) that contain things which people do not need any more and are left on the streets for people to take away for free. Drawing inspiration from Marx's 1875 principle, "from each according to (their) ability, to each according to (their) needs" (parentheses authors' own), we invite people to bring their unwanted/unneeded clothes and take home whatever they desire/need. This takes place without the use of money, barter, or other logics of exchange in order to create a space that catalyses thought and discussion.

Because the format is familiar yet different, bearing many similarities to a flea market yet without money or rules of exchange, it is deliberately confusing; creating an atmosphere of generosity and hospitality while generating an entirely new experience of 'shopping'. People are required to establish their own rules when they are interested in the same piece of clothing, negotiating as to who it might suit better or who might need it more. Thus, it is not money which regulates access as usual, but instead, the process of negotiation.

Most of the gift markets have taken place inside our project space, spilling out onto the pavement directly outside with additional activities such as a 'trashion' photoshooting and diverse textile upcycling workshops; however, the last gift market that took place — under pandemic restrictions — was run entirely outdoors (on the footpath outside, and in the promenade that cuts through the street, where the space is located). This imbued the format with a different quality, one of a public action or intervention. We were also joined and supported by a number of friends and family of our Common(s)lab team and community: people baking cakes and cookies available on a soli-donation basis, designing and building easily (de)mountable clothing racks, and assisting with socially reproductive tasks such as setting up and packing down. For this outdoor edition, we made simple pop-up changing cabins in the form of an old bedsheet one could slip inside of to change their clothing (see instructions p.44).

BABY DOC

In collaboration with: Julia Propp

Duration: 2.5 hrs

Preparation time: 30 min.

Materials: blankets, pillows, baby toys, changing station, wet wipes and spare diapers, (caffeine-free) hot drinks, nourishing cookies (p. 46), white wall, projector, HDMI cord (or suitable), audio cable (if bluetooth is not supported), speakers, laptop, 3 films for vote

Keywords: children-friendly, breastfeeding, safe space, personal is political, collective parenting

During the first year of our activities, when Katharina had welcomed her little one into the world, we hosted monthly screenings of political documentaries for parents, babysitters, and other attachment figures who were spending their days taking care of the young ones (from age 0-12 months) and craving some cinematic food for thought, following the motto: the personal is political!

The films revolved around current political issues. To begin, three documentaries were proposed before the screening, of which one was collectively selected via vote so that the programme was shaped by multiple interests and voices; and, as the format continued, suggestions could and would often be made at the end of the screening for the following session. Film selections took into consideration whether the films were accessible for free and permitted to be screened in public meetings — sometimes the filmmaker's consent was obtained if it was possible to get in touch.

After the screening, the babies could play while the adults had time to socialise, mingle and discuss, enjoying coffee, tea and cookies (with all the things needed, such as a changing table, some floor blankets, toys and a quiet corner for (breast) feeding). Donation-basis, BYOB (Bring your own blanket).

List of documentaries we've watched:

Du musst dein Leben ändern by Benjamin Riehm

The Red Pill by Cassie Jaye

10 Billion - What will we eat tomorrow? by Valentin von Thurn

Tomorrow - Die Welt ist voller Lösungen by Cyril Dion & Mélanie Laurent

SCHOOL OF POSTCAPITALISM

Duration: 3 hrs
Preparation time: 30 min.
Materials: pens, post-its, diverse materials (depending), drinks & snacks
Keywords: (un)learning, critical pedagogy, feminist consciousness-raising, postcapitalist futures

"It has become easier to imagine the end of the world than the end of capitalism"
(Frederic Jameson)

More and more people have come to realise that the current way we organise our societies has no future. The financial crisis, growing inequalities, mental health issues, loss of biodiversity and species are just a few of the issues that indicate: we have to get out of this place. The neoliberal order of late capitalism has infiltrated all spheres of our lives, including our ability to think and imagine beyond 'capitalist realism'. Starting from the premise that care-fully transforming the world starts with an understanding of the existing, we wanted to (un)learn together how we can move beyond capitalism, in our minds and realities, towards postcapitalist futures.

Drawing from feminist consciousness-raising practices and critical pedagogy, we aimed to co-create a classroom open for everyone. Starting in January 2020, we met according to a bi-weekly rhythm to explore post-capitalism through different formats. The first introductory session focussed on the collective imagination of the curriculum, through creative methods, which served as a basis for subsequent activities that included various reading groups, a film screening, and a collective mapping workshop on the histories and terminologies of capitalism. We were soon interrupted by the pandemic and lockdown measures, transitioning to online formats (reading groups, see p. 53) before taking a break to refresh from virtual overload.
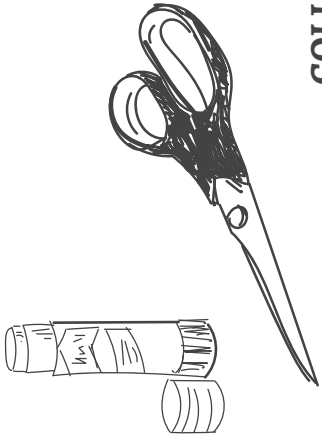
& methods

COLLECTIVE CURRICULUM

Duration: 1.5 hrs
Preparation time: 30 min.
Materials: pens, post-its (in two colours e.g. pink & blue), large blank sheet of paper, large sheet of paper with a timetable marked out for future sessions, sticky dots
Keywords: mutual learning, collective intelligence, contributing, co-production

We have used this method on a number of occasions and it has always been a very fruitful and fun way of creating a curriculum together; corresponding to the needs and desires of the diverse participants of an event, it opens up new ideas that one may not be able to think of by oneself! Furthermore, the method encourages people to think of something they would like to learn without concern for whether anybody present has the ability to teach it. If no-one in the group has the relevant knowledge or skills, often someone will know someone who does or you can always ask the internet for advice: a video tutorial, blog, or online instruction is sometimes just as great.

- Pass around one block of post-its in pink and one in blue; ask everyone to write down the things they would like to learn on the pink post-its and the things they could teach on the blue post-its. All post-its can be stuck, according to colour, on a large sheet of paper either hanging on a wall or laying on a table.

- Start clustering the post-its according to topic and try to match the two colours: what people can teach and what people would like to learn.

- Pass around sticky dots (three per person) to the participants and ask everyone to mark their three favourite classes without concern for whether there is a teacher amongst the group or not.

- Begin discussing how to approach the classes that do not match with a participant-teacher (yet) — you will surely come up with a creative solution!

- Commence build the curriculum by filling in the timetable of your future sessions according to the classes with the highest interest. Give opportunity for anyone who feels like their favourite class is left out due to the lack of deliberation and consensus to explain (and convince the others) why they feel it is important and should take place.

COLLECTIVE REPRODUCTION

Duration: 30 min. or more
Materials: activity/format dependent
Keywords: collective care, value, making visible, contributing, interdependence

The collective reproduction of our project and collective space is a crucial component for each activity to run smoothly and joyfully. This includes all those activities that are often marginalised and rendered invisible such as cleaning, setting-up, packing-down, washing the dishes, taking care of the young ones. In order to make visible these — often devalued — care-based activities that reproduce not only our project but society in general, we invite everyone to get involved in them before and after an event. Operating as a community project, it is not only important for your mental and physical wellbeing but also as a process of collective care-taking that builds and sustains that community in the first place! It is helpful to inform participants in advance that your project is run on a voluntary/solidarity basis and that any help is always welcomed and valued, e.g to take things down when an event is over (or to help set-up when people come early). Find creative ways to clearly communicate and demonstrate that you are not a service-provider for participants, but are acting through mutuality and reciprocity. To make such care-taking activities less of a burden and more fun, you can, for example, turn on some music and dance while cleaning and dance at the same time — think of your own strategies! It really makes a difference to your long-term mutual interactions and not only will you feel a lot more appreciated but others will feel like they are a contributing part of the community! :)

Note: The kids in the picture really enjoyed cleaning away the popcorn on the floor after a movie screening - they were all after the vacuum cleaner (when does the joy for cleaning disappear? :))!

# COLLECTIVE COLLAGE

Duration: 1 hr
Preparation time: 15 min.
Materials: several glue sticks, several pairs of scissors, old magazines and newspapers, A4 sheets of paper
Keywords: collective imagination, visioning, creativity, détournement

This method is really useful when you are trying to develop a collective vision for a project but you require a simple catalyst or medium to work with so that participants are not intimidated by having to start from nothing. The visual material serves as a basis for inspiration and spontaneous associations and is a language understood by most. Furthermore, it is a fun and creative way of producing something visual without (potentially) making people feel uncomfortable by asking them to draw which can sometimes hinder the creative process. Instead, it fosters everybody's creativity and the outcomes are always unique collages with different narratives. Utilising this method during the introductory session of our School of Postcapitalism, we fostered a playful engagement with the Situationist's concept of détournement. Participants flicked through old magazines, often hi-jacking (capitalist) advertising material and subverting their intended use or effects to create visualisations of post-capitalist desires and futures. Carrying out this exercise in groups is a nice way to strengthen teamwork and cohesion amongst people formerly unknown to each other, but it also works well individually.

- Ask people to grab a couple of magazines and start cutting out images and pieces of text that both resonate with them and relate to the vision you are trying to find together. These pieces can be glued into a collage on a blank sheet of paper. Give everyone 30 minutes to do this.
- When everybody is done, start placing the results on a wall or on the floor.
- Give everyone some time to have a look. You can either leave it there, without individual commentary or ask everyone to briefly explain how their collage illustrates the vision they have developed in this exercise.
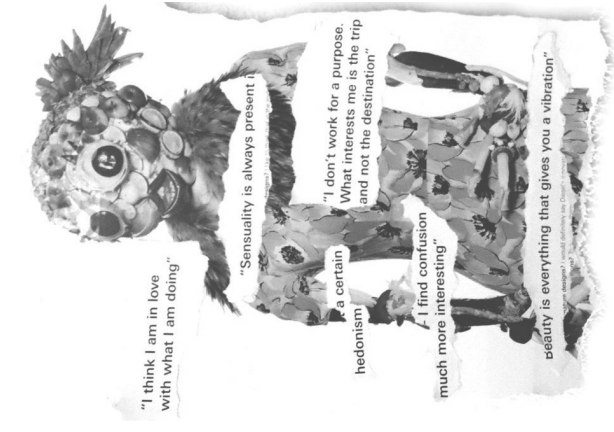
EMBODIED DISSENSUS

In collaboration with: Floating University
*Duration: 1,5 hrs*
Preparation time: 30 min.
Materials: chalk, large sheet of paper
Keywords: negotiating, commoning, group decision-making

We first utilised this method for a workshop that we facilitated on diverse/community/solidarity economies with the members of the Floating University association. The aim was to register the con- and dis-senting voices in a physically embodied spatialisation. It is a method that proves very valuable for making visible the fault lines in a group setting; hopefully providing a safe and constructive space to work through and across these, translating subjective positions and differences, in order to weave common ground. It fosters an attempt to navigate the delicate balance between dissensus and consensus.

- Mark the categories 'agree', 'disagree', 'undecided' on the ground (in chalk).
- Then identify key values, propositions, or concerns that have emerged in the group, perhaps from earlier experiences or collective exercises (mapping, silent conversation etc.), and ask the contributor to briefly explain the point before posing it as a question or declarative statement.
- After that, encourage each participant to physically locate themselves according to the three categories marked in chalk.
- Once in position, give everyone the option to express why they have chosen to locate themselves where they have; and, in response, other participants have the choice to remain rooted or relocate themselves accordingly.
- Document the discussion and the diverse viewpoints present in the group in order to visualise and be able to retrace people's thoughts after the exercise.
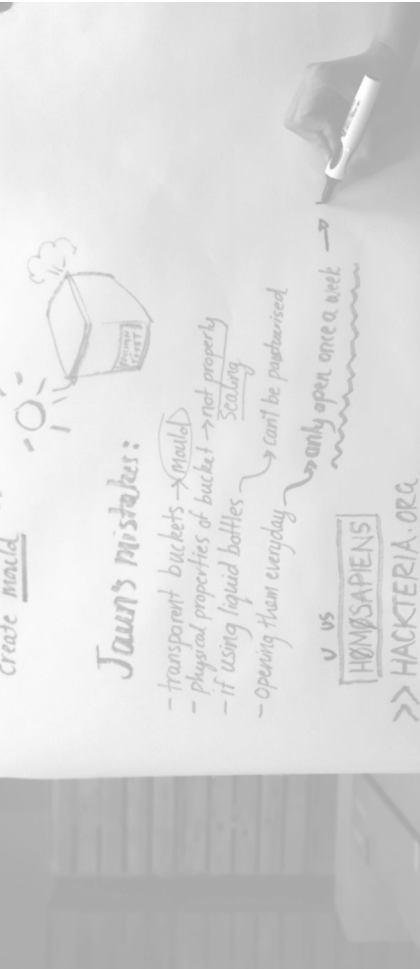
GRAPHIC RECORDING

Duration: dependent on the workshop
Preparation time: 15 min.
Materials: large sheet of paper taped to the wall, tape, felt tip pens in diverse colours
Keywords: visual documentation, storytelling, translating, drawing, collective understanding

Graphic recording (or graphic facilitation) is a method used to create a visual summary of a meeting or workshop, making it easier to bring together the outcomes or learnings than may be the case with simple note-taking. We have been using one single sheet for our graphic recordings during our soil workshops. Complex information became easier to digest, understand, and connect by visualising it on the wall; accessible for all throughout the duration of the event. Like a real-time translation, this supports the learning process as what you hear is immediately translated into visual language. Furthermore, one single photograph of the graphic recording provides full documentation of what has been discussed during the workshop (or meeting) in contrast to pages of minutes that require reading.

- Hang up a large sheet of paper, with tape, on a wall; choose a position that is visible to all participants. Write down what you already know before the session starts, e.g. the title of the workshop, date, etc.
- Begin drawing as soon as people start to speak about relevant content. Try to be aware of the space that you have on the paper and make the best use of it so that you don't run out of space toward the end. If you do, just hang up another sheet of paper.
- Try to use 2-3 different colours to make it easier to navigate through the visuals, e.g. same colour for texts, and another two for the drawings. Too many colours might make it more difficult to grasp visually, but you can always change that (with editing) at the end.
- Take a picture of the final result and make sure to share it with everyone participating on social media or via other channels!

PSYCHOGEOGRAPHIC WALK

Duration: 1,5 hrs
Preparation time: 1,5 hrs
Materials: (giant) dice, set of questions (see below), chalk, pens, paper
Keywords: situationist, urban drifting, multi-sensorial, deep mapping

In order to explore a neighbourhood through different perspectives than the usual, going on a psychogeographic walk is a great tool to find new ways of perceiving and experiencing our surroundings. We used this method — engaging the surrounding area of our project space with all of our senses — to inform subsequent collective building actions during a DIT public furniture weekend. All you need is a (or multiple) dice with corresponding instructions: the walk can be performed collectively or individually depending on the atmosphere you wish to create.

Possible instructions (feel free to make up your own!):

- Roll the dice: if you roll an odd number, walk backwards down the street; if even, walk facing forward. Continue until you see someone wearing a hat.
- Touch a surface of your choice and close your eyes for one minute. Afterwards, each make an etching of the surface and write down what you felt.
- Turn down the closest perpendicular street and sit on a surface where one would not usually sit. In two minutes, draw what is directly in front of you using a single continuous line without taking your pen off the paper.
- Walk towards the sun in slow-motion until you reach someone sitting down and take a seat next to them. Ask them a question, any question. Draw their answer.
- Look up into the sky whilst walking for one minute. Smell your surroundings. Write down three words describing what you smelt.
- Out with the rules, follow your nose, take your own path. Come back to the space by (specified time) with something you found on the street; a drawn or textual representation of a space you had a strong response to; and a drawn or textual representation of an unexpected interaction you encountered.

TOOLS

USING A COMBI DRILL

Combi drill:

In our workshops, we have primarily been using cordless combi drills. Be careful not to confuse simple battery screwdrivers with combi drills or drilling machines, as their power usually doesn't suffice for proper wood working where you require both functions, drilling and screwing (see ill. 1).

Before you start working with the combi drill, make sure you have two (or more!) fully charged batteries so as not to run out of power during the workshop if it is taking place outside.

Setting up your combi drill:

A powerful combi drill usually has three positions: one for screwing, one for drilling, and one for percussion drilling (which you won't need for wood, this one is mainly for stone walls). Make sure your combi drill is set to the right position before you use it. Also, you might need to adjust the torque value, depending on the material you are working with — softer materials require a lower number, and harder materials a higher number. Usually, you find out during use and can adjust the torque value accordingly (see ill. 2).

Drill bits:

There are a range of different drill bits which you will encounter while working with a combi drill, of which we will here introduce the most important ones for working with timber. First of all, it is important to differentiate between drill bits for timber, stone, and metal (see ill. 3).

Then, there are drill bits which you can use for cutting a conical hole in the timber to prepare it for screw connections called countersink. They allow for the screw to sit flush on one plane surface rather than sticking out (see ill. 4).

If you wish to drill larger holes, there is a range of possibilities. Most common are Forstner bits and flat wood bits. The latter ones are a bit cheaper, but the holes they produce are less clean and not splinter-free (so it is better to go for the Forstner ones, if possible!) (see ill. 5).

Drilling:

When you want to create a proper screw connection, you need to pre-drill the bottom piece of timber with a drill bit one size down from the screw you are using. Otherwise, the material might splinter and the two timber pieces won't tighten as nicely as they could. You can check the size of your screw on its package or the screw itself. The upper piece of timber can be pre-drilled with the same size drill bit as the screw, and following this use the countersink to allow the screw to integrate nicely into the timber surface.
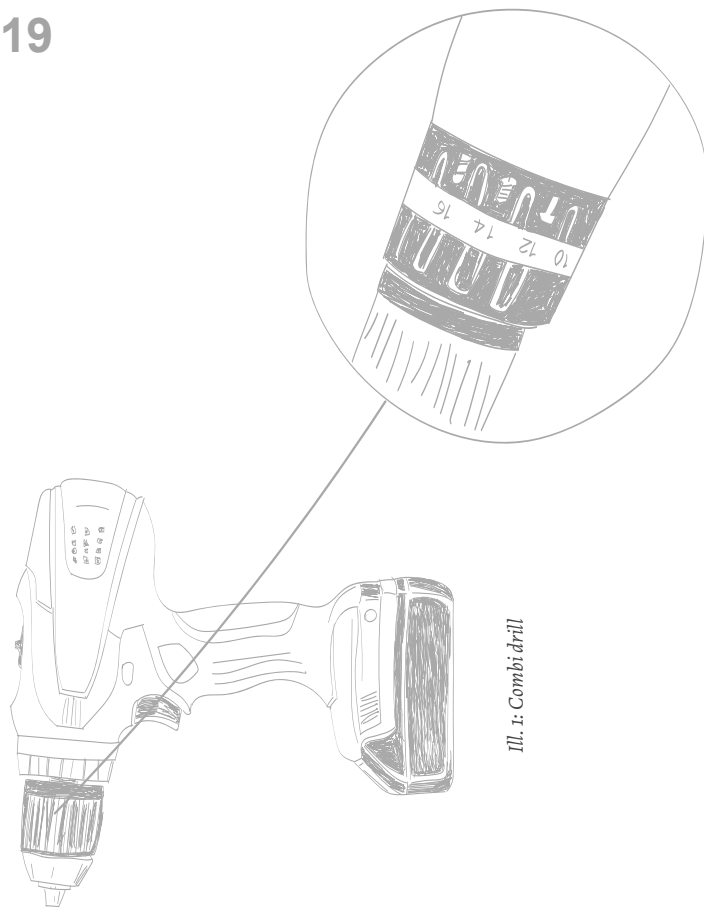
Ill. 1: Combi drill
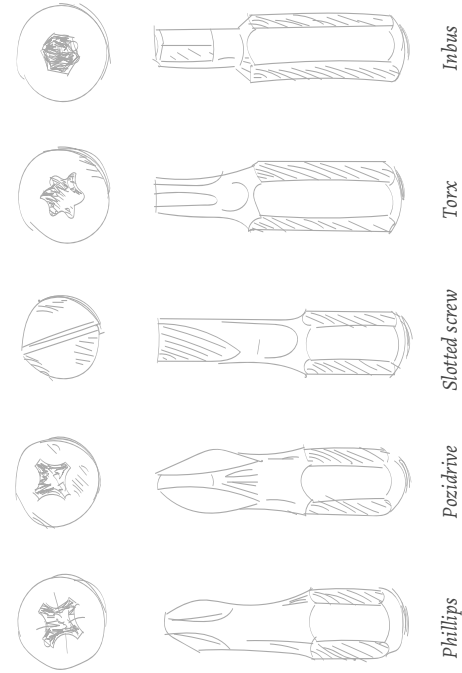
Ill. 2: Torque value & different positions
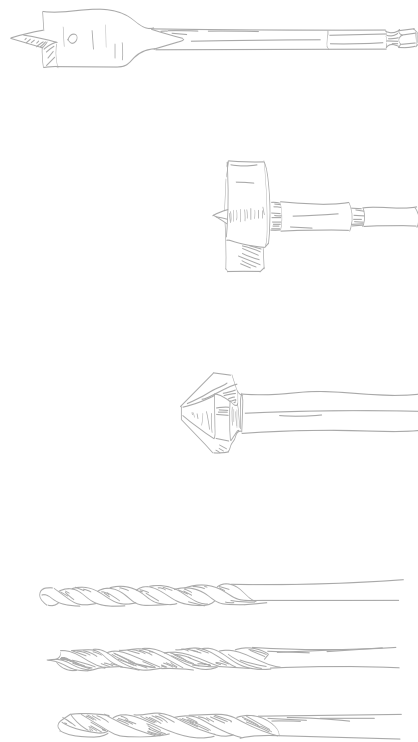
Ill. 3: Metal, timber & stone bit

*Ill. 4: Countersink*

Ill. 5: Forstner bit & flat wood bit

Screwing/screwdriver bits:

After having drilled the holes to make a connection, you need to switch your combi drill to the screwing function. It is useful to have two combi drills to avoid having to change bits all the time. Now, you need to choose the proper screwdriver bit (which is important as you might otherwise damage both screw and bit and require more power for screwing than necessary). There are five main screwdriver bits which you should be familiar with for woodworking: Phillips, Pozidrive, slotted screws, Torx, and Inbus, of which the first two, Phillips and Pozidrive, are often confused as they look quite similar (ill. 6). Pozidrive is more common these days for woodworking, Phillips more for machine and metal work. Make sure you have the right size — usually, size 1 fits small screws, size 2 for medium-sized screws, and size 3 for larger screws.

USING A HAND SAW

We have mainly been using hand saws during our workshops as they are quite easy to handle and much safer (and cheaper) than electric ones. For longer or more difficult cuts, particularly ones that are not straight, you may need an electric one, but make sure you first receive a thorough introduction to how it functions.

Regarding hand saws, there are two good options: the European 'Fuchsschwanz' (rip saw) or the 'Japansäge' (Japanese saw). The Fuchsschwanz saw blade is thicker, thus removing more material per cut while also making it more stable and less easy to break. The most important difference between the two is the direction of sawing: the Fuchsschwanz saws when you push, the Japansäge when you pull, which makes the latter slightly easier to handle because you can control the saw better in that direction. Always keep the sawing direction in mind as to avoid interlocking the blade and timber, possibly breaking it.

| Phillips | Pozidrive | Slotted screw | Torx | Inbus |

Ill. 6: five main different screw bits
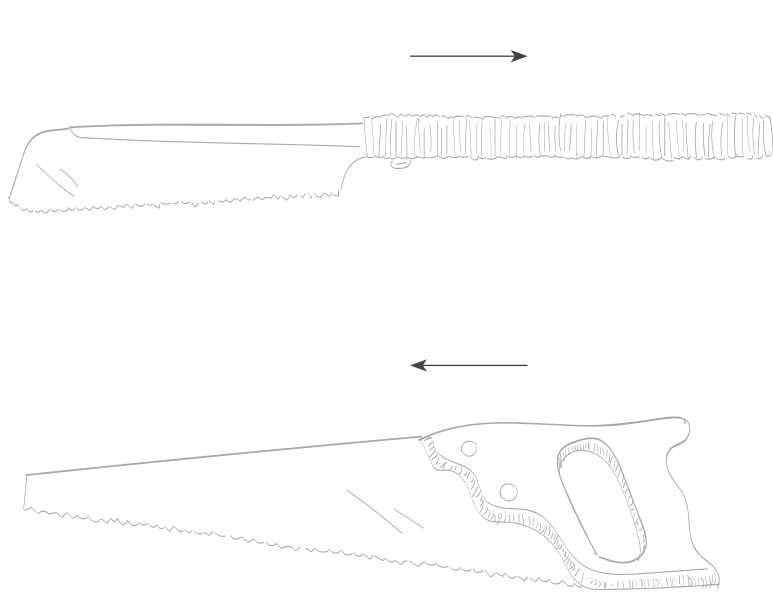
Fuchsschwanz / Rip saw

Japansäge / Japanese saw

Ill. 7: two different handsaws and their sawing directions

& Instructions

TIMBER DICE

Material: leftover timber, saw, pencil, hand drill, colour paint, sanding paper
Time: 30 min.
Costs: -
Age: children from 6 years old

Cut a piece out of the timber leftovers with equally long sides so that it becomes a dice. Mark dots on each side from 1-6 - what order doesn't really matter. Start drilling holes into the marks, but only on the surface. Round off the corners with sanding paper. Paint the pits with a colour of your choice and wait until it has dried — your simple home-made dice is ready for use!
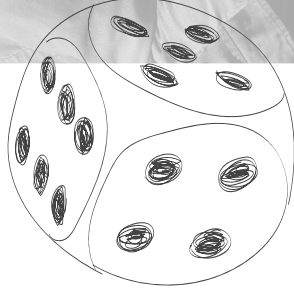
PENCIL HOLDER

Material: leftover timber, saw, pencil, hand drill, 2-4 screws, clamp
Time: 45 min.
Costs: -
Age: children from 6 years old

Find 3-4 pieces of leftover timber in a size of your liking for a pencil holder and which you can stack on top of each other in an interesting way. Lock into position with a clamp which you fix at the table top. Mark with a pencil 2-4 points needed to connect the timber pieces and drill holes through them with the drill, using screws that are just long enough to connect the lowermost piece of timber to the others. Then, mark as many points as you like on the uppermost piece of timber to drill holes which will hold your pens, using a suitably sized drill head. Insert the drill head in such a way that it doesn't drill all the way through your stack of timber, so that your pencils won't fall out of your pencil holder when you move it :) That's it!
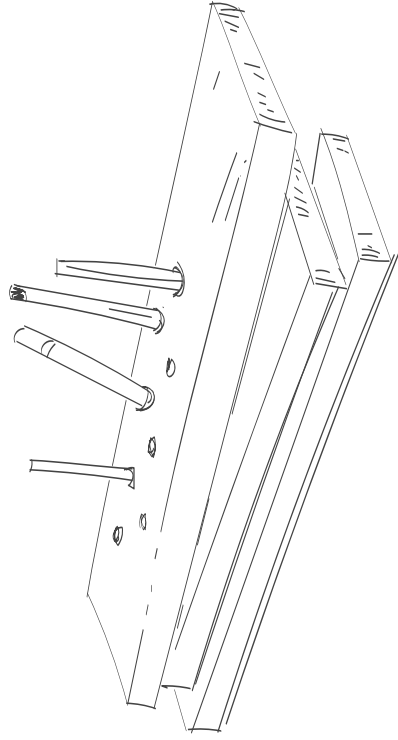
PETER'S DIY CLOTHES RACK

Material: iron water pipe (200cm length, approx. 2.5cm radius), 2 wooden battens (200cm length, 1,8cm thickness, 10cm width), drill, Forstner bit (2.6 cm radius), hand saw, 6 screws

Time: 2 hrs

Costs: approx. 20€ per set-up (10€ for the pipe, 10€ for the timber), additional 7€ for the bit if required

Age: adults, or teenagers with support

Saw the battens into two pieces: one longer length (140cm) and one shorter length (60cm). Mark a range of slots (to hold the iron water pipe) at different intervals along the longer lengths of the wooden battens, e.g. one hole every 10 cm, leaving some space at each end (minimum of 20cm). Fix the shorter pieces of timber, using three screws, against the end of each of the longer lengths. The wardrobe legs are ready! Pull them up and slot the iron pipe into the corresponding holes at the desired height, moving the legs according to the distance you wish to achieve. Your mobile, light, modular, and super-quick clothes rack is ready to go — combine with more legs and pipes in different positions and at different heights according to your needs!
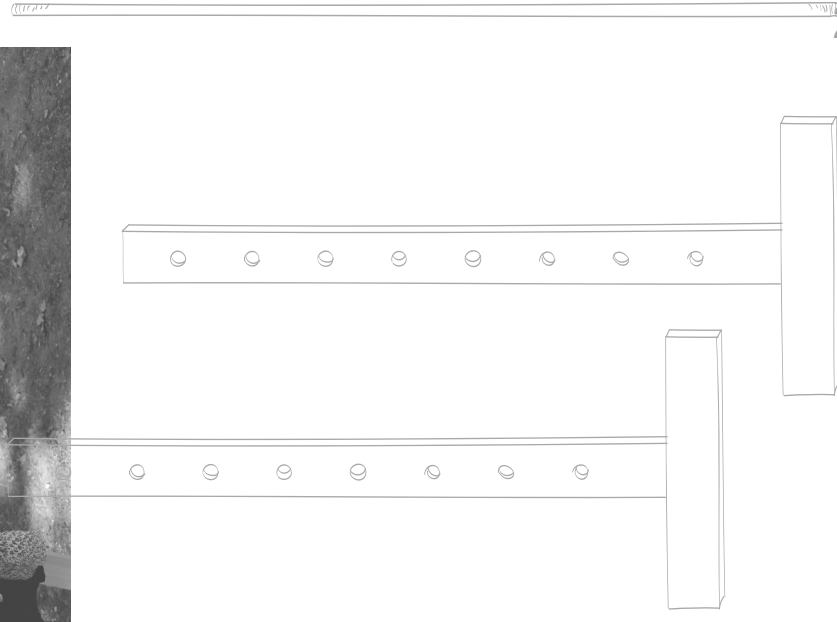
WAX WRAPS

Material: textile leftovers (cotton), textile scissors, beeswax, coconut oil, food-safe wide brush, empty screw-top jar, small pot with water for keeping wax hot, oven, baking parchment, (laundry) drying rack
Time: 2 hrs
Costs: approx. 4-5€ for 100 g organic beeswax (enough for approx. 6-8 small wraps), 2-3€ for small jar of coconut oil (e.g. 200 ml)
Age: 12 years old and upwards, or younger with close supervision

These wraps are a nice way to both upcycle textile scraps and reduce your use of plastic wrap. They can be used for about a year if maintained well, then it is time to produce a new batch of wraps. All the materials used are natural, so it shouldn't be a problem to throw them away after their life cycle has ended. You can also buy these in online shops, pharmacies, and gift shops, but they tend to be quite costly and you cannot always ensure the quality of beeswax used. There are three different sizes that proved most useful (small: 20x20cm, medium: 25x25cm & large: 35x35cm), but it depends on everybody's habits at home and in the kitchen. The medium-size is great to wrap cheese, the larger one for wrapping sandwiches, and the small one to cover bowls or food leftovers. It is entirely up to you what shapes and sizes you need and want!

- Choose the textiles you like and cut them into pieces with textile scissors (preferably those with zig-zag blades so that the edges of your fabric look finished and don't fray as easily).
- In a glass jar, heat the wax together with coconut oil by inserting the jar in a pot of boiling water. Be careful not to burn yourself. Use a ratio of approx. 1 tsp of oil per 2 tbsp of wax.
- Preheat the oven to no more than 80°C (if it is hotter, your textile will start to burn!). Line a baking tray with baking paper.
- As soon as the wax mixture has melted, take out the baking tray, place your textile on it, and start brushing the wax over the textile with a wide brush. Don't use more wax than necessary, only as much as the textile can take. The hot baking tray helps the wax — which solidifies very quickly — stay liquid while you brush it on the textile.
- Place the wrap back into the oven to ensure that the wax melts entirely into, and evenly across, the textile (particularly if it has hardened too quickly during application). Remove and hang up the wrap, by two corners, on a laundry rack.
- Your wrap should be cooled down and ready to go within 2-3 minutes!

CHANGING CABIN

Material: old bed sheets (one per cabin), scissors
Time: 3 minutes
Costs: -

A recurring and well-known problem during outdoor markets — where should you get changed to try on your potential new clothes? Due to the lack of time and funding, we came up with a simple solution: upcycling old bed sheets and cutting a 20-30cm slot in the upper hem which allows people to pull the sheet over their head and get changed underneath. It looks a bit fun(ny), but does its job!

VEGAN XMAS- COOKIES

Duration: 90 min. (including 1h resting time for the dough)
Ingredients:
600 g spelt flour
400 g ALSAN (or any other vegan margarine, but this one is the best)
200 g icing sugar
6 tbsp vegan milk drink of your choice (soy, oat, almond, etc.)
1 sachet of vanilla sugar
Zest of 1 lemon
½ tsp baking powder

These basic short pastry cookies are inspired by a recipe from a small vegan christmas baking booklet by Roland Rauter. We baked them on several occasions to offer people a vegan cookie option which would be simple but tasty. Usually, we would prepare the dough beforehand, as it needs to sit in the fridge for around 1 hour, and let participants cut cookies themselves which proved a popular activity amongst children and adults alike. You can roll the dough thin or thick, depending on your preference — the latter will require a little bit more baking time until they start to golden.

- Mix all dry ingredients well.
- Add the lemon zest and milk drink.
- Cut the room-temperatured margarine in small cubes and add to the mix. Knead shortly with a hand mixer, followed by swiftly turning the mix into a smooth dough with your hands.
- Put the dough in the fridge for around 1 hour (you can just leave it in the bowl covered with a plate or wax wrap, in order to avoid cling film).
- When the dough is ready to be taken out of the fridge, preheat the oven to 170°C.
- Roll out the dough to around 3mm (or thicker) on a surface lightly covered with flour and cut out your cookies in your desired shapes. Put the cookies on a baking sheet lined with parchment paper and bake them in the oven for around 12 min. (or longer until lightly brown). You can decorate the cookies to your liking when cold or simply sieve a bit of icing sugar on them while still warm. Enjoy!

VEGAN MUESLI COOKIES

Duration: 45 min.
Ingredients:
200 g oatmeal
175 g spelt or whole grain flour
150 g brown sugar
50 g pumpkin seeds
50 g sunflower seeds
100 g margarine (e.g. ALSAN)
200 ml plant-based milk (oat or soy)
2 tsp baking powder

This recipe is inspired by the huge and nutritious cookies that have helped one of us, Katharina, survive during her studies in Helsinki — with a thankful nod to the vegan canteen, Kipsari, at Aalto University! This version of the recipe uses a bit less sugar and more seeds than the original recipe, providing even more energy. The cookies are perfect for movie screenings in the mornings (we baked these for the baby doc screenings) or during afternoon breaks.

- Preheat the oven at 200°C.
- Mix all the dry ingredients well together in a large bowl.
- Melt the margarine in a pot and add it, together with the milk, to the dry ingredients. Mix thoroughly.
- Divide the batter into 12 equal parts and form each into a 1 cm thick circle on a baking tray lined with a baking sheet. Bake in the preheated oven at 200°C for 25 min. or until they start to get colour. Let them cool down and enjoy!

RYAN'S BANANA BREAD

Duration: 60 min.
Ingredients:
4 very ripe bananas
60 ml vegetable oil
60 ml vegan milk alternative
100g light brown sugar 2 tsp vanilla extract
270 g all-purpose flour
1 tsp ground cinnamon
¼ tsp ground nutmeg
1 tsp baking soda
½ tsp salt

Ryan baked this delicious vegan banana bread alongside some other treats, available on a soli-donation basis, for the outdoor addition of our Gift Market in summer 2020.

- Preheat oven to 190°C and line a loaf pan with baking parchment.
- Whisk together the flour, cinnamon, nutmeg, baking soda and salt.
- Roughly mash the bananas and add sugar, oil, vegan milk and vanilla extract. Whisk to combine.
- Fold the flour mixture into the wet ingredients and transfer to the prepared loaf pan.
- Bake for 45 minutes or until a toothpick comes out clean when inserted into the centre of the cake. Let cool in the pan before slicing.

## LENTIL SOUP FOR MANY

Duration: 90 min.
Ingredients:
2 tbsp oil
1 bulb of garlic, roughly chopped
3 onions, diced
1 chilli
1 piece of ginger, grated
1 tbsp turmeric
1 tbsp cumin
1 tbsp coriander powder
1 tbsp salt
6 stalks of celery, diced
6-8 large carrots, diced
4 potatoes, diced
4 tbsp tomato paste
1kg lentils
1 tbsp salt
10 cracks of pepper
4 l vegetable stock
8 lemons
parsley to garnish

This vegan soup takes inspiration from various lentil soup recipes to create a tasty and large quantity that can feed many. Using reasonably low budget ingredients, it is a great option for keeping numerous participants warm and full without high expenses or complicated preparation and cooking!

- Saute onions in a large pot, on medium heat, for 5 minutes. Add garlic, ginger, and spices and saute for another 3 minutes.
- Add celery, carrots, potatoes, and tomato paste and saute for a further 5 minutes.
- Add the lentils, vegetable stock, salt, and pepper. Increase heat, cover, and bring to the boil. Once boiling, reduce heat to medium-low and continue to simmer until the lentils and vegetables are tender. Taste and adjust salt and spices according to preference. Add more stock if necessary.
- Cool slightly and blend with an immersion blender or regular blender.
- Garnish (optional) with parsley, lemon, extra salt and pepper, and flat-bread.
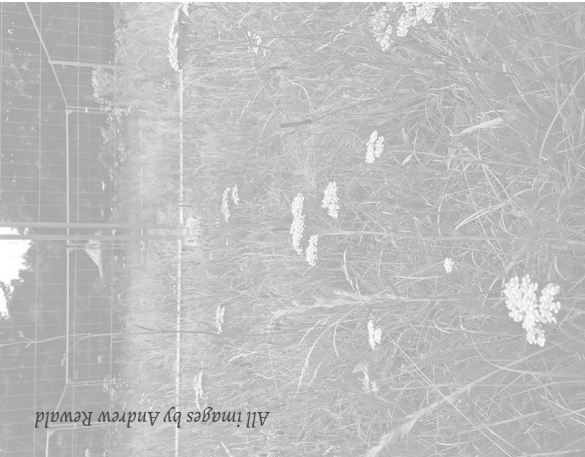
Img. 1: Yarrow (Schafgarbe)

Img. 2: Wild Garlic (Bärlauch)

Img. 3: Horsetail (Schachtelhalm)

Img. 4: Goldenrod (Goldrute)

ANDREW'S FORAGING TIPS

Below is a simple taxonomy of some of the edible plants that can be found in and around Berlin. More information on the histories, mythologies, preparation, cooking, and consumption of the plants can be found on the artist Andrew Rewald's website: *https://www.theconceptualcookbook.com/*.

While it was very helpful to have the guidance of Andrew, an experienced forager, there are also numerous resources that can aid amateur foragers such as books or apps like PlantNet. Amazingly, many edible plants can be found right in the heart of the city, such as in Hasenheide park, as well as in forests and surrounding lakes in the outskirts of the city. When foraging in the city or other densely populated areas, it is recommended to avoid anything that is found in close proximity to roads, paths, or other thoroughfares.

Large Nettle, Great Nettle, Stinging Nettle
(German: Brennnessel, Latin: Urtica dioica)
Edible: leaf and seed
Medicinal: root, rhizome, leaf and seed

Wild Garlic, Three-cornered Leek, Stinky Onion Weed
(German: Bärlauch; Latin: Allium paradoxum)
Edible: Entire plant (leaf, bulb, flower, bulbil)

Dandelion
(German: Löwenzahn; Latin: Taraxacum officinale & Taraxacum erythrospermum)
Edible: Entire plant (root, leaf, flower and flower bud)

Birch
(German: Birke; Latin: Caerulus)
Edible: sap (Birch water), young buds and leaves
Medicinal: dried leaves, sap

Black Elder
(German: Hollunder; Latin: Sambucus nigra)
Medicinal: Syrup from juice of fruit is used as a tonic against cold and flu

Horsetail, Snakegrass, Scouring grass
(German: Schachtelhalm; Latin: Equisetum pratense (Meadow horsetail))
Medicinal: Herbal tea with diuretic, anti-inflammatory and antibacterial qualities; utilised for urinary and kidney conditions. Fresh foliage used for wounds; dried foliage (loose tea) added to hot baths to treat/heal skin conditions.

Goldenrod
(German: Kanadische Goldrate; Latin: Solidago canadensis)
Edible: young leaves as salad vegetable; seeds known to have been used by first nation North American people.
Medicinal: Leave and stem used for herbal tea. Entire plant extensively used by north eastern and central first nation North American people: antibacterial qualities, brewed as a kidney tonic; leaves chewed for sore throat and toothache.

Yarrow
(German: Gemeine Schafgarbe; Latin: Achillea millefolium)
Edible: Young leaves as a salad vegetable
Medicinal: All purpose medicinal herbal tea

appendix

READING

Commons reading group

- 'Commons Against and Beyond Capitalism', by Silvia Federici and George Caffentzis. *https://academic.oup.com/cdj/article/49/suppl_1/i92/307214*
- 'A Subsistence Perspective for the Transition to a New Civilization: An Ecofeminist Contribution to Degrowth', by Bennholdt-Thomsen. *https://cws.journals.yorku.ca/index.php/cws/article/download/37523/34068*. Further reading: *https://www.academia.edu/23063388/7_Theses_on_the_Subsistence_Perspective*
- *Spaces of Commoning: Artistic Research and the Utopia of the Everyday*. Essay 1: 'Designing Commoning Institutions: The Dilemma of the Vienna Settlers, the Commoner, and the Architect' by Stefan Gruber; Essay 2: 'City of Commons' by Stefan Gruber and Vladimir Miller. *http://spacesofcommoning.net/publications/*
- 'Thinking with Marx For a Feminist Postcapitalist Politics', by J.K. Gibson-Graham, Esra Erdem, Ceren Özselçuk. *http://www.communityeconomies.org/publications/articles/thinking-marx-feminist-postcapitalist-politics*
- 'Common Space as Threshold Space: Urban Commoning in Struggles to Re-appropriate Public Space', by Stavros Stavrides. *https://www.researchgate.net/publication/282688268_Common_Space_as_Threshold_Space_Urban_Commoning_in_Struggles_to_Re-appropriate_Public_Space*

Marx Reading Group

Meeting once a month over 1.5 years, we slowly but surely digested Volume I of Capital. We read the allocated chapter(s) in our own time and during the evening we screened, interspersed with discussions, the corresponding lecture from David Harvey's online series.

- *Capital, Volume I*, by Karl Marx
- Online lecture series: *http://davidharvey.org/reading-capital/*

Capitalist Realism Reading Group

After arduously making our way through the entirety of *Capital Volume I*, we decided to opt for something slightly more succinct and contemporary.

"After 1989, capitalism has presented itself as the only realistic political-economic system. What effects has this 'capitalist realism' had on work, culture, education and mental health? Is it possible to imagine an alternative to capitalism that is not some throwback to discredited models of state control?"

- *Capitalist Realism: Is There No Alternative?*, by Mark Fisher

SoP Reading Group

- *Postcolonial Theory and the Specter of Capital* (2013), by Vivek Chibber
- 'Can the subaltern speak?' (1988), by Gayatri Chakravorty Spivak. *http://abahlali.org/files/Can_the_subaltern_speak.pdf*
- 'The Commons Against Neoliberalism, the Commons of Neoliberalism, the Commons Beyond Neoliberalism' (2016), by Max Haiven
- 'The Great Caliban: The Struggle Against the Rebel Body', by Silvia Federici. *https://thecommoner.org/wp-content/uploads/2019/11/The-Great-Caliban-Struggle-Against-Rebel-Body-Silvia-Federici.pdf?fbclid=IwAR0p7jl0zPVEH-rA7vqhQXr92fYYb5H7pGYRM2aiLgUm5DJkbDr1p48-BA*
- 'Enclosing the Subject', by Jodi Dean. *https://www.academia.edu/9608309/Enclosing_the_Subject*

German Reading Group for Language Learners

On a monthly basis, we read accessible and critical texts (optimal for those with a B2-C1 level) and discussed them together.

- *ARCH+* (Summer 2018), 'Orte des Gemeinschaffens' | 'Atlas of Commoning', eds. Ngo et al. Editorial: 'Die Umkämpften Felder des Gemeinschaffens' | 'The Contested Fields of Commoning', by Stephan Gruber and Anh-Linh Ngo
- 'Wir brauchen eine Verbotspartei' (2019), by Sebastian Erb. *https://taz.de/Debatte-Politik-und-Verbote/!5600292/*
- 'Die Mieten sind hier teilweise höher als in Berlin-Mitte' (2019), by Jan Greve

FILMS

Chronique d'un été | Chronicle of a Summer (1961), by Edgar Morin and Jean Rouch

The 1961 French film "Chronicle of a Summer" (Chronique d'un été) was one of the most influential documentary films ever made (for which the term ciné-ma vérité was coined). The movie starts with a simple premise: what happens when you go into the street with a camera and ask people if they are happy? Filmmakers Edgar Morin and Jean Rouch then stage a series of interviews and discussions with participants from various strata of society to interrogate the structural and personal impediments (money, work, politics, history) that inhibit the realization of an individual's happiness.

NASA LIE THE EARTH IS FLAT NO CURVE (2019), by Andrew Wilson

NASA LIE THE EARTH IS FLAT NO CURVE is a 30 minute, moving-image collage, made entirely from footage widely available from online video-media platforms. It is a playful and poetic video which invites you to consider the broad social and political predicaments we currently inhabit, via the specific lens of the growing 'Flat Earth' phenomenon.

BOOK PRESENTATIONS

Ecommony: UmCARE zum Miteinander | Ecommony - Turn to Togetherness (2016), by Friederike Habermann

Friederike Habermann's book is an inspiring account of alternative conceptions of the economy built on the principles of the commons and the logic of care towards a good life for all. Drawing from her everyday life and activist involvements, various human encounters, and feminist theory, Habermann identifies the current political 'window of opportunity' as a key moment for change, leading the reader through an account of the past (yesterday) and possible futures (tomorrow), before outlining necessary changes in the way our societies are currently structured and organised(the day after tomorrow). The idea of the commons is essential to this new framing of the economy, where commons are not understood as a mere resource but as a form of governance amongst a diverse range of actors: "there is no commons without commoning", as Peter Linebaugh put it so aptly.

Co-Machines: A Book of Mobile Disruptive Architecture (2018), by ON/OFF

As the editors note: "Co-machines are mobile informal micro-structures which are parasitic or symbiotic in the urban eco-system. Co-machines disrupt the overbearing market values to create alternative realities. Co-machines look for and exploit tipping points in the system. Co-machines obstruct, block traffic, change places, allowing new bodies to occupy and interact, inhabit, to construct—even if just for an instant, a different world, a utopia, a dystopia—a vision of how the city might be, finding potentials in our urban landscape. Or they call our attention to the invisible ways our cities are being manipulated by zoning laws, traffic laws, advertising, architects, graffiti writers, skateboarders, conflicts, canals, planners."

https://www.kickstarter.com/projects/726172616/co-machines-a-book-of-mobile-disruptive-architectu

Spatial Commons (2016), eds. Pelger, Kaspar & Stollmann

The bilingual event, with Dagmar Pelger, explored her collaborative research and publication on spatial commons. According to the publication's authors, dealing with the commons requires an examination of spatial questions as space is urgently needed in order to access and negotiate resources amongst a community. The publication is a great introduction to the commons and their development with time, presenting a concise historical overview of the main concepts from different schools of thought. It then examines four different historical typologies of spatial commons, with a particular focus on the German context, and looks at how these ideas can relate to the present context of Berlin.

English version: *https://depositonce.tu-berlin.de/handle/11303/6421*
German version: *https://depositonce.tu-berlin.de/handle/11303/5400*

GLOSSARY

Commons: /Common: /Commoning: /Commoners: We "generally avoid the focus on commons as shared resources and rather perceive commons as the creation of new forms of sociality, as new collective practices of living, working, thinking, feeling and imagining that act against the contemporary capitalist forms of producing and consuming (variously enclosing) the common wealth" (in: Ruivenkamp, G., Hilton, A. (eds.) (2017) *Perspectives on Commoning. Autonomist Principles and Practices*).

Primitive Accumulation: the originary (but ongoing and mutating) socio-spatial process — fundamental in the transformation from feudalism to capitalism in medieval Europe — whereby common land was enclosed and serfs and peasants were dispossessed of their autonomous means of subsistence; becoming dependent on waged labour and forced into proletarianized urban life.

Enclosure: "As Marx describes in Capital, enclosure is an operation through which what is common is seized and put into service for capitalism" (in: Dean, J. (2014) 'Enclosing the Subject').

Diverse Economies: feminist geographers J.K. Gibson-Graham reframe economic practices as processes of negotiating our interdependence. These processes also comprise the invisible relational activities that mostly take place — unpaid — at home and in communities, where capital and paid labour are just the tip of the iceberg. Gibson-Graham point out that most people don't recognise themselves as significant actors and shapers of the economy, but as soon as we start seeing ourselves as "economic actors with multiple roles", we can begin to re-design, shape, and 'take back' our economies little by little (in: Gibson-Graham, J.K., Cameron, J., & Healy, S. (2013) *Take back the economy: An ethical guide for transforming our communities*).

Immaterial (re)production: set in contrast to material or commodity production, immaterial (re)production refers to cognitive and affective processes that produce, sustain, and repair less tangible 'things', for example knowledge (re)- production or care-based activities performed for family, friends, children, elderly, our more-than-human others, and our immediate neighbourhood or urban surroundings. Such practices have traditionally sat outside of wage-based labour but are increasingly subsumed within it.

Consciousness-raising: an activist practice associated with the feminist movement of the 1960s and 70s. Consciousness-raising circles involved intimate and safe settings where women would go around the room and share issues from a subjective position in order to raise personal and collective awareness about, and build networks of solidarity to resist, various forms of oppression under patriarchal structures; making the personal political. The format has subsequently been taken up by various social movements and groups.

Transformative/critical learning: we frame this as a process of (un)learning that not only seeks to interrogate (at the root) forms of knowledge or practice that reproduce the status quo, oppressive and destructive structures, and the human subject under contemporary capitalism; but also searches for and prefigures everyday, situated forms of learning and doing that are socially and ecologically just and transformative.

DIT Making: describes the collective process of making something together by sharing tools, knowledge, space, and materials to enable each other with every-day repair and building skills in order to become less dependent on material consumption. Whilst the DIY phenomenon from the 1950s was rooted in a nostalgia for manual labour as a private and domestic activity, the shift towards this new culture of DIT (Do-It-Together) or DIO (Do-It-With-Others) adds additional value and meaning to the manual process, whereby the sociality of the collective processes and the political impetus become centre stage (see also: Gelber, S. M. (1997) 'Do-It-Yourself: Constructing, Repairing and Maintaining Domestic Masculinity'; Ratto, M.& Boler, M. (2014) *DIY Citizenship: Critical Making and Social Media*).

Zero-waste: is a set of principles focused on waste prevention that encourages the redesign of resource life cycles so that all products are reused. The goal is for no trash to be sent to landfills, incinerators, or the ocean. Currently, only 9% of plastic is actually recycled.The Zero Waste International Alliance (ZWIA) defines Zero Waste as "the conservation of all resources by means of responsible production, consumption, reuse and recovery of all products, packaging, and materials, without burning them, and without discharges to land, water, or air that threaten the environment or human health (in: *Wikipedia*).

More-than-human: a phrase coined by David Abram to signify the broader range of life on earth which would, in contrast to the term nature, not set humankind and its culture apart but, rather, acknowledge mutuality and interconnectedness. The phrase was intended to indicate that human culture is a subset, within a larger set, that is sustained, surrounded, and permeated by the more-than-human world, encouraging a sense of humility in humans. The phrase soon became an important term within the broad ecological movement and is widely used by activists, theorists, and the like (in: *Wikipedia*).

THANKS TO ALL COMMONERS!

Common(s)Lab is an open community and framework for self-organisation 'always open for newcomers and collaborations. Thanks for the past three years together! Here a list of the people involved so far, in alphabetical order:

Alex Cocotas, writer based in Berlin, co-facilitator of the Marx reading group and part of the School of Postcapitalism.

AoA Berlin (Agents of Alternatives e.V.), a non-profit design research organisation that acts as the project holder of the lab.

Artistania, artist collective based in Neukölln who invited us to do several workshops at their Nette Ecke project near Kindl Brauerei in 2019: a public DIT-woodworking workshop and an urban game called "Würfelsafari".

Elena Lochore-Ward, architectural graduate working as a designer, maker and writer in Berlin. Elena's research is focussed on queer architecture, collective action, the commons and alternative modes of architectural practice.

Jade Whittaker, interior designer with an interest exploring sustainability within the interior world. Jade facilitates the textile upcycling workshops at Common(s)Lab.

Juan Pablo Díaz, artist and cultural worker active in development of interdisciplinary projects where science, art and the political meet. Juan runs the soil workshops with us at Common(s)Lab.

Katharina Moebus, designer, organiser and feminist researcher who works at the intersection of socio-politically engaged design, critical pedagogy and DIT-making. Together with Melissa, she is a co-initiator and organiser of Common(s)Lab.

Kulturlabor Trial & Error, non-profit organization working with crafts, D.I.Y. culture, sustainability, arts and media with long experience in upcycling, solidarity economies, swapping and environmental education with youth.

Liina Viil, part of the author collective *Gras & Beton*, works with the group *Paper Planes e.V.* and has supported Common(s)Lab at many of our events.

Marta Wlusek, is a visual artist and photographer based in Berlin who graduated in Photography (MA) from the University of the Arts London. She does the fashion shootings during our gift markets.

Matthew Read, political science student who actively contributed to the Marx reading group and helped organise the reading group for German-language learners.

Max Schützeberg, a visionary and doer, facilitator, fundraiser and community-organizer. He learns and teaches (informally) worm and fermi- composting, urban-beekeeping and community gardening. Max co-organises our workshop-series 'Der Boden unter unseren Füßen'.

Melissa Harrison, works transversally across socio-political urban issues, critical spatial practice, and transformative pedagogies. Amongst other things, she is a co-initiator and organiser of Common(s)Lab.

Care: "everything we do to maintain, continue, and repair 'our world' so that we can live in it as well as possible. That world includes our bodies, ourselves, and our environment, all that we seek to interweave in a complex, life sustaining web" (in: Tronto, J. & Fisher, B. (1990). 'Toward a Feminist Theory of Caring').

Critical Spatial Practice: taking inspiration from de Certeau's *The Practice of Everyday Life* and Lefebvre's *The Production of Space*, Jane Rendall coined the term, in 2003, which refers to a form of reflexive, boundary traversing, and socially transformative spatial practice at the threshold of architecture and art.

'Indisciplinary': as Rancière states: "How does a question come to be considered philosophical or political or social or aesthetic? If emancipation had a meaning, it consisted in reclaiming thought as something belonging to everyone — the correlate being that there is no natural division between intellectual objects and that a discipline is always a provisional grouping, a provisional territorialisation of questions and objects that do not in and of themselves possess any specific localisation or domain." (in: Rancière, J. (2007) 'Jacques Rancière and Indisciplinarity: An Interview.' *http://www.artandresearch.org.uk/v2n1/jrinterview.html*)

Prefigurative Politics: describes a mode of transformative praxis in which the means and ends are congruent or, as Solnit suggests, prefigurative politics "describes the idea that if you can embody the change you struggle for, you have already won — not by fighting but by becoming" (in: Solnit, R. (2005) 'The Uses of Disaster' https://harpers.org/archive/2005/10/the-uses-of-disaster/; Holloway, J. (2010) *Crack Capitalism*).

This zine is a documentation of the past three years of Common(s) Lab, a community project in Schillerkiez, Berlin-Neukölln. The project, initiated at the end of 2017, was conceived as an emancipatory space to explore and foster more communal, convivial and caring ways of living, thinking and acting together. The zine outlines the various formats and methods that we have adopted over the past three years and brings together an array of resources and instructions — which emerged and evolved thanks to the many people who became part of Common(s)Lab — that we hope might serve as an inspiration and resource for similar projects or activities wherever you are.

Nathan McEvoy, with a keen interest in informal learning and politics, he has been involved in organising a number of reading groups and helps out at many other Common(s)lab event.

Peter Breuer, DIY woodworking enthusiast who knows every tool and is fascinated by old timber joints. He is always by your side to support Common(s)Lab with his special knowledge and skills and came up with the quick and light clothes racks for our gift markets.

Ryan Barrell, amateur woodworking enthusiast and baker extraordinaire who joined us with his delicious cakes and cookies (available on a soli-donation basis) at the outdoor edition of the gift market.

Tom Holden, architect with a special interest in permaculture and urban gardening.

Veiko Liis, product designer, carpenter and furniture maker living between Amsterdam, Berlin and Tallinn who co-organises and facilitates our DIY furniture workshops.

GUESTS

Andrew Rewald, Berlin-based Australian artist, chef, and amateur forager whose work narrates ethnobotanical stories behind the politics and ethics of food by examining edible plants growing wild or farmed in the urban ecology.

Andrew Wilson, is an artist based in Newcastle upon Tyne, UK. He is a studio holder at *The New Bridge Project*, an initiator of *We Are Our Media* - an independent / do-it-ourselves approach to journalism, and he often collaborates with artist Toby Lloyd as Lloyd-Wilson.

Community Economies Research Collective (CERN), is an international network of researchers, activists, artists and others who are interested in ways of enacting new visions of economy. In particular the network is interested in the productivity of theorising diverse economies and building more ethical economic and ecological relationships. Members of the network are inspired by, or in conversation with, the work of J.K. Gibson-Graham, and others who have applied, developed and extended their work on community economies.

Dagmar Pelger, architect and researcher interested in spatial commons, teaches at the TU and UdK Berlin.

Friederike Habermann, economist, activist and author of multiple books, including *Ecommony - Turn to Togetherness* (2016).
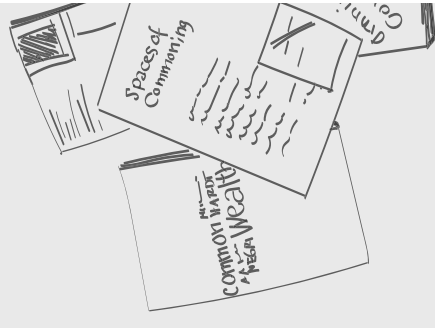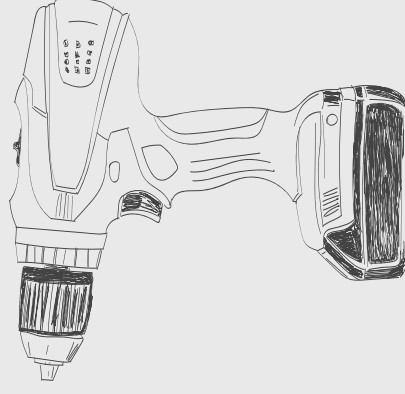
ON/OFF, an interdisciplinary design studio based in Berlin. Their practice explores the in-betweens and overlaps of the urban experience to engage citizens in an immediate relationship with their environment. Experimenting with disparate technologies and tools, they challenge conventional ideas of inhabiting and sharing space.

Pepe Dayaw, is creating art, experiences and new life through cooking with leftovers.

studioBASAR, Bucharest-based architectural studio and a public space practice founded in 2006 by Alex Axinte and Cristi Borcan.
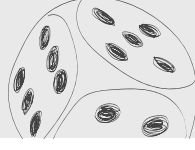
Yelta Köm, architect based in Berlin, co-founder of Istanbul-based *Architecture for All*.

More to come...!

Agents of Alternatives