

Commons-society / Commonism / Ecommony / Commonie ...

A radical debate beyond the Ostroms

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Main protagonists

- Friederike Habermann
- Silke Helfrich
- Brigitte Kratzwald
- Stefan Meretz
- Christian Siefkes

(alphabetical order of last names)

What are Commons?

Subtractability / Excludability	High	Low
High	Private good	Club / Toll good
Low	Common good	Public good

- Triangle: Resources, commoning, products
- Social form of livelihood production
- Focus on
 - Relationships
 - Societal public, not the state-public

Beyond markets and states

- Critique: markets
 - Externalization
 - Unidimensionality
 - 'Market failures'
- Critique: states
 - Herrschaft (domination)
 - Centralized, hierarchical power
 - 'Government failures'

Free software as seed / cell form

- Contribution vs. Exchange
- Reputation vs. Status
- Possession vs. Property
- Self-organization and free association vs. Command and control

„If the cell form of capitalism is the commodity, the cellular form of a society beyond capital is the common.“ (Nick Dyer-Witherford, 2007)

Counterpart of commodity form

Logic of exclusion	Logic of inclusion
Ex post production and allocation	Ex ante production and allocation
Externalization	Internal resolution of conflicting aims
Alien end	End in itself
One-dimensionality	Multi-dimensionality
Saving time as necessity	Spending time as quality of life
Expulsion and separation	Positive reciprocity
Competitive logic	Cooperative logic

Commons-based Peer-Production (Benkler 2006)

- Policentricity, networks, (in-) direct reciprocity
- Stigmergy
- Outperforming commodity production
- Focus on stakeholders
- (Re)production
- Needs-orientedness

- Commons in today's society vs. in Commonism

Conclusion

- Aims at envisioning a world, modes of production and of society that transcend today's liberal democracy and capitalist production as dominant features of society
- Basis: we live in a limited world, not one of „natural“ scarcity
- Commons as enabling and empowering form based on structural solidarity