

Commons, Commoning, and Social Change Workshop

November 11-12, 2023

School for Environment and Sustainability
440 Church Street, Ann Arbor MI 48109
Samuel Trask DANA Building, **Room 3556**

(Building doors remain locked all weekend. Call or text Cristy for access: **734-548-0314**)

Zoom <https://umich.zoom.us/j/92001242990> (Passcode: 928347)

The Zoom meeting will run the duration of the workshop; all sessions will be accessible to participants in person and online.

Sessions include 10 minutes per presentation, and 20 minutes at the end of all presentations for discussion and Q&A. Each paper will have starter question/comment by a fellow (advanced assigned) session participant. [See assignments here \(table at the end of this document\).](#)

[Papers folder](#) (due no later than Nov 6)

[Presentations folder](#) (due no later than Nov 9)

PROGRAM AT A GLANCE

Saturday, November 11 th	
8:30	Breakfast and coffee
8:45 – 9:15	Welcome and Introductions
9:15 – 10:15	Session 1: Keynote : From the City as a commons to the co-city: Insights from a decade of study and practice (Sheila Foster)
10:15 – 11:20	Session 2: Transformation in Urban Planning and Policy (on Zoom)
10:15 – 10:25	Social justice in spatial change: the commons under spatial governance (Jieming Zhu)
10:26 – 10:36	Can commoning transform the official planning practice? (Sokratis Seitanidis)
10:37 – 11:47	Transnational urban gardens: Communals for food security and transformative Sustainability in Germany, Brazil and Colombia (Valeria Zago)
10:48 – 10:58	Synergy of the commons: Sustainability and commons processes in one case study community (Charlotte Clark)

11:00 – 11:20	Discussion and Q&A
11:20 – 11:35	Break
11:35 – 12:50	Session 3: Goods Management (Natural Resources) (on Zoom)
11:35 – 11:45	The Commoning of water: Human and more-than-human collaborations in Stagiates, Greece (Lydia Karazarifi)
11:46 – 11:56	Decentralisation attempts in the management of small-scale fisheries: Insights from Portugal (Yorgos Stratoudakis)
11:57 – 12:07	Rebellious spirit of the place recreates communing (Milica Kočović De Santo)
12:08 – 12:18	Commons, commoning and marine protected areas governance (Margherita Pieraccini)
12:19 – 12:29	Forests as commons and forests commoning: Ethics beyond efficiency. Using the capability approach as a normative and informational basis (Sara Lorenzini)
12:30 – 12:50	Discussion and Q&A
12:50 - 1:30	Lunch (Dana 4 th Floor Commons)
1:30 – 2:45	Session 4: Participation, process, and empowerment (In Person)
1:30 – 1:40	Youth-led commoning for climate justice (Praneeta Mudaliar)
1:41 – 1:51	Re-commoning through counter mapping. A case of Mida Creek Area, Kilifi County, Kenya. (David Muiriri)
1:52 – 2:02	Caring and commoning as pillars for transformation: Intersectional feminist challenges in theory and practice (Jill Philine Blau)
2:03 – 2:13	Feminist commons: Addressing intersectional housing disparities and precarity? (Brenda Parker)
2:14 – 2:24	Climate science as scientific communing (Daniel Cunha)
2:25 – 2:45	Discussion and Q&A
2:45-3:00	Break
3:00 – 4:15	Session 5: Goods Management / Frameworks and Models (In Person)
3:00 – 3:10	Strengthening collective action in Mexican small-scale fishing cooperatives: A case of commoning for sustainable transformation (Osanna Drake)
3:11 – 3:21	Sharks and livelihoods: Transitioning shark-dependent communities to sustainable livelihoods through incentives and self-governance in Alor Island, Indonesia (Rafid Shidqi)
3:22 – 3:32	Blockchain and transformative commoning: Exploring potential pathways for enhancing forest-related supply chains (Wenman Liu)
3:33 – 3:43	Evolving sustainable institutions in agent based simulations with learning (Christopher Zosh)

3:44 – 3:54	Commoning, heterotopia, and transformation: An analytical framework (Amy Poteete)
3:55 – 4:15	Discussion and Q&A
4:15 – 5:30	Reception: Networking, strategizing (Dana 4 th Floor Dow Commons)
5:30 – 6:30	Catered Dinner (Dana 4 th Floor Dow Commons)
Sunday, November 12th	
8:45 – 9:15	Breakfast and welcome/recap
9:15 – 10:15	Session 6: Keynote: From Commons to commoning and other theoretical endeavours: Theory, practice, and policy towards a society of the commons (Angelos Varvarousis)
10:15 – 11:20	Session 7: Creative Commoning Spaces (on Zoom)
10:15 – 10:25	Making as Commons: Unveiling commoning in maker spaces (Kate Kish)
10:26 – 10:36	Future fashion commoning in Freiburg City (Anne-Marie Grundmeier)
10:37 – 10:47	Commoning as a response to overconsumption in fashion (Alice Holloway)
10:48 – 10:58	Influencing wind power perception: Uncovering social dynamics on Twitter in the context of sustainability and commoning (Pierluigi Velluci)
10:58 – 11:18	Questions and Q&A
11:20 – 11:35	Break
11:35 – 12:40	Session 8: Goods Management (Natural Resources) (In Person)
11:35 – 11:45	Historical perspectives on forest commoning: Insights from India and Malawi (Divya Gupta)
11:46 – 11:56	Commoning with the agave “pulque” syrup in Hidalgo, Mexico (Jozelin María Soto Alarcon)
11:57 – 12:07	Exhaustible Commons?: Excavating Collectivist Possibilities for “Unsustainable” Extraction of “Nonrenewable” Resources (Brian Klein)
12:08 – 12:30	Questions and Q&A
12:30 – 1:30	Lunch (Dana, 4 th Floor Dow Commons)
1:30 – 3:00	Discussion, planning, write-shopping

- End -

FULL PROGRAM ABSTRACTS

Session 1: Keynote Presentation (in person)

From the city as a commons to the co-city: Insights from a decade of study and practice

Sheila Foster, Georgetown University

This talk will offer an overview of the intellectual and practical path from working on issues of environmental justice to conceptualizing the idea of the urban commons and the city as a commons. Walking in the theoretical and methodological footsteps of Elinor Ostrom, Foster and her colleagues began thinking about urban settlements, land, parks, and other infrastructure as a shared resource on which communities depend and have been able to construct goods and services to meet their needs. The process of urban communing, they found, was much more complex than in non-urban contexts. Foster will discuss the “design principles” that they extracted from surveying projects in different cities around the world and how they have applied them in their own work in different cities.

Session 2: Transformation in Urban Planning and Policy (on Zoom)

Social justice in spatial change: The commons under spatial governance

Jieming Zhu, Tongji University, Shanghai, China

Spatial justice has been debated for long as a critical issue for urban studies. This paper focuses on the spatial change to and its impact on collective and public housing neighborhoods (PHNs) as the commons. It has been discovered that some PHNs are declining in their spatial quality and shifting towards social segregation. Some PHNs maintain the status quo and the residents avoid the “the tragedy of the commons”. The notion of land rent is used as an intermediary between spatial change and social justice in the form of social segregation. Spatial change in the context of high population density has a fundamental impact on land rent. Spatial change and land rent dynamics are interrelated under the institution of spatial governance. Two empirical cases illustrate how land rent dissipation occurs in the circumstance of inadequate spatial governance for village’s autonomous housing development and for the management of aging and physically deteriorated urban neighborhoods. Downward spiral of land rent exacerbates deterioration of spatial quality. Social justice in relation to spatial change, or spatial justice, occurs as a result of uneven land rent dissipation that leads to social stratification and segregation via the mechanism of filtering. Community governance of spatial change for the collective/public housing neighborhoods as the commons seems crucial to the achievement of spatial justice.

Can commoning transform the official planning practice?

Sokratis Seitanidis, Aristotle University of Thessaloniki, Thessaloniki, Greece

Certain initiatives position local communities as key actors in the production, delivery, and management of urban assets (Foster and Iaone, 2022). At the same time, official spatial planning sets rules for the exploitation of common resources, by determining the implementation of policies on space. Recent review on the use of the terms “commons” and “tragedy of the commons” in spatial planning literature, indicates that the transformation of current practices of urban planning - i.e. “commoning turn” in planning - is essential (Seitanidis and Gritzas, 2022). An attempt to transform the current practices of urban planning is implemented by action research in the former military camp Karatassiou, in Greece. In this case study, the common resource is the former camp and the community is a set of associations and collectives who claimed its public use and developed their own practices for using the space. Action research ends with the institutionalization of the Neighborhood Urban Planning Committee for Karatassiou Park. The Committee is a guardian for the public use of the space and for the active participation of citizens in its issues. It promotes community participation in official planning and management of the specific space, and highlights the potential of commoning to transform urban planning practices.

Transnacional urban gardens: Communs for food security and transformative sustainability in Germany, Brazil and Colombia

Valéria Zago¹, Juliana Garcia², Gerardo Silva-Rodríguez³, Amanda Watts⁴, ¹Cefet MG, Belo Horizonte, Brazil. ²UFMG, Belo Horizonte, Brazil. ³Self employed, Rendsburg, Schleswig-Holstein, Germany. ⁴Leuphana university, Leuphana, Germany

In the bustling urban landscapes of Brazil, Colombia and Germany, the urban gardening movement illuminates the rich palette of community practices especially evident on the outskirts of the city. Often rooted in need, this emerging movement offers a beacon of hope, improving food access and security, especially in areas where livelihoods hang by a thread. These urban gardens, in addition to serving as essential sources of food, are also vibrant centers of community engagement and empowerment. In Latin America, collectives play a fundamental role, sometimes forming spontaneously, other times. The “AgroArte” in Medellín is testimony to this, interweaving agriculture into the structure of communities struggling with socioeconomic fragility, the “Production Units” in Belo Horizonte channels collective energy directly into food production, and the “Public Garden”, Hamburg, Germany. Many of these farmers construct urban and rural identities, having migrated from rural lands to urban jungles. They bring with them not only agricultural skills, but also histories of land concentration and aspirations for urban resilience. However, these urban farmers face multiple challenges: territorial disputes, environmental concerns crucial to food production, and a general lack of technical support and subsidies. However, it is in these challenges that the true spirit of community action shines. Urban gardens in Brazil, Colombia and Germany represent a new paradigm, requiring innovative legal frameworks for land use and new models of community engagement. They serve as

transformative spaces where sustainability meets inclusion, where community spirit links food security to collective empowerment, sowing hope for a sustainable urban future.

Synergy of the commons: Sustainability and commons processes in one case study community

Charlotte Clark, Duke University, Durham, USA

I have followed one case study co-housing community for more than 20 years to document their process of creating commons rules and guidance. One of the tenets of this community is sustainability, and I am particularly interested in the intersection of sustainability and their commons processes. In this session, I propose to describe 4 dynamics I have seen in their chronology, and to use one specific narrative path as an example. The 4 dynamics are (1) homo- and heterogeneity, (2) free riding and engagement, (3) education and (re)orientation, and (4) consensus governance.

Session 3: Goods Management (Natural Resources) (on Zoom)

The Commoning of water: Human and more-than-human collaborations in Stagiates, Greece

Lydia Karazarifi, Scuola Normale Superiore, Florence, Italy

This paper is part of ongoing research on the commoning of water in Southern European Countries. Stagiates is a village in Pelion Mountain in Greece that reclaimed the water as a commons. After the financial crisis of 2008, which has been characterized as a critical juncture bringing new challenges and political opportunities (Della Porta et al. 2007), there has been an attempt at direct and indirect privatizations in the water sector with impacts on the quality of the water and sanitation services in Greece (Νικολάου 2017; Bieler 2021). In 2009, Stagiates created an open assembly to regain the water management of 'Krya Vrisi', which means the Cold Fountain and constitutes the heart of the hydro-social network of the village. Stagiates assembly follows horizontal and direct-democratic ways of organization. At the same time, there have been informal alliance networks between Stagiates assembly and other social movements and collectives in a local, national and international context. On the other hand, Krya Vrisi has a long tradition of more-than-human relationships with the village tracing back to the 18th century, including practical and symbolic ontological aspects of coexistence and collaboration. This paper considers water as a commons to be a non-linear, but rather a dynamic process. It will further explore the networks of collaboration regarding the commoning of water considering the non-human aspects of them crucial to the process of commoning. Therefore, this paper aims to address the political eco-ontological relations of the commoning processes of water within human and more-than-human networks.

Decentralisation attempts in the management of small-scale fisheries: Insights from Portugal

Yorgos Stratoudakis¹, Alvaro Garrido², ¹IPMA, Lisboa, Portugal. ²University of Coimbra, Coimbra, Portugal

In the case of common pool resources, poor management outcomes can spring exploration of alternative ways of relating and governing, in processes that can lead up to new institutional regimes. Here, we use four case studies, from one MPA and three estuarine fisheries in Portugal, where small-scale communities had opportunities during the last decade to shape decentralization initiatives. The four are comparatively analysed under participation and legitimacy frameworks, based on the participant observations of the first author and the critical review of the second. Common among the four cases was the poor state of targeted resources and the direct interaction with scientists, administration and other stakeholders. In all cases, fishers had the opportunity to, individually and collectively, contribute to new forms of relating, in processes that could lead to the renegotiation of some property rights or the formation of new rules. However, starting points for the interaction, level of internal organization in the fishery, as well as level of political acquiescence and degree of mobilization varied among the four and affected the stability of the process (one stalled, three ongoing). This comparative analysis explores the extent to which collective efforts to modify institutional regimes (through the commoning of governance) can be path-dependant. It also reflects on the role that professional facilitation and joint deliberation may have on the links among participants in decentralization attempts where reciprocity and process legitimacy cannot be taken for granted from the onset.

Rebellious spirit of the place recreates commoning

Milica Kočović De Santo, Institute of Economic Sciences, Belgrade, Serbia

The main hypothesis is that territory (topography, geography) and identity are the key factors in local mobilization and reaction to systemic pressures. In some places where the communal spirit is rooted in the territory, it is easier to read the tipping points that will cause defending, (re) creation of new commons, and/or different socio-economic, cultural, and spiritual praxis and pieces of knowledge. This led to the appearance of counter-hegemonic actions such as bottom-up defending of public interest, which led to the re-creation of commons and commoning as an outcome. Through inherited and territorially captured values, some places have the potential to become more suitable in bottom-up responses as bastions against modernization and the dark side of development that exploits life (of people, nature and culture). Two rural and urban grassroots case studies of river defenders will be included to understand profoundly contemporary struggles where embodiment and hydro citizenship exist and have a transformative potential to re-create commoning. Methods: secondary data collected for the EPICA project[1] reports from May to September 2023. for two comparative case studies: urban (Belgrade activism) and rural (village Topli Do, Stara Planina). Qualitative methods involved techniques of interviews, field research and participatory action with involved groups, focus groups and direct observation. Historical analysis and observations will allow us to understand

the context, by answering how, when and why these examples of collective spirit and praxis are emerging in southeastern territories of the European periphery and how and why they are reproduced over time.

Commons, commoning and marine protected areas governance

Margherita Pieraccini, University of Bristol, Bristol, United Kingdom

This paper discusses the value of commons scholarship for assessing marine protected areas (MPAs) governance. For my argument, I draw on my recently published monograph (Pieraccini, *Regulating the sea*, Cambridge University Press, 2022) where I employed the language of the commons to investigate regulatory interventions in English marine conservation. Commons scholarship is vast and varied and there is no agreed taxonomy in place. However, broadly speaking, it is possible to distinguish between two main strands: common-pool resources (CPRs) scholarship and commoning scholarship. These two strands are underpinned by different ontological assumptions regarding the relationship between human and non-human others. CPRs scholarship defines the commons as resources, as things existing out there, subject to the exploitation of rational human actors. In contrast, commoning scholarship puts the accent on the verb 'commoning', conceiving the commons not as a resource but as an activity and a constitutive and dynamic social-ecological practice. Thus, MPAs can be understood either as tools to govern the exploitation of CPRs or as institutional sites underpinned by and supporting commoning practices. I argue that currently conservation law at both domestic and EU levels frames MPAs more as tools to govern the exploitation of CPRs than as commoning sites and this creates various practical and normative problems. I conclude by offering some reflections regarding what changes in the law could facilitate a move towards MPAs as commoning sites.

Forests as commons and forests commoning: Ethics beyond efficiency. Using the capability approach as a normative and informational basis.

Sara Lorenzini, University of Milan, Milan, Italy

So far, arguments in favor of the commons have stressed the benefits this form of governance can deliver in terms of efficiency. Only more recently, scholars have started questioning issues of power and democracy within the commons, also studying commoning as a collective process of organizing around shared issues. However, including ethical concerns when discussing the commons and commoning is a urgent much-needed step forward in research. This paper aims at addressing this gap by referring to the capability approach to justice as a normative and informational basis. The paper presents a two-fold argument in favor of using the capability approach: first, in relation to substantive justice, non-excludability from a certain resource, the main characteristic of commons, might be viewed as a precondition for accessing certain capabilities to function, which are attached to entitlements over the resource itself. Second, considering procedural justice, the capability approach can serve as an evaluation tool for commoning as a collective process to define rules for mutual use of a resource. The overall analysis is applied to multiple-use forests as a complex locus of interaction where different users

with concurrent claims might co-exist but modes of social and political organization, power dynamics and institutional arrangements impede that, causing socio-environmental injustices. The aim is to develop a comparative approach specific to the case at stake, which can serve to (i) connect commons, commoning and justice and (ii) evaluate institutional arrangements and policies related to multiple use forests management as commons, with respect to socio-environmental justice outcomes.

Session 4: Participation, Process, Empowerment (in person)

Youth-led commoning for climate justice

Praneeta Mudaliar¹, Danna Eyelli Philipp Gutierrez², Esha Sarfraz¹, ¹University of Toronto Mississauga, Mississauga, Canada. ²University of Toronto, Toronto, Canada

Youth voices advocating for climate justice have emerged as a significant force for shedding light on the escalating challenges that climate change will create on their current and future lives. Encouraging collective action, socializing, protesting, representing in decision-making bodies, having a youth advisory body, and partnerships are keyways through which young people cultivate intentional communities and work cooperatively to create and advocate for a lifestyle and policy that reflects their shared interests. This phenomenon is referred to as “commoning,” where actors create new shared and relational processes, redesign institutions such as norms and rules around a shared interest to serve a common good, as well as develop new imaginaries of sharing and caring. While a bulk of studies on commoning have focused on commoning practices by adults around shared public spaces and urban commons, organizing for—and around— a common interest such as climate justice has been understudied. Even less attention has been paid to how young people might create new social and relational processes and institutions through commoning to advocate for climate justice. This research, therefore, centers youth voices and agency to better understand how young people may be advancing climate justice through the processes of commoning. Through two case studies, the Community Climate Council and Climate Justice University of Toronto located in the Greater Toronto Area in Canada, this study aims to uncover perspectives, language, practices, and institutions of commoning that youth co-create while advocating for climate justice.

Re-commoning through counter mapping. A Case of Mida Creek Area, Kilifi County, Kenya.

David Njenga Muiruri^{1,2}, Pieter Van den Broeck¹, ¹KU Leuven, Leuven, Belgium. ²Technical University of Kenya, Nairobi, Kenya

As many African countries grapple with their respective colonial legacies, especially regarding discussions surrounding sustainable growth and futures, maps and mapping processes remain one of the most active agents that are re-asserting and reproducing colonial frameworks, embedded in wider frames of capitalism and globalization. The agency of the contemporary ontologically biased cartesian mapping silently and ruthlessly overrides spatial-based local

knowledge systems, making them cartographically invisible, and suppresses them to western doctrines of spatialities that gradually become legitimized by the state and other synonymous organizations. Using Mida Creek Area, in Kilifi County, Coastal Kenya as a case study that is predominantly inhabited by the indigenous Mijikenda community, this paper seeks to demonstrate how inclusive, participatory and critical counter-mapping is used as an innovative tool for community empowerment, against hegemonic discourses brought herewith by urbanization mechanisms. This is done by exploring alternative cartographic ways of capturing and making visible critical oral narratives, cultural values, and embedded spatialities that reposition the Mijikenda within a contested context of a rapidly urbanizing Mida Creek area, that is home to shared commons of ecologically sensitive areas of Watamu marine park-reserve and abutting Arabuko Sokoke forest. The rapid urbanization in and around the Mida Creek area has seen the intensification of competing interests between the booming tourism and mining industries, urban areas, and the local community, in which more often than not, the community falls last in the pecking order of prioritization of gaining access to the shared resources.

Caring and commoning as pillars for transformation: Intersectional feminist challenges in theory and practice

Jill Philine Blau, Adventist University, Friedensau, Berlin, Germany

One key promise that a lens on commoning holds from a feminist ecological perspective is the transformation of self and society through a re-valuation of care. Caring is an essential component in the post-capitalist futures as it, per definition, stands diametrical to profit-geared labor and individualism (Blau 2021). Caring can only be through more-than-one. Feminist commons research thus far has emphasized interdependencies between various kinds of labor, materialities, humans and non-humans, with commons and commoning being at the center (Taylor, 2003; Federici 1990). Caring and care labor is one crucial ingredient that holds these interdependencies together, that ensures and sustains commoning (Blau, 2021). Caring is both an emotion, a thought and an action as well as a way of relating, being, and becoming (Fisher and Tronto, 1990). In that sense, commoning cannot do without caring. But how can care and thus commoning become truly transformational from a feminist intersectional perspective? What is required for commoning spaces to be counter-commodification and humanizing? How does the subconscious formation of communities draw on visibilizing labor and worth of all and how can this be strengthened? And how can then, commoning, recognize and challenge power where it is oppressive? Drawing from previous and recent empirical research on commoning in both rural and urban settings, this paper hopes to bring forward key conceptual questions and challenges of the feminist commoning community in theory and practice.

Feminist commons: Addressing intersectional housing disparities and precarity?

Brenda Parker¹, Catherine Leviten-Reid², Isobel Araujo¹, ¹University of Illinois Chicago, Chicago, USA. ²Cape Breton University, Sydney, Canada

Around the world, capitalist, gendered, racist, and settler colonial policies have stripped indigenous, black, and other vulnerable populations of property, (re)instantiated patriarchal relations, and heightened housing as an asset for exchange rather than a right or part of broader infrastructure of care and commoning. This has resulted in burdens of housing precarity that are not evenly shared: gendered and intersectional disparities shape vulnerabilities and experiences around shelter and survival. These include uneven caring burdens, gender based violence, income and wealth inequality, health and disability differences, and unequal representation and political power. These longstanding disparities and related housing precarity have been amplified in recent years by financialization and a global pandemic. At the same time, a range of intersectional feminist commoning housing strategies have emerged many led by BIPOC women and communities. Others have endured over time. This paper examines the possibilities (and potential pitfalls) of intersectional feminist commons for mitigating disparities and housing precarities faced by marginalized women and for creating communities centered in collectivity, creativity, and care.

Climate science as scientific commoning

Daniel Cunha, Center for Humanities and Information, The Pennsylvania State University, State College, USA

Climate science is the result of a political struggle for the scientific commoning of the atmosphere. In the 1960s, a conflict developed in the 1960s between scientists who wanted to bring atmospheric science under the auspices of NATO (in the context of the Vietnam War), therefore inevitably limiting the geographic scope of atmospheric research, and others who wanted to carry it out through a global cooperation program. The second group included key scientist-activists with a high level of political consciousness. Perhaps surprisingly, the cooperation view won the debate, and thanks to this a global scientific cooperative program could be carried out, which had direct impact both on the content of climate science (since the atmosphere can only be understood if studied as a single system) as well as on its institutional framework (the IPCC as civil, international organization). This historical process can be understood as “scientific commoning”, and it took place in the midst of, and as part of, the social movements of the 60s-70s, including the antiwar, ecological, feminist and anti-racist mobilizations. Climate science would not have developed as it did without those social struggles, and as a result of that mediation it works today as a critical tool for the effective commoning of global environmental resources. Although not without contradictions, as an inheritor of those movements it carries the promise of being an informer of a socially just and ecologically rational form of production and distribution of resources.

Session 5: Goods Management and Frameworks and Models

Strengthening collective action in Mexican small-scale fishing cooperatives: A case of commoning for sustainable transformation

Osanna Drake, Duke University, Durham, USA

In Mexico, small-scale fishing cooperatives play a major role in the wellbeing of coastal communities, where livelihoods depend on healthy fisheries. However, unsustainable fishing practices and environmental pressures have put these ecosystems, and the communities they support, at risk. In response, a collaborative team involving academia, nonprofits, and local fishers crafted a national program aimed at strengthening collective action and self-governance. The recent pilot initiative in La Gloria, Chiapas serves as an illuminating case study, showcasing the transformative potential of commoning in fostering sustainability through targeted interventions. This program, rooted in active participation, empowered cooperative members to sustainably manage their shared resources. Beyond fishery governance, it catalyzed marked transformations, extending to the community at large. Participants articulated a shift in self-perception, recognizing themselves as stewards of their communal environment, transcending their roles as mere resource users. Furthermore, through the process of collaborative decision-making, fishers developed a shared vision for the future, strengthening social bonds and bolstering community resilience. This case study sheds light on the remarkable capacity of commoning programs to instigate environmental and social transformation and lends insight into their broader potential for positive change.

Sharks and livelihoods: Transitioning shark-dependent communities to sustainable livelihoods through incentives and self-governance in Alor Island, Indonesia

Rafid Shidqi^{1,2}, Dewi Sari², Primiaty Natalia², Jeheskiel Alopen², ¹Duke University, Durham, USA.
²Thresher Shark Indonesia, Kalabahi, Indonesia

The pelagic thresher shark (*Alopias pelagicus*) has been targeted by local communities in Alor Island, Indonesia, with most catches being pregnant females. The species has been hunted for subsistence livelihoods and protein sources for over 50 years. With the population of *A. pelagicus* in continuous decline and the species being endangered, it is essential to reduce fishing pressures while protecting the livelihoods of coastal communities. We combined the engagement with diverse stakeholders such as indigenous leaders, communities, and governments to reduce the economic reliance on shark fisheries and maintain economic well-being. We designed alternative management interventions with a group of 12 local shark fishers through the development of a self-governed organisation. Three alternative livelihood models were proposed to reduce shark fishing: sustainable one-by-one non-shark fisheries and land-based businesses. We provided incentives by developing infrastructures (i.e., skills, new fishing boats, and markets). Rights, responsibility, and consequences were determined through individual binding agreements. We conducted quarterly monitoring and evaluation through regular group meetings for conflict resolution and management improvement. Changes in behaviour were identified, such as fishers released bycatch of thresher sharks, self-monitoring, and enforcement among group members and communities as a whole. The transition process tends to slow down due to entrenched culture, community socio-economic demands, limited infrastructures and knowledge, and sectoral egos that remain critical to be addressed.

Blockchain and transformative commoning: Exploring potential pathways for enhancing forest-related supply chains

Wenman Liu, Arun Agrawal, University of Michigan, Ann Arbor, USA

The ongoing global deforestation, influenced by agricultural activities, is a concern for ecosystem sustainability. From 2000 to 2012, commercial agriculture played a notable role in deforestation, alongside subsistence farming. Although the private sector initiated zero-deforestation supply chain programs, such as certification schemes, their effectiveness varies globally, often excluding small-scale producers and neglecting community-driven forest management. In this backdrop, blockchain emerges as a pivotal tool in transformative commoning, offering innovative solutions for forest-related supply chains. Its immutable ledger system combined with self-executing smart contracts accentuates data transparency, traceability, and decentralized governance. This empowers stakeholders at all levels, fostering communal management and stewardship of forest resources. This paper delves into the role of blockchain within these supply chains, discussing its advantages, challenges, and case-specific implications, and drawing insights from established blockchain systems. We conclude with actionable recommendations, emphasizing blockchain's transformative potential in collaborative forest stewardship and charting avenues for future exploration.

Evolving sustainable institutions in agent based simulations with learning

Christopher Zosh¹, Andreas Pape¹, Todd Guilfoos², Peter DiCola³, ¹Binghamton University, Binghamton, USA. ²University of Rhode Island, Kingston, USA. ³Northwestern, Evanston, USA

Elinor Ostrom compiled hundreds of case studies of communities which successfully managed common pool resources. Across these communities, which varied greatly in size, geography, culture, and resources, she identified a number of salient features of governance structure that were held in common. Curiously, these “Design Principles” of long-enduring CPRs she derived appeared even in communities in relative isolation from one another, indicating that many of these design principles emerged not just often, but also independently. So how can such a large number of communities discover and adopt similar successful governance structures independently from each other? Perhaps something fundamental about the incentive structure leads communities to discover and establishing such principles. If these principles tend to improve management of CPRs, then in an appropriately-defined, adaptive/evolutionary agent-based model, we might expect to see the emergence of these principles. This project attempts to validate this hypothesis. We begin to develop a set of novel computational models in which learning agents experiment with strategies in a commons-type game and form bottom up policy in an attempt to solve the commons problem. Through this, we hope to better understand and characterize the conditions under which principles such as monitoring, cost-benefit equivalence of policy, and graduated sanctions are likely to emerge. In addition to our baseline models, we run a variety of simulations to look at how elements of the problem such as space, policy formation rules, learning, preferences, and heterogeneity affect sustainability, adopted policy, and the underlying dynamics of the model.

Commoning, heterotopia, and transformation: An analytical framework

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Commoning occurs when people recognize that they share a place, space, or thing and develop a sense of mutuality toward each other and shared responsibility for whatever they share (Poteete et al. 2021; Bollier and Helfrich 2015; Blomley 2008, 2016; Linebaugh 2008, 79, 279). In urban settings, commoning often emerges in heterotopic spaces characterized by informality, diverse activities and imaginings, marginality, and dynamism (Doron 2008; Helten 2015; Stavrides 2007). Both commoning and heterotopia present alternatives to hegemonic norms, especially those of state-centricity, hierarchical social organization, and the prioritization of economic growth (Bollier and Helfrich 2019; Bresnihan and Byrne 2015; Esteva 2014; Gibson-Graham 2006). By generating normative commitments (mutuality) and defining social boundaries (recognition), however, commoning challenges the polyphony and fluidity inherent to heterotopia. Likewise, these aspects of heterotopia may constrain or undermine perceptions of sharing and feelings of mutuality, and thus commoning. In principle, commoning could facilitate coexistence in heterotopic spaces, but if there are tensions among imaginaries and activities, commoning may support some more than others (cf., Helton 2015; Nightingale 2018; Velicu & García-López 2018). Arguably, whether commoning supports social, ecological, economic, and/or political alternatives and transformations depends on its ongoing relationship with heterotopia. We propose an analytical framework to guide evaluations of the compatibility of commoning and heterotopia in specific times and places that focuses on two processes - mutualization (commoning) and denormalization (heterotopia) – and illustrate it with examples from informal urban green spaces in Montreal and European cities.

SUNDAY

Session 6: Keynote Presentation (in person)

From commons to commoning and other theoretical endeavours: Theory, practice, and policy towards a society of the commons.

Angelos Varvarousis

Commons, commoning, the common, urban commons, common ground, the global commons, uncommons, undercommons, p2p, digital commons, and liminal commons: There have been so many commons-related terms in the recent years that one may wonder, is it merely newly introduced academic jargon, or is the turbulent times we live in that push for the creation of new worlds and consequently of new words? Moreover, is our perception trained enough to capture the variations of the commons in our everyday practice, interactions, and politics? This lecture attempts to demystify this incipient vocabulary and trace its diverse philosophical, political, and geographical roots. To do this, it will touch upon the writings of the leading figures that defined

the intellectual turn from commons to commoning: Massimo De Angelis, David Bollier and Silke Helfrich, Yochai Benkler, Michel Bauwens and Vasilis Kostakis, Silvia Federici and George Caffentzis, Michel Hardt and Toni Negri, Pierre Dardot and Christian Laval, Stavros Stavridis and David Harvey. The aim is not to provide an exhaustive account of these rich and complex discussions but to reveal the main tendencies, points of divergence and convergence, and their relevance for socio-ecological transformation and politics. The tone here is not on institutional arrangements that allow users to manage resources successfully in the long run but on the capacity of the commons to inspire and foster social mobilization, to connect with other social movements and insurgent groups, and to provide a platform for rethinking property, identity, economy, social practice and interaction. Finally, the lecture examines the merits and limits of this shift and its diverse manifestations in social and political practice by drawing on concrete examples from across Europe. Furthermore, it explores its impact on contemporary politics and policy.

Session 7: Creative Commoning Spaces (on Zoom)

Making as commons: Unveiling commoning in maker spaces

Kate Kish, Cape Breton University, Sydney, Canada

This study explores the outcomes of research conducted with makers in Prince Edward Island, Canada, highlighting how making can serve as a catalyst for social transformation through commons-driven initiatives. Maker spaces, far from being mere workshops, serve as vibrant hubs of commoning, community development, and local manufacturing, with the potential to shape a more sustainable and socially interconnected society. This paper examines the capacity of maker spaces, viewed through the lens of commoning, to drive positive social change. Maker spaces embody commoning in practice. They attract a diverse group of participants who engage in a collective process centered on shared goals like design, tinkering, and local production. These spaces offer compelling alternatives to traditional market-driven and state-controlled production systems characterized by lengthy supply chains and excessive production rates. Within the realm of making, the boundaries between resource-sharing and collaborative creation blur, fostering mutual enrichment of the commons and commoning. The research presented here illustrates how maker spaces, as a form of local production, are intricately connected to broader social dynamics, illustrating the profound impact of making on the lives and communities of its participants. These dynamics underscore the transformative potential inherent in maker spaces, which not only provide fertile ground for thriving communities, commons ownership, and commoning but also act as catalysts for innovative forms of production. This paper argues that maker spaces possess the capacity to drive societal change by nurturing vibrant communities, instilling a sense of commons ownership, promoting commoning, and enabling sustainable local production.

Future fashion commoning in Freiburg City

Anne-Marie Grundmeier, University of Education Freiburg, Freiburg, Germany

There is global competition in the worldwide fashion market, dominated by social media and e-commerce. Never so much clothing has been consumed, using more and more resources, energy and water for production, and generating greenhouse gases. The fashion industry has more than doubled its sales of new clothing since 2000, from 50 billion to more than 100 billion new garments annually. A further increase in fast fashion is predicted, as new clothes are put on the market at ever shorter intervals to increase demand. Many garments are discarded before their fashionable wearing time has expired or even show signs of wear. This phenomenon is called "throwaway culture". To achieve an ecologically sustainable transformation of the fashion sector, a different fashion behavior must be brought about, which also fulfils clothing desires or satisfies the basic need for clothing, but decouples itself from material consumption, so that fewer products are manufactured, and thus fewer resources are required for value creation. How to make fashion consumption as resource and climate neutral as possible as a community? Using the example of the Green City of Germany, a student city in the southwest of Germany, already realized approaches of an alternative clothing consumption of the inhabitants and potentials to counteract this clothing consumption locally will be presented. The workshop will compare these concepts with other municipalities and identify further initiatives. In this context, the importance of Education for Sustainable Development and Climate Change Education will be explored as educational approaches to promote sustainability-related action competences.

Commoning as a response to overconsumption in fashion

Alice Holloway, London Metropolitan University, London, United Kingdom

Since kickstarting the industrial revolution with the invention of the spinning Jenny in the 1760s, fashion has been at the forefront of the standardisation and mass production of identity formation cultural objects. From the Enclosures of the British Commons, to make land available for sheep, to the Luddite battles over the mechanisation of weaving, the industrialisation of fashion has brought radical changes in how resources and status are distributed within communities. Whilst simultaneously creating mountains of textile waste that are dumped in the Global South. At London Urban Textiles Commons, we have been exploring the ways in which the ideologies of the Commons can facilitate regenerative culture. Our immersive fashion experience 'Sweatshop' demonstrates how participatory design influences how a garment is valued, by using a bicycle powered overlocker to co-create sweatshirts at festivals and community events. Sweatshop creates a temporary commons where the power held in design is distributed between the practitioner and the participant, as an intervention in the hegemony of mass production. This experiment has reinforced our hypothesis; that applying commons principles to the making of clothing could create not just a hyperlocal supply network; where nature is protected and regenerated alongside the production of fibres, and where workers are valued and dictate a scale of machinery that is beneficial to their health and well being. But also a functioning bespoke designer/maker retail alternative, where meaning creation in clothing

aesthetics is led by the wearer as an act of resistance to the demands of the capitalist competition.

Influencing wind power perception: Uncovering social dynamics on Twitter in the context of sustainability and commoning

Loretta Mastroeni¹, Maurizio Naldi², Pierluigi Vellucci¹, ¹Roma Tre University, Rome, Italy. ²LUMSA University, Rome, Italy

The urgency to combat climate change and reduce greenhouse gas emissions has prompted global efforts to transition towards sustainable and low-carbon energy systems. A pivotal element of this transition is the development of onshore-offshore wind energy infrastructure. As countries strive to meet renewable energy goals, social acceptance of wind power projects emerged as a significant challenge. We address the critical issue of social perception regarding wind power within the context of global sustainability and commoning. While the literature on wind power perception covers measurement, impact, policy implications, limited attention has been given to understanding the dynamics of public opinion formation. To bridge this gap, we utilize Twitter as a platform to analyze social interactions and their influence on the formation of public opinion regarding wind power. Retweets serve as proxies for influence; social ties and interactions on platforms like Twitter play a pivotal role in shaping opinions, a dimension previously underexplored in the context of wind energy. This research contributes to our understanding of how individuals participating in discussions about wind power influence one another, shedding light on the role of social media in opinion formation. As countries worldwide seek to expand their wind energy capacity, insights from this study can inform strategies to enhance social acceptance, aligning with the broader goals of sustainability and the commoning process. We highlight the importance of social dynamics in shaping attitudes towards renewable energy sources and offers a unique perspective on the interplay between social media and the transition to sustainable energy systems.

Session 8: Goods Management (in person)

Historical perspectives on forest commoning: Insights from India and Malawi

Divya Gupta¹, Ida Djenontin², ¹Binghamton University, Binghamton, USA. ²Penn State University, State College, USA

In this paper, we explore the intricate history of commoning in forest governance in two Global South countries, India and Malawi. By examining the pre-colonial, colonial, and post-colonial eras, we aim to unravel the complex institutional dynamics and transformative shifts that have accompanied the adoption and implementation of contemporary democratic decentralization policies in these nations. Through a detailed analysis and characterization of the two case studies, we reveal how the forest commoning is challenged by the politics of scale; issues of fit; ambiguity; unclear guidelines, and/or incongruences in policy provisions across scales. These

challenges create a space for constant re-crafting of institutions and multifaceted interactions involving community members, civil society organizations, bureaucrats, politicians, and market actors. These interactions are driven by relational arrangements founded on shared interests and objectives among the involved actors. It is through their engagements, that they nurture the commoning process and navigate through various implementation challenges and obstacles. The different embodiments of “commoning” that this paper illustrates offer insights into the subtleties of these relational arrangements, highlighting the multifaceted interactions that occur at the various jurisdictional levels. We argue that it is these interactions that ultimately uphold and safeguard the integrity of the forest commons.

Commoning with the agave “pulque” syrup in Hidalgo, Mexico

Jozelin María Soto-Alarcón, Diana Xochitl González-Gómez, Universidad Autónoma del Estado de Hidalgo, Hidalgo, Mexico

The paper analyzes the interdependence among social, biophysical, cultural, and knowledge dimensions of commons to preserve agave “pulquero” and recreate foods of high nutritional value, for example, agave syrup in the Hidalgo State, Mexico. It is relevant to highlight that ecological preservation is sustained by cultural and biological diversification, such aspects are differentiated by gender. Drawing on feminist political ecology and community economies we examine the social organization deployed by three collectives: an indigenous women-led cooperative, a set of producers, and a researcher network, whose encourages food with high nutritional value derived from agave “pulquero” such as agave syrup. The study takes place in two regions of Hidalgo State in Central Mexico: “Alto Mezquital” and “Altiplanicie Pulquera”. First, we examine the access to biological resources related to agave “pulquero” and its management intersected by gender, indigenous, and rural culture. Second, the study of social commons addressed the mechanisms of self-organization displayed by the rural collectivities that establish rules to use and preserve biophysical territories. The knowledge dimension of commons is investigated through the practices implemented by the collectives of producers and researchers to develop food –agave syrup– based on the dialogical perspective among peasant and scientific knowledge. Furthermore, the cultural dimension of commons is addressed by contrasting the hñähñu indigenous and peasant meanings of agave in both regions. This perspective formulates alternatives of community economies, revives the relevance of the commons, and strengthens the discussion of post-humanistic ethics through the examination of companion species.

Exhaustible Commons? Excavating collectivist possibilities for “unsustainable” extraction of “nonrenewable” resources

Brian Klein, University of Michigan, Ann Arbor, USA

This paper interrogates a pair of fundamental ideas underlying much commons scholarship: the prevailing association of commons with resources deemed “renewable,” and the belief that “successful” commons must be “sustainable.” Using ethnographic evidence from multiple gold

mining regions in Madagascar and several shadow cases from the literature, I argue that rural communities frequently produce commons around “finite” resources like minerals, hydrocarbons, and old-growth hardwoods. Elsewhere, I have posited that gold’s socio-natural characteristics can render deposits effectively inexhaustible or even “renewable” in particular, contingent contexts (where what I term “mineral commons” have been produced). Here, I focus more narrowly on rush dynamics following novel strikes, settings where miners do generally view specific sites and orebodies as limited (if indeterminately so). While rushes are undoubtedly scenes of (often-intense) competition, they also feature regulation and accommodation; they are understood as places where resources and associated opportunities are not to be enclosed by the few, but rather made available to the many. These “exhaustible commons” might be “unsustainable” in the sense that they cannot ensure long-term, extended social reproduction (e.g. if the gold runs out), but they nevertheless involve collective access, local management, and (the prospect of) broadly-shared prosperity, common attributes of commons otherwise. Recognizing certain kinds of “nonrenewable” resource extraction as commoning can help to recast such activities as legitimate (and arguably necessary) means of short-term collective social reproduction rather than destructive threats, an important step towards informing better policy, reducing social stigma, and enhancing commons scholarship—and collectivist possibilities—moving forward.

DISCUSSION STARTERS

Session	Presenter	Person posing ONE question/comment during the discussion session following presentations
2	Jieming Zhu	Sokratis
2	Sokratis Seitaniadis	Valeria

2	Valeria Zago	Charlotte
2	Charlotte Clark	Jieming
3	Lydia Karazarifi	Milica
3	Yorgos Stratoudakis	Margherita
3	Milica Kočović De Santo	Sara
3	Margherita Pieraccini	Lydia
3	Sara Lorenzini	Yorgos
4	Dannia Philipp	Daniel
4	David Muiruri	Jill
4	Jill Philine Blau	Brenda
4	Brenda Parker	Dannia
4	Daniel Cunha	David
5	Osanna Drake	Rafid
5	Rafid Shidqi	Osanna
5	Wenman Liu	Christopher
5	Christopher Zosh	Amy
5	Amy Poteete	Wenman
7	Kate Kish	Peirluigi
7	Anne-Marie Grundmeier	Alice
7	Alice Holloway	Anne-Marie
7	Pierluigi Vellucci	Kate
8	Divya Gupta	Jozelin
8	Olasoji Fagbola	Brian
8	Jozelin María Soto Alarcon	Olasoji
8	Brian Klein	Divya