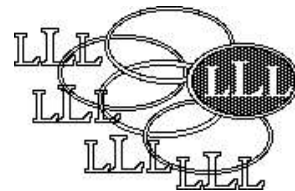




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REPORT: Friday 20th July 2018



UK-Commons Assembly: Tate Gallery Blavatnik Building Floor 5

Introduction by Torange Khonsari of Public Works - <https://www.publicworksgroup.net> and Tim Flitcroft of Commons Rising – <http://commonsrising.uk>, co-organisers, of the event. Torange spoke against dogmas, Tim said The Commons is not an organisation, it's a concept and only exists by our participation. Then followed a series of 5-10min presentations including all those offering workshops later in the day.

HEALTH

Anna Betz (Unleash our Health) – speaking on video, Anna mentioned that health is based on lifestyle and food, and reflects our values. Our body responds, and we need to be fully present, to be more aware, learn to listen. The commons means that it's our responsibility is to steward the gifts that have been given to us:
<https://www.unleashourhealth.com/meet-anna-betz.html>

Ed Rosen (Lambeth GP Food Co-op): We have filled gardens inside and outside GP surgeries, in alleyways and we engage the whole of the GP surgery in the design and building of a food-growing garden. In our neighbourhood, there are 15,000 people with long-term health conditions, those numbers are increasing. If they all turned up at Vassal Road surgery on a morning, the NHS system would be challenged. The NHS celebrated its 70th birthday party last Saturday. It employs 1.3m people, the principle is that treatment is free at the point of need – this is unsustainable unless we take collective action. The principle is still there but the service is not. We work across the whole borough, working primarily with older people, who might be living by themselves, there are thousands of people in the borough who haven't gone out for the last couple of days because there's no point. The gardens are designed to grow vegetables. Many patients have no access to gardening because they live in tower blocks. The vegetables are sold once a month to hospital staff at St Thomas's Hospital. The next project we are planning to build a garden on the top of the Guys Hospital (looking out the window we could see its flat roof - right next to the Shard) – more about it at the workshop: <http://lambeth.gpfoodcoop.org.uk>

FOOD

Food Production: Helena Paul (Eco-Nexus). Enclosure of the Commons in agriculture. Picture of protestors against agribusiness being confronted by men with shields. With supermarkets, the farmer takes all of the risk. A positive project is Community Supported Agriculture (CSA). Also belongs to a Seed Co-operative – there is also an enclosure going on around seeds. Transition Kentish Town - <http://www.transitionkentishtown.org.uk> is trying to work in a commons way. Organic Lea (open day 29th July) is a co-operative. La Ferme Du Bec Hellouin, in Normandy, France, is producing more food than industrial outlets. Hundreds of international projects and networks – The Peasants Way, worldwide organisation of small farmers. Push pull agriculture and the Sustainable Rice Intensification initiative, sharing knowledge, community seed bank Brazil. The commons in food includes unrestricted sharing and interchange, Localism, shared knowledge. Not just about human beings – need to take care of plant pollinators (bees). David Bollier: "think like a commoner". Farmer in Paraguay, allotment garden, surrounded by GM soya monoculture: <https://www.econexus.info/who-we-are> • <https://theecologist.org/profile/helena-paul>

Food Distribution: Rajesh Makwana (SUFRA) Food Bank and Kitchen. Food bank serves 4,000 people a years, twice a week, food collections and donations 120 volunteers. Visiting the Food Bank on a referral basis. They counsel people on the causes of their financial issues. Also a Community Kitchen open to all. Full time advice worker. Courses: Food Academy. AQA accredited. Food Academy Plus. Youth Projects, Big Man Ting. Refugees Resettlement Programme. St Raphael's Edible Garden. Sufra Community Catering. 10% of people are food insecure, 45-50% of children grow up in poverty. What can the commons do to help the vulnerable? Set up as a charity 5 years ago, but employ many aspects of commoning. Rajesh is interested in the relationship between charitable organisations and the commons. His vision is to have different sectors collaborating together, including social justice: <http://www.sufra-nwLondon.org.uk>

ENERGY

John Halle from (Share Energy Co-ops): Based in rural Shropshire, this is one of 228 Community Energy Organisations, our work is to do with electricity. Idea is to grab back ownership of energy – an attempt to democratise ownership, surplus funds go into energy projects. Hydro power in Aberdeen, Solar power on the roof of a school, Wood collection for a wood co-operative. Projects are planned by members of the public, people get friends involved. Co-operatives safeguarding the commons since 1844. Not for profit, transparent and democratic, can raise funds from public share offer. Surplus goes to community fund. Taking control of essential services, ethical investment, carbon reduction, building the local economy: <https://www.shareenergy.coop>

Agamemnon Otero (Repowering London) - Energy Garden, Clean Marine. Saw massive levels of food poverty - mission to deliver change here and now. Working in 14 boroughs. Priorities = 1. Food, 2. Transport, 3. Employment, 4. Education, 5. Healthcare, 6. Energy, 7. Savings, doing something for the Community... family ties, from south America to Hackney. Mothertrees - socially smart cities: <https://www.repowering.org.uk>

DIGITAL TECHNOLOGY

Nick Wood (The Commons Platform): The so-called “sharing economy” platforms are actually a way of extracting wealth. Rational self-interest. We have been atomised, individualised, people lack a sense of shared meaning. Even social platforms are a way of extracting data from us – our data is being used to extract wealth from others. Buckminster Fuller said you can't change the existing reality, you have to build a new reality. Commons platform, a way of sharing expertise and skills. Don't need intermediaries, independent media, decentralised not owned by anyone, place for sharing economy to happen: <https://www.intelligenthq.com/innovation-management/commons-platform-interview-sophie-varlow-nick-wood/attachment/the-commons-platform-2/> • <https://www.intelligenthq.com/innovation-management/commons-platform-interview-sophie-varlow-nick-wood/>

Mothiur Rahman (Schumacher Commons): 70% of companies are digital platforms. This is where we are creating our economy. In the past we had serfs doing the work. Nowadays, we are all doing transactions on a daily basis, but we don't own the platforms – owned by silicon valley. The sharing economy has been co-opted. Who are the users of these platforms? Co-op UK and Stir Magazines set up Platform Co-ops. Schumacher was chosen so we have shared risk and mutual benefit. Schumacher College is in Devon, ecological focus, Gaia theory, Fritjov Capra, idea to create online platform to bring knowledge together, to be able to create projects through the platform. Social Care, Land – we need to become wiser as to how we are sharing. Have just set up alumni platform, how do we move this around to enable a sharing economy to work in the digital life: <http://www.centerforneweconomics.org>

David King (Breaking the Frame): We need dialectics – and dialogue. We tend to think that technology is neutral and it's a question of how we use it – this model is completely wrong. Firstly technology is shaped by the interests of those who design it, is a power system in its own right, part of the scientific revolution. Secondly, digital technology is about domination and control of people through technology: Carolyn Merchant talks about this in “The Death of Nature” - https://en.wikipedia.org/wiki/Carolyn_Merchant. Before 1770 we had a rural agricultural society, traditional tools, human skills. Industrialisation followed, then the modern technological revolution, bringing in hierarchical control through

technology. Neoliberalism adopted this (1975) and they worked beautifully together, using Californian technology. Techno-social reality dominates the world. The Dominant form, the Network is not a commons. Referring to Tim*, Davie disagrees that “the commons is anything you want it to be”. Digital Technology is not neutral, there is the huge ecological impact of internet, it’s an industrial technology: <http://breakingtheframe.org.uk>

URBAN COMMONS

Tom Dobson (Public Works): Land Grab. Loughborough Farm – Farm Cafe: social value, planning for GP surgery, monetising volunteer hours, with GP surgery, volunteer groups. Power of what a common space can do, an opportunity to develop projects. Started in 2013, Loughborough Farm was the original project, and they are developing more projects, eg their second campaign was to defend an adventure playground etc, bringing open spaces into safe use. It’s a melting pot, which is kicking off other projects, so they are constantly losing volunteers as other projects develop. Tactics range from community organising, occupying land, thinking of scaleable solutions. They ask what is the bigger impact, and how can you influence legislation?, switching hats, from activist to foundation (legal details). Using opensource technology, wikihouse, introducing anaerobic digger, biggest in urban environment in London, all profits put back into local employment training schemes, trying to alleviate gentrification: <https://www.publicworksgroup.net>

Sara Bland (CLT) – Community Land Trusts: Architect with Right to Buy, price of property went up 350% compared with inflation 35%. Unless you share your house with someone, you can’t afford to live in London. In Tower Hamlets the birthrate is 1.4 per household, people are moving out. In short term people are living in cramped accommodation. Through inequality people living on the streets, has affected people’s psychologically, others live in gated accommodation – result is crime, majority is in the middle, squeezed, struggling to find stable accommodation, people moving out of the city. The idea of Community Land Trusts, formed by people who have needs related to housing, purchase land as a collective they build on that land, and lease it out at an affordable rate, create sense of community. CLT provides a middle ground to enable people to stay in the area. One of the reasons Sara got into it was because they want to start a family, but can’t afford to do it. Have become involved locally with the neighbourhood plan, looking for a piece of land, using her architecture skills, found several derelict plots, got one out of a positive response, working with housing association to build 45 houses, will be secure. Building a Steering Committee. If successful in this project, which will take a few years, we will be able to provide guidance to others: <http://www.communitylandtrusts.org.uk>

ECONOMY

Hilary Powell & Daniel Edelsteyne (The Bank Job) - print and sell notes at face value, half of the money goes to the four local projects, run by Gary, Saira (who runs the local food bank), Steve (who runs a youth project) and Tracy (headmistress of a local school), whose images appear on the printed notes, and half goes to buy up PayDay debts. They are teaching people how to print their own cash. Have already raised £32k, have used half of it to pay lawyer to buy up local debt. Will have private view of film in September. Going to buy vehicles, and blow it up. Will sell bonds to fund it. www.bankjob.pictures.

Matt Mayer (Economy for the Common Good): All these projects relate to economics. ECG tries to change the paradigm, and shifts the very purpose from pursuit of profit to pursuit of the common good. The heart of it is a practical framework. Current system: one goal is to create money, strategy is competition to do that, profit on an enterprise level, on a national level is GDP, always needs to grow. The ECG model thinks about what actually matters, the common good itself. The strategy is collaboration, the stress indicator is the Common Good Balance, which produces a common good index. It brings two things together: what matters to an Organisation and its stakeholders, and Ethical Values, which should form the core of an economic system. They have developed a Common Good Matrix, covering human dignity, social justice, environmental sustainability and whether business goals are achieved democratically and through co-operation. How local authorities can contribute to the common good, brings together all the stakeholders and these four human values, assessment points are formed to assess every single aspects of the organisation. ECG is a membership organisation, and international movement, it’s in 160 countries, 2000 companies support it, two cities are thinking about becoming Common Good entities, would like organisations to join: <https://www.ecogood.org/en/>

Mary Fee (Timebanks and Local Exchange Trading Schemes): In the mainstream economic system, the way banks create money as debt, and charge interest, even to the government, and the collapse of the global system, brought about through trading in bad debt has resulted in massive increases in house prices coupled with austerity. Monetary reformers pursue different solutions, eg government creation of money, improvements in the tax system, land value tax and/or abolition of offshore tax havens, and universal basic income – but so far they have failed to co-operate as a unified monetary reform coalition. Meanwhile, complementary currencies are projects that we can develop outside of the banking system without changes in the law. In LETS (Local Exchange Trading Schemes) and Timebanks, you can trade with other members, using the scheme's own named currency in a process of Mutual Credit, ie members can raise credit from their own account to pay for goods and services, so the currency moves around the group, with the total of all accounts equaling zero. The original LETS system, introduced to the UK at TOES in 1984, was inspired by business barter, had strict protocols, charged commission, and had a direct relationship to national currency. The more community-based LETSlink model, allows creative variations in methods of operation, and introduced optional standard rates per hour. Time-banking, derived from the US Time-dollar, adopting the "hour" as the actual currency began in the UK in 1998. The planned workshop session which was planned to go into more detail of how mutual credit works, with a practical game called Lets Play LETS, and compare the governance of different CC models and discuss the challenges of sustaining such schemes, didn't happen due to insufficient time being scheduled. See: LETS Systems Trust: <https://letsystem.org> • Open Money: <http://community-currency.info/en/> • LETSlink UK: www.letslinkuk.net • Timebanking: www.timebanking.org

Sophia Kosmaoglou: Alternative Arts Courses 2010. TOMA based in Southend, Essex, a network, aspiring to become an art school. Principles: horizontality, free /open access, ongoing learning, challenging the curriculum, meeting people's needs, an evolving model of education, creating knowledge for yourself through interaction with other people. It is a response to the question of how can we create culture built on trust with individuality in order to survive in a capitalist society? Alternative Art Schools are building an alternative model and engaging with social relations: <http://www.cvan.art/news/2017/3/7/the-other-ma-toma-alternative-art-education-open-call-for-artists>

Cultural Activism: Poetic Mnetetic Activist workshop. Top hat guy (not on programme): About Performances: (criticism of the Left) = "For too long we have relied on the truth being its own ambassador". Through Art we can re-imagine our futures, use it as an opportunity to have fun, have sex, express ourselves. Poetic Kinetic Activist workshop: <https://www.embodiedpoetics.org/workshops/> ?.

LAND

Lorraine Hart: Shared Assets: Common Good land use - we don't have to re-invent the wheel, we can read the right books. Very keen on parks, shared benefits. If we can't have community ownership, we can have community control. Make friends with as many lawyers as you can. Activists can get burnt out. Our approach is about System Change, not just about individual projects. Commons Governance, spent time in the 80s trying to save housing co-ops, group dynamics, if necessary, I will go in and shoulder the shit that people have got themselves into. Our inspiration is activists, Commonism, first woman winner of Nobel Economics prize in 2009 was Elinor Ostrom. We don't have to have the tragedy of the commons, it is possible to deliver, we all agree here with the ideas, but one of the things about "commonism" is that that this is an ideology that replaces communism – but there are still people who think that sharing is not part of human nature. One example of Land Value Capture is Ebbsfleet – this is a new land movement based on community-centred planning: <http://www.sharedassets.org.uk> • <https://www.landjustice.uk> - next national Land Justice Gathering is in Sheffield on Saturday 8th August 2018.

COMMON LAW

Mothiur Rahman (New Economy Law) – where do we get our authority from? Occupy alerted him to this issue, BREXIT now illustrates that The State does not always guard the common interest. This is where we need to have communities stand for what they believe in, for communities to come together and talk about what are their values.

Dave Dewhurst (Charter of the Forest): and New Putney Debates: using the history of protest to change the law and educate us, so that we can write a new Charter of the Commons for London today. They have developed an eight metre timeline which is the history of protest around London – stuff we have not been taught about in school. Define or Be Defined. The Norman Warlords transferred into the Law Lords, they wrote the story, we need to re-write it. Have co-operated with John McDonald's themes, need to get help with the ideas, we have 80% of it, the rest we need to discover from each other – see: <https://www.opendemocracy.net/neweconomics/celebrating-800th-anniversary-charter-forest/> <https://www.putneydebates2018.co.uk/constitution-crisis-new-putney-debates>

GOVERNANCE

Rosanna Thomson (The Field): project around Kings Cross – ideas came from New Cross Communists, an experiment in collectively creating a neighbourhood resource. Starting a discussion with local residents about common ownership in the area, starting a conversation. Found a derelict building, spent 6 months renovating it. Cross between creating a venue and local groups using the space for activist projects. Initial challenges no membership, could participate how you want, no set roles, moving from that to a proper commons where you have to do finance and formal systems. They began with anarchist play therapy, how to share things, found it difficult to explore the structure work with less traditional ways, how to run meetings, so started to have open moments and closed moments like the meetings. We didn't have much clarity in terms of the vision, we shut down for a years to think about the structure, and are now functioning as a co-operative. Coming out of activist experiences – some people wanted hierarchy and a certain relationship with money, needed clarification, didn't have the skills to help people who have problems with their lives – precariousness including people who have jobs, taking leadership jobs without hierarchy: <http://www.thefieldnx.com>

Pete Phoenix (Space Generators): wish this gathering was on for two days – just summarising in five minutes, has been working for 25 years, creating common spaces, community spaces in empty buildings, churches, banks, libraries, mansions, cinemas, farms, eco-villages, filling up buildings with workshops, cabaret, talks, discussions, women's groups etc. They run voluntarily with and are open to everyone accepting donations, organising in circles, with non-hierarchical taking of roles. Their most famous project was The Rainbow Centre, based in Camden, which had a carnival atmosphere, and from there they helped found protest movements, eg The Land is Ours, ReClaim the Streets, and spun off into international summits. The Occupy Movement was based on phenomenal consensus -based working groups and included The Bank of Ideas. Another famous squat was Barnet Library, and working together with locals, they campaigned and got the Library back. The Government has tried to criminalise occupations. The Hive in Dalston, not for profit company, ran thousands of community events, closed in November. The overall aim is to establish empty buildings as community resources. Trying to move from underground to overground, going legal route. Major breakthrough with one of the boroughs in London: <https://www.theguardian.com/world/2017/oct/23/pete-phoenix-direct-action-protester-activism-exhibition> – see also: <https://spacegenerators.org>

Stacco Troncoso (P2P) talking about Governance: The purpose of the UK Commons Assembly was to talk about affinity and mutual recognition. Similar with European Commons Assembly. Impressed by the presentations, brevity was good, if you would like to turn your presentation into a small article, send it to Stacco or Tim and it will be published in the P2P publication: <https://www.tni.org/en/publication/commons-transition-and-p2p>. Stir Magazine: <https://www.stirtoaction.com>. "Commonspoly", a hacked version of Monopoly will be played at Newspeak House from 1.30-4pm on Sunday 22nd July 2018: for details of this and their ongoing events programme, see: <https://www.nwspk.com> • <https://www.techopedia.com/definition/25777/peer-to-peer-network-p2p-network>

WORKSHOP ON TECHNOLOGY – David King: Technology is not neutral – The Lucas Plan – provided a model for how working class people can take over with our model. As industrial workers they were – in industrial revolution Taylorism, you observe the workers, you abstract it, and develop the technology to imitate it in a machine. Luddites were against technology – machines were adverse to commonality, facing the automation of

their jobs. Came up with a critique, human skills, production system based on human skills, more democratic and resilient. Industrialisation technologists are destroying the planet, emphasise the role of human skills in creating stuff – you served an apprenticeship to build your skills. We need a transition back to human skills rather than algorithms and technology. Questions about the monetary system driving volume of production, and for solar roof panels, where do the minerals come from? Technocracy is an independent power system. Problems for which we need a solution? Connecting people? Look up New Lucas Plan: <http://lucasplan.org.uk> • <http://www.breakingtheframe.org.uk> <https://www.theguardian.com/science/political-science/2014/jan/22/remembering-the-lucas-plan-what-can-it-tell-us-about-democratising-technology-today>

WORKSHOP on The Land Justice Network: Richard Lee: about land ownership, representing the national movement: <http://www.landjusticenetwork.org.uk> – started in London, city-based, to get discussion and more joining of the movement. Talking about developing policy of this network when it comes to land. Internal discussion we are taking out on a national tour – not a complete position yet. We have identified three main themes: Ownership, Land as an Integrated Issue – so many campaigns where land is an associated issue, yet there hasn't been a major land reform movement previously, trying to address this gap and bring together many different struggles, Shared Assets: <http://www.sharedassets.org.uk> • Just Space: <https://justspace.org.uk> • and Community Food Growers Network: <https://www.cfgn.org.uk>. Considering how issues in different networks can connect. Land Justice needs to be based on a participative, inclusive approach, with land as a common resource. In a nutshell, after identifying all the problems about inequality and land ownership, we have identified specific proposals: 1. To abolish Crown Property • 2. Developing policies including tax systems to disincentive large land ownership, 3. Disposal of Public Land. 4. What is the vision for all of land? What we are debating is whether the vision should be that land is taken out of the market, causes difficulty in terms of land value, replaced by a policy whereby all land is held in common. In that way, no-one owns the land, you can have an exclusive right upon the land, the use of it, but you don't own it. There's debate and disagreement on it. Someone else if someone has to own the land, in order for someone to manage who has control over it for so long, this has a powerful state role is that desirable, power lies somewhere, otherwise you have an anarchy. Mary mentioned Chris Cook's model of co-investment for co-operative housing, with tenants able to opt in incrementally – <http://www.opencapital.net> Phoenix talks about the occupation model. Private owners own 75% of the land. Using the tools of the system to distribute value. You are going to get a lot of people against land ownership. What is the vision, many stages along the way. Indigenous communities are taking over land in New York state - 145 plots. Land Use – thousand huts campaign, everyone has a right to a hut, the ancient rule. The Scottish government has allocated so many million pounds to buy back land from people who haven't been there for decades, and offering them to Community Land Trusts – we could look into doing something similar. Right to Buy resulted in loss of security of tenure. Richard says people should have exclusive rights during their lifetimes. The commons inherently incorporates governance - just because it's a commons doesn't mean there's no control. When commons were still in space they defined the community that you had.... Guests had certain rights. Land Value Tax: John McDonald is into it, massive benefits are paid for people who own land to just sit on it – main point is to get revenue, no panacea - need multi-pronged solutions. TFL's Report on the Land Value Tax Trial by Mayor of London (February 2016): https://www.london.gov.uk/sites/default/files/final-draft-lvt-report_2.pdf

WORKSHOP ON THE ECONOMY: Matt Mayer (Economy for the Common Good): Mary asks how can we bring about legal changes to prevent abuse, eg what's went on with Carillion and British Home Stores. Matt says we can change the law to ask for reporting about common good, to replace indicator about GDP. Kate Raworth co-author of ECG wrote Doughnut Economics which talks about women's work. Forms a holistic picture, developing a model shift. Look what's going on with the Preston model. Mary asks about CCs, does the matrix include any of these aspects? Sagar mentions extractive, minerals of the earth, minerals, where is it coming from – can be re-used. Energy is from sun, not from the minerals. If we are not going to repeat the problems, why are we not looking at the supply chain of renewables, slave labour being used for solar. Q. How do you define needs? https://en.wikipedia.org/wiki/Economy_for_the_Common_Good

POETRY by Pete Bearder (*get the right words – some of it was as follows*):

2. A poem about Words, Sometimes the action we need are words, with their magical power to share the future. What is a metaphor, shall we not share a future where solidarity is a magical energy field. A poet's duty is to truth and beauty, it labours to put exactly the right words in exactly the right places, I mean JC, J Mohammed, Winstanley, Buddha, Shelley, Mahatma Gandhi, Pussy Riot, speak the grammar of the heart, speak now whilst it's poetry and not tear glass. Speak radical acts of empathy, Every post, placard, sticker, plant, we are figures of speech, an epic trusted into our NA, however microscopic, we are a movement, a transfer of energy, which will not be channelled into an algorithm, not figured by riot police, and love clenched in our fists, communities of words and actions, we are poetry: www.petethetemp.co.uk • <https://tedxbrixton.com/blog/speaker/pete-the-temp/> • <http://applesandsnakesblog.org/blog/pete-bearder-the-best-poetry-slam-in-the-world>

Torange: (Public Works): 503 Roman Road, E3 5LX: presentation this Sunday. About van project, which toured around the country. Also a market in Petticoat Lane, fabric shops, asked for waste material, asked people to make their own bags in the market stall, interested in the conversations that came out, how to use the singer sewing machine, what different patterns make, how cultural patterns become an instrument for social relations to emerge. What she wanted to talk about, wanted to create space that was independent to the city. Cooking workshops, people fighting for the real age pubs, lots of initiatives have sprung from it, having the space for people to discuss suffragettes. We put it all into a document, and took it to Clarion Housing Association who agreed to transfer the land as an asset to the community, but that's what worked, happy for us to raise funds to build a permanent community space, we have flyers where people are going to send proposals, it's called The Common Room, we have some of the ways that communities have used it in the past. Idea of temporary architecture as a disobedient object that can claim land: <https://www.publicworksgroup.net>

FINAL DISCUSSION

Phoenix, says a wonderful event, when's the next one.

Tim says planning a meeting in the Autumn, maybe Phoenix can find a venue. Could have the Tate next years, or work in people's spaces. Can also host it at London Met.

John Courtneidge, Occupy Economics Working Group: If we can catch that which is thrown away away becomes here, and away becomes here, and away becomes now, here. And the hereness of now is that on Tuesday in the London Borough of Bromley, the Bromley Trade Union Pensioners Action Association 3pm at Wilberforce Oak, on Tuesday. We have adopted the Plan for Co-operative Socialism: <http://co-operativesocialism.org>

Stacco Commons Transition UK, Loomio

Mothiur: Similar event, Control Shift in Wigan, run by the Transition Town movement.

Torange: says she finds Loomio difficult, looking for different ways to connect up. The European mailing list was more effective. One problem, question of scale, issues are so different in different countries, can't flatten it to one issue, this is where she struggles, topics talked about at ECA are different from what we are concerned about in the UK.

Mark: yes, a distribution list would be good.

Who?

Sagar: says his experience is based on research of land rights abusers in Southern Hemisphere. Don't see anyone of non-white background, What about open source – can it be continually improved. What's really going on in India, is that they are mining minerals and turning them into solar panels. This includes abuses of women and children. When are we going to start acknowledging that. If people want renewable energy, you have to remove the trees, forest, topsoil, to get out the minerals, so prioritise do you want the topsoil or the minerals. What have we replaced to get eco turbines, or are we going to sit on our mailbox.

Agamemnon: don't use the race card, we are all trying to work together, I implore you, speaking on behalf of the energy community that turbines are an incredible resource.

Torange says she doesn't like dogmatism,

Tim wanted to reply to question about wider commons. He was trying to move away from the Commons being a set of instructions, which cause horrible conflicts. What he was trying to talk about was his conception of how the commons works, isn't not legal, it's not in the abstract of European law, law is the moment when they decide this is how something was phrased, doesn't have definite shape, it's a process of trying something out and seeing if it works. Artists works intuitively, they have intention, and see how it turns out, which is a much more creative way of working with the process of creating social relationships. Doing it through trial and error, which isn't a completely blank book. A huge toolkit of things which have been tried by commons can be drawn on, eg consensus, but it's not a dogmatic approach, it's an open-ended approach. The commons is a toolkit that has survived thousands of years, it's resilient, it has come out of adverse circumstances, it's an ecological level, climactic level. Where do we start building, can we build up ways of forming social relationships. Eg water companies wanted to fence off the waterway, they wanted to declare it as a produce, it was invisible, with the commons, it's a point of resistance, this is where we would allow other interests would impinge.

Matt: looking for a common denominator of what we are all about, namely the economy, the sharing, stakeholder, co-operative socialism, etc, how can we come together to find a common language about what we want in order to express to the rest of the world what we want to change, they all have a common denominator, we need to start expressing them to see what we have in common.

Someone asks when we can all meet again? How to keep in contact with each other, create a group to keep in touch and share events.

Someone else: events tend to be more white and male, takes a lot of active work to include others, can be done but takes awareness. Reason for School for Civic Action was to bring that knowledge. It's not a way that they operate, a lot of it is about Knowledge Transfer. Hester organisers about community Gardens, very diverse, but talking about it we can't be naive.

John: identity politics – this is a colonised country 1066 another mafia, that analysis of race and gender is purely and ismply a way of dividing us.

Mathiur: uncomfortable spaces: how to be with our feelings. Poem I wrote that was Being Me. Narratives not being spoken about: My mother told me I was a good muslim boy, My teachers said I had no colour I painted myself out of existence, I'm just me. Britain is breaking under the weight of lies, until hewed and digested I can become something I never was.

Phoenix: Solutions Own TV: shift the conversation from the problems to the solutions. Friendly council offering a number of different buildings in the Autumn and Spring.

Mary's feedback was that it had been a terrible struggle with the poor acoustics to hear what people were saying, and suggested that the cloths on the table might in future be hung from the wooden frames to absorb some of the echoes. She had responded to Tim's invitation to present Community Currency projects, the methodologies of which had a lot to offer in terns of connecting people up, but felt that her offering had been marginalised: her explanatory poster had been rejected because Torange demanded a higher quality image. She had kept her introduction short, because a participative workshop was scheduled later in the afternoon, but this did not happen. Many wonderful projects had been presented, but she did not have the confidence that there would be useful follow-up afterwards. Later she realised that the problem was that the gathering, being in the Tate Gallery, had been conceived of an art installation rather than a participatory event: <http://www.letslink.org>

Andy: expressed the hope that this creative tension would have a positive result.