

# The Ghosts of our future Commons Cultural Policy of the Bay



ON UNCEDED MIWOK  
AND OHIONE LAND

&&  
WITH THE SPIRIT OF  
THE LAND THAT WE  
HAVE FREED



THE GHOSTS OF OUR PAST  
AND THE SHADOWS OF THE  
PRESENT ARE MAINTAINED  
AND MOVED WITH THE  
BALANCE OF OUR FOCUS.

23 years from 2020, we who read this are  
the carriers of something they used to call  
cultural policy. As the years have passed and  
policy's forms have moved into the shadows,  
we remember it to tend them. We tend them  
in common and in common difference.

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Incanlations

Images and sources

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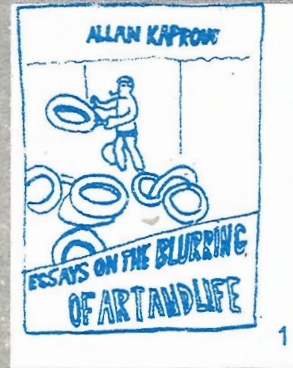
1. That which haunts us  
On our history
2. On our common Culture  
The commons and  
culture
3. Ghost policies in our  
commons' culture



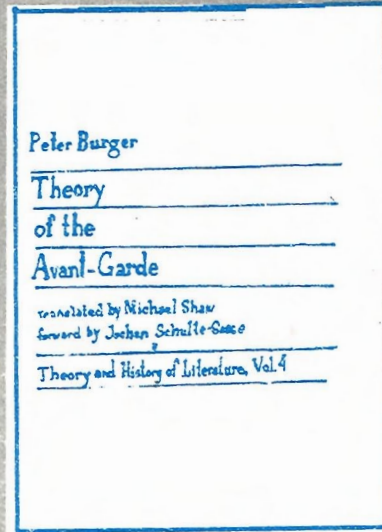
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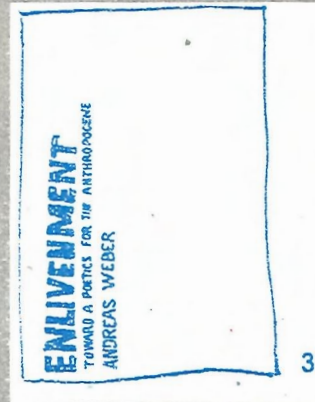
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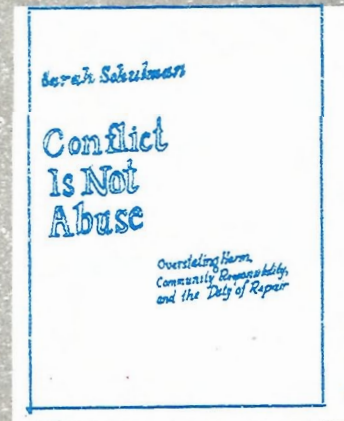
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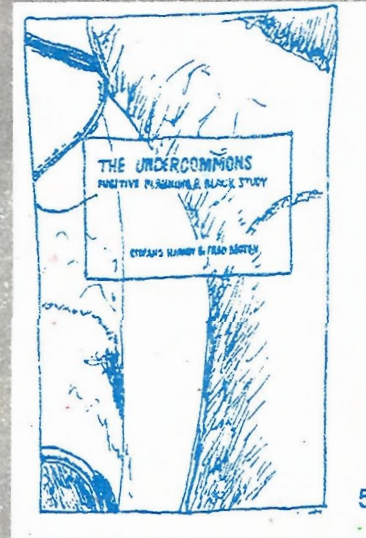
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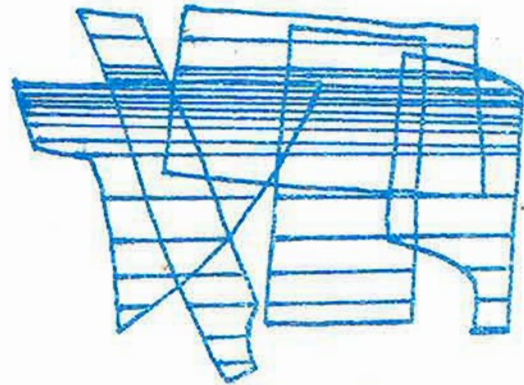
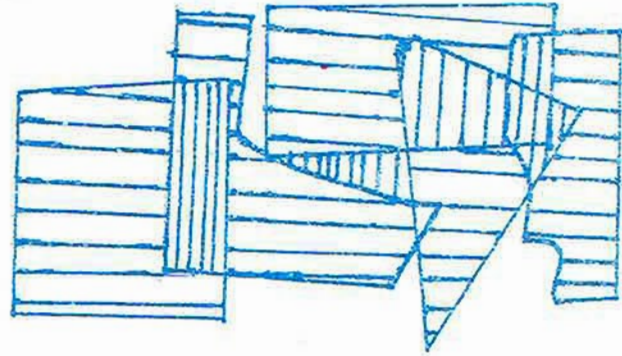
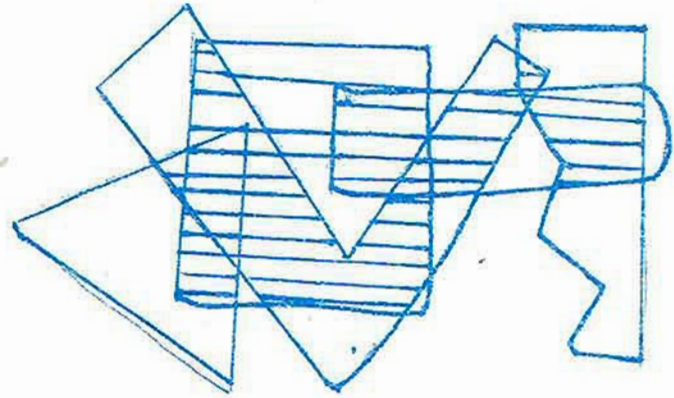
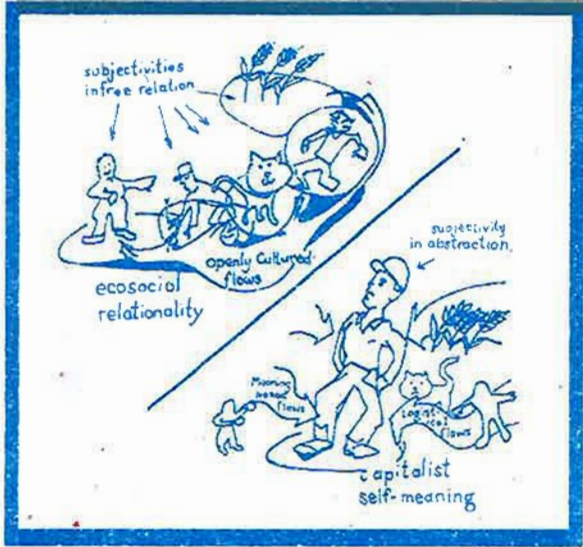
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Images





THAT WHICH HAUNTS US

ON OUR HISTORY

1.

HOW DO WE TELL A MEMORY ON PAPER, IN A FIXED WAY, WHEN OUR MEMORIES OF



THIS RECENT PAST TOTALLY EXCEEDS THE CAPACITY OF THIS PAGE? THIS VIOLENCE TO OUR EXPERIENCES IS THE NATURAL FOR OF WHAT WAS ONCE CALLED

CULTURE. OUR COMMON CULTURE MAKES ROOM, HAS ROOM, IS AND MUST BE THE ROOM FOR ALL THE EXPERIENCES AND AFFECTS OF ANY TIMES.

BUT IN ORDER TO MOVE WITH THE GHOSTS OF POLICY, WE MUST BRING TOGETHER ITS



NARRATING FORCE THAT DRIVES SINGULARLY THROUGH OUR FIELDS OF MEMORIES, AS POLICY DOES, TO DIRECT PRACTICE, AS POLICY AIMS TO DAY TODAY IN ITS HAUNTING.

WHAT HAD BEEN POLICIED WAS THE FORGETTING OF THE VIOLENCE THAT ORDER HAD INSISTED UPON RELATIONS. IN ITS FOUNDING ON THE BAY'S OHLONE AND MIWOK PEOPLE AND THEIR RELATIONS. THE SALMON, THE OTTER AND SO MANY THINGS AND NON-HUMAN FRIENDS. AND POLICY HAD IT THAT MOST OF THESE BEING



COULD BE KILLED AND FORGOTTEN, AND THAT ENSLAVED AND FORCED LABOR COULD CLEAR THE LAND AND BUILD ON IT, VIA A POLICY OF PROFIT,



POLICIED BY POLICE FORCE, HUNGER, POISON,  
AND THE FACTS OF DISPOSSESSION. AND UPON



THIS HISTORY OF FORGETTING AND  
CLIMATE DISORIENTING OIL, GAS & COAL,  
CALIFORNIA & THE SAN FRANCISCO  
BAY WERE RE-MADE. AND IN THIS  
ECOLOGY THAT DID PULL IN DREAMS  
& NIGHT MARES FROM AROUND THE  
WORLD. THE VOICING OF THESE, IN WORD AND PRACTICE  
PUSHED BACK IN WAYS POLICIED BY GENDER, RACE,  
WEALTH, ABILITY AND THE NORM TO SUPPRESS RELATIONAL  
& CONNECTIVE COMPOSITION TO THE FAVOR OF PRIVATE PROFIT.  
WHEN THE WATER ROSE AND OUR FOOD SYSTEMS CO-  
LAPSED, WHEN THE FIRES CAME AND FILLED OUR SKY  
WITH A MADDENING RED HAZE AND WHEN NEW SICKNESSES  
CAME, IT WAS ONLY THEN THAT OUR OTHER WAYS



HAD TO BE COMMONLY HEARD, THOUGH  
IT COULD HAVE BEEN EARLIER.  
WE AVOIDED THE WAR OF ALL AGAINST ALL  
THAT SEEMED TO HAVE BEEN BAKED INTO  
THIS CLIMACTIC PIE. WHEN THE  
WATER ROSE AND THE FIRES CAME AND THE FOOD  
RAN LOW, THE CRISIS MADE REAL THE BITS OF PLAY  
AT BEING OTHER TO CAPITALISM THAT SOME HAD  
PLAYED AT AND OTHERS HAD BEEN FORCED IN TO.  
WHILE THE RECOGNITION OF OUR COMMON BEING  
EMERGED, SO DID VIOLENCE FROM WITHIN &  
WITHOUT OUR COMMON. WITHIN FROM THOSE THAT  
COULD NOT COME TO TERMS WITH THERE  
COMMON DIFFERENCE.  
FROM WITHOUT IT CAME WITH BOTH STATE

BRUTALITY BUT ALSO SIMPLE DISORDER FROM THE  
SHERE NUMBER OF REFUGES WHO JOINED OUR



REALITY

BAY TO NOW BECOME COMMON WITH US

- AS LAND AND RESOURCES CHANGED  
WE HAD TO ADJUST TO OUR CHANGING  
NATURE. WHAT CULTURE AND GOVERN-  
ANCE HAD PROVIDED FROM ABOVE WAS  
NOT ADEQUATE TO MEET THE SOCIAL
- THE VIOLENCE BY THE "POLICE" WITHIN  
AND STATE FORCES AND THERE ALIENS FROM WITHOUT  
HAD TO BE CURTAILED.
- ORGANIC VIOLENCE WITHIN THE COMMON  
IS A DIFFERENT PROBLEM ALTOGETHER. PSYCHOLOGICAL  
TRAUMA FROM ALL THE DEATH AND CHANGE, BAD BLOOD BE-  
TWEEN GROUPINGS OF DIFFERENCE, THAT REMAIN MEANINGFUL.
- OVER TIME REGIONAL GOVERNANCE  
STRUCTURES ADJUSTED TO FACILITATE OUR NEW FORMS  
FOR COMMON SOCIALITY. THIS INCLUDED FORMAL MUNI-  
CIPAL AUTHORITY AND ALSO CULTURAL/EDUCATIONAL  
STRUCTURES.

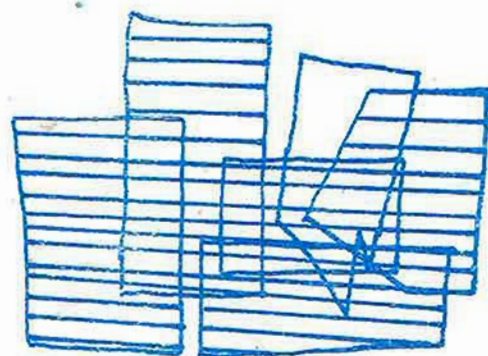
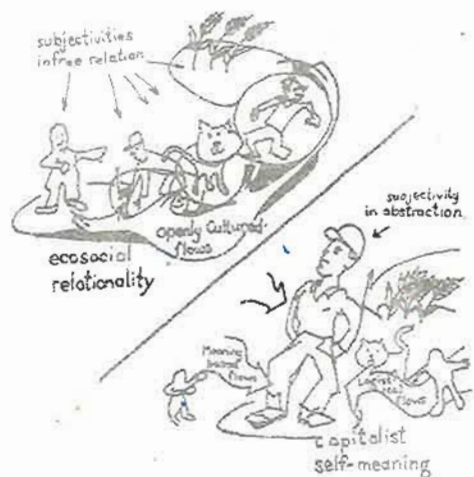


- "POLICE" & JAILS HAVE BEEN ABOLISHED
- ENDEMIC SOMATIC & BODY-BASED HEALING  
AND THE EXPERIMENTAL PSYCHOPHARMA-  
COLOGICAL SOCIETIES HAVE PROVEN  
AN INVALUABLE CULTURAL ASSET.
- OLD FORMS OF CULTURAL GOVERNANCE  
THROUGH THE RANDOM COMMISSIONING

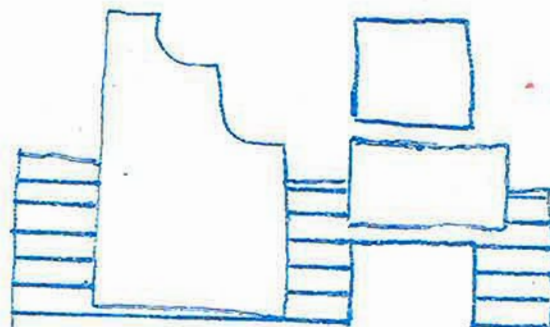
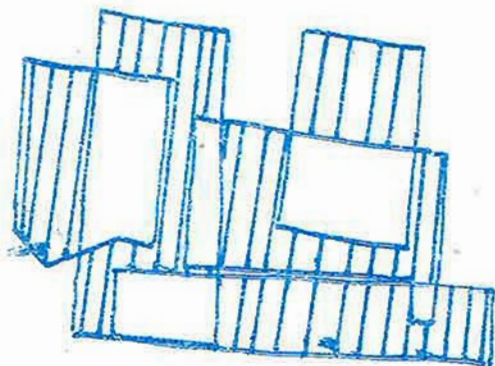
OF ABSTRACT OBJECTS FOR AN ABSTRACT  
"COMMUNITY" SEEMS NOW IRRATIONAL AT BEST. NEED,  
AND ITS MEANINGFULL CREATION ARE MORE CLEAR NOW.

• AS THE LOGIC AND THE MANNER OF OUR  
POLICY WORK BECOMES A HAUNTING OF THE PAST, SO  
OUR MANNERS WILL CARRY ON UNTIL THEY DON'T





Our's is a practice in the margins of our common life, remembering the real invaluable nature of this way of being we hold somehow in common practice. Ours is a practice "that Denise Ferreira da Silva might describe as differentiation without separation, which is necessarily social and aesthetics..." (see source 5.)





ON OUR COMMON CULTURE  
THE COMMONS  
AND CULTURE



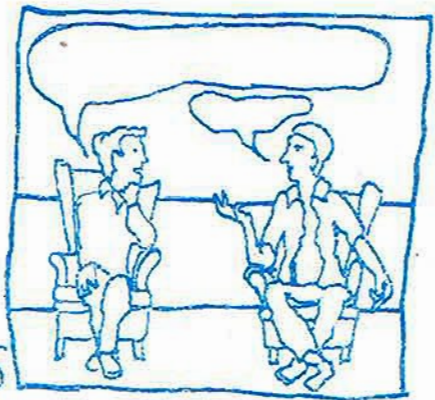
WITHOUT AN APPRECIATION OF OUR COMMONS  
CULTURE, CAPITALIST CULTURE TURNED OUR  
ATTENTION AWAY FROM THE VALUE OF OUR  
RELATIONS TO THE VALUE OF ABSTRACTED  
THINGS



TODAY YOU MIGHT SAY WE LIVE  
IN VARIABLE RELATION TO EACH-  
OTHER WITH THE ENCULTURED  
HELP OF OUR COMMONS TIME-  
PLACE

THE COMMONS ARE THE THINGS  
WE HAVE BETWEEN US AND THE  
WAYS WE COME TO REGULATE THEM.

THEY CAN  
BE SPECIFIC,  
LIKE THE COM-  
MONS OF  
GOOD TIMES

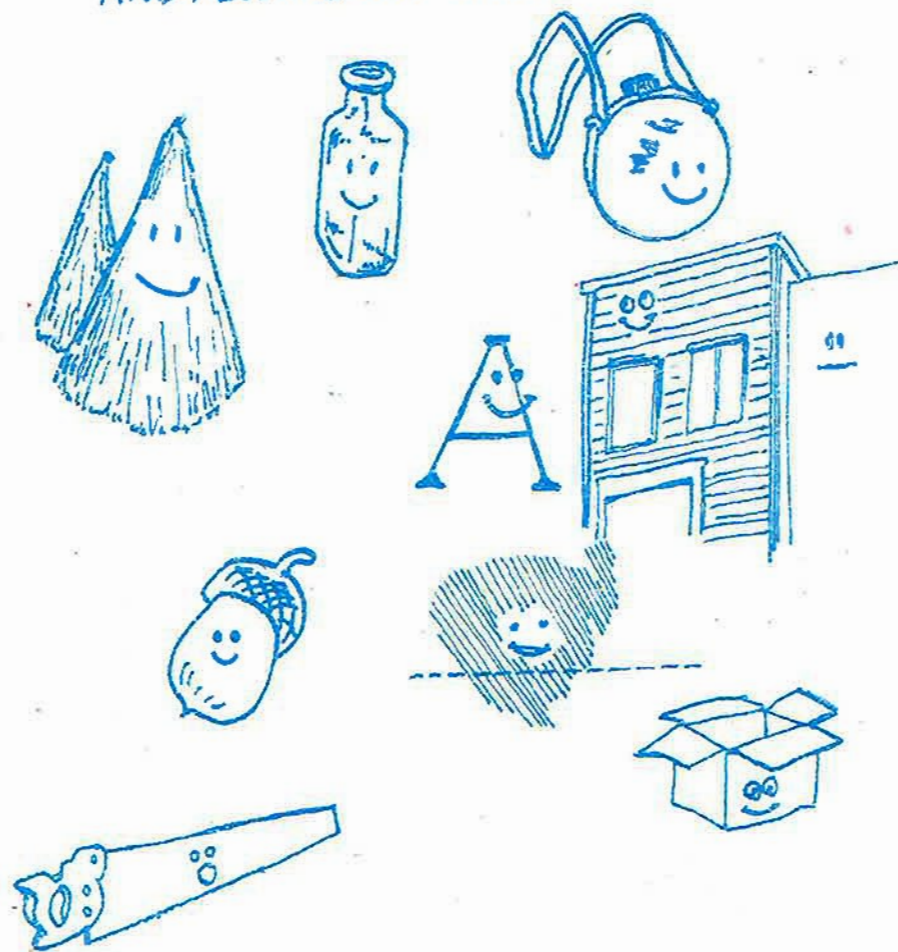


THAT YOU AND I CAN HAVE TOGETHER.

OUR CULTURAL COMMONS, OUR  
COMMON CULTURE ARE THOSE  
CULTURAL WAYS WE NEGOTIATE OUR  
WAYS OF COMMONLY BEING  
TOGETHER.

OURS, AFTER THE TRAUMAS OF  
CAPITALISM AND THROUGH THE  
SHADOWS OF OUR CHANGING  
ECOLOGIES, SO IS OUR CULTURE.

CULTURE ARE THE VARYING  
HUMAN FACES ON ALL THINGS,  
IDEAS, DREAMS AND FEELINGS  
THAT TELL US WHAT THEY ARE,  
WHAT THEY MEAN, HOW TO USE  
AND FEEL ABOUT THEM, ETC...





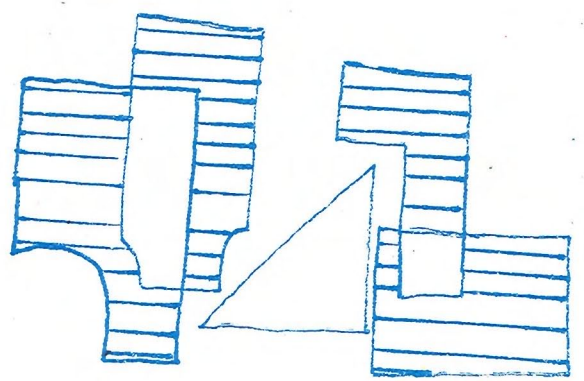
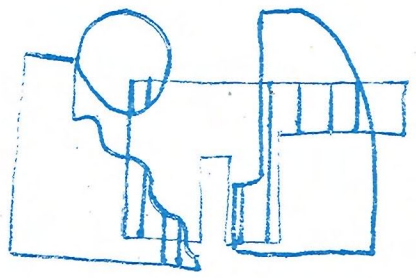
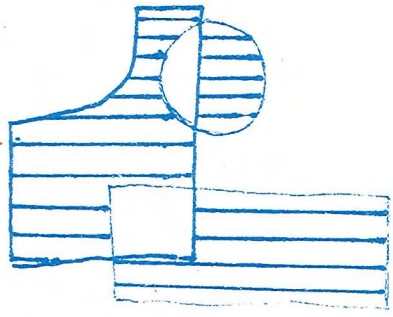
WE KNOW OURSELVES, OUR CHARACTER, THROUGH OTHERS. IN OUR OLD WORLD WAYS OF CAPITALIST RELATIONS THAT WE ARE REMEMBERING UNTIL WE DON'T, CULTURE AND ITS FORMS POLICIED NOT THAT WE WERE OURSELF IN PLACE & TIME BUT THAT WE WERE TOO MUCH OR TOO LITTLE BUT ALWAYS CAPABLE OF RE-MAKING OURSELF. IF WE WERE GOOD. CULTURE WAS NOT THE VARIABLE TERMS FOR OUR LIVING IN RELATION, EVEN IF IT REALY WAS. RATHER, CULTURE WAS COMMONLY UNDERSTOOD AS FREEFLOATING, DISCRETE THINGS, ARTS TO BE EMPLOYED, ENJOYED OR CONSUMED TOWARD NON-RELATED ENDS.



	Sacral Art	Courtly Art	Bourgeois Art
Purpose or function	cult object	representational object	portrayal of bourgeois self-understanding
Production	collective craft	individual	individual
Reception	collective (sacral)	collective (sociable)	individual <i>culture (see source 2)</i>



OURS IS NOW A CONCEPT AND PRACTICE TRANSFORMED BY AN EXPERIENCE AND REJECTION OF THE VIOLENCE OF THESE OLD WAYS.

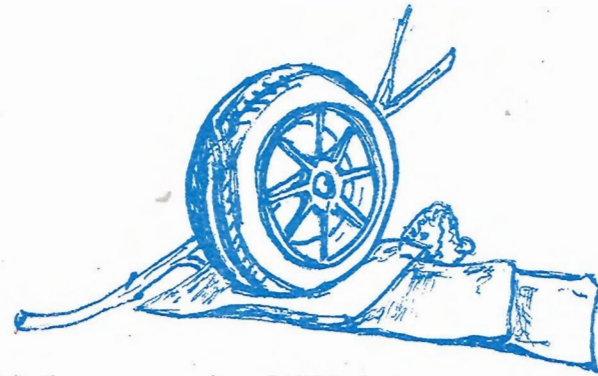


GHOST POLICIES IN  
OUR COMMONS' CULTURE



IN ORDER TO GUIDE THE GHOSTS OF POLICY WE REMEMBER WHAT ALLAN KAPROW SAID ABOUT THIS ART, "ONLY WHEN ACTIVE ARTISTS WILLINGLY CEASE TO BE ARTISTS CAN THEY CONVERT THEIR ABILITIES... INTO SOMETHING THE WORLD CAN SPEND: PLAY... WE CAN BEST LEARN TO PLAY BY EXAMPLE, AND UN-ARTISTS CAN PROVIDE IT. IN THEIR NEW JOB AS EDUCATORS, THEY NEED SIMPLY PLAY AS THEY ONCE DID UNDER THE BANNER OF ART, BUT AMONG THOSE WHO DO NOT CARE ABOUT THAT." (see source 1.)

- IN THE WAYS WE FIND OURSELVES COMMONLY & DIFFERENTLY SET IN, PLAY IS EITHER MOVEMENT & VARIATION BETWEEN & THROUGH SEEMINGLY FIXED WAYS, OR MEANINGFUL JOY IN THE MANY WAYS AND AFFECTS WE ARE SET IN.
- THE GHOSTS SOCIAL MANIFEST THEMSELVES IN PROBLEMS, IN MEANINGFUL CONFLICT AND MENTAL HEALTH ISSUES WHICH WE KNOW TO BE SOCIALY CONSTRUCTED.
- IN TIMES OF CRISIS, WHICH ALWAYS HAUNT THE LONG DAY, MOST PEOPLE APPRECIATE THINGS THAT KEEP THEM BUSY, AS A TIME FOR PROCESS AND COMFORT.

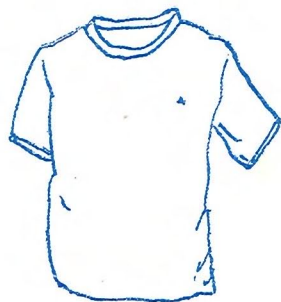


OVER THE LAST YEARS, AS HOLDERS OF POLICY, WE INQUIRED INTO THE NATURE OF FETISH OBJECTS WE COMMONLY AND DIFFERENTLY HOLD. ONE THING LEARN REGARDS HOW ALL THE SOCIAL RELATIONS AROUND ANY FETISH OBJECT OF VALUE IS INVALUABLE TO AND FAR EXCESSIVE OF THE GROUNDS OF THAT VALUE. IN BETWEEN THE GROUND OF VALUE AND THE ENCOMPASSING MIST OF VALUE EMERGES GHOSTS. CAPITALIST FETISHES OBSCURED THOSE GHOSTS SAYING NOTHING RELATES, POISONING OUR COMMON IN DIFFERENCE. OUR POISONED WORLD IS THE GHOST OF POLICY, THAT POLICY. FETISHE

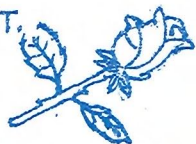


FETISHES CAN OPERATE OTHERWISE.





MINOR DIFFERENCES IN CONSUMER HABITS ONCE HELP PROP UP A SYSTEM OF STRUCTURAL DIFFERENCE THAT GAVE LOGIC TO CAPITALISM'S STRUCTURAL INEQUALITY. THE COSMOPOLITICAL DIVERSITY OF OUR BAY, AND THE VARIETIES OF WAYS OF BEING REMAIN. OUR ORDERING LOGIC IS MUCH MORE RELATIONAL AND EXISTENTIAL, AND PRODUCTION & CONVIVIALITY ORGANIZE RELATION, ORGANIZES MEANING FOR IT.



WE ALL LIVE IN OUR OWN WAYS, AND DIFFERENCES ARE THE RESULTS OF GENERATIONAL STRUGGLE, THE HOLDING ON TO PAINFUL KNOWLEDGES THAT MUST BE SHARED UNTIL THEY ARE FORGOTTEN. WE ALL DIE OUR OWN DEATH AND THE DESIRES THAT DRIVE THE PASSIONS AND SUSTAIN THE BOREDOM OF OUR DAYS ARE OUR OWN IN RELATION. WHAT HAUNTS OUR DIFFERENCE AS POLICY-MAKERS IN COMMON IS OUR INTEREST IN AMPLIFYING OR DIMINISHING THESE THINGS WITH RELATIONAL TOOLS, SO WE CAN DIE OUR OWN DEATHS, NOT AT THE HANDS OF OTHERS.



THIS YEAR, WE HAVE ASKED OURSELVES TO BE ATTENTIVE TO THE BAY'S ENDEMIC DRUG AND SOMATIC BODY-BASED PRACTICES. THESE ARE TWO DIFFERENT KNOWLEDGES THAT IMMEDIATELY HAVE BEEN SOCIALLY CALLED UPON FROM WITHIN THE COMMON TO WORK THROUGH CRISIS AND CONFLICT. BOTH, WHEN EMPLOYED SOCIALLY ARE PERSONAL AND INTERPERSONAL.



THEY ALLOW FOR THE DEVELOPMENT OF THE SENSE OF WAYS ONE PARTICULARLY RELATES. THIS SENSE OF APPRECIATING THE COMMON DIFFERENCES OF THE SELF & OTHER APPEARS TO BE A CENTRAL STRENGTH OF OUR BAY