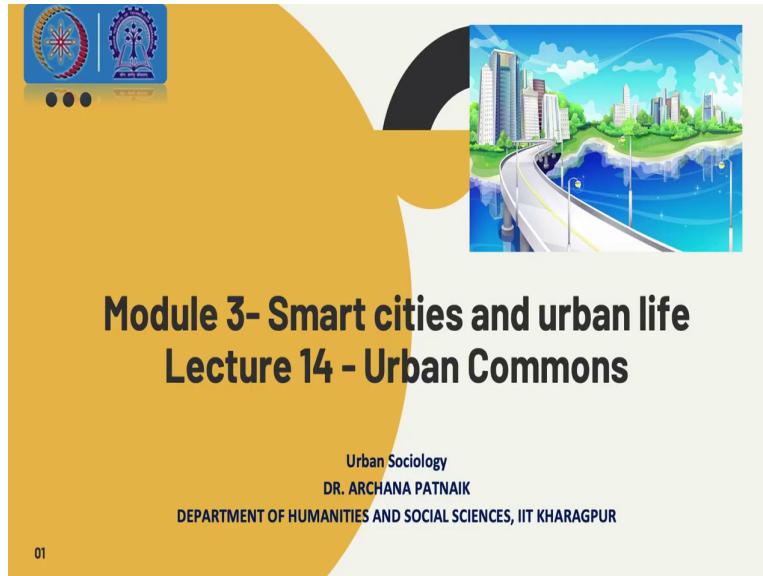


**Urban Sociology**  
**Professor Archana Patnaik**  
**Department of Humanities and Social Sciences**  
**Indian Institute of Technology, Kharagpur**  
**Module 3 – Smart cities and Urban life**

**Lecture 14**  
**Urban Commons**

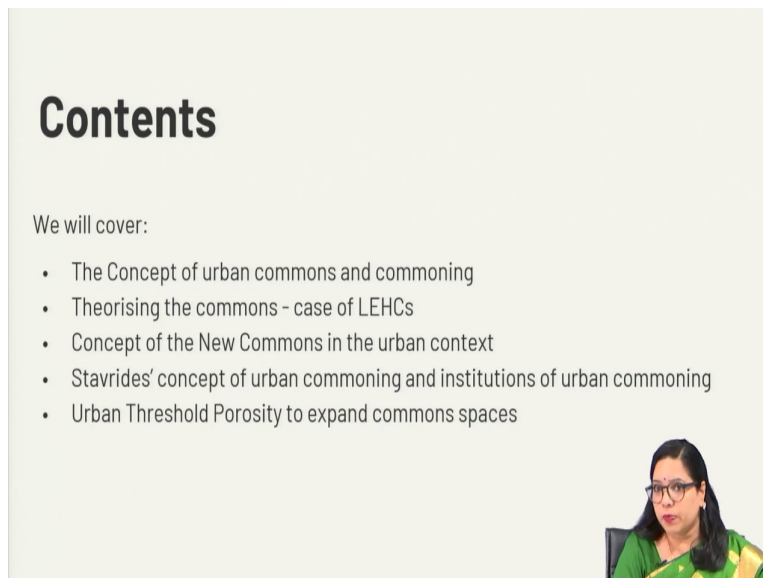
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**Module 3- Smart cities and urban life**  
**Lecture 14 - Urban Commons**

Urban Sociology  
DR. ARCHANA PATNAIK  
DEPARTMENT OF HUMANITIES AND SOCIAL SCIENCES, IIT KHARAGPUR

01



**Contents**

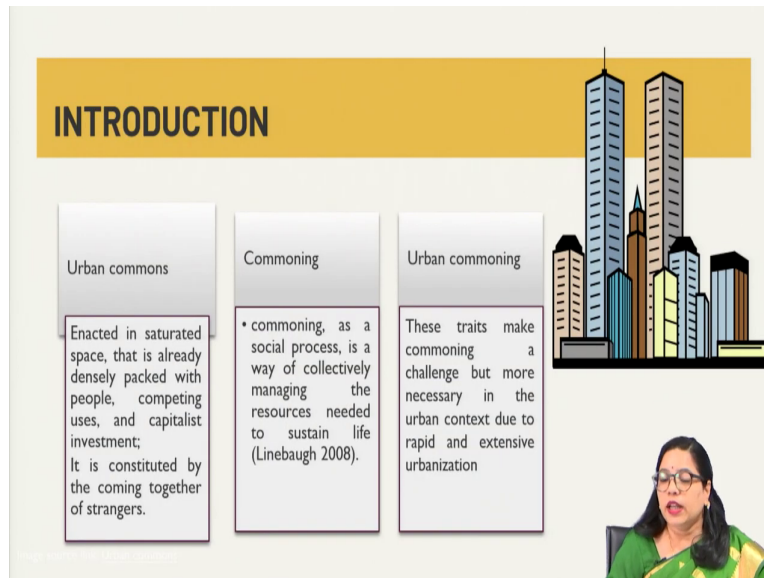
We will cover:

- The Concept of urban commons and commoning
- Theorising the commons - case of LEHCs
- Concept of the New Commons in the urban context
- Stavrides' concept of urban commoning and institutions of urban commoning
- Urban Threshold Porosity to expand commons spaces

Warm welcome, to all. Today in this lecture, we will be discussing Urban Commons. And the topics that we will be covering are the concept of urban Commons and communing. Theorizing the urban commons, where we will be discussing certain cases, then the concept of the new commons will be discussed in the urban context. Stavrides' concept of Urban

Commoning and institutions of urban commoning will be discussed and finally, we will discuss the urban threshold porosity to expand the common spaces.

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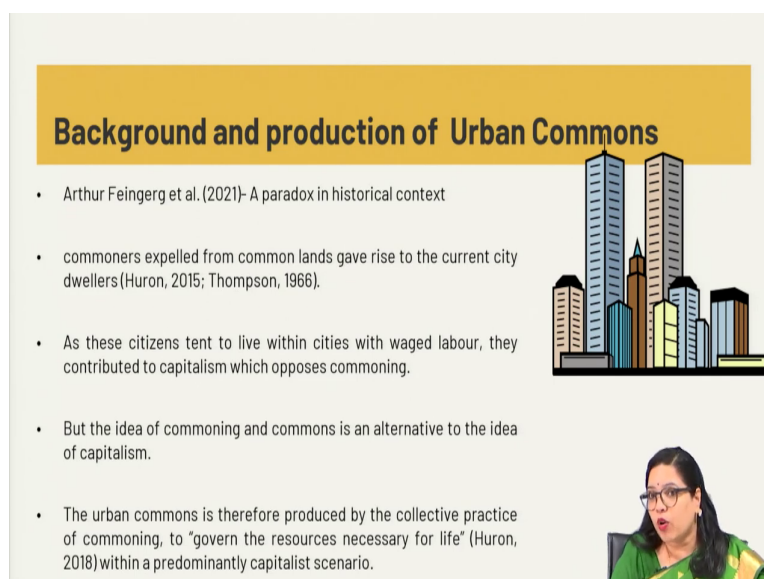
**INTRODUCTION**

Urban commons	Commoning	Urban commoning
Enacted in saturated space, that is already densely packed with people, competing uses, and capitalist investment; It is constituted by the coming together of strangers.	• commoning, as a social process, is a way of collectively managing the resources needed to sustain life (Linebaugh 2008).	These traits make commoning a challenge but more necessary in the urban context due to rapid and extensive urbanization

The slide features a yellow header with the word 'INTRODUCTION' in bold black letters. Below the header are three white boxes with black borders, each containing text. To the right of these boxes is a stylized illustration of a city skyline with several skyscrapers in various colors (blue, green, yellow, brown). In the bottom right corner, there is a small inset image of a woman with glasses, wearing a green and yellow sari, speaking.

Let us discuss first what Commoning is, enacted in a saturated space that is already densely packed with people competing for usage and the capitalist investment it is constituted by coming together of the strangers. Commoning as a social process is a way of collectively managing the resources to sustain life according to Linebaugh. These traits make commoning a challenge but more necessary in the urban context due to the rapid and extensive urbanization.

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**Background and production of Urban Commons**

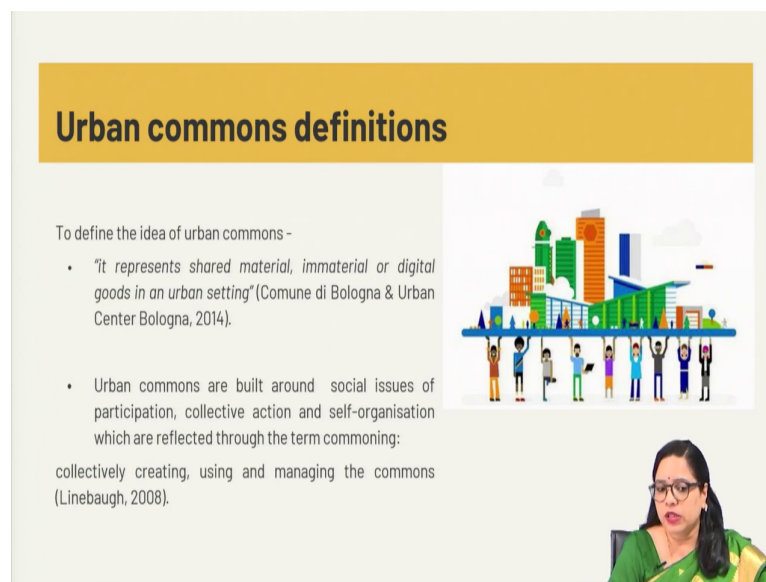
- Arthur Feingerg et al. (2021)- A paradox in historical context
- commoners expelled from common lands gave rise to the current city dwellers (Huron, 2015; Thompson, 1966).
- As these citizens tent to live within cities with waged labour, they contributed to capitalism which opposes commoning.
- But the idea of commoning and commons is an alternative to the idea of capitalism.
- The urban commons is therefore produced by the collective practice of commoning, to "govern the resources necessary for life" (Huron, 2018) within a predominantly capitalist scenario.

The slide features a yellow header with the title 'Background and production of Urban Commons' in bold black letters. Below the header is a list of five bullet points. To the right of the list is a stylized illustration of a city skyline with several skyscrapers in various colors (blue, green, yellow, brown). In the bottom right corner, there is a small inset image of a woman with glasses, wearing a green and yellow sari, speaking.

Author, Feingerg and others, state that the term Urban Commons can be considered to be a paradox. As in the historical context, According to some scholars, commoners expelled from the common lands were the ones who contributed to capitalism, which opposes commonising or commoning.

But the idea of Commoning and Commons should be seen as an alternative to the idea of capitalism. Let us now then examine them individually. According to Huron, the urban commons are produced by the collective practice of commoning that is, to govern the resources necessary for life in a predominantly capitalistic scenario.

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**Urban commons definitions**

To define the idea of urban commons -

- *"it represents shared material, immaterial or digital goods in an urban setting"* (Comune di Bologna & Urban Center Bologna, 2014).
- Urban commons are built around social issues of participation, collective action and self-organisation which are reflected through the term commoning:  
collectively creating, using and managing the commons (Linebaugh, 2008).

The slide features a yellow header with the title 'Urban commons definitions'. Below the title, there is a list of bullet points defining urban commons. To the right of the text is a colorful illustration of a city skyline with various buildings and a group of diverse people standing in front of a blue horizontal line. In the bottom right corner of the slide, there is a small inset video frame showing a woman with glasses wearing a green and yellow sari.

Comune di Bologna and Urban Center Bologna, explain that Urban Commons represents shared material immaterial or digital goods in an urban setting. Further Linebaugh explains that the urban commons are built around social issues of participation, collective action, and self-organization which are reflected through the term Commoning that is, collectively creating using, and managing the commons.

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## Urban commons and its forms

Urban commons - form of goods, systems and practices.

- Goods are those that are collectively managed resources.
- Common systems are considered to be institutionalised set of rules as well as conditions that aids in the process of self organization.
- Finally, Commons are also produced in the form of practices which are the social interactions that give rise to the production of the resource. (Stavrides, 2016; De Lange, 2019)





Urban Commons thus then can be produced in the form of goods, systems, and practices. Goods here basically refer to those that are collectively managed resources. The common systems are considered to be an institutionalized set of rules as well as conditions that abide or aid in the process of self-organization. Finally, according to scholars commons are also produced in the form of practices, which are the social interaction that gives rise to the production of resources.

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## Urban commoning

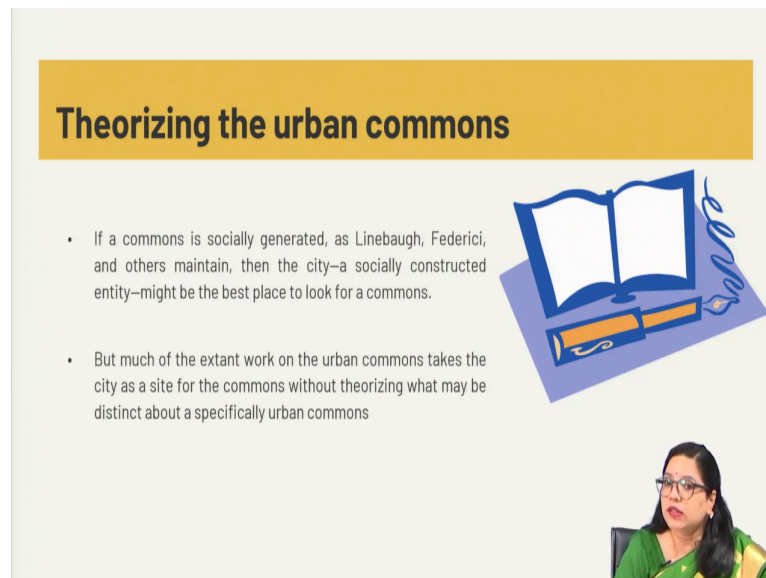
- *Commoning* is the practice of creation of the urban commons and in this process it tends to link a resource to its nearby community of users (Foster & laione, 2019).
- Multiple scholars consider the commons to be linked to property relationships, whereas commoning is considered as a process exceeding property and capital issues (Cooke et al., 2019; Leitner & Sheppard, 2018).
- Commoning thus generate new forms of urban spatiality, and becomes a creative force (Eynaud et al., 2018; Linebaugh, 2008; Montagna & Grazioli, 2019; Ruggiero & Graziano, 2018).



Now, coming to the concept of commoning, According to Foster and Laione, it is a practice of creating urban commons. And in this process, it tends to link the resource to its nearby

community of users. Multiple scholars thus considered the commons to be linked to property relations, whereas commoning is considered as a process extending the property and capital issues. Commoning thus then generates a new form of urban specialty and becomes a creative force.

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**Theorizing the urban commons**

- If a commons is socially generated, as Linebaugh, Federici, and others maintain, then the city—a socially constructed entity—might be the best place to look for a commons.
- But much of the extant work on the urban commons takes the city as a site for the commons without theorizing what may be distinct about a specifically urban commons

The slide features a yellow header with the title 'Theorizing the urban commons'. Below the title, there are two bullet points. To the right of the text is an illustration of an open book with blue pages and a yellow cover, with a blue pen resting on it. In the bottom right corner, there is a small inset image of a woman with glasses, wearing a green and yellow sari, speaking.

Given the scenario, if a common is socially generated, as Linebaugh, Federici, and others maintain then the city is a socially constructed entity. And that might be the best place to look for a commons. But much of the existing work on the urban commons takes the city as a site for the commons without theorizing what may be distinct about a specifically urban commons.

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## Importance of theorising the urban commons

Commons is not, as Hardin sees it, open access but, rather, is regulated by a closed groups of users.

Commons is not a static thing (as, in Hardin's example, a field for pasture), but a social process.

The social nature of commons encourages an understanding of commons that are explicitly created by humans, including the "immaterial" world of ideas, knowledge, and culture.

The "new" commons, with a focus, most notably, on the internet and the digital and knowledge commons (Dolšák and Ostrom 2003; Hess 2000) and are non-subtractable (Hess and Ostrom 2007b). The new commons are characterized by their human-made nature (Hess 2000).





Let us now discuss the theorization of the urban commons and their importance. Commons is not as Hardin sees it open access but rather is regulated by a closed group of users. Commons is thus not a static thing, as Hardin was giving an example, like a field or a pasture, which is static in nature, but is considered a social process. The social nature of the commons encourages an understanding of the commons that are explicitly created by humans, including the immaterial world of ideas, knowledge, and culture.

The new commons thus focus most notably on the internet and the digital and the Knowledge commons and are thus non-subtractable, which means that one person's use will not affect the other person's use of the resources. The new Commons in this case are then characterized by their human-made nature. Further, it is important to theorize about urban Commons.

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## Importance of theorising the urban commons



- 1. Aggregation of commoners in urban spaces**  
Commons, as studied by both CPR researchers and political historians, has been grounded in the rural experience. Historically, the city was the place commoners were pushed into, when they were pushed off the common lands (Thompson 1963). Hence- more need to theorize the urban too.
- 2. Capitalism and commons?**  
The city represented the site of waged labor, and the imperative to participate in capitalism.  
How, then, could the city also be a site of the commons?  
Simply adopting the phrase "urban commons" does not address this fundamental historical question.
- 3. Urban relevance?**  
Rapid urbanization- if the theory of the commons cannot apply in the urban context, it will quickly become a historic relic.

As, first, the aggregation of commoners in the urban areas, for example, commons are studied by both the common pool resource researchers and political historians and has been grounded in the rural experience. Historically, the city was a place commoners were pushed into when they were pushed off the common land. Hence, more of the need to theorize about the urban commons or Urban Commons here.

Second, the city represents the site of waged labor and the imperative to participate in capitalism. How then, could the city also be a site of commons? Simply adopting the phrase urban commons does not address this fundamental historical question. Third, because of the rapid urbanization, if the theory of the commons cannot be applied in the urban context, then it will quickly become a historic relic.

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**Theorizing the urban commons:** Two characteristics of the urban:  
saturated spaces and meeting point of strangers

1. The urban is saturated with less resources in a small space with high density population

- Sundaresan focuses on the sharing;

Work on the urban commons of a lake in Bangalore, India, urban life is marked by "intense sharing of various kinds of resources that support individual and communal capacities" (2011:72).






Thus, the urban can be theorized based on the 2 characteristics of the urban which are saturated spaces or meeting points strangers first we find that the urban is saturated with fewer resources in a small space with a high density of population.

Sundaresan focuses on the sharing, where he mentions work on the urban commons of a lake in Bangalore, India, urban life is marked by intense sharing of various kinds of resources that support individual and communal capabilities.

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**Theorizing the urban commons:** Two characteristics of the urban:  
saturated spaces and meeting point of strangers

- Harvey- competition engendered by urban life:  
 He argues that "there may be instances in which different urban commons come into direct competition with each other".
- The experience of collectively self-regulating resources in the context of highly saturated space is one of the defining aspects of the urban commons.

Harvey similarly focuses on competition engendered by urban life. He argues that there may be instances in which the different urban commons come to direct competition with each



other. According to him, the experience of collectively self-regulating resources in the context of highly saturated space is one of the defining aspects of the urban commons.



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**Theorizing the urban commons**

2. Second, urban spaces are places that bring strangers together—holds the potential for conflict (Sennett, 1970).

- In her research on **community gardens as commons** in New York City, Eisenberg (2011) – the community of the gardens is constituted through working together.

Eg. Limited Equity Housing Cooperative (LEHCs)



Second, characteristics of the urban spaces according to the senate are the places that tend to bring strangers together, and thus hold the potential for conflict. In her research on community gardens as commons in New York City. Eisenberg notes that the community of gardens is constituted through working together, and she would suggest that strangers coming together to work on a common project are distinctly an urban phenomenon.

The experience of working together with strangers, people who do not come from the same geographically, culturally, or perhaps even politically, she argues is the second defining trait of the urban commons. Further analyzing the experiences of the Elysees in Washington DC she sets a slide on the challenges and the necessities of reclaiming and maintaining an urban commons.

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## Reclaiming a commons in the city

1. It is complicated due to saturated space and commoners who are strangers

In order to reclaim space from a capitalist urban landscape, would-be commoners must participate in capitalist processes.

- Cities are already-commodified spaces, where property lines have been drawn and ownership declared at a fine-grained scale.
- City space is thick with financial investment, and competition for commodified space among a dense population of urban dwellers drives up prices.
- A major point of pressure lies in the fact that urban commons must be snatched from the capitalist landscape of cities.



This reclaiming of the commons in the city is considered to be complicated due to saturated spaces and the commoners who are strangers. To reclaim space from a capitalistic urban landscape, scholars have suggested that first, the would-be commoners must participate in the capitalistic processes. Scholars find cities as already commodified spaces where property lines have been drawn, and ownership declared at fine-grained scales.

Cityscape is further thick with financial investment and competition for commodified space among a dense population of urban dwellers drives up prices. Thus, as scholars suggest a major point of pressure lies in the fact that urban commons has to be snatched from the capitalist within the cities.

An example of this would be the low-income housing cooperatives within Washington DC. Here the tenants exercise their rights to purchase their buildings and convert them into low-income housing cooperatives.

In this case, they have to pay the former landlords the market prices for the building. They do this often after years of enduring slum conditions as the landlords have systematically disinvested in their building.

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**Reclaiming a commons in the city**

2. Reclaiming a commons in urban space typically requires working with strangers

- Rebecca Solnit (2009) In her study of a collective response to disaster, deep human bonds of caring and mutual aid are often forged in crisis among people who had previously been strangers.
- Ostrom notes that one of the marks of successful commons is that their members "share a past, and expect to share a future" (1990:88).
- Reclaiming a commons in a city would be more difficult than in a more traditional community: the necessary commonality, in the city of strangers, is weak or absent.
- There appears to be a dialectical relationship between commons formation and community formation-
- The reclaiming of a commons often comes at a point of crisis.

The slide features a yellow header with the title 'Reclaiming a commons in the city'. Below the title, the subtitle '2. Reclaiming a commons in urban space typically requires working with strangers' is displayed. A list of five bullet points follows, discussing the challenges of reclaiming commons in urban spaces, citing Rebecca Solnit and Elinor Ostrom. To the right of the text is an illustration of four hands holding together four interlocking puzzle pieces in green, yellow, blue, and red. In the bottom right corner of the slide, there is a small video inset showing a woman with glasses and a green top.

Second, reclaiming a commons in the urban space typically would require working with strangers. Rebecca Solnit in her study of collective response to disaster finds that the deep human bonds of caring and mutual aid are often forged in the crisis among people who had previously been strangers.

Ostrom states that successful commons are those, where their members share a past and expect to share a future. Thus, reclaiming commons in the city would be more difficult than in a more traditional community, as the necessary or the necessary commonality that must exist in the city of strangers is weak or absent. There appears to be a dialectic relationship between common formation and community formation in this case. Thus, the reclaiming of commons often comes at a point of crisis.

In the example of the low-income tenants in Washington DC, the point of crisis is when the landlord informs them that the building will be sold, and the tenants realize that they are in danger of losing their homes.

Thus, they have to work together to form a tenant association, find a lawyer, and find financing from the city, and at least one bank. Select a developer in almost all cases tenant use some of their financing to repair and remodel their severely dilapidated housing and form a Cooperative Association.

So, in 1980, in northern downtown DC Elysee, for example, the building was rented in the poor living condition in 1986. The investor brothers bought it at 4 lakh 25 thousand Dollars. In 3 months, they offered to sell the building to the tenants at 1 point 6 million Dollars.

A legal battle happened in 1989 and the tenants bought the building finally at 8 Lakh 64 thousand 300 Dollars and even got a 100 percent return. Tenants took the mortgage and paid high-interest loans. This highlights how a commons was taken from capitalistic land and tend to still be in a situation where they are beheaded to capitalism.

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**Challenges of reclaiming a commons in the urban context**

1. Coming up with the capital necessary to remove a resource from an urban landscape saturated with financial investment, and
1. Building close working relationships with strangers—people of different cultures and languages.

Eg. Tenants work as hard as they do to reclaim their housing commons because of the urgent necessity of the project.



The slide features a yellow header with the title. Below it, two numbered points are listed. To the right of the first point is an illustration of a house icon with a circular arrow and a stack of money. To the right of the second point is an illustration of hands holding puzzle pieces. At the bottom right of the slide is a small video inset of a woman speaking.

Let us now discuss the challenges of reclaiming a commons in the urban context. First is by coming up with the capital necessary to remove a resource from an urban landscape saturated with financial investment. And the second is by building close working relationships with strangers or people of different cultures and languages. For example, tenants who work together with strangers as they do to reclaim their housing commons, because of their urgent necessity of the project.



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## Necessity of the urban commons

- Cities are often places of intense financial pressures;
- Sell their labor for wages and paying rent for their homes.

E.g.-Affordable housing within a saturated urban area-

- a place to live that is safe, decent, and in a good location, connected to the social worlds of the occupants.
- The second major need the urban commons meets is in giving members control over their housing.



Let us now discuss the necessity of the urban commons. Cities are often places of intense financial pressure, people are less connected to the subsistence way of life that may be easier to pursue in a nonurban area. Hence, they are more dependent on selling their labor for wages and paying rent for their homes.

For example, the need for affordable housing within the context of an environment that is saturated with commodification. Here the need is a place to live that is safe, decent, and in a good location connected to the social world of the occupants. The second major need of the urban commons is that it tends to be giving its member control over their housing.

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## Maintaining a commons in the city

- Maintaining it over time that is the greater challenge.
- Once a commons has been reclaimed from a capitalist urban landscape, its continued existence is continually threatened.
- Long-term maintenance of LECs is particularly difficult in urban environments, saturated with capital investment.
- Tension between maintaining the collectivity of the commons and being co-opted into capitalist markets.



For all the difficulty of reclaiming a commons, it is maintaining it over time that is of the greater challenge. Once a common has been reclaimed from a capitalistic urban landscape, it is, its continued existence is continually threatened. Long-term maintenance of the LECs is particularly difficult in urban environments saturated with capital investment.

The tension between maintaining the collectivity of the commons and being co-opted into the capitalistic market. But if they can pay off the city's loan without receiving additional public subsidies. They have the option of converting it to a market rate structure. So, some LECs have chosen to go this route, while others have held on to the affordable status.

In 2004, for example, the membership of 1 cooperative narrowly voted to convert to condominium status, but only 3 of the LECs member were able to afford to buy into this new structure and the rest appear to have returned to the rental market. For a commons to be maintained over generations new members must understand the importance of commons for themselves and the future members.

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**Maintaining a commons in the city**

- Without the ability to pay the city's loan without additional public subsidies, - option of converting to a market-rate structure.
- Some LECs have chosen to go this route,
- Others have steadfastly held onto their affordable status



The slide features a yellow header with the title 'Maintaining a commons in the city'. Below the title, there are three bullet points. To the right of the text is an illustration of a house with a green tree to its left and a large green dollar bill flying towards it from the right. In the bottom right corner of the slide, there is a small video inset showing a woman with glasses and a green top speaking.

Just as important. The long-term maintenance of the commons requires members to care about the ability of future as yet unknown members the strangers to access its vital resource.

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## Maintaining a commons in the city

- For a commons to be maintained over generations, new members must understand the importance of the commons for themselves and for future members.
- Just as importantly, long-term maintenance of the commons requires members to care about the ability of future, as-yet-unknown members—strangers—to access this vital resource.
- Dissolution of the commons affects members unevenly, depending on personal resources they each bring to bear.



Dissolution of the commons affects the members unknowingly depending on the personal resources they each bring to bear.

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## Challenges of maintaining the urban commons

The twin pressures of the urban commons are intertwined.

1. Resisting the seduction of the short-term, individualized gains that can result from the dissolution of the commons.
2. Ensuring working relationships among cooperative members over time.

Indeed, the strongest co-ops seem to be those that cultivate a sense of “family”, be it biological or social.

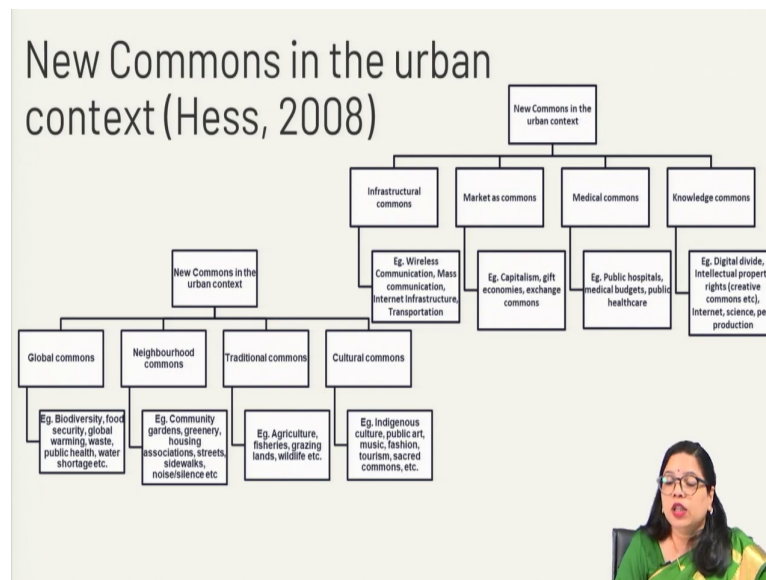


When it comes to the pressure of maintaining the urban commons, 2 such pressures are considered. These, according to scholars include the first resisting the short-term individualized gain that can be received through the dissolution of the commons.

And the second is by ensuring working relationships among cooperative members over time. Indeed, the strongest cooperatives seem to be those that cultivate a sense of family, be it

biological, or social. This is a specific challenge of the urban commons that is to weave new networks of trust and care amid the alienating pressure of the capitalistic system on the cityscape.

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Now, let us discuss the new commons in the urban context. According to Hess, the new commons can be of the following types the global commons, which include biodiversity, food security, waste, public health, water shortage, etcetera. And then the neighborhood commons which includes the community gardens, greenery, housing, sidewalks, etc.

And then comes the traditional commons which are, for example, agriculture, fishery, grazing land, and wildlife. And then comes the cultural commons which includes the indigenous culture, public art, fashion, tourism, sacred commons, etcetera.

So, then also, what Ostrom suggested is that there are infrastructure commons, for example, wireless communication, mass communication, internet infrastructure, and transportation. Then Hess also suggested that markets can be treated as commons, for example, capitalism, the gift economy, and the exchange commons these come under this category.

Next Ostrom has suggested medical commons, for example, the public hospitals, the public health care, then comes the Knowledge Commons, which comprises the digital divide, the intellectual property rights, commons, internet, science, and peer production.



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## Concept of the New Commons in the urban context

When it comes to the representation of all the new commons within Hess's Typology, almost all are equally represented within the context of the urban commons.

Some exceptions are there for the cases of infrastructure commons, markets as commons and medical health commons.

Some of the reasons for this is that these sectors are generally public services under the responsibility of the welfare state (Susser & Tonnelat, 2013; Foster & Iaione, 2016).



When it comes to the representation of all the new commons within Hess's typology. Almost all are equally represented within the context of the urban commons. Some exceptions are there for the cases of infrastructure commons, market as commons, and medical health as commons. Some of the reasons for this, according to scholars is that these sectors are generally public services under the responsibility of the welfare state.

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## Stavrides' concept of commoning and expanding commoning

Common spaces as threshold spaces.

**Institutions of Commoning:**  
These are tools of social organization.

The processes of commoning takes place as a collective struggle to transform society's common wealth and expanding and sharing it into a collaborative network.

According to stavrides, Institutions of commoning can be of the following types:

1. Institutions of expanding commoning
2. Institutions of domination
3. Institutions with enclosed commoning

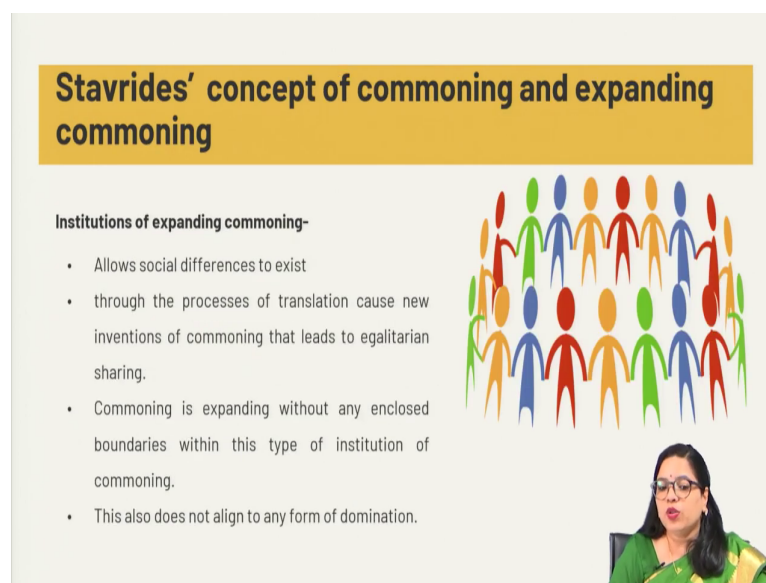


According to Stavides', common spaces can be considered to be different from public and private spaces. In this context, Stavides' introduces the idea of common spaces as threshold spaces, which separate the common space from the exterior territories acting as a point of

entry and exit into the common spaces. Threshold influence the practice of bridging different worlds, while also influencing the institutions of commoning.

Institutions of commoning are tools of social organization, the processes of commoning take place as a collective struggle to transform the society's common wealth and expand it, and share it into a collaborative network. According to Stavides, the institution of commoning can be of the following types the institution of expanding commoning, institutions of domination, and institutions with enclosed commoning.

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**Stavrides' concept of commoning and expanding commoning**

**Institutions of expanding commoning-**

- Allows social differences to exist
- through the processes of translation cause new inventions of commoning that leads to egalitarian sharing.
- Commoning is expanding without any enclosed boundaries within this type of institution of commoning.
- This also does not align to any form of domination.

The slide features a graphic of a group of colorful human figures (red, blue, green, orange) holding hands, symbolizing a collaborative network. A small inset image of a woman in a green and yellow sari is visible in the bottom right corner of the slide.

Institutions of expanding commoning are the one that allows social differences to exist and through the processes of translation caused new inventions of commoning that leads to egalitarian sharing. Commoning is thus expanding without any enclosed boundaries within this type of institution of commoning. This also does not align with any form of domination.

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## Stavrides' concept of commoning and expanding commoning

Common spaces as threshold spaces.

### Institutions of Commoning:

These are tools of social organization.

The processes of commoning takes place as a collective struggle to transform society's common wealth and expanding and sharing it into a collaborative network.

According to stavrides, Institutions of commoning can be of the following types:

1. Institutions of expanding commoning
2. Institutions of domination
3. Institutions with enclosed commoning



## Stavrides' concept of commoning and expanding commoning

### Institutions of expanding commoning-

- Allows social differences to exist
- through the processes of translation cause new inventions of commoning that leads to egalitarian sharing.
- Commoning is expanding without any enclosed boundaries within this type of institution of commoning.
- This also does not align to any form of domination.



## Stavrides' concept of commoning and expanding commoning

**3 qualities of institutions of expanding commoning-**

A. It encourages differences:

For example, in the process of choosing to convert a Parking lot area to a park,

B. It provides tools for translation to take place between differences

C. It controls the potential of accumulation of power




If we look at the qualities of institutions of expanding commoning then it encourages differences. For example, in the process of choosing to convert a parking lot area into a park, different people residing within the neighborhood must come together.

They may be experienced or inexperienced in the neighborhood issues or in deciding the architectural parameters and in this process, give their equal input. The newcomers here are also easily included in these cases. So, it provides the tools for translation to take place between the differences and it controls the potential for accumulation of power.

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## Stavrides' concept of commoning and expanding commoning

**2. Institutions of Domination**

According to Stavrides, these institutions legitimise inequality and differences between those who take decisions and those who don't or those who have specific rights and those who don't.

The two main traits of institutions of domination

1. firstly, that it provides abstract rights to homogenized groups and
2. secondly, all types of institutions classify and predict different types of behaviour

**3. Institutions of Enclosed commoning** - promote commoning but only within an enclosed territory.





If we look at the institutions of domination, then according to Stavides', these institutions legitimize inequality and differences between those who take decisions and those who do not,

or those who have specific rights and those who do not, the 2 main traits of the institution of domination are first. That is, it provides abstract rights to homogenized groups. And second, all types of institutions classify and predict different types of behavior. If we look into the institutions of enclosed commoning, then it discusses those that promote commoning but only within an enclosed territory.

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**Urban Threshold Porosity**

- Stavrides (2018) - The thresholds and their porosity determines the creation of expanding commoning practices.
- Urban threshold porosity can be considered as the porosity at the boundaries, that permits the acts of sharing by establishing intermediary areas of crossing by opening the insides to the outsides of the common spaces.
- Threshold porosity overtime gives rise to enhanced citizen engagement.


The slide features a yellow header with the title 'Urban Threshold Porosity'. To the right of the text is a colorful illustration of a city with buildings, trees, and hot air balloons. Below the city is a group of colorful stick figures holding hands in a circle. In the bottom right corner, there is a small video inset showing a woman with glasses speaking.

According to Stavides these thresholds and their porosity determine the creation of expanding the commoning space. Hence, the urban threshold porosity can be considered as the porosity at the boundaries that permits the act of sharing by establishing the intermediary areas of crossing by opening the insights to the outsiders of the common spaces. Threshold porosity over time then gives rise to enhanced citizen engagement.

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## Conclusion

- The essential feature for carrying out urban commons is the possibility of controlling and eventually revoking appointed leaders,
- Any form of commons is held in a dialectic relationship with its users as the common space keeps producing those who produce it.
- According to De Angelis and Stavrides (2010), Researching the exclusionary practices of urban life is central to understanding commoning,
- Commons and commoning is an alternative to a capitalistic economy



To conclude, the essential feature for carrying out the urban commons is the possibility of controlling and eventually revoking appointed leaders. According to De Angelis and Stavrides, researching the exclusionary practices of urban life is central to understanding commoning. Commons and commoning are an alternative to a capitalistic economy.

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## ... Conclusion

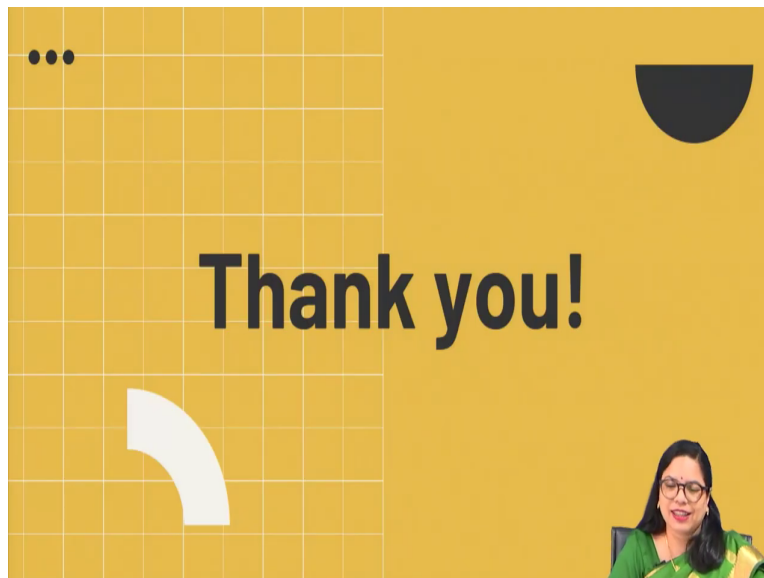
*"Defending urban porosity might mean defending the right to the city as the right to overcome identification through localization. Instead of identity strongholds to be defended, we need passages that may connect and separate, giving ground to encounters of mutual recognition. It is in such encounters that commoning may develop as an expanding force of collective creativity"*

(Stavrides 2014).



## References

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Thus, as Stavrides put it, defending urban porosity might mean defending the right to the city as the right to overcome identification through localization. Instead of identity strongholds to be defended, we need passages that may connect and separate giving ground to encounter or encounter mutual recognition. It is through such encounters that the commoning may develop as an expanding force of collective creativity. So, thank you for listening, and have a great day ahead.