

### III Inhalte des Cultura21 Forums



**Contents of the first Cultura21 forum**

in cooperation of cultura 21 e.V. , the artecology\_network e.V. and the studio kunst und landschaft



**artecology\_network**

from the 23<sup>rd</sup> to the 25<sup>th</sup> of September 2011 in Hude, Germany

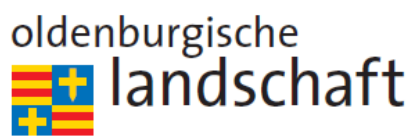
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# 1 Speeches

## Sacha Kagan: “Gardens and aesthetics of sustainability”

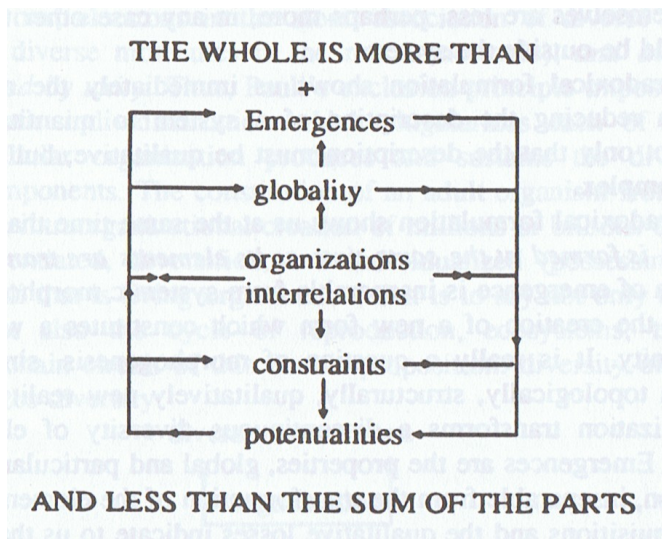
(full text of the presentation at the Cultura21 Forum)

Why can certain approaches to gardens, and to gardening, contribute to fostering the sensibility to complexity that we need, when we are trying to move towards cultures of sustainability?

Besides the canonic Brundtland definition, Sustainability can also be understood from a cultural perspective as the search for alternative sets of values and knowledge of the world founding a “sensibility to patterns that connect” the economic, social, political, cultural & ecological dimensions of reality. Sustainability is then the search for models of civilization that are both resilient and just. This means understanding Sustainability not as a fixed 'utopia' but as a search process for dynamic balance, that unfolds itself differently according to the specific contexts, allowing the emergence of resilient cultural-natural systems.

One important keyword is **resilience**: Resilience refers to a system’s capacity to endure, withstand, overcome, or adapt to changes from the “outside” or from the “inside” environments. In other words, resilience points at the ability to survive on the long term by transforming oneself in relationship with one’s environments . Resilience necessitates the preservation of diversity (i.e. both biodiversity and cultural diversity) and is related to learning from the unexpected. Such learning requires what I call, in my book *Art and Sustainability*, an “*autoecopoietic*” sensibility. But I won't have time to go deeper into this notion now. What matters is that autoecopoiesis allows '**emergence**', in other words, the unexpected. When a system is autoecopoietic instead of just autopoietic, it is co-constructed by itself and by its environment, i.e. by other systems.

Abbildung 1: Source: Morin 1977 (1992)



**Emergence** points at the creation of a new logic at the level of a system, whereby no analysis of the interactions between the different constituents of the system, can suffice to account for the arising of coherent and novel structures at the level of the whole system. Emergence is the engine of complex, unpredictable evolutions in nature and in societies. The logic of emergence is chaotic, bottom-up and rhizomatic (a rhizome is a

polycentric/acentric network: e.g. roots of bamboo), as opposed to the constrained, top-down and hierarchic logic of human design and of modernistic development.

But beware: Emergence does not only bring new qualities to the whole system and to its parts. (Saying that would be holistic simplification.) Emergence also suppresses certain qualities of the parts, or 'virtualizes' them. And emergence does not preclude the existence of rich and complex tensions between different parts, and between the parts and the wholes.

This brings me to the importance of genuinely understanding and dealing with complexity.

I am following Edgar Morin's approach to **complexity**, away from both the simplification of reductionism and the simplification of systemic holism. Morin introduces the possibility to think unity and diversity alongside each other, and to think about any pair of terms, with a *combination of unity, complementarity, competition and antagonism*, altogether forming a *complex relationship* and calling forward a dia-logical thinking process.

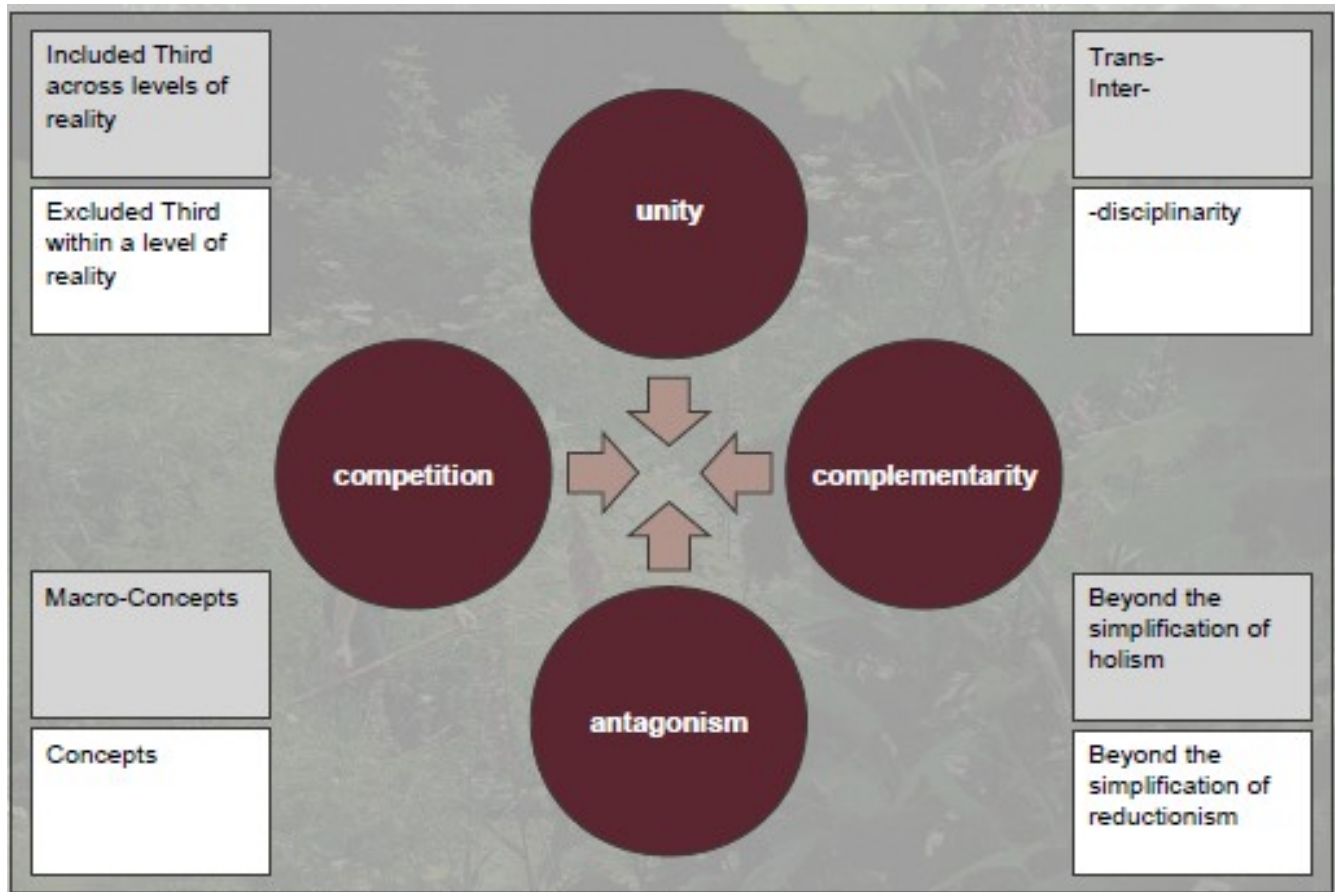


Abbildung 2: Towards culture(s) of sustainability: Morin's complexity and transdisciplinarity

Complexity also implies many more things, which I cannot discuss at length today. Complexity, in my view and following Morin, is embedded in everyday life. It is much more present, in life forms than in

the most elaborate cybernetic system, in daily language than in formal language, in informal social networks than in formal, top-down organizations. And in the gardens of Gilles Clément, than in some other gardens, as I will soon discuss...

But what does this all have to do with aesthetics? One of the main theses in my book is that **aesthetics of sustainability** have to be based on an 'autoecopoietic' **sensibility** to the environment's complex and dynamic webs of life and to the social, political and economic complexities of contemporary societies. I won't have time to discuss now the roots of this thesis. I can just tell you that it is based insights from Gregory Bateson, from David Abram, from many ecological artists and social sculpture thinkers and do-ers like Shelley Sacks and Hildegard Kurt who are with us today, and, very much from Edgar Morin: The insights from complexity theories point not at a holistic sensitivity which would only consider complementarities and symbiosis, but:

- a complex sensitivity that considers as much antagonisms and competitions as complementarities and symbiosis, and that transcends the contradictions so as to reveal the complementary tension of antagonism and complementarity...
- a sensitivity to wholeness and order that also considers and values disorder, disharmony, as well as uncertainty, and that respects genestic chaos...

Understood in this way, aesthetics of sustainability highlight the beauty of the complementarity of antagonisms (which is also crucial to democracies). This sensibility was already present in the fragments of Heraclitus on aesthetics. I will end the theoretical part of my input now with one quote from Heraclitus:

“That which is in opposition is in concert,  
and from things that differ comes the most beautiful harmony.”

### **What about gardens and gardeners?**

The gardens and the writings of one French gardener called Gilles Clément, exemplify an acute sensibility to the complexity of life. His work is already quite well-known, even internationally and beyond specialized circles.

Clément understands gardens, nature and life in general, as a constant transformation (in other words, a transforming transformation, a transformation that is transforming itself – something that, by the way, Chinese philosophy can better describe than our Greek philosophical tradition). But I am digressing!

Back to Clément: His work with gardens also conveys a view of nature that is neither the dominated and alien nature of modernity, nor the sublime and virgin nature that humanity would not touch (in other words, neither the rape of nature, nor the adoration of nature). His view of nature is pointing a great diversity of species and interactions, that includes humanity's peculiar responsibilities and seeks after partnerships. Such a view is very similar to the views of many ecological artists, whom I am discussing in my book *Art and Sustainability*, but about which I won't have time to talk now. More specifically, the work of Gilles Clément can be summarized in 3 main ideas that he articulated across different books and articles in the past 3 decades: “le jardin en mouvement”, “le jardin planétaire”, and “the Tiers-Paysage”.

Le “**jardin en mouvement**”: The moving garden: a concept that Clément started describing in 1985, based on his experiments in his own land of “la Vallée” -the valley– since 1977 (cf. picture).

The moving garden is inspired by his observations of fallow land, i.e. formerly used land that is neglected for some time by humans and left to the free development of various species of plants and insects. In the “jardin en mouvement”, the gardener's role is not to control these species and constrain them into geometric patterns conceptualized a priori. The gardener's role is rather to observe the evolutionary interactions between these species, learn from them, interpret them, and then intervene with the goal of fostering dynamic balances between species, and most importantly, of increasing biological diversity. Clément's most favorite motto is: “Faire le plus possible avec, le moins possible contre”: To do as much as possible *with* – as little as possible *against*.

Such a gardener spends more time observing, less time gardening. She or he does not design a garden and then implements it, but learns while doing, in an iterative process. Dynamic rhythms matter more than fixed aesthetic forms.

For example, the gardener allows and accompanies the species's displacements through the garden, and does not try to constrain this evolution. If a plant grows in the middle of a pathway, it will not be cut. Rather, the visitors paths will change every year, adapting to the changes brought by the movements of different plants.

This gardener also renounces many 'helpers', especially those chemicals that are designed to kill, but also for example renounces irrigation (except when adding new species to the land).

Le “**Jardin Planétaire**”: The planetary garden, is a concept [first described by Clément in 1996] to look at the whole planet as a garden, thinking together the diversity of all beings and the managing/administrating role of human beings. The planetary garden points at 3 contemporary



realities:

- The ecological limits of the biosphere, as one big enclosure within which humans bear a responsibility for maintaining, rather than annihilating, diversity;
- The planetary mixing (planetary melting pot) in an age where humans provoke the migrations of many other species, with both negative and not-so negative consequences: On the one hand, certain invasive species threaten biodiversity entire ecosystems, but on the other hand, certain invasive species can also stimulate evolutionary transformations. The gardener becomes a go-between, a match-maker for meetings of species. Gilles Clément is opposed to a fundamentalist view of the defense of indigenous species against invasive species, based on too-rigid, static views of nature. Ecosystems also evolve, and migrating species should be judged according to their observed behavior, not according to their origin.
- Anthropocentric coverage, i.e. a new reality in which the whole planet is being observed by satellites, and humanity's management of the territories is increasingly globalized.

With the idea of the “planetary garden”, Gilles Clément inquires how to run and use diversity without destroying it. He explored the theme of the planetary garden most especially in the “Domaine du Rayol” in the Var, on the French Mediterranean coast, on 20 ha, looking into the Mediterranean biome, and its variations across the world, and also the role of the forest fire for biodiversity.

The “**Tiers-Paysage**”: The Third-Landscape- is not a reference to the 3<sup>rd</sup> World, but to the older expression, the “3<sup>rd</sup> Estate” under the Ancien Régime in France, and the famous pamphlet from the Abbé Siéyès shortly before the French Revolution: “*What is the Third Estate? Everything. What has it been until now in the political order? Nothing. What does it ask? To become something.*”

The Third-Landscape is the sum of all the spaces which are left to themselves: fallow lands, industrial waste sites, road sides, embankment slopes, etc. and also the nature reserves. Clément points out that these landscapes are the world's biodiversity reserve, a gene pool for the planet's future. By pointing at the importance of the Third-landscape, Gilles Clément wants to convince policy-makers to leave spaces for the undecided, the unplanned... and to recognize the great value of the Third-Landscape.

This 3<sup>rd</sup> idea of Clément gave rise to the “île Derborence” in the midst of the “parc Matisse” in Lille: 3500m<sup>2</sup> which are elevated 7 meters above the rest of the park, inaccessible to the human visitors but at the same time very much visible and present.

As a gardener, Gilles Clément does not disappear. He does take decisions, does make choices, does intervene (except in the cases of Third Landscapes, where he does not intervene anymore, but merely

observes, as in the “île Derborence”). Also, Clément does not praise some sort of postmodern disorder, or some superficially romantic garden à-la-Rousseau. Rather, he is showing the highly complex play of order and disorder, organization and disorganization and reorganization, in his moving gardens. In this, he is very much the gardener counterpart to Edgar Morin's theoretical elaborations on the complexity of life. Clément is interested in genuine spontaneous natural processes and in his partnership with them, whereas the romantic gardens such as Rousseau's imaginary garden in *La Nouvelle Héloïse* are re-creating an illusion of spontaneous nature and are hiding themselves as human interventions (according to the analysis of Louisa Jones).

The sociologist and philosopher Jacques Leenhardt wrote several texts about Gilles Clément, and stresses how this kind of gardening is both awakening our senses to the dynamic complexity of life, and is intimately combining planetary garden aesthetics with ecological ethics.

### **Oleg Koefoed, Ph.d., Action-philosopher, Cultura21 / Roskilde University: “Sustensive Gardens”**

(resumé of the presentation at the Cultura21 Forum)

#### **Intro: a few words about sustainability and systems**

Sustainability is mostly known from the meaning it is given in Our Common Future in 1987. Today, I prefer to refer to Kagan's reworking of Morin, because this focuses on the complexities of open systems and explain sustainability as a way to understand the interactions between these systems in bigger systems. This is essential to move away from the kind of piecemeal engineering which dominates the 1987 report, and which still dominates in the discourse on climate change today. But we have to see sustainability and transformation as challenges to systems in their totality, rather than as something that can be fixed. For my own development of the concept of 'sustension', this is an important point. For Kagan (and Morin), sustainability is “a search process for dynamic balance that unfolds itself differently according to the specific contexts, allowing the emergence of resilient cultural-natural hypercomplex systems” (from a presentation by S. Kagan in may 2011)

#### **Sustensive – explanation of a concept**

The concept of sustension (and with it of sustensive eventualities) is one I have developed since 2008 in a series of articles<sup>1</sup>. Sustension relates to sustainability as understood above, like micro-sociology refers to the social and sociality (Weber, Maffesoli). Sustension is a concept used to explore the dynamic and

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<sup>1</sup> Koefoed, O.: “Sustensive Intercultural Chronotopes” in Koefoed et al.: *Learning from the Other – intercultural metalogues*, NSU Press 2011.



tension-driven relations between open systems entering into contact with each other and closing and opening and transforming themselves as the encounter moves on. In this exploration, focus is placed on place and matter and specificities of the way that the systems open up and invite each other into mutual influence and eventually interdependence. Sustension engenders interconnectedness in potentially long-lasting metastability (Foucault), but it also implies that relations and identities are under constant change and influence from new encounters as well as from upcoming and previous encounters lurking on many different levels. I am particularly interested in the cultural variants of sustensive encounters, where forms of poesis and poïesis take place, and where creativity becomes part of the result and the processes. These take place in movements far from equilibrium, rather than seeking always to find new stable states. From this follows that the study of sustensive encounters will tend to yield images of how smaller, more local systems fold into and contain and unfold bigger systems, like when local gardens become sites of interaction between citizens and other forces and flows from the city around them, but also from other localities (for the idea that there are non-local causalities at stake here see note 1). I have also tried to develop thoughts on how to think the temporal aspects into this perspective, so that we can speak of (in something like economic terms): entry barriers and conditions; intrinsic dynamics and tensions between elements in the systems' encounters; and outcome of the encounter or meta-system. In other words: what comes in, what goes on, and what comes out? But remembering that entry may be constantly re-negotiated, intrinsic tensions may appear and disappear over time, and outcome may be created at any point in the process and even fold back upon the other two temporal aspects.

### **Gardens in the city – 2 ½ case from Copenhagen**

Of course, none of this has been sufficiently explored in my work with the gardens that I talk about in my presentation. I am in a first phase of understanding them, and what I offer is merely a framework of concepts and reflections over a few images from the urban life in Copenhagen. What I have found so far is that in the particular “chronotopic conditions” (all the conditions that are specific to this time-space-matter-sociality-culturality that the garden expresses) at play in the community garden for instance, we find: connections being made explicit between past and future through a tense, but singular present; hypomnetic (connected to things and stuff) work of remembering and inventing rather than anamnetic (connected to the soul or the conversation between minds) ditto; collective as well as individual processes of *Bearbeitung* (Freud and Durkheim); based on clear cases of originary deficiency / technicity (the condition that we are not complete without our connection to life and matter outside of ourselves, and that this life and matter connects into us and changes us as we engage with it, answering an internal call rather than an exterior claim). And to some extent, the gardens seem to

offering something like what Anni Greve has looked at as urban, modern sanctuaries): they work a bit like what the Japanese call “ma”: the in-between which has its own suspended space, and which works through rules, norms, and interactions that both introduce to the everydayness of living in the city, and suspend the everyday of the users to create a singular space. The gardens re-actualise relations between species, between individuals and small eco-systems, between human and non-human agents, and between humans and plants and the time and basic conditions that they live in. In their intrinsic dynamics, they are appropriated by many different users and groups of users (roma migrants, eco-youth, local senior citizens, university groups, city planners, etc etc), and thus issues of deadlock or violence can release the tensions and risk killing the open dynamics of the garden as an open system. The outcome of the gardens I have looked at are of course multiple, and in some cases too complex for me to be able to assert. But just mentioning a few, they release: enhanced life quality, increased land value, cityscape development, crop production, meaning, community, happiness, contact with dirt, co2 consumption, increased photosynthesis, alternative economies, citizen engagement, etc). Some of these outcomes are collaborative, while others exclude each other, immediately or over time.

### Prags Have



Located on the edge of in an old factory area belonging (still) to Akzo-Nobel's Danish branch Sadolin (which was one of the landmarks of the neighbourhood until 2001, when the paint factory was closed – the main street in the area, Holmbladsgade, is named after one of the founders of Sadolin & Holmblad, later bought by Akzo-Nobel). Today, after some years of deterioration, the factory has been handed temporality (so far until end of 2012, when the deal will be re-negotiated) to the organization GivRum that helps transform industrial spaces to creative areas (like similar organizations in Berlin and Toronto etc). With this in place, a group of citizens formed Prags Have (Prague Garden, named after Prags Boulevard where the factory is placed) in the beginning of 2011. About 100 local citizens and a few students coming in from other parts of Copenhagen are members of the community garden, and have had access to crates with earth where they can practice breeding diverse vegetables and herbs, meeting

for community dinners, socialize, and more. The garden is supported by the city of Copenhagen and local foundations, and is one of the most successful community engagement activities in the later years in Amager Øst. Not to mention of course that its presence gives a very different impression to potential investors and developers than the closed down factory and its fences and warning signs. The project under whose umbrella the garden has developed is called PB43, and has raised new discussions about the relations between creative-voluntary work, local benefits, and land value development. The future of the garden is as uncertain as PB43, but unlike the umbrella project, there is a pretty good chance that the garden will survive longer than a temporary agreement with the owners.

### **“Dogville” - Nabohaven**



In an old rogue area where houses were torn down some 20 years ago, not far from Prags Have in Telemarksgade, local citizens were using the space for two purposes mainly: dog-airing and littering (and some amount of dealing and shooting drugs). In 2010, the local area and community development project, Sundholmegade Kvarterløft, supported an education project leading to the establishment of the “neighbour garden”, Nabohaven. Unlike Prags Have, nothing is grown by citizens here, yet. The two main challenges have been to get rid of the huge amounts of litter, dog-bags, and to try to involve the local citizens in the project. Unlike the other garden, there was not much local engagement, and the local citizens are generally much less active than a few hundred meters away in Holmbladsgade/Prags Boulevard (recently, the neighbourhood lost its youth culture house, which had been torched by its own users) – the urban regeneration project has a hard time finding resources to graft on to. Today, the area is cleaned up, and crates have been set up and benches installed for the citizens to use. But the outcome is weak, and as there is not much local engagement, the entry barriers seem to dominate without being very clear. And intrinsic dynamic can first of all be said to be virtually non-existing. A few events have been held, but there seems to be quite a long way to a more long-term resilience and with it emergence of tangible outcome. It could have an inter-ethnic or transcultural effect, but so far it seems to be too weak to overcome the barriers to these effects.

## Amager Fælled (Amager Commons)



The reason I wanted to mention Amager Fælled, given that it is actually a very vast area, extending into Kalvebod Fælled (an area of app. 2000 ha.; Amager Fælled is only about 220 ha) Until about 20 years ago, the whole area was protected, but the development of Ørestaden from the 1990's changed the status of Amager Fælled, which is the part that is closest to the city centre

([http://da.wikipedia.org/wiki/Amager\\_F%C3%A6lled](http://da.wikipedia.org/wiki/Amager_F%C3%A6lled)). Rather than a garden, this is a big, heterogeneous area that contains smaller gardens (*kolonihaver*, like the Russian Dachia) for citizens, and areas that serve other purposes such as model plane flying, kite-flying, jogging, etc etc. It is in some ways more like a city park, but since the development of Ørestaden, the nature of the area has become questioned, and nothing seems sufficiently resilient to resist the gradual expansion of city constructions. Could a development of parts of the area into community gardening be a way to change the relation of the area to the neighbourhoods on either side of it? After all, this is land that unlike the old factory sites is not filled up with industrial waste (the area is still used for grazing of cows and other livestock, about 3 km from the centre of Copenhagen). This could be inspired by other community gardens in the city, but could differ from the smaller projects by being owned by the city and the state; this could form the base of long-term planning and stability, and be developed in close cooperation with local organizations and communities, schools etc that are multiple in the areas North and South of the commons.

### **Dr.Christa Müller: „On Urban Gardening“**

(synthesis by Janna Gehrke)

In 2007 there were already more people living in cities than in rural areas. As a logical consequence emerging from this development gardens reclaim space in the cities and a (re-)discovery of the desire to garden becomes visible. This success of gardens is not a new phenomenon, but it gets more and more attention by the media. Thus it leads to a new understanding of urbanity since nature and city no longer

exclude each other but build spaces in which natural and social environment can melt and create a new awareness concerning the value of time, consumption and community. This opens the opportunity of an integrative and community creating impact of the gardening in cities.

The main reasons for the increasing popularity of urban gardens can be found in the desire to experience something that is perceptible to the senses and in the wish for new forms of togetherness due to mounting individualisation, virtualization and economising of the world.

Urban areas provide the basis for testing new social structures of sustainability and visualise alternatives in the light of the imminent food crisis. Additionally it triggers off the political discussion if it might be possible to “plant” a new world.

## **2 Workshop “University of the Trees”**

(review by Janna Gehrke)

The workshop by Shelley Sachs and Hildegard Kurt took place in the framework of a mobile, alternative university, the “University of the Trees”. This network focusses on the question: What is knowledge and how do we know? It rests on the basis, that we are all students and teachers at the same time, but additionally the trees are also our teachers. Regarding this it is necessary to call forth the sleeping potential that is in everyone of us.

On a walk through the garden, the vicinity and the forest nearby, the participants were able to bethink of the trees and create a field of awareness by the use of bands. In the following group session the focus was put on the soil in the created awareness field. Within the group the participants were able to make a connection to the soil and foster the consciousness for this valuable resource. A very pleasant atmosphere for these processes of thinking was created by the use of the practice of active listening, which encouraged awareness-raising and reflection.

### 3 Presentation of projects

#### Insa Winkler: biodiversity route ([www.biodiversity-route.org](http://www.biodiversity-route.org))

Since 2010 and the ASSIST Summer School in Bulgaria Gabrovo, I have a general question in my mind: "How can I work together with my neighbourhood? "It is quite difficult to overcome limits and provoke the participation in something new but positive. Before often it was with the connotation" prophet is without honour in his country.

That's why I'm glad I've started the project of biodiversity route. It was very useful and nice to share my reflections about this with the participants of the C21 Forum.

Since monoculture is expanding worldwide the loss of bio- and cultural diversity in the constitution and composition of the landscape has dramatically increased. Agriculture has been replaced by Agro business.

In the concept for integrated environmental monitoring Wolfgang Haber calls for making real conditions of our existence and to conditions of human action, because otherwise "the authoritative instrument of nature of the evolution also applying to the extinction of humanity." Due to the typological characterisation of biotopes (Surkopp), Gernot Boehme speaks of an almost totally rebuild of nature that is also giving new challenges to rescue diversity.

How may we activate participative understanding of the connection between bio and cultural diversity? To expand the idea "The Green Heart of Holland" and "Peninsula of Europe" of the Harrisons Studio envision structures and strategies towards the need for wider public environmental knowledge and action.

Artistic eco pedagogy may become a catalyst for communicating the reorganisation of ecosystems. The project "biodiversity - route" offers tools and methodologies for deep understanding of life patterns. It promotes the re-communication of cultural neighbourhoods through collective research on biotopes. In transdisciplinary interactions of scientists, artists, children and teachers, in site-specific connections and through the educational relevant archetypes of human and nature, e.g. "Metamorphoses of the Plants" (Goethe) an expanded idea of biodiversity will appear.

"We humans giving the land of asylum, we become the defenders of the cultural space of biological diversity, analogical for humans and cultural diversity.

The project will be developed together with the elementary school in Wüstring in 2012.



## Nikos Anastasopoulos: A brief report on a clayball seeding action in Greece

The event took place on September 24, 2011 on the slopes of the Maniaki hill overlooking lake Vegoritis in the north of Greece.



Natural farming is an approach to nature and to agriculture that came into being acquiring the status of a philosophy Masanobu Fukuoka (1913 –2008) was a Japanese farmer and philosopher celebrated for his Natural Farming method and re-vegetation of desertified lands. He was a proponent of no-till, no-herbicide grain cultivation farming methods traditional to many indigenous cultures. His method is commonly referred to as 'Natural Farming' or 'Do-nothing Farming' of which he is considered to be the originator. One of the techniques being used as part of the natural farming tradition is the clayball seeding method in which a cocktail of seeds is kneaded together with clay in clayballs which are then randomly deposited on the field. Nature will take its course from this point on and the result will be a natural-looking and complex mixture of plants that will sprout and grow based on serendipity.

In 1998, the first natural farmer, philosopher and poet, Masanobu Fukuoka, came to this same corner of Greece to take part in a grant seeding effort in the region to assist in plans to re-vegetate 10,000 hectares around the Lake Vegoritis. Today a group of people have the intention to carry on on Fukuoka's footsteps and to transform the hill of Prophet Elijah overlooking the Maniaki village, into a green forested site using techniques of natural and sustainable farming as well as other experimental techniques.

The beginning of this endeavour began in September 24 when about 4 tons of clayballs that have been prepared in the Natural Farming Center in the nearby town of Edessa and with the help of volunteers from all over the world, from Argentina, Italy, Spain, France, Greece, Turkey and Chile, under the guidance of Panos Manikis were thrown randomly on the slopes of the hill. The event took place with the full support of the local community and was blessed with a wonderful atmosphere among participants, songs, food and dance!



...the project is to be continued and related information may be found at

[maniakinaturalfarming.blogspot.com](http://maniakinaturalfarming.blogspot.com)

Event organizers:

Eleftherios Kourparasidis, mechanical engineer

Elena Symeonidou, Electrical engineer, Permaculture designer,

Nicholas Anastasopoulos, architect/researcher

Irene Kourdaki, chemical engineer/ artist

## 4 Protocol of one of the Open Space sessions

1. proposal for a topic:

PUBLIC PRIVATE COMMON(s)

2. proposal for a topic:

Strategies of Deprivatisation/ Strategien der Deprivatisierung

- of economy
- of urban spaces
- of the own life

INSA: interest in the tree ideas. Childhood. Protected and non protected areas. Ecology. Preservation areas. A lot of potential for a change in the concepts. Public gardening in the cities. (optimism). Rural areas – highly problematic.

SHELLEY: It is about ownership? Belonging in general (?) A shift in the concept (?) What attitude is behind these concepts ?

INSA: Where private public meet and what it is me call 'public' . We spend most of our life mobile in public houses and cars.

Public sphere is controversial.

What do we mean by PUBLIC. Doing \*illegible\* could be part of the answer. What if \*illegible\* were not \*illegible\* movements to overcome the private and return to public? Relationship to cont. private cap. system... Invent new \*illegible\* outside the...

NIKOS: Is there anything intrinsically bad inside the three concepts. How have they changed through history? Common - Private – Public. It carries different meanings. Primitive societies → the notion of the common. Internet: the new common. How can we structure these three conditions?

DAVID: Private: what we cannot share. Public: what we can share. Common: What it exists before the human being. Trust. Our society is dominated by negative idea for the human. A problem of trust to the other people.

LILY: Australian aboriginals. Notion of holding and care. Another way in caretaking.

INSA: It is about borders. Nature hasn't got a definite definition. Moving on soft skin. Flexibility. Demographical change. The people move, but without awareness.

STEPHAN: A wiki is an analogy of these terms. Perhaps you need a private space to develop yourself.

SHELLEY: Borders/ skin. What I don't share is blood. Not sharing mechanism (blood/ skin). It forms consciousness. Something doesn't have to be shared in order to be shared. Exploration of what is shared and not shared.

DAVID: Which form of communication right in order to keep individuality and collectivity.

SHELLEY: What we don't share is not ours. Relation between individual and community.

LILY: How to articulate the reasons why we have these spaces.

INSA: Freedom and Peace.

STEPHAN: Pastoralism.

SACHA: '70s, '80s, Commons always fail → we have to privatize. Individualistic, rational terms.

DAVID: Against the dominance of the one or the other. A problem of balance.

SHELLEY: Transnational parks → human beings have found ways of changing the notion of ownership. Interesting need to think what these idea contains. A new individual building communites.

HORONLA: sharing, democracy, decision-making. Existing legislation – eq law of sea. Not shared, not devided notion of 'in-between' ideas. Lifting out of dual thinking. How do we reevaluate existing laws – another way of decision making.

NIKOS: reasons of ownership. Use, exploit, share, caretake – commonalities but different approach to resources, land, planet. Example given: use, exploit, share and caretake.

SACHA: transnational parks versa national parks – problems e.g. people removed, reducing biodiversity.

How are transnational differences in terms of these issues. Idea of nature.

SHELLEY: \*illegible\* not public strategies only looking at animals – not humans. Most look more comprehensively, historically.

Financial \*illegible\* gives us app. To look more carefully at notions of borders.

NIKOS: suggests – all share own experience which brings these notions, or contain conflict. How can we as a group help to address issues and promote certain strategies.

DAVID: global community is huge, but also allows privatisation. This community is temporary – tomorrow we go to other communities. Not a balance – despite online communication/ social media etc.

SHELLEY: interesting part of discussion – \*illegible\* of terms to discouraging strategies – ie sharing rather than ownership...

STEPHAN: Trust to next generation. Less trust in society leads to privatisation. We have to learn to relax and build up trust. We have more choices in regards to choices, than say us-americans.

SHELLEY: Social banks – loan and gift money. Foundations that take private and buy land. Strategies of deprevatisation.

DAVID: New possibilities – fear of losing something, loss of freedom, human, cultural conditions. Tension between what we would like to reach and what we are.

SACHA: Last year conference in Germany. Website.  
Henrick Burd Foundation – about notion of 'commons'

INSA: Dream of this place (where the forum took place) to become common. But a long way as there are things to do. Within a system where change is difficult/ slow many private properties around, are looking for new ideas.

Rural example is totally different in terms of public/ private/ deprevatisation

DAVID: Center/ periphery. Dominance of centre, exclusion of periphery but more opportunities.

SHELLEY: Definition of freedom. Create a space for trust + communication, responsibility over own food, creation of common 'silence'

DAVID: Afraid of affection and contamination from world.

SHELLEY: Evereybodies adult hand look carefully of one's dispair. Where am I able to respond?  
Better to look what we can share, than we can not share.

DAVID: In the material life there is not really freedom.

YELLOW SCARF, Köln, joins the group and says something.

DAVID: this would stop our flow.

DAVID: We have a revolution process. In the '70s my parents were not so materialistic, but more eager to discuss freedom ideas.

SHELLEY: We have a problem of the open space discussion. I really should write a guide for open space technology.

It follows a group wide exchange about the methodology and shortages about open space gatherings.