



Module 2 visual exercise

[Dan Wilton](#)

[All Sections](#)

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The power of pictures

Each week we encourage you to seek out and select a different image describing that week's key topics.

Consider how you think "visually" about the week's issues. In Module Two, we have been talking about questions of "land, dispossession and land grabs," and resistance using "land trusts" "race, gender, and class based approaches to affordable housing", and "indigenous and commons land struggles and resistance," Finally, we discuss "land, climate change, and drawdown."

You are encouraged to find or create an image of any one or more of these topics, post it to the CANVAS discussion file marked Visual Exercise. (Note that small files are better). Tell us where you found the image. Add a sentence or two explaining what the image means to you in terms of the course.

Feel free to explore and comment on your classmates' postings. Done well, the exercise should become a bit like crowd sourcing an idea. Try to be analytical or share a feeling evoked by the images!

Most of all, have fun.

How to embed an image

[See this FAQ from the Help and FAQ forum](#) for tips on embedding an image into your post.

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[Karl Horak \(https://learn.canvas.net/courses/2527/users/903858\)](https://learn.canvas.net/courses/2527/users/903858)

Mar 31, 2019

I arrived in New Mexico only 6 weeks after the raid on the courthouse in Tierra Amarilla back in 1967. We drove through TA oblivious to the drama that had happened a short time before. As it turned out, land disputes that ran back to the Treaty of Guadalupe Hidalgo had festered to the point of armed resistance. Below is a photograph of the building from the Santa Fe New Mexican.

<https://www.santafenewmexican.com/pasatiempo/books/tierra-o-muerte-remembering-the->

[r-o-arriba-courthouse-raid/article_f17221dc-6b52-52b4-a3ef-4293292a08c7.html](https://www.santafenewmexican.com/pasatiempo/books/tierra-o-muerte-remembering-the-r-o-arriba-courthouse-raid/article_f17221dc-6b52-52b4-a3ef-4293292a08c7.html) (https://www.santafenewmexican.com/pasatiempo/books/tierra-o-muerte-remembering-the-r-o-arriba-courthouse-raid/article_f17221dc-6b52-52b4-a3ef-4293292a08c7.html) that describes the event from a more recent perspective.



Edited by [Karl Horak \(https://learn.canvas.net/courses/2527/users/903858\)](https://learn.canvas.net/courses/2527/users/903858) on Mar 31 at 7:31pm

[← Reply](#)



[Mike Gismondi \(https://learn.canvas.net/courses/2527/users/227458\)](https://learn.canvas.net/courses/2527/users/227458)

Mar 31, 2019

Thanks Karl.

From the article I took this

"The raid caused a reawakening of the importance of land — the importance of having a culture rooted in land, language, religion, and a government that represents you and doesn't oppress you and steal from you," he said. "It was part of a bigger thing that was going on. It hit the national psyche. Revolution means going to what's at the bottom and tossing it to the top and mixing things up. The courthouse raid did that."

[← Reply](#)



[Karl Horak \(https://learn.canvas.net\)](https://learn.canvas.net)

</courses/2527/users/903858>

Apr 1, 2019

Of course, this is just one episode and it overlooks the Native American land issues, not to mention modern problems with homelessness and poverty in our inner cities, aggregation of family farms into industrial mega-farms, indigenous people's holdings in tropical areas world-wide, etc., etc.

[← Reply](#)

CJ Holden (<https://learn.canvas.net/courses/2527/users/906739>)



Apr 13, 2019

There are still signs along the highway through Terra Amarill, that read "Terra o Morte", Land or Death. A Tribute to those who were willing to die rather than surrender their land.

Today in New Mexico there is a coming land grab around ancient sacred sites of the Pueblo Chaco Tribe. Oil and Gas developers have secured the right to drill within these sacred lands, very close to the ancient ruins. Plans are underway now to create and defend a 10 mile buffer zone around the ruins, and many in New Mexico see this as our own "Standing Rock" style effort to defend our land, and native lands, against pollution and development. Watch for this battle this summer.

At the same time, there are Washington, D.C. calls for New Mexico to continue to be a dumping ground for nuclear waste from other states. This will not happen. The organized Tewa Pueblo Women are leading the way, filing suit against the high radium levels from dump piles outside of Los Alamos, the nuclear development site for the Manhattan Project of the 1940's. Serious health consequences effect all those downwind of this nuclear dump, and the consequences are being borne by the Tewa mothers and children who live in this area.

[Tewa Women United.png \(https://learn.canvas.net/files/876174/download?download_frd=1&verifier=nFlyw51ngiW6fssDZRENkggyNz3BUQQzYwNesWbi\)](https://learn.canvas.net/files/876174/download?download_frd=1&verifier=nFlyw51ngiW6fssDZRENkggyNz3BUQQzYwNesWbi)

[← Reply](#)

Anthony Christie (<https://learn.canvas.net/courses/2527/users/843860>)



Apr 20, 2019



CJ's image

← [Reply](#)



[Lazaros Angelou \(https://learn.canvas.net/courses/2527/users/886724\)](https://learn.canvas.net/courses/2527/users/886724)

Apr 1, 2019

https://www.google.com/search?q=Land+grab+by+multinationals,+Greece,+Chalkidiki,+Skouries&client=gmail&rls=aso&authuser=0&tbm=isch&source=iu&ictx=1&fir=FBCQ3uN1ufXfTM%253A%252CF_SEnF_QYcKseM%252C_&vet=1&usq=Al4_-kSxThm6BPmQ5r6i61TwehAxHhPA5A&sa=X&ved=2ahUKEwiWv7OWuq7hAhUmMuvKHZJmC6cQ9QEwB3oECAkQBA#imgsrc=IDB-0MfKgOCsyM:&vet=1

https://www.researchgate.net/publication/266207495_Crisis_and_land_dispossession_in_Greece_as_part_of_the_global_'land_fever'
[\(https://www.researchgate.net/publication/266207495_Crisis_and_land_dispossession_in_Greece_as_part_of_the_global_'land_fever'\)](https://www.researchgate.net/publication/266207495_Crisis_and_land_dispossession_in_Greece_as_part_of_the_global_'land_fever')

"The exploitation of land, but also of natural elements linked to it—such as water, forests, landscape, the subsurface and biodiversity—nowadays comprise investment targets for local and international speculative capital at some unprecedented extent, intensity and geographical spread. From 2009 on, Greece became a target country due to the current crisis which has decisively contributed to the de-valorisation/depreciation of the exchange-value of land, decreasing monetary values by 15–30%—depending on the area—when compared to 2005 prices. The special legal status imposed by the Troika as of 2010, forms a lucrative environment for speculators—investors, dramatically altering the legal, constitutional order and imposing something of a semi-protectorate status upon the country. This short paper explains how the crisis in Greece made public land via privatisations a major target for dispossession by global and local capital".

The foto is shwowing a massive protest that took place in Thessaloniki, the closest big city, against the project of Skouries, Chalkidiki, Greece. Movements of all kinds against privatization of land, water, waste, energy, the city port etc., are marching united against land grabbing, deforestation, environmental desrtuction and water pollution.

← Reply



Michael Lewis (<https://learn.canvas.net/courses/2527/users/263480>)

Apr 1, 2019

The photo did not come through Lazaros.

← Reply



Lazaros Angelou (<https://learn.canvas.net/courses/2527/users/886724>)

Apr 1, 2019

The foto comes up if you klick on it.

← Reply



Michael Lewis (<https://learn.canvas.net/courses/2527/users/263480>)

Apr 2, 2019

I get a journal article

← Reply



Lazaros Angelou (<https://learn.canvas.net/courses/2527/users/886724>)

Apr 8, 2019

Click on the little picture, not the URL.

← Reply



Mike Gismondi (<https://learn.canvas.net/courses/2527/users/227458>)

Apr 8, 2019



← [Reply](#)



[Lazaros Angelou \(https://learn.canvas.net/courses/2527/users/886724\)](https://learn.canvas.net/courses/2527/users/886724)



Apr 8, 2019

Thank you very much Mike!

← [Reply](#)



[Tristan Laing \(https://learn.canvas.net/courses/2527/users/679918\)](https://learn.canvas.net/courses/2527/users/679918)



Apr 1, 2019



It's difficult for me to think about "land, dispossession and land grabs" and "indigenous and commons land struggles and resistance" without thinking about Palestine. The figure in the middle of the above photo is Abd al Qadir al Husayni, nephew of the Amin and military leader during the '36 to '39 revolt, as well as the war in 1948. In '48 he played a key role in the defense of Jerusalem - he's part of the reason why there is, legally, such thing as "East Jerusalem" today. I think it's important when we're thinking about indigenous resistance to notice how whitewashed indigenous resistance often gets by the time it shows up in nice feel-good UN report, and to remember that indigenous people are just as capable as anyone else in the use of military tactics to defend their land and their rights. What sets the Palestinians apart from a lot of other indigenous resistance movements, is that they have sustained the capacity to engage in armed resistance for the entire history of their dispossession. Just this week the resistance in Gaza continues to demonstrate capacity and willingness to employ arms to assert their rights, which are above all land-rights.

The dispossession of Palestinian lands by the colonizing movement, which really got going after British rule began and it became possible to kick peasants off of land that had been bought (which, to the frustration of the colonizers, was not possible under Ottoman law), has really been a disaster, not only for the displaced masses, but also for the land itself. The colonizers brought with them "advanced" farming techniques, which can "make the desert bloom", but which tend towards unsustainable water consumption. Also, innumerable hillsides which had been sustainably farmed by peasants for generations have been converted to "national forests", destroying their sustainable food production capacity.

Of course I'm aware that in this case, as in most cases, military resistance is carried out by a small minority of the indigenous population, and is in many ways less inclusive and less impactful (at least on the emotions of western news reading publics) compared with popular, non-violent resistance. But this is the point I want to get at - if we look at the UN report on indigenous land struggles we were assigned for this week, it's full of pragmatic, utilitarian reasons why we should support indigenous land rights. Just look at the summary:

*There is growing evidence of the **vital role** played by full legal ownership of land by indigenous peoples and local communities **in preserving cultural diversity and in combating poverty and hunger, political instability and climate change**. The importance of protecting and expanding indigenous and community ownership of land has been **a key element in the negotiations** of the Sustainable Development Goals and the Paris Agreement on climate change, and **is central to their successful implementation**.*

What exactly is going on here - are we expressing solidarity with indigenous people because they deserve to have their land rights recognized because they are "rights", or because recognizing those rights serves a useful purpose? What kind of legal argument is this - "Oh please recognize my rights, because it serves a useful social purpose" - this is very strange - "useful social purpose" sounds like a reason to violate rights, not to uphold them!

I may be accused of "being semantic" here, but I think this has practical implications - we're talking about understanding people's emotions here, which means motivations. What motivates us to be in solidarity with indigenous land rights struggles? What is our motivation?

I would suggest that when the topic of indigenous land rights comes up in this kind of environmentalist contexts, the motivations for supporting them are heavily weighted towards the pragmatic, towards using them to serve our own aims. Very little of the solidarity is juridical, a genuine appeal to "right". This is a problem because people will really struggle for a right which they believe to be grounded in something like natural law, really make sacrifices to achieve it. Whereas, for incremental improvements, or means to those incremental improvements, people are only willing to make moderate efforts.

This really gets to the core of what I am seeing as a problem emerging with the focus of this course. We are being thrown a huge number of different practical strategies - really endless lists of strategies and tactics and schemes, all of which may be successfully applied with benefits but also challenges in very specific contexts. This "Project Drawdown" stuff, I find it completely overwhelming, and the way it is presented in the videos also, the presentation in its style assumes you are overwhelmed and he's just throwing tennis balls of ideas at you, with full knowledge that you can't really catch them, they're just falling side to side. For example, this Hydrogen-Boron reactor, I started looking into this "company" that "no one leaves" and it's so difficult to find out any information of what they've even been up to in the last year. Are we really supposed to understand any of this? We're not going to build a co-op commonwealth by regurgitating really long lists of different things that you could do - we need to be working towards refining a core idea to replace dis-embedded economic activity, an idea which can be applied in all contexts, and that we do not need to become engineers to understand.

Edited by [Tristan Laing \(https://learn.canvas.net/courses/2527/users/679918\)](https://learn.canvas.net/courses/2527/users/679918) on Apr 2 at 12:44pm

 [Reply](#)

**Michael Sommerfeld**<https://learn.canvas.net/courses/2527/users/903134>

Apr 3, 2019



You got a good point there, Tristan. I agree we're not going to build a co-op commonwealth by throwing back and forth the same ideas that have been discussed for more than a century already. I think Marx came closest to refining a core idea, by arguing a transfer of ownership over the means of production to the workers and farmers. Since 'revolution' has gained a bad reputation, we rather like to call it movement nowadays, as if we could 'move' capitalists and their policy salespeople to share their wealth with the rest of us. I'm afraid there is no other option than demanding change in a more radical way. For example, by refusing to participate in the so-called 'democratic' electoral process designed to merely legitimize the established system benefitting the rich. An election consists of two parts, the nomination, and the voting. But none of us is part of the first, and the latter is rigged, and we all are fully aware of it, as well as of the fact that there is no politician who has seriously the best interests of his/her people at heart. So why not skip the bs then and send a strong message that the none-voters have not approved of their job performance considering the state the world is in? Just look at the doughnut economy; if not radically, how else do we want to turn this all around in the little time left to save our civilization?

[← Reply](#)**Tristan Laing** (<https://learn.canvas.net/courses/2527/users/679918>)

Apr 4, 2019



I'm sorry but I must say I strongly object to this centering of Marx. Co-operation, and the vision of a co-op commonwealth, is part of the tradition of Utopian Socialism, whereas Marx is associated, politically, (as well as many of his own interventions), with Scientific Socialism. The "Science" in scientific socialism refers to the Darwinian idea of class-struggle. Centering class-struggle is not helpful for building post-capitalist organizations because it reduces people to their group identity and calls for bringing people's conscious interests in line with their "objective" group interests, which leads to war ("Between two rights, only force decides").

Worse, the history of Marxism in terms of its impact on political movements including the trade-union movement, had as an impact the slandering and sidelining of co-op movements (derisively called "the stores movement" by Marxist trade unionists in Britain, for example).

As for elections, they are not effective by default, but they can become effective when people get organized and take control of political parties. Corbyn and Sanders are not random, they are the result of huge levels of grassroots political organizing by people who agree we need real and substantial change, anti-capitalist change. Unfortunately, partly

because things "aren't so bad" in Canada, we don't have, at least not yet, anything equivalent of "Momentum" or the DSA. But if things get worse here, that will change too.

Edited by [Tristan Laing \(https://learn.canvas.net/courses/2527/users/679918\)](https://learn.canvas.net/courses/2527/users/679918) on Apr 4 at 10:53am

← [Reply](#)



[karen nelson \(https://learn.canvas.net/courses/2527/users/905159\)](https://learn.canvas.net/courses/2527/users/905159)

Apr 6, 2019

Sidebar Observation: An election may be composed of nominating and electing but where we might make a difference is in the legislative process. We need to follow what bills our reps write and what bills they support, etc. When Barack Obama became US President he said to his supporters something to the effect: Make me do the things you want me to do.

Here's a small current example from New Mexico where activist groups are trying to make the process more responsive and responsible. A decent bill, Protect Seed Sovereignty in NM, was passed by the state legislature in March but before the vote a clause was inserted that limited seed control to the universities (suspect for their collaboration with multinationals like Monsanto). The indigenous Tewa Women appealed to activist networks for calls to the Governor for a line-item veto. She responded by doing just that.

← [Reply](#)



[Murray Hidlebaugh \(https://learn.canvas.net/courses/2527/users/895967\)](https://learn.canvas.net/courses/2527/users/895967)

Apr 2, 2019

Sioux Protestors at Standing Rock Attacked by Armed Police 2016- Newspaper photo 2016

The protestors were challenging the installation of a pipeline through their territory and under Lake Oahe as well as under the Missouri and Mississippi Rivers. Their protest was that it put their water sources under threat. There was also the concern that the project would create significant disturbance on sacred lands. They felt that not only were they not adequately consulted. They noted that the predominantly white community of Bismarck had the route altered from that area precisely because of the risk to their drinking water.

According to public newspaper reports the original pipeline was to be routed just north of Bismarck, North Dakota. Reports stated the pathway was moved away from the Bismarck drinking supply without our even needing to go to a meeting or write a letter.

The pipeline, with President Trump's intervention, started pumping Bakken field oil under Lake Oahe in March 2017. The Sioux were forcibly removed.

In Canada we have many incidences of land clearance of Indigenous people to put in hydro dams, establish national parks, and build pipelines. Government has acceded to court rulings of a duty to consult. However there has been no political will to enable First nations to say no. This makes the entire exercise rather meaningless. And the power base still resides within the upper level of the elite.

An underlying issue I think needs to be researched and debated at is the extent that racism plays in this process in North America.

[Sioux Pipeline Protest- Standing Rock.jpg \(https://learn.canvas.net/files/873103/download?download_frd=1&verifier=NJ1p7tcyhG90ZnOYa3LVM79kERrFKfcMTD6P9umd\)](https://learn.canvas.net/files/873103/download?download_frd=1&verifier=NJ1p7tcyhG90ZnOYa3LVM79kERrFKfcMTD6P9umd)

↩ Reply



Tristan Laing (<https://learn.canvas.net/courses/2527/users/679918>)



Apr 2, 2019

Could you please insert the photo into your post rather than including it as an attachment?

↩ Reply



Anthony Christie (<https://learn.canvas.net/courses/2527/users/843860>)



Apr 2, 2019



Murray's image

[← Reply](#)



[Murray Hidlebaugh](#)
[/https://learn.canvas.net/courses/2527/users/895967](https://learn.canvas.net/courses/2527/users/895967)

Apr 3, 2019

Thanks Anthony. Much appreciated. I am still trying to figure out how to attach a JPG to show it as you have. Work in progress?

[← Reply](#)



[Kelleigh Wright](#) (<https://learn.canvas.net/courses/2527/users/897550>)

Apr 2, 2019



I live in treaty #9 (James Bay Treaty) territory and I own soil rights - not land...nobody around here owns land. The mines have staked claim to it all.

This is how dispossession, land grabs, race, gender, class and indigenous land struggles played out here:

The Canadian government wanted settlement and resource development in late 1800 - early 1900's. The Ontario government wanted to decide the Ojibwe and Cree peoples reserves & no area that could provide the development of a hydro dam exceeding 500 horsepower was to be included within the boundaries of any reserve. Also, Ontario was given veto power by the gov't of Canada so First Nations had no negotiating power. So with that list of demands they got together and came up with Treaty #9.

It dictated that the reserve land can't be sold by individuals or the band but the government can reclaim treaty land for public works, buildings, railways or roads, if they deem it necessary. Hunting, fishing and trapping can continue but it isn't allowed on tracts of land needed for settlement, mining, and forestry. More and more land is always needed for settlement, mining and forestry.

When the James Bay treaty was signed, Indigenous peoples got a one-time lump sum payment of \$8; each chief received a Union Jack flag and a copy of the treaty. Treaty annuities were set at \$4 for each person. Paid by the Canadian government. By the way - there was a huge language barrier at the time of signing. It was written in English. First Nations peoples did not read, write or speak English at the turn of the last century.

So why would First Nations sign this one sided agreement? There were oral promises made by both the Canadian and Ontario government. These promises however were not included in the written agreement and indigenous peoples had no way of knowing this at the time of signing.

Ontario has a history of sexist, paternalist, isolationist and assimilationist policies with the participation of the federal government. The result has been an impaired ability of First Nations peoples to determine their own future, while settlers and corporations have prospered on lands that were always intended to be shared 'in a good and right way'.

Edited by [Kelleigh Wright \(https://learn.canvas.net/courses/2527/users/897550\)](https://learn.canvas.net/courses/2527/users/897550) on Apr 2 at 5:27pm

[← Reply](#)



[Anthony Christie \(https://learn.canvas.net/courses/2527/users/843860\)](https://learn.canvas.net/courses/2527/users/843860)

Apr 2, 2019

Breaking news. Trudeau just kicked Wilson-Raybould and Philpott out of caucus. So much for the great reconciliator.

[← Reply](#)



[Kelleigh Wright \(https://learn.canvas.net/courses/2527/users/897550\)](https://learn.canvas.net/courses/2527/users/897550)

Apr 3, 2019

Hi Anthony

I'm not sure how your reply relates to my post. Could you please elaborate a bit?

← [Reply](#)



[Anthony Christie \(https://learn.canvas.net/courses/2527/users/843860\)](https://learn.canvas.net/courses/2527/users/843860)



Apr 3, 2019

Well, part of the story being peddled seemed to be that J W-R, *including her indigeneity*, was in Cabinet as significant gesture towards a new and less colonial relationship between the Crown and First Nations. Trudeau seems not to have realized that he and she "signed" an oral treaty; one that she took seriously but that he treated like all the other spoken words that have been reneged on by the Crown. He took a chance and gave an indigenous person a place at the table, literally at the table, for the first time but his Colonial masters yanked his leash and he quickly came to heel. That's how it looks to me. What's your take?

← [Reply](#)



[Anthony Christie \(https://learn.canvas.net/courses/2527/users/843860\)](https://learn.canvas.net/courses/2527/users/843860)



Apr 3, 2019

To say nothing of the boss-man / underling-lady dynamic, which is at least a plaintive counter-melody in this sad song.

← [Reply](#)



[Kelleigh Wright \(https://learn.canvas.net/courses/2527/users/897550\)](https://learn.canvas.net/courses/2527/users/897550)



Apr 3, 2019

I'm not yet convinced the story is finished being told and so I'm still watching to see what pieces in this political puzzle fall into place.

← [Reply](#)



[Anthony Christie \(https://learn.canvas.net/courses/2527/users/843860\)](https://learn.canvas.net/courses/2527/users/843860)



Apr 3, 2019

IMHO the real story, the one that's not getting any play and which none of the three mainstream Parties is discussing, is the whole "Deferred Prosecution Agreement" regime. This legislation formally exempts the rich from Criminal Law. It seems a safe assumption that Informal exemptions abound; if so this must be specific to egregious cases. Any lawyers in the MOOC? Comments?

[← Reply](#)

[Kristi Lewis \(https://learn.canvas.net/courses/2527/users/905890\)](https://learn.canvas.net/courses/2527/users/905890)

Apr 11, 2019

Thanks for sharing Kelleigh- I so appreciate this history!

[← Reply](#)

[Anthony Christie \(https://learn.canvas.net/courses/2527/users/843860\)](https://learn.canvas.net/courses/2527/users/843860)

Apr 11, 2019



← Reply



Anthony Christie (<https://learn.canvas.net/courses/2527/users/843860>)

Apr 11, 2019

Non-Native-American Nation's Control over North America circa 1750-2008
(<https://commons.wikimedia.org/wiki/User:Esemono>)

<https://commons.wikimedia.org/wiki/User:Esemono> (<https://commons.wikimedia.org/wiki/User:Esemono>)



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← Reply



Kankshi Waghray
(<https://learn.canvas.net/courses/2527/users/892027>)

Apr 2, 2019

This image is a tragic example of the consequences of land grabbing. Whereas normally canals such as this are crucial in urban areas for disaster management, due to "mindless encroachment and dumping" the main canal in the Bhola town of Bangladesh became dangerously polluted, with limited maintenance, restricting natural water flow which could have otherwise helped prevent a local market fire. This recklessness is unfortunately a common occurrence across such towns, increasingly endangering lives and property.

[Bhola town - main canal flowing.jpg](https://learn.canvas.net/files/873109/download?download_frd=1&verifier=5xxwZRrdYOclM1khrDdT7SJtrKWX4gGvMgky1ZA) (https://learn.canvas.net/files/873109/download?download_frd=1&verifier=5xxwZRrdYOclM1khrDdT7SJtrKWX4gGvMgky1ZA)

← Reply



Anthony Christie (<https://learn.canvas.net/courses/2527/users/843860>)

Apr 2, 2019



Kankshi's image

← [Reply](#)



[Kankshi Waghray](#)
(<https://learn.canvas.net/courses/2527/users/892027>)

Apr 3, 2019

Thanks Anthony

← [Reply](#)



[Kristi Lewis](#) (<https://learn.canvas.net/courses/2527/users/905890>)

Apr 11, 2019

Horrifying, important image... thanks for sharing.

← [Reply](#)



[Anthony Christie](#) (<https://learn.canvas.net/courses/2527/users/843860>)

Apr 2, 2019



Don't be fooled by the pretty picture. It's of a pretty brazen, obscene, and insulting example of dispossession and land grabbing. This bleak and traditionally utterly valueless bit of City of Toronto mud in the perpetual gloom and cacophony beneath an elevated freeway (Gardiner Expressway), between the lanes of a ground level busy arterial roadway (Lakeshore Blvd), a few hundred meters from Toronto Harbour (Lake Ontario), has been an outdoor squat for a community of Toronto's homeless citizens for quite a few years. Evidently it's being "reclaimed" by cool wealthy diners. (Perhaps in some perverse sense of solidarity? Neo-extreme-slumming???)

Sigh. People are funny (peculiar, not haha, obv)

But don't despair! There's to be fun event for ordinary folk this Friday organised by the always provocative and effective Ontario Coalition Against Poverty. Goto <http://ocap.ca/dinner-with-a-view-of-the-rich/> (<http://ocap.ca/dinner-with-a-view-of-the-rich/>) for details.

Wish I could be there but I'll be burning diesel hauling 53' trailers full of vinyl siding from a Paris factory to Brantford warehouse all evening. (More obscenity, I know. I'm working on a plan to escape this horror. Ain't easy at 60. Bear with me, please.)

[← Reply](#)



Tristan Laing (<https://learn.canvas.net/courses/2527/users/679918>)

Apr 3, 2019

I was pretty happy, at least at first, when I heard about the "Bentway" project - I tend to be when new parks are announced, when city planners find creative ways of making spaces

public and pedestrianized. But this event, it really changes my perspective on that park, who it's for. Who is it for after all - who lives down there? All these towers, now I'm not against towers, people need places to lived, and towers help concentrate people, which is good for all sorts of reasons. Although, condos are a horrible way of concentrating people, not because of the ownership structure necessarily (although, people treating their housing as a speculative investment is a particular decadent form of late capitalism which I find physically revolting), but because of the mentality they architecturally inculcate - which Northrop Frye called a "Garrison" thinking. The bentway is really ground-zero for Canadian "Garrison" mentality, because it's literally next to a garrison - a fortress, built to "protect" people from the undesirable outside. "Fort" York. Now a condo is like a fort to the 2nd degree, because you're protected, isolated, not only from the undesirable outside, but also from your neighbors. Although "common spaces" do exist, overwhelmingly what I hear about condo culture is people do not know their neighbors. Living in proximity with others that we do not know is the horror of a de-socialized culture that fits perfectly with an "Economy" which is dis-embedded from the social moral fabric. Where the f*ck is the social moral fabric when you don't know the people who live around you? It becomes speculative, virtualized, it becomes a twitter takedown, a thousand people re-tweeting "SHAME". There's something medieval about it, really. And I don't mean that in a positive sense.

This dinner, it's such a high-level integration of this garrison mentality. It's literally happening next a garrison, there are walls to protect people from the undesirables, and these walls are see-through (like the condo-towers). Although, it's become a kind of inversion of itself, because it will be easier to see into the domes than out, at least that's what these pictures indicate. The intention seems to have been for the dinning rich to eat in the centre, being able to see out, see everything, but in fact, it will be those outside who can see everything. The rich on-display. This situation in [panopticonic](https://en.wikipedia.org/wiki/Panopticism) [metaphors](https://en.wikipedia.org/wiki/Panopticism), I would really encourage anyone not familiar with this idea to explore it a bit.

As for the "obscenity" of hauling building materials from their site of production to a distribution point - you don't need to care about my opinion, but I don't see anything wrong with this in particular. We need building materials, we need to move them around. Yes, vinyl siding is ugly and not particularly sustainable, and I'm sure this factory and warehouse are organized based on profit-motives, but there's nothing, at least I don't see anything, undignified about moving building materials around. In a co-operative commonwealth we will need people to organize transportation, and the kinds of skills required to accomplish this kind of task will always be important and valuable. I don't know how to drive a big-rig truck, and I think I would be more valuable to the co-op movement if I did, although it's not the skill that I'm pursuing at this precise time.

↩ [Reply](#)



[Anthony Christie \(https://learn.canvas.net/courses/2527/users/843860\)](https://learn.canvas.net/courses/2527/users/843860)

Apr 4, 2019

Thanks, Tristan. Nice post, as usual. And the paradox of the atomization of communities

while simultaneously clustering people spatially, is fascinating and central to our project in this MOOC. (Why I keep inviting you for a beer at <http://www.brewing.coop/> (<http://www.brewing.coop/>). MOOC-ing's great but there can be no true, real, robust, resilient community-building without that people spend time together doing people stuff, e.g. eating, drinking, laughing, talking... you remember... people stuff. Reach me at tonynancymisha@hotmail.com (<mailto:tonynancymisha@hotmail.com>) or 604-845-8822... I'm buyin'!)

Re: mea culpa. The dignity of the work's no problem. I enjoy it. In some important ways it's lots more pleasant than sitting in the hyper-hierarchy of the symphony and opera orchestras I worked in for decades. I get to hear and practice colourful and expressive "social dialect" speech previously denied me by bourgeois cultural constraints. I'm enjoying a weird Marxian reverse snobbery now that I'm truly and proudly proletarian. Sanctions for substance (including alcohol, of course) abuse are severe so truckers have to live pretty clean (let's not talk about other ingestibles, e.g. food). Lots to recommend it.

It's just all the diesel (ya, and the vinyl) I feel bad about. I burn somewhere around 50,000 liters/year, dumping tons and tons of the reagents (CO₂, etc) and un-burnt particulates into your beloved atmosphere. Every eighteen-wheeler you see out there burns about that much. An interesting if little discussed effect of NAFTA and the other so-called "free-trade" agreements, is how they have dramatically increased intra-firm cross-border "trade", which Adam Smith wouldn't recognize as international "trade" at all; he'd call it straight up Mercantilism, which it is. Much of this schlepping of goods back and forth between any one company's various facilities in Ohio and Ontario, for example, has transformed logistics ("just-in-time" manufacturing and delivery) and off-loaded ("externalized") a lot of warehousing and other costs onto the public; trucks are rolling warehouses, publicly funded highways the real-estate they occupy. While keeping workers in both jurisdictions "flexible". (Production can be grown or shrunk at either plant in response to labour's demands at either plant, e.g. a few layoffs here and extra hires there... same play but reversed next year... divide and conquer!). So a lot of (highly subsidized) diesel is burned just to keep wages low. Your tax dollars at work.

Trucker's wages are low (I get \$20/hr) and labour protections, this work being under federal rather than provincial jurisdiction, is weak. For example workers working under Ontario labour law are entitled to "time-and-a-half" (base wage x 1.5) after 44 hours whereas for truck drivers, working under Canada's Labour Code, it's 60. There are other examples, but that's the biggie.

I hope you get some of our fellow MOOC-ers out to the demo on Friday. (Go Team CCF!) I truly wish I could join you. Dollars to earn. Mouths to feed, wot?

Edited by [Anthony Christie](https://learn.canvas.net/courses/2527/users/843860) (<https://learn.canvas.net/courses/2527/users/843860>) on Apr 19 at 5:27pm

 [Reply](#)

[Mike Gismondi \(https://learn.canvas.net/courses/2527/users/227458\)](https://learn.canvas.net/courses/2527/users/227458)



Apr 5, 2019

Thanks for this analysis of trade Anthony, intra firms and how it is all linked up to a new stage of capitalism, supported by the state, and tied into lowering labour costs, including your own wages.

There is some good work on how trucking and containerization have lead to huge increases in fuel consumption and carbon, tying the globalization of trade into ecological issues. What your posts helps us see are the differing elements in a system of intersecting systems, so that when we call for systems change (not system) we can identify the many actors and places where change must occur.

Safe driving
mikeg

 [Reply](#)

[Michael Lewis \(https://learn.canvas.net/courses/2527/users/263480\)](https://learn.canvas.net/courses/2527/users/263480)



Apr 5, 2019

Nice post, both you my namesake Mike, and Anthony.

 [Reply](#)

[Anthony Christie \(https://learn.canvas.net/courses/2527/users/843860\)](https://learn.canvas.net/courses/2527/users/843860)



Apr 6, 2019

Thanks, Dad. Still hoping for that game of catch. :)

Of course! Containerization! Another order of magnitude, at least. I'd be curious to read about this if there's anything readily available (read "cheap or free") you can refer me to. It's always seemed suspicious to me that globalized production's (manufacturing) purported savings are more than adequate to offset the increased costs of logistics. I'd love to see some critical truer cost accounting.

 [Reply](#)

[Jesus Martin \(https://learn.canvas.net/courses/2527/users/902512\)](https://learn.canvas.net/courses/2527/users/902512)



Apr 6, 2019

Nice post. Great ideas behind that. Just because something has resonated to me I'd add the following Latin quotation

"Primum vivere deinde philosophari" (*First living, then philosophy*) although there are alternative formulations to this in some dictionaries about Latin expressions, for example:

Primun manducare, deinde philosophari (*eating*)

Primu panem, deinde philosophari (*bread*) ..., and fish

Primun bibere, deinde philosopahre (*drinking*)

← [Reply](#)



[Anthony Christie \(https://learn.canvas.net/courses/2527/users/843860\)](https://learn.canvas.net/courses/2527/users/843860)

Apr 6, 2019

You and your loaves and fishes. Pshaw!

I have the day off so, while a nice sardine sandwich is definitely a possibility, what I'd really like is some of that wine from the wedding at Cana, if you can. (Not the early plonk.) This is my wish and my prayer. Thank you, Jesus.

Here's to you, Jesus, and to **all the miracles** of living, including the miracle of philosophizing with all these beautiful MOOC minds. A toast! Perpoto!

← [Reply](#)



[Karla Trudgen \(https://learn.canvas.net/courses/2527/users/907850\)](https://learn.canvas.net/courses/2527/users/907850)

Apr 19, 2019

Thanks for posting this! I recently moved out of Toronto and things like this make me glad I did.

← [Reply](#)



[Girma Amare Wolana \(https://learn.canvas.net/courses/2527/users/895461\)](https://learn.canvas.net/courses/2527/users/895461)

Apr 3, 2019



← [Reply](#)



[Caroline Hurley \(https://learn.canvas.net/courses/2527/users/894561\)](https://learn.canvas.net/courses/2527/users/894561)

Apr 5, 2019

It's that serious, Girma, isn't it? Enlightenment and justice is badly needed.

← [Reply](#)



[Don Skerik \(https://learn.canvas.net/courses/2527/users/890501\)](https://learn.canvas.net/courses/2527/users/890501)

Apr 3, 2019

I have volunteered Cambodia a few times in the past few years and have heard of the land grabs (dispossession) going on from people I worked with. One woman I know had just built a new house and was forced to leave it because the government wanted the land. Her family was given another piece of land far from where she lived which made it difficult for her to continue with her job. She was only given the land, they had to build a house with their own money. When this happens people lose their connections to other family members as well as their community connections. These land grabs happen on a regular basis. Resistance seems futile when the military helps enforce. Here is a link to a video:

[Forced From Their Homes By Chinese Money – Cambodia's Land Grab Victims | Insight | CNA Insider \(https://www.youtube.com/watch?v=LU69HYM9M6w\)](https://www.youtube.com/watch?v=LU69HYM9M6w)



[\(https://www.youtube.com/watch?v=LU69HYM9M6w\)](https://www.youtube.com/watch?v=LU69HYM9M6w)

← [Reply](#)



[Murray Hidlebaugh \(https://learn.canvas.net/courses\)](https://learn.canvas.net/courses)

[/2527/users/895967\)](#)

Apr 3, 2019

Interesting . I was working on a primary coop development project with rice farmers to assist in financial tracking and farm accounting. Over three years. The women were fantastic. Organized and determined. A group leading the protest in Phnom Penh were to be rounded up by the police and they took off their tops. Nudity stopped the police cold.

However the land grab is real and farmers have no power. Chinese bulldoze the irrigation ditches full and farmers can't irrigate so dry out and have to leave. Factories are huge and thousands of girls per day go in open trucks to the factories. Net about \$2 USD per day. Coffee costs \$1 USD, Beer and wings \$2 USD in the local areas.

Micro finance is also a huge problem. Interest rates at between 35% and 86%. We were exploring options.

Hunger and poverty are a fact and my friends there tell me there are still lots of problems.

I am interested in your thoughts on Cambodia?

[↩ Reply](#)

Michael Lewis (<https://learn.canvas.net/courses/2527/users/263480>)

Apr 4, 2019

Powerful video Don. The underbelly of China's investment and the collaboration with the National government of Cambodia is beyond shameful. When you contrast this kind of rapaciousness with the story of ecological restoration of the Loess plateau the difference in behaviour is stark. The long version of the film by John Liu notes clearly that the land rights, in this case through long term leases to individuals, was one key factor in the rapid success of the project.

[↩ Reply](#)

Benjamin Turner (<https://learn.canvas.net/courses/2527/users/897723>)

Apr 3, 2019



This is a picture from India. I traveled there years ago after graduating from University. I had been to many places but this was to be the first trip that would have me witness severe poverty. The obvious divide between wealthy and poverty was so evident. Often times, as in this picture, a slum backed on to a palace. In my home town Victoria, the divide still exists but it isn't as blatantly obvious as it is in India. We still have many homeless and your other stereotypical signs of poverty but nothing like this picture. I have been fortunate enough to buy my first house a couple of months ago with my partner, but even with both of us having good jobs, help was still needed from parents in order to remain to close the city. I do not know how people without that help can do it - and Vancouver is even worse!

There is much talk about more affordable housing, government grants, ability to take more out of RRSPs for first time home buyers etc... however, even with those things, many cities in Canada are still unattainable. Should people just leave the place they grew up since they're being priced out? It's a difficult question regarding how much involvement the government should have in regulating housing. Decades ago, as my Dad reminds me all the time, housing was never an investment. It was shelter.

← [Reply](#)



[Michael Lewis \(https://learn.canvas.net/courses/2527/users/263480\)](https://learn.canvas.net/courses/2527/users/263480)

Apr 4, 2019



Benjamin I would be interested in your personal reflection, given the view of your father that housing is never an investment. Even if one state this to be the case, is it not an investment in that the unearned increment of the land value keeps escalating under the private property systems as it now exists.

Take a look into the supplementary reading for the case study about Vancouver Community Land Trust. I was on the oxymoronic Task Force on Affordable Housing and fought the political battle with the developers to get a CLT pilot and alternative financing into the report. Won that one and what has emerged is what Pat Conaty calls a public-social partnership. Happy to talk about it with your or, perhaps we could hold a Zoom event in the 4 week break if there is interest.

Patten, Kristin. "Vancouver Community Land Trust Foundation: Examining a Model for Long Term Housing Affordability," Vancouver, UBC School of Community and Regional Planning, April 2015.

<https://auspace.athabascau.ca/handle/2149/3531> (<https://auspace.athabascau.ca/handle/2149/3531>). A master's project case study under the guidance of the Co-operative Housing Federation of BC, the BC Non-Profit Housing Association, the School of Community and Regional Planning, the Canadian Centre for Community Renewal and the BC-Alberta Social Economy Research Alliance (BALTA). (~35 minutes). This case study examines a very different approach to leveraging the CLT land tenure form. The scale of the project, its partnerships and the financing structure of this \$110 million project are innovative, yet diverge significantly from the membership and governance features of the classic CLT model.

Edited by [Michael Lewis \(https://learn.canvas.net/courses/2527/users/263480\)](https://learn.canvas.net/courses/2527/users/263480) on Apr 6 at 7:55pm

↩ [Reply](#)



[Benjamin Turner \(https://learn.canvas.net/courses/2527/users/897723\)](https://learn.canvas.net/courses/2527/users/897723)

Apr 10, 2019

I think what my dad was suggesting with his comments, is that housing in Victoria and many hot markets, is now seen as an opportunity to make a financial gain. Of course, it is an investment in personal growth and the largest expense most people make in their lives - that has not changed over the years. Ill take a look at those links you suggest!

↩ [Reply](#)



[Tristan Laing \(https://learn.canvas.net/courses/2527/users/679918\)](https://learn.canvas.net/courses/2527/users/679918)

Apr 11, 2019

The private property system as it currently exists did not produce substantial returns on the land until the beginning of our current cycle of property bubbles. See this chart that shows US average home price over time adjusted for inflation: <https://images.app.goo.gl/RbYtAp3w5AXmdUTR7>

Property prices can only trend upwards like this if supply is restricted and salaries, or at least the proportion of homebuyers' salaries they are able to pay towards a mortgage, continue to trend upwards proportionally.

← [Reply](#)



[Jesus Martin \(https://learn.canvas.net/courses/2527/users/902512\)](https://learn.canvas.net/courses/2527/users/902512)

Apr 4, 2019



Commospoly (We need each other- Let's cooperate) is a boardgame which aim is:

"There is an ongoing battle. The Speculator(s) are organised and committed to privatising every resource available in society: environmental, urban, health and intangible (knowledge based) goods. You must cooperate with other players to prevent privatisation and liberate as many goods as possible. Your goal is to turn them into public goods or, even better, common ones. Work together as a team to fight this dystopia!"

In a playful way, as the same way as **"Less is Max"** (<https://wellbeingeconomy.org/less-is-max-probably-the-best-educational-game-in-the-world-for-the-wellbeing-of-society-and-the-planet>), this game helps us to feel, think & act in a "safe" environment. The main topic of this module is land and the inequalities that appears through the increase of properties by a few people. **The counterpart is to organize and collaborate for stop and reverse the above issue.**

Johan Huizinga stated in “Homo Ludens” that *‘the eternal gulf between being and idea can only be bridged by the rainbow of imagination’*. Playing a game like Commonspoly could release some brainstorming or [brainswarming](https://es.slideshare.net/stefanfrisch/brainswarming-good-creativity-method-for-generating-ideas-for-guerilla-marketing) ideas for making more powerful the counterpart, i.e, the collaborative or cooperative way.

You can get or download Commonspoly for printing [here](https://commonspoly.cc/).

← Reply

○



[Kelleigh Wright \(https://learn.canvas.net/courses/2527/users/897550\)](https://learn.canvas.net/courses/2527/users/897550)

⋮

Apr 4, 2019

This is a fantastic teaching tool to use with groups - thanks for another great post Jesus

← Reply

○



[Tristan Laing \(https://learn.canvas.net/courses/2527/users/679918\)](https://learn.canvas.net/courses/2527/users/679918)

⋮

Apr 4, 2019

Commonspoly vs Co-opoly!



<http://store.toolboxford.org/co-opoly-the-game-of-co-operatives/>

← [Reply](#)



Tristan Laing (<https://learn.canvas.net/courses/2527/users/679918>)

Apr 4, 2019

Just based on the copy, there does seem to be an ideological gulf between the games:

Commonspoly:

*"There is an **ongoing battle**. The **Speculator(s)** are **organised** and committed to privatising every resource available in society: environmental, urban, health and intangible (knowledge based) goods. You must cooperate with other players to prevent privatisation and liberate as many goods as possible. Your goal is to turn them into public goods or,*

even better, common ones. Work together as a team to **fight this dystopia!**"

Co-opoly:

"Co-opoly is a game of **skill and solidarity**, where everyone wins - or everyone loses!"

"Learn and practice skills needed to run a cooperative"

"Make tough choices and put your teamwork to the test"

Analysis:

Commonspoly seems very much like a game in the tradition of "scientific socialism" - there are historical forces at play, there are a number of groups which are for deterministic reasons at odds with each other, and between them only force decides. The purpose of co-operating here is to build strength so "we" can come out "on top" against "them", the "bad guys".

Co-opoly is more of a game in the tradition of utopian socialism - the focus is on working together, and the "enemy" is the possibility that we may not be able to work together, not some external nasty people. The focus is on education, building skills, to build our own strength for the purpose of meeting our own needs.

← [Reply](#)



[Jesus Martin \(https://learn.canvas.net/courses/2527/users/902512\)](https://learn.canvas.net/courses/2527/users/902512)

Apr 6, 2019

Great summary Tristan. Diversity about games is a powerful tool for not being so restricted to one frame.

← [Reply](#)



[Tristan Laing \(https://learn.canvas.net/courses/2527/users/679918\)](https://learn.canvas.net/courses/2527/users/679918)

Apr 6, 2019

Jesus,

I have to say I'm much less optimistic about diversity of frames here - I see the presence so much diversity of views among folks trying to oppose the mainstream as a crucial part of why attempts at counter movement remain stuck at the niche level. Perhaps the strongest difference I notice between contemporary anti-capitalist discourses and ones from a century ago is this total willingness to accept difference, compared to before there was a much greater imputes to come to an agreement around a single vision. Our opponents on the right, however, are still very good at boiling everything down to a basic idea and rallying people

behind it.

Edited by [Tristan Laing \(https://learn.canvas.net/courses/2527/users/679918\)](https://learn.canvas.net/courses/2527/users/679918) on Apr 6 at 10:45am

← [Reply](#)



[Jesus Martin \(https://learn.canvas.net/courses/2527/users/902512\)](https://learn.canvas.net/courses/2527/users/902512)

Apr 8, 2019

Hi Tristan, I mostly agree with you. I have made a mistake just putting analogies of Natural World into Human World (choice or election issues). It seems that in this kind of “supermarket of Good causes” there are too many products, i.e., a great diversity but we have the **“Paradox of Choice”** (https://en.wikipedia.org/wiki/The_Paradox_of_Choice) that says mainly that too many products confuse us and paralyzes. Maybe there are some key element (I don't know) that jump through the paradox of choice, so in that case, diversity could be great. I think that these elements could be the main values in the present paradigm that we live by. In Spiral dynamics, the atractor of the Orange VMeme (the main VMeme in Western societies) has these set of values: results, self-esteem, reward, control, quality, productivity, image, satisfaction, innovation, career advancement, entrepreneur... so maybe this helps to such a great fragmentation where we have forgotten the big picture.

Or just in other framework, **Common Cause** (https://greenagenda.org.au/wp-content/uploads/2015/04/schwartz_spatial1.png), the atractor values of POWER (social power, wealth, social recognition, authority, preserving my public image) and ACHIEVEMENT (influential, capable, intelligent, ambitious, successful) are in the opposite place (See-saw principle) of the atractor values of UNIVERSALISM (wisdom, social justice, equality, inner harmony, a world of peace, a world of beauty, protecting the nature, broadminded) and BENEVOLENCE (loyal, honest, helpful, forgiving, responsible, a spiritual life, mature love, meaning in life, true friendship)

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1 1



[Caroline Hurley \(https://learn.canvas.net/courses/2527/users/894561\)](https://learn.canvas.net/courses/2527/users/894561)

Apr 4, 2019

Flower Thrower, Banksy

Need I say more? ;)

[← Reply](#)



[Don Skerik \(https://learn.canvas.net/courses/2527/users/890501\)](https://learn.canvas.net/courses/2527/users/890501)

Apr 4, 2019

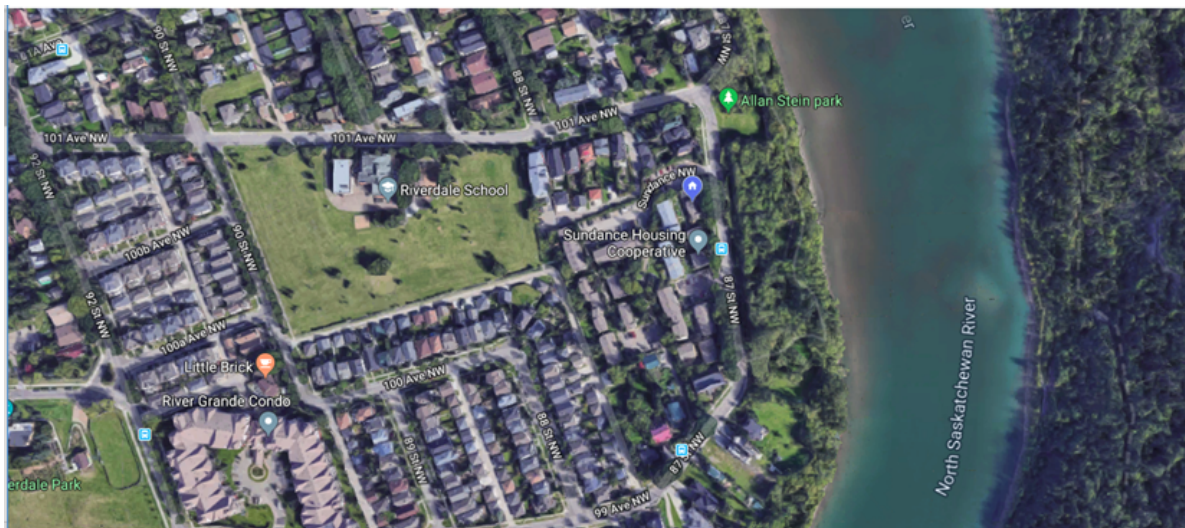
Great image!

[← Reply](#)



[Paul Cabaj \(https://learn.canvas.net/courses/2527/users/893364\)](https://learn.canvas.net/courses/2527/users/893364)

Apr 5, 2019



I live here. Sundance Housing Co-operative in Edmonton Alberta. It is one of the more prosperous cities in the world and a choice neighbourhood, in the verdant river valley and bordered by the river. The neighbourhood is gentrifying rapidly and many new residents, particular property developers, object to the fact that our mixed-income co-operative is here. Started in 1978, the co-op is on leased land from the city and the opponents to our co-operative are trying to get the lease

cancelled, revoked, or at least barred from renewal. We are working to convert the lease to a land trust.

← Reply



Michael Lewis (<https://learn.canvas.net/courses/2527/users/263480>)

Apr 5, 2019

What is the complexion of the municipal government right now Paul? You might want to go to the supplementary section of this module and take a look at the case study by Kristin Patton. I fought the developers on the Mayors Task Force on Affordable Housing (I was on the Task Force) and won the argument. The first project is over 350 units on four pieces of city land with 99 year leases to the CLT (linked to the Coop Housing Federation in BC), there are two non-profit partners and a co-op partner. You will like the basic business model. I can send you power point slides as well if you want to do a bit of education and animation as a push back on the developers with the city. Rapacious they are. Let me know.

← Reply



Ed Mayo (<https://learn.canvas.net/courses/2527/users/893222>)

Apr 6, 2019

Yup, good luck Paul :)

← Reply



Ulviyya Bahramova (<https://learn.canvas.net/courses/2527/users/708888>)

Apr 6, 2019

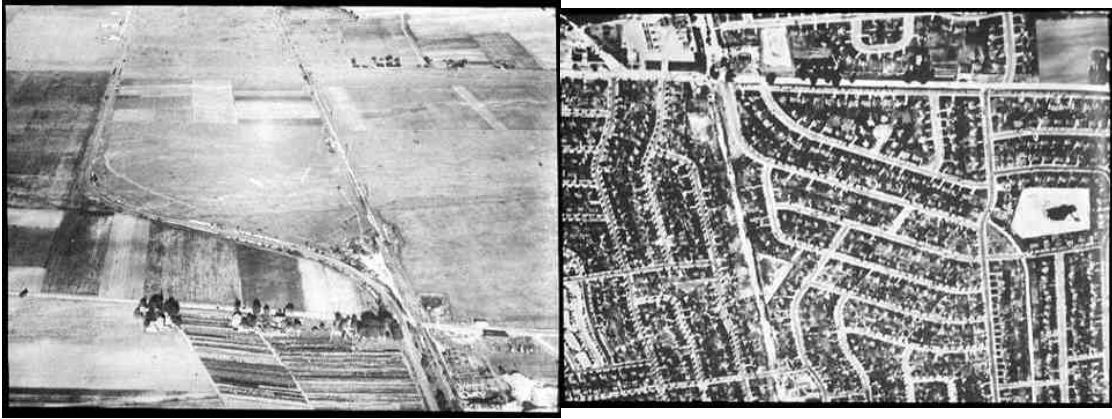
It.

← Reply



Kenneth Eidel (<https://learn.canvas.net/courses/2527/users/901522>)

Apr 8, 2019



This is an area in which I grew up; the first Levittown on Long Island, New York. The image at left, of course is the "before" picture. I can't say which is the worse use of the land; neither is the best. I know the images of others are more startling, depicting grotesque abuse of land and people. Those images present the stark reality of a predatory economic system and lead one to believe those committing such horrendous acts of violence must be sociopaths or worse. These images seem so much more benign; even the tract houses present a symmetry and a sense of cleanliness. But they are every bit as pernicious and destructive. And fostered a fantasy for a small, select few while rendering mute and invisible the farmer, the native, the person of color preyed upon and excluded.

A true, permanent culture shift is necessary for systemic change.

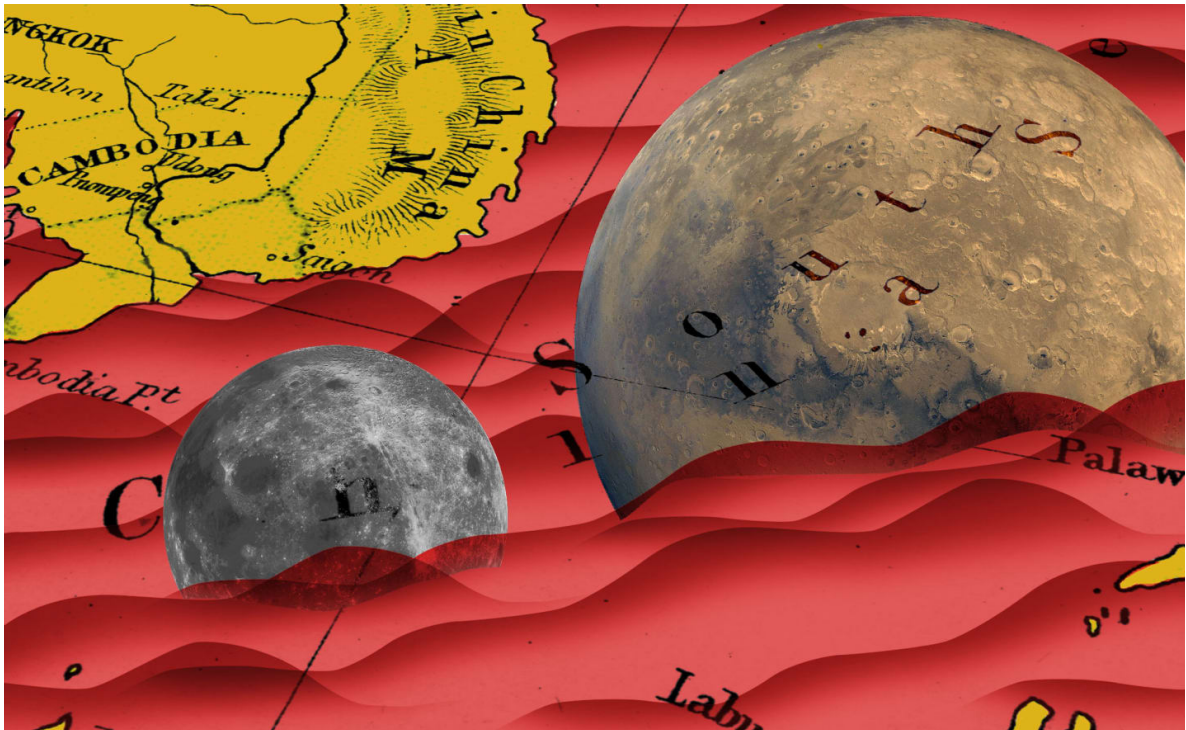
[← Reply](#)



[Lynne Fischer \(https://learn.canvas.net/courses/2527/users/904072\)](https://learn.canvas.net/courses/2527/users/904072)

Apr 8, 2019





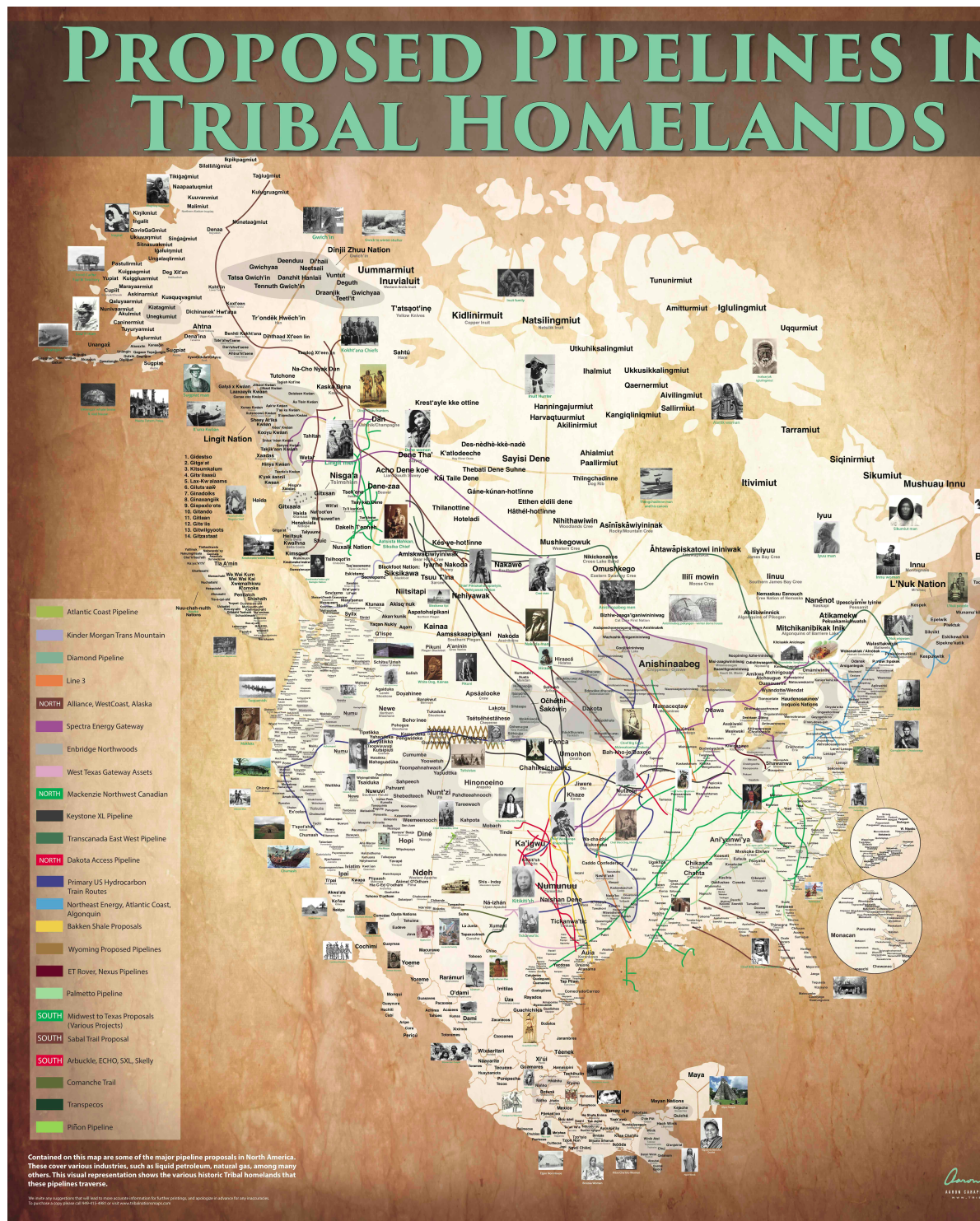
"Space Force," Virgin Galactic, and Blue Origin have a whole new sinister look to them in the context of land grabbing.

[← Reply](#)



[Anthony Christie \(https://learn.canvas.net/courses/2527/users/843860\)](https://learn.canvas.net/courses/2527/users/843860)

Apr 8, 2019



Here you will find the most comprehensive maps of pre-contact and at-contact Native North America to date. These maps use Tribal Nation's original indigenous names for themselves, and show where Tribes were just before contact with outsiders, as well as the last homelands they defended. The intent of these maps is to instill pride in Native peoples and to be used as teaching tools from a Native perspective. These maps are part of my **Tribal Nations Map series**-which cover the Nations indigenous to the "United States," "Canada", "Mexico", "Central America", "South America" and "Alaska." Your purchase supports multiple upcoming maps. I credit the many hundreds of Cultural directors, elders, educators and linguists that have helped me centralize these

names onto one visual display.

Aaron Carapella

949-415-4981

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https://www.youtube.com/watch?time_continue=535&v=0coKPtbP3is

(https://www.youtube.com/watch?time_continue=535&v=0coKPtbP3is)



(https://www.youtube.com/watch?time_continue=535&v=0coKPtbP3is)

← Reply

○



James (Gien) Wong

⋮

([http](https://learn.canvas.net/courses/2527/users/905142))
(<https://learn.canvas.net/courses/2527/users/905142>)

Apr 13, 2019

Great map!

Helps us see the world in a different way. It helps us see the existing frames as relative, not absolute.

← Reply

○



Anthony Christie (<https://learn.canvas.net/courses/2527/users/843860>)

⋮

Apr 13, 2019

National borders are nothing but enclosure writ large. Right to roam should include the whole planet.

[← Reply](#)

[Irina Stoica \(https://learn.canvas.net/courses/2527/users/907925\)](https://learn.canvas.net/courses/2527/users/907925)

Apr 9, 2019

What is said to be the lasts virgin forests of Europe, in Romania, my country, being cut by European wood companies.

[← Reply](#)

[Anthony Christie \(https://learn.canvas.net/courses/2527/users/843860\)](https://learn.canvas.net/courses/2527/users/843860)

Apr 11, 2019

So sad. So little forest left.

[← Reply](#)

[Anthony Christie \(https://learn.canvas.net/courses/2527/users/843860\)](https://learn.canvas.net/courses/2527/users/843860)

Apr 11, 2019

It's a genocide

[← Reply](#)

Marion Repetti (<https://learn.canvas.net/courses/2527/users/892790>)

Apr 9, 2019



In Switzerland, possessing or renting a garden in the private market is a privilege, due to both political system (more supportive to land owner rather than to renters) and the strong demographic pressure (due to the small size of the country—including uninhabitable Alpes).

Towns often rent some communal gardens to middle-low class people who cannot rent / possess a garden otherwise. Here, a picture of such a group of communal gardens near Lausanne, by Geneva Lake. After they retired, my grand-parents rented one of them during many years. It was not far away from the popular neighborhood where they rented a small apartment. Based on reflections of this module, I realize how we (my family) all benefited of this small piece of land in many ways, including food quality, social inclusion for my grandparents, and physical activity. Plus the possibility for them to do an activity that they liked—gardening—and that they had not been able to do for many years, since they had had to leave their alpin/rural home regions at a pretty young stage of their life to find jobs in urban areas .

More generally, these gardens in Switzerland have political impact: they make it possible to less

privileged people—including foreigners as well as other national groups with small income—to access to land, make their own food grow, but also share time in community.

Edited by [Marion Repetti \(https://learn.canvas.net/courses/2527/users/892790\)](https://learn.canvas.net/courses/2527/users/892790) on Apr 9 at 1:50pm

↳ [Reply](#)



[Inka Santala \(https://learn.canvas.net/courses/2527/users/893538\)](https://learn.canvas.net/courses/2527/users/893538)

Apr 9, 2019

** EDIT, noticed my answer did not load properly using a mobile **

I felt this image well portrayed the power of local people and residents coming together and reclaiming rights to their neighbourhood. Today many people in cities feel powerless in midst of all the privatisation and corporate ownership but I felt that this module well demonstrated how there is power in numbers, people coming together and collaborating/co-initiating. I think what we need is more participatory planning and avenues for people to have their say through direct democracy and citizen juries.



Edited by [Inka Santala \(https://learn.canvas.net/courses/2527/users/893538\)](https://learn.canvas.net/courses/2527/users/893538) on Apr 9 at 6:34pm

↳ [Reply](#)



[Stephen Michael Zannakis](#)

<https://learn.canvas.net/courses/2527/users/895442>

Apr 9, 2019



What has become clear to me with the aid of the volumes of course reading material this week on Land Tenure and the Scene Setting from last week is the rules of the game – property law, finance, even taxation to a degree, have been written by the top players, the Colonizers, the Neo-Liberal Economists, the International Corporations.

This is an old image depicting the class struggle of the 18th & 19th century. Has anything much changed?

It's of course very hard to not feel despair when looking deeply into the very broken relationships we have with each other and with nature.

But look at the collective shadows of our shared consciousness we must.

As a group of people seeking 'to be the change', as we are, I feel strongly we must identify where our thinking has been Colonized. To even consider ourselves as separate to all life and the evolutionary process that created us is ridiculous and very dangerous false logic.

A certain type of thinking has brought humanity to this point. It is evident in 'his' story. From very little evidence and a flawed notion of a superior doctrine & intellect, including the misinterpretation Darwin's idea of natural selection 'the survival of the fittest' has distorted our behaviours and thinking to a large degree.

Edward de Bono called it 'rock' logic. He saw it as a misinterpretation of Platonic thinking. De Bono

defined 'rock' logic as, my argument is stronger, more substantive, proven and accepted than yours! A righteousness of thinking. What he saw as a more wholistic interpretation of Socrates life, is 'water' logic, or creative thinking. A fluid, dynamic thinking that was able to interpret a broader understanding than the polarised thinking of 'I am right, you are therefore wrong'. What Ken Wilber calls 'hyper rational thinking'. The upper right quadrant of his Integral Theory.

I really appreciate Ken's deep perspective in addition to the work of Clare Graves and a bunch of others in Spiral Dynamics. I don't know if was after Richard Dawkins book *The Selfish Gene* or no – but Spiral Dynamics explores the description of humanity as a series of character types or 'memes'. A series of evolutions in the desirable type of human character society strives for. What both Spiral Dynamics and Ken point out eloquently is what Allan Watts called 'the game of life', a bitter competitive sport of 'my version of living is superior to yours!' Until of course you get to the second tier, what Ken elaborates as the integral level. Or what Brenda and Robert Vale called 'wholistic thinking', the Architects who in the early 70's proved that almost 50 years ago there was the complete suite of technologies to build a very comfortable stand alone passive house with a tiny ecological footprint that would pay for itself over the building's lifetime (today's platinum standard).

Ken artfully describes the need and benefits of 'wholistic' thinking and sets out techniques to awakening 'systems' thinking by describing a broader lens to look and appreciate humanity, Mother Nature and Existence with. Ken essentially works in parallel to what Jung called 'shadow work', or what the American Indians collectively saw as a need to call back parts of your wounded self, that have been frozen in development at the time of the trauma. The soul retrieval work the American Indians talk of is beautifully described and practiced by Sandra Ingerman. Vipassana meditation in my experience takes us to the same place, when we can develop the determination to face our aversions and cravings. A deep healing from learning how to train our awareness to feel our body.

A simplified description of the 1st tier or the dangerously mistaken 'survival of the fittest' set of character types or 'memes' are:

The Tribal – me and mine, all others are threats;

The Pyramidal Power structured, Religion & Kingdoms – few at the top of the meritocracy;

The Entrepreneurial or 'Modern' – a good idea has value and moves people;

To the 'Egalitarian' – so how about sharing some through mechanisms of law and taxation.

They all think they are superior in thinking to the other, effectively squabbling over opinion. Add to this a tendency to mix 'meme' types and you have the current polarizing political tussle in a nut shell.

With second tier, healing our perspective towards our self, humanity and nature via feeling into what we are as a whole is the goal. This is also where I feel indigenous people sit. The one major flaw I see in Spiral Dynamics is the placement of mystical indigenous cultures as the base point of human development, from which everything developed. But perhaps that is right, as first nation peoples of the world consider existence to be one big circle. What goes around, comes around.

When we let go of the need to control anyone and instead look towards those of us 'awakening' to 'wholistic' thinking and learn how to listen to each other, so we can consider what our common

values are, our 'common wealth'. All that deserves care, attention and cooperating around. We will then be in a position to consider 'what could be' – to 'co-design' the future and 'prototype' it in parallel to the current system. Buckminster Fuller said it way better, "Don't fight the system, invent a new one to make the old obsolete."

Steven Liaros, a town planner playing with us in this course, painted a beautiful picture of what the built environment of place based communities could offer in terms of the nurturing of life essential needs in an article he wrote for The Fifth Estate. He even artfully suggested this could be an alternative to the universal basic income - designed to maintain consumerism.

<https://www.thefifthestate.com.au/urbanism/planning/the-city-of-the-future-is-regenerative-circular-and-place-focused/> [\(https://www.thefifthestate.com.au/urbanism/planning/the-city-of-the-future-is-regenerative-circular-and-place-focused/\)](https://www.thefifthestate.com.au/urbanism/planning/the-city-of-the-future-is-regenerative-circular-and-place-focused/)

In addition to Steven's thoughts, Community Land Trusts could function as the governing body, as well as providing housing affordability. Effectively networking or linking the many place based communities that could be on an adjacent block, or in the same bio-region or internationally even.

If a fractal pattern approach were taken to governance, local independence could be coupled with responsibility to the whole. The 'Interest Circles' of Sweden or 'Sociocracy' of the Netherlands provide some great models. A lot like the old way practiced by the First Australians for 67 thousand years and counting. The structure of the governance pattern could look like a lot like Kate Raworth's doughnut economics populated by independents. Co-operatives or individuals leasing from the Land Trust would have the same structured responsibilities to the whole's agreed common values, our 'common wealth' as the ancient Greeks put it. In the case of co-operatives, they would be the local projection of the whole, locally working towards the same needs and values building resilience.

Add to the CLT a 'Building Society' and 'Retirement Investments' (what we call 'Super' in Australia), we now have a funding stream that pays it forward, so we can be cared for late in life and death.

We are not alone and this is not crazy utopian thinking as a 'Modern' thinker would put it. It is the potential of humanity choosing differently via a broader lens, a more accurate perspective.

If you have a preference for auditory and/or visual learning, check out the following video as a great watch, even though it does a couple of lines of marketing at the end – the orange 'modern' meme.

[The Evolution of Consciousness](https://youtu.be/5yzkeFAn4ml) [\(https://youtu.be/5yzkeFAn4ml\)](https://youtu.be/5yzkeFAn4ml)



[\(https://youtu.be/5yzkeFAn4ml\)](https://youtu.be/5yzkeFAn4ml)

Sorry for the recommended double length post.

More to come....

[1percent cartoon.png \(https://learn.canvas.net/files/875028/download?download_frd=1&verifier=xRvFpbn7GgLspglrYLQRbg5k6wJtEh9EOnYgsfQD\)](https://learn.canvas.net/files/875028/download?download_frd=1&verifier=xRvFpbn7GgLspglrYLQRbg5k6wJtEh9EOnYgsfQD)

← [Reply](#)



[Michael Lewis \(https://learn.canvas.net/courses/2527/users/263480\)](https://learn.canvas.net/courses/2527/users/263480)

Apr 13, 2019

Fascinating post Stephen, particularly how you contrast the way in which our assumptions and perspective shape the way we see the world and the implications that flow from them. Consciousness and its relationship to how we see the world thus become of central importance. It also provides, as you illustrate, a way of thinking about ways in which models such as the CLT might be elaborated distributed, their numbers increased, and a federated model of collaboration that connects the dots. The last sentence in the quote from you below is very much appreciated

"If a fractal pattern approach were taken to governance, local independence could be coupled with responsibility to the whole. The 'Interest Circles' of Sweden or 'Sociocracy' of the Netherlands provide some great models. A lot like the old way practiced by the First Australians for 67 thousand years and counting. The structure of the governance pattern could look like a lot like Kate Raworth's doughnut economics populated by independents. Co-operatives or individuals leasing from the Land Trust would have the same structured responsibilities to the whole's agreed common values, our 'common wealth' as the ancient Greeks put it. In the case of co-operatives, they would be the local projection of the whole, locally working towards the same needs and values building resilience."

← [Reply](#)



[Shazib Naveed \(https://learn.canvas.net/courses/2527/users/464318\)](https://learn.canvas.net/courses/2527/users/464318)

Apr 10, 2019

← [Reply](#)



[Conor O'Brien \(https://learn.canvas.net/courses/2527/users/906698\)](https://learn.canvas.net/courses/2527/users/906698)

Apr 10, 2019

The soil is the source of our society and individual life. We are allowing ourselves to be led by parasites who suck the life out of it and of us. The soil might survive it all, but will we survive the

parasites.



← [Reply](#)



Anthony Christie (<https://learn.canvas.net/courses/2527/users/843860>)



Apr 10, 2019

I appreciate the sentiment Conor and agree that soil depletion is a problem but would caution anyone against a de-humanising rhetoric (parasite, vermin, cockroach, etc.). Neo-liberalism is an ideology held to and implemented by human beings. Stupid human beings, venal human beings, mistaken human beings, greedy human beings, and so on. These analogies to non-human bio-enemies are too often co-opted in such awful ways. Art matters, and rhetoric is art.

← [Reply](#)



Anthony Christie (<https://learn.canvas.net/courses/2527/users/843860>)



Apr 10, 2019

Elsewhere I posted the following as a guide to any attempt at constructive criticism. Sorry I didn't follow this advice in this instance, Conor. Manners matter too. No offense, I hope.

Rapoport's Rules

1. You should attempt to re-express your target's position so clearly, vividly, and fairly that your target says, "Thanks, I wish I'd thought of putting it that way."
2. You should list any points of agreement (especially if they are not matters of general or widespread agreement).
3. You should mention anything you have learned from your target.
4. Only then are you permitted to say so much as a word of rebuttal or criticism.

← [Reply](#)



[Michael Lewis \(https://learn.canvas.net/courses/2527/users/263480\)](https://learn.canvas.net/courses/2527/users/263480)

Apr 13, 2019

Thanks for this Anthony. Have not seen this before

← [Reply](#)



[Jonathan Andrews \(https://learn.canvas.net/courses/2527/users/890856\)](https://learn.canvas.net/courses/2527/users/890856)

Apr 10, 2019

Hyperadobe was first introduced by its inventor, Fernando Pacheco of EcoOca in Brazil. I think that the hyperadobe concept is the most exciting thing that has come around for some time. It really combines the best of rammed earth, cob, adobe, and earthbag, in one simple process that is faster, stronger, and cheaper than any of these.

My intention is to complete our first prototype by the end of 2019. This home will be built using locally sourced materials; water will be filtered and used for irrigation of a food forest.

[hiperadobe31.jpg \(https://learn.canvas.net/files/875239/download?download_frd=1&verifier=tELV6DDiZpkr6UkNZSXeiZnxOo6jqOdbkx47WA8\)](https://learn.canvas.net/files/875239/download?download_frd=1&verifier=tELV6DDiZpkr6UkNZSXeiZnxOo6jqOdbkx47WA8)

← [Reply](#)



[Anthony Christie \(https://learn.canvas.net/courses/2527/users/843860\)](https://learn.canvas.net/courses/2527/users/843860)

Apr 10, 2019



Jonathan's image

[← Reply](#)

○



[Gregory Corning \(https://learn.canvas.net/courses/2527/users/905149\)](https://learn.canvas.net/courses/2527/users/905149)

⋮

Apr 10, 2019



There are about 573 federally-recognized Native American tribes in the USA. Among these, only the 19 Pueblos of New Mexico actually hold title to their land - that is, they own their reservations.

I think it would be interesting to see what difference, if any, this ownership has made in the well-being of these tribes from that of the great majority of tribes who do not own their reservation lands.

[← Reply](#)



[Sibyl Frei \(https://learn.canvas.net/courses/2527/users/903934\)](https://learn.canvas.net/courses/2527/users/903934)

Apr 11, 2019

This photo of the Canadian RCMP breaking down the Gidiment'in access point in January 2019 shows how far the Canadian government will go to support oil extraction instead of protecting the Commons: the traditional territory of the Wet'suwet'en people.

(Image source: <https://www.thestar.com/vancouver/2019/01/07/calm-before-the-storm-as-wetsuweten-nation-members-await-rcmp.html>)



[← Reply](#)

○



[Mark Simmonds \(https://learn.canvas.net/courses/2527/users/895598\)](https://learn.canvas.net/courses/2527/users/895598)

Apr 11, 2019

⋮



This is a poster produced by the UK [Land Justice Network](https://www.landjustice.uk/) (<https://www.landjustice.uk/>) which draws together several of the themes in this module in a UK context. It is of particular relevance to me as where I live in West Yorkshire, a large percentage of our landscape is owned by one man who manages that land for his benefit (shooting) without having to give due regard to the fact that he owns our watershed in a valley economy that regularly floods. The Land Justice Network will be coming here on 10th of May 2019 for a [land occupation and camp](https://www.landjustice.uk/landcamp/) (<https://www.landjustice.uk/landcamp/>) to raise awareness of these issues.

← [Reply](#)



[Michael Lewis \(https://learn.canvas.net/courses/2527/users/263480\)](https://learn.canvas.net/courses/2527/users/263480)

Apr 13, 2019

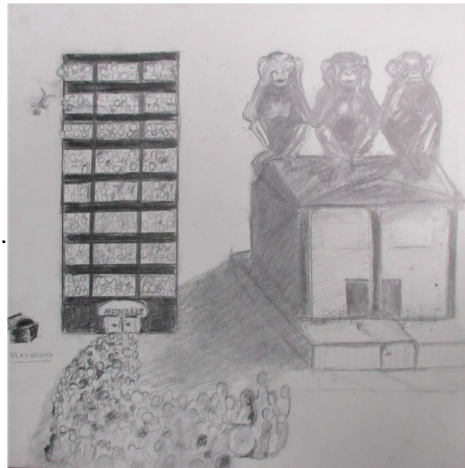
Very powerful image Mark. It draws together, as you suggest, many of the themes brilliantly. And the powerful rationale for action summarized in the land occupation and camp is so clear, short and well done. It would be useful if you could point us to an existing post that would facilitate easy communication of the image and the content in your call to action. I certainly would like to share it on the Synergia FB page and my personal page.

[← Reply](#)[Jacqueline Thompson](#)<https://learn.canvas.net/courses/2527/users/889545>

Apr 11, 2019

This image was created by artist Myrna Prochuk for my presentation to the Housing Advisory Committee yesterday. Our community is in a severe affordable housing crisis as our neighbourhoods are being quickly gentrified, due to a lack of follow-through on development bylaws by our officials. I appreciated the land-trust information included in the module and reminded them this model was introduced in our 2005 Affordable Housing Task Force Report. I shared the link

for the project in Vancouver as well.

[← Reply](#)[Michael Lewis \(https://learn.canvas.net/courses/2527/users/263480\)](https://learn.canvas.net/courses/2527/users/263480)

Apr 13, 2019

Thanks for this Jacqueline. Let me know if you need any further information on the CLT in Vancouver and I can put you in touch with it, or I will try. I have reasonable access since I let the fight on the Mayors Task Force that created the opening.

[← Reply](#)[Jacqueline Thompson](#)<https://learn.canvas.net/courses/2527/users/889545>

Apr 13, 2019

Yes please Michael. The poverty pimps are lining their pockets, but not much housing is being developed outside of churches and non-profit groups here, despite 4 housing departments and at least 5 major "visioning" reports since 2013. We have a grassroots

coalition for affordable housing forming and I think introducing them to what is possible can inspire the change we need to be. I have read most of the supplementary readings, but could not open yours for some reason.

When we did our task force on affordable housing, we had developers on side. Unfortunately, we did not have much bureaucrat support, so when Council changed, we lost allies in City Hall. It feels like we are starting over.

Thanks Michael

J

← [Reply](#)



[Stephen McLuckie](#)

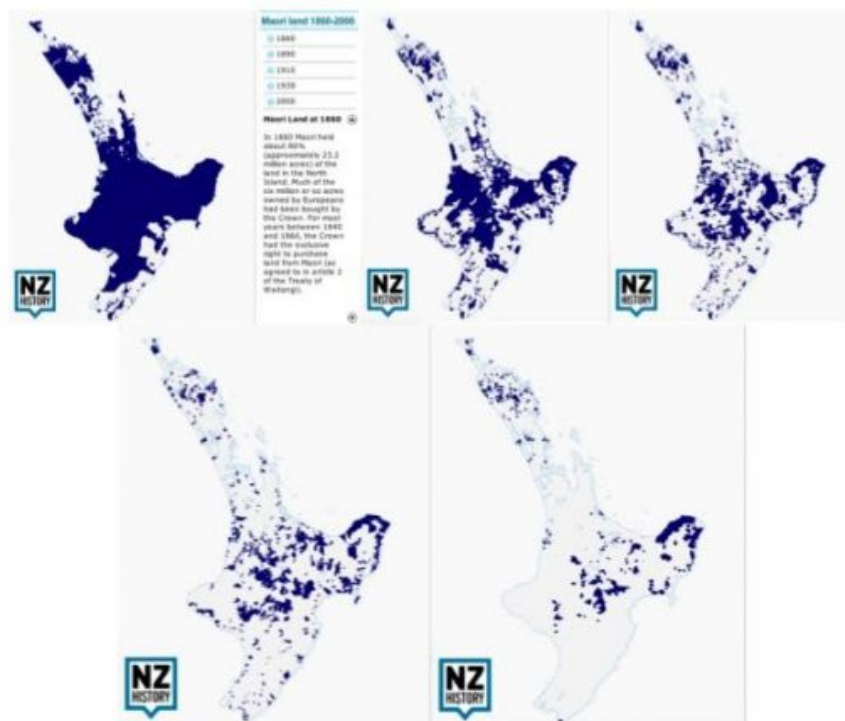
<https://learn.canvas.net/courses/2527/users/896934>

Apr 13, 2019

Really fascinating selection of materials and resources, thanks for putting this all together. The materials have made me think much about the New Zealand context and our very own sordid history of accumulation by dispossession right here in Aotearoa. Prior to European colonisation the relationship of Māori with and to the land and natural resources was much more one of interconnection, Kaitiakitanga or stewardship/guardianship rather than dominion over & ownership. The expression tangata whenua literally means people of the land. A gross oversimplification but the last couple of hundred years or so have been a history of legalised confiscation and commodification of the land previously lived on by Māori. This dispossession most powerfully symbolised by events at Parihaka in 1881. Māori had gathered here to non-violently resist encroachment. This resistance was met with crushing invasion. The systematic dispossession and loss of Tūrangawaewae or 'a place to stand' for Māori has had enduring, unjust consequences for New Zealand society to this day with consistently lower life expectancy, poorer health, higher levels of incarceration and deprivation among the Māori population. The image shows government forces preparing to advance on Parihaka on the 5th of November 1881...



North Island Māori land loss since the middle of the 19th Century...



Māori Land Loss: These five maps show progressive structural dispossession in 1860, 1890, 1910, 1939 and 2000 over the North Island. Māori land is shaded blue.⁴⁵

[← Reply](#)

[Erinanne Harper \(https://learn.canvas.net/courses/2527/users/897314\)](https://learn.canvas.net/courses/2527/users/897314)

Apr 13, 2019



I am offering a photo of my house because I am living an unusual situation very related to our topic this week.

I built this house out of about 80% recycled materials with my partner at the time for about \$5000. The land is owned by an eccentric 76yr old who is adamant that land is to be shared, not owned. He is doing his part to address the unaffordability of land and housing on Salt Spring Island BC where I live. We believe that community is a priority for healthy living however pretty much every aspect of how all 17 of us are living here in various self made structures on this 10 acres is not legal. He has been here over 25 yrs and myself 10 and it is working rather well despite the local regulatory bodies wanting us to conform through rezoning and getting structural engineers to approve our buildings, all costing thousands of dollars that we try to explain is in opposition to our values of affordability and autonomy.

We are considering going through the rezoning process but are fairly certain that we would have

to make significant changes to ever be fully legit and would require that what we are doing now, the philosophy, style and budget, be sacrificed in order to grease the wheels of bureaucracy.

Some of the pressure comes from gentrification as well as bored (or jealous) neighbours complaining on us. Myself and another land mate are in his will to inherit the property and he has made us promise if we ever sell to sell it for half of market value. In the meantime there are multiple layers of learning offered- such as what it means to be grounded in a place without the capacity to sell and start fresh anew when things are feeling crunchy- how to zen through different ways of living with almost no willingness from the group to meet regularly and discuss or plan.

I'd love to write more but I've run out of time!

[← Reply](#)



Conor O'Brien (<https://learn.canvas.net/courses/2527/users/906698>)

Apr 14, 2019

Hi Erinanne,

The Welsh government has a target of reducing welsh ecological footprint. One part of that is enabling people to build renewable dwellings in open countryside provided that they can show that they will be largely self-sufficient in food within five years.

<http://www.oneplanetcouncil.org.uk/10goodreasons/> [\(http://www.oneplanetcouncil.org.uk/10goodreasons/\)](http://www.oneplanetcouncil.org.uk/10goodreasons/)

might provide a framework for your arguments with the planning dpt.

"This objective is taken forward in Planning Policy Wales¹ that defines One Planet Development as "development that through its low impact either enhances or does not significantly diminish environmental quality. One Planet Developments should initially achieve an ecological footprint of 2.4 global hectares per person or less in terms of consumption and demonstrate clear potential to move towards 1.88 global hectares over time" [9.3.11].

1.7 Planning Policy Wales goes on to note that "land based One Planet Development in the open countryside should provide for the minimum needs of

1 Planning Policy Wales 4th Edition February 2011 paragraph 9.3.11

the inhabitants in terms of income, food, energy and waste assimilation over a period of no more than five years from the commencement of work on the site. This should be evidenced by a management plan produced by a competent person(s)."

[← Reply](#)



Anthony Christie (<https://learn.canvas.net/courses/2527/users/843860>)

Apr 14, 2019

This is a very nice set of ideas, Conor. Is there any gov't support, subsidy, etc.?

[← Reply](#)

○



Erinanne Harper (<https://learn.canvas.net/courses/2527/users/897314>)

⋮

Apr 16, 2019

Thanks Conor,

I do know about this program (my boyfriend teaches at CAT (Centre for Alternative Technology) in Wales). The issue that keeps grumbling in the dirt for us is the assumption that we need to prove our worth to some authorities in order to live differently. Of course I understand this would be a positive modelling in many ways if we could show how to live more ecologically and self sufficiently however it still plays into the authority of the state and of private property rights as well as the insurance and liability racket.

Likely we will be 'encouraged' to one day do all this homework for the state so that we can peaceably live (after all the homework is done).

← [Reply](#)

○



Rachel Lachance (<https://learn.canvas.net/courses/2527/users/897551>)

⋮

Apr 17, 2019

Thanks for sharing this! I'm in a similar building and situation on the land in Ontario! We're developing a land based co-op here, and currently we are the first to build our micro-cabin (using recycled materials and lumber from our sawmill mostly) 3 years ago.

← [Reply](#)

○



Michael Sommerfeld (<https://learn.canvas.net/courses/2527/users/903134>)

⋮

Apr 13, 2019

Please excuse my humour.

<https://www.youtube.com/watch?v=rv8kOzRZK8g>

← [Reply](#)

○



Anthony Christie (<https://learn.canvas.net/courses/2527/users/843860>)

⋮

Apr 17, 2019

Enjoyed the clip, Michael. Thanks. Nothing to excuse.

↩ [Reply](#)



[Rachel Lachance \(https://learn.canvas.net/courses/2527/users/897551\)](https://learn.canvas.net/courses/2527/users/897551)

Apr 17, 2019

↩ [Reply](#)



[Rachel Lachance \(https://learn.canvas.net/courses/2527/users/897551\)](https://learn.canvas.net/courses/2527/users/897551)

Apr 17, 2019

This is an example of a land grab in Northern Ontario. I attended the meeting, there were a lot of concerns especially from the neighbouring properties about the type of farming (canola and other cash crops), pesticide run off via tile drainage, lack of habitat for local species (bears, wolverines, wolves, moose, lynx, etc...), no wind blocks, trappers lines, water and soil health, some were concerned that the company is already behind schedule and how can they guarantee they will finish the job and not leave a gigantic mess. They said this type of farming would sequester carbon... and be good for the community and economy even though they will only be hiring one or two people locally and crops will be shipped to southern Ontario for processing. They are not required to do an environmental impact study and most questions were not answered. One of the saddest parts for me was hearing that "global warming makes it possible to grow crops up north".... and also that there is no long term impact understanding of what tile drainage does to the soil long term and the complete lack of care for the environment.

[2019-04-17T15:19:17.000Z.jpg \(https://learn.canvas.net/files/877238/download?download_frd=1&verifier=TohmFHVVPvHs8VftOBY2nQdWYiXT9tWXpgM09iwi\)](https://learn.canvas.net/files/877238/download?download_frd=1&verifier=TohmFHVVPvHs8VftOBY2nQdWYiXT9tWXpgM09iwi)

↩ [Reply](#)



[Rachel Lachance \(https://learn.canvas.net/courses/2527/users/897551\)](https://learn.canvas.net/courses/2527/users/897551)

Apr 17, 2019

I live on the waterway this project will impact.

[2019-04-17T15:28:03.001Z.jpg \(https://learn.canvas.net/files/877240/download?download_frd=1&verifier=IKY0t6ICErtaluNoVa3rvINQMv7BRRYUTE63FZ7d\)](https://learn.canvas.net/files/877240/download?download_frd=1&verifier=IKY0t6ICErtaluNoVa3rvINQMv7BRRYUTE63FZ7d)

↩ [Reply](#)



[Stuart Boothman \(https://learn.canvas.net\)](https://learn.canvas.net)

</courses/2527/users/899891>

Apr 17, 2019

This ridiculously silly line drawing represents a fence. This is the symbol of enclosure, the act that built capitalism and dispossessed thousands of rural serfs of their traditional land rights. It also created the system of private land and property ownership that continues to dispossess thousands today.

as an aside, the original enclosure acts required the new title holders to fence their plots. As my history teacher explained the circumference:area ratio increases as plot size reduces, meaning that those with the smaller lots were never able to fence their land and so had to give up the title.

Typically clauses were built in to the enclosure acts that if you could not fence your plot, you forfeited the right rather than sold the plot.

I wonder out loud what life might be like today if those serfs had the organisational model to pool their land co-operatively, fencing only the outer boundary, and managing it as rural collectives...

[81D38D51-13C6-4B42-B6CC-7BFEC770FC28.png](#) (https://learn.canvas.net/files/877241/download?download_frd=1&verifier=7zif8RYGF84BOmey2b9b17p45ChoCIsXm6C6OHeL)

↳ [Reply](#)



Karla Trudgen (<https://learn.canvas.net/courses/2527/users/907850>)

Apr 19, 2019



My old neighborhood of Parkdale in Toronto has a land trust that purchased land for a community garden. It does give a small amount of home in a quickly gentrifying neighborhood.

[← Reply](#)**Rolando Ramirez** ([https://learn.canvas.net](https://learn.canvas.net/courses/2527/users/893132)[/courses/2527/users/893132](https://learn.canvas.net/courses/2527/users/893132))

Apr 21, 2019



One way to address land tenure and climate change is to develop strategies that complement sustainable development and conservation. The collaboration between communities and public lands is one approach that can be explored to add to sustainability, and become a barrier for land grabbing.

[← Reply](#)**Bernadette Cohen-James**([https://learn.canvas.net/courses](https://learn.canvas.net/courses/2527/users/893046)[/2527/users/893046](https://learn.canvas.net/courses/2527/users/893046))

May 4, 2019

- The invisible hands of power corpthworation taking what's 🤔🤔

[6c40a8e47d054bdb8815773fad14edb0.jpg](https://learn.canvas.net/files/881735/download?download_frd=1&verifier=4Dd2sMnUKWg6gplcDTDvy9Nmiw7W91J9VwRN0uRV) (https://learn.canvas.net/files/881735/download?download_frd=1&verifier=4Dd2sMnUKWg6gplcDTDvy9Nmiw7W91J9VwRN0uRV)

← Reply



[Bernadette Cohen-James](#)

(<https://learn.canvas.net/courses/2527/users/893046>)

May 6, 2019

[HTTPS://fairworldproject.org/take-action](https://fairworldproject.org/take-action)

Had some troubles connecting when uploading the photo etc.

Living in South Africa it's a crazy extreme between have and have notes. Living through Apartheid and the experience of 20 years post-apartheid has shown how money corrupts and power sways too easily those who may have originally intended good. Being an African, I see the corporate greed that has fed off Africa all these centuries, from slave labour to our natural resources exported worldwide, leaving the left overs for pickings. I see too how those corporates are licking their lips in anticipation of mining and monoculturing Africa into another TV show carbon copy of consumer religion, already in action.

I only hope the people of Africa will rise strong and remember how powerful we are, that we are blessed with riches and to share those riches with our people and not sell our people out.

← Reply



[Bernadette Cohen-James](#)

(<https://learn.canvas.net/courses/2527/users/893046>)

May 4, 2019

The power of invisible corporation, too big to stand against alone, taking by power that which does not belong to them, destroying the livelihood of the ordinary citizen who relies on the resources of the land to meet their basic needs.

[6c40a8e47d054bdb8815773fad14edb0-1.jpg](https://learn.canvas.net/files/881736/download?download_frd=1&verifier=2vd2NaNexwMf2obAN5E31B3Pvibfn0claUe50Yz4) (https://learn.canvas.net/files/881736/download?download_frd=1&verifier=2vd2NaNexwMf2obAN5E31B3Pvibfn0claUe50Yz4)

← Reply



[Stephanie Hartline](#)

(<https://learn.canvas.net/courses/2527/users/906461>)

May 6, 2019

I found an article in Forbes from March 2019.

Michelle and Gary Erb lives on 72-acre plot of land east of the Susquehanna River in Lancaster County, Pennsylvania. However, the Transcontinental Gas Pipe Line Company- Transco demanded access to the Erbs' land so it could construct the Atlantic Sunrise project. The Atlantic Sunrise project is a 200-mile pipeline that expands the nation's **largest natural-gas pipeline system** (<https://www.businesswire.com/news/home/20190207005650/en/Williams%E2%80%99-Transco-Pipeline-Delivers-Record-Volumes>) .

Transco offered to buy 6 acres from the Erb's, but when the Erb's declined the offer, Transco authorized Eminent Domain and force the Erb's to hand over the property anyway. Long story short, the Erb's took them to court and lost. The family still has not seen the money promised by the company.

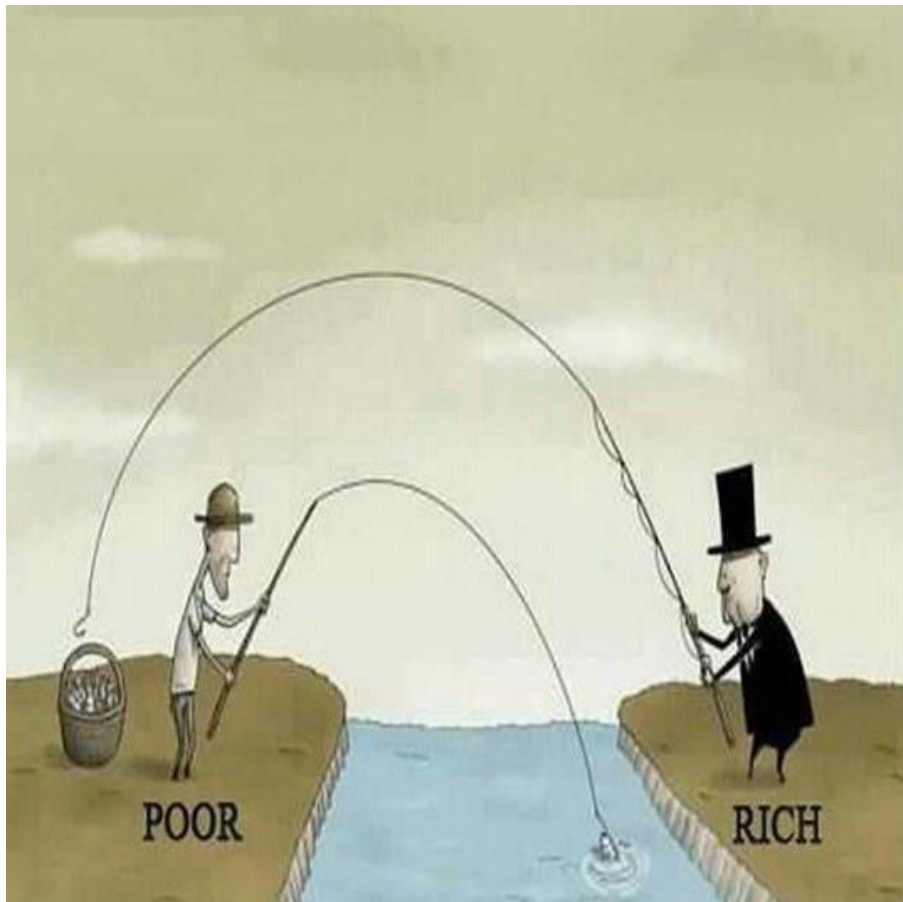
The Natural Gas Act can allow private companies can condemn any land they need as long as they have a "certificate of public convenience and necessity" issued by the Federal Energy Regulatory Commission. Once a company applies for this certificate, they almost always get the land. Out of 500 cases, only 2 pipeline project cases in the past 30 years have been denied by the FERC.



[← Reply](#)

Brendan Reimer (<https://learn.canvas.net/courses/2527/users/903250>)

May 27, 2019

[← Reply](#)

Brendan Reimer (<https://learn.canvas.net/courses/2527/users/903250>)

May 27, 2019

While the image infers outright theft, this could also convey the concepts about land dispossession and taxation / rent of land (in the case that the person on the right owned both lands). The Rich accumulate wealth by the nature of being wealthy (and owning land) and being in a position to 'set the rules' of how property law, taxation, and regulations impact people differently. The poor struggle to survive, not because they don't work hard or aren't productive and successful, but simply because they operate from a position of not being wealthy, not owning the land, and not having the power to set (taxation, regulatory, economic policy) the rules that impact them.

[← Reply](#)

Sarah Ware (<https://learn.canvas.net/courses/2527/users/903507>)

Jul 1, 2019

The theme for this module is a reflection of the struggles faced by the Aboriginal people of Australia. Since colonization, there has been forced assimilation, land dispossession, disregard for and disrespect of their culture and beliefs and the degradation of their land - the place of sacred sites and spiritual connection. To this day there is very little recognition of indigenous land rights and continued efforts by the Australian government to control their traditional lands through military occupation under the guise of protection and, as depicted here, withholding of government funds to maintain basic infrastructure on which remote communities have now come to depend. It is a travesty that this occurs in this day and age and I can only hope there will be a meaningful shift to reconciliation and recognition of traditional land rights for all remaining indigenous communities.

[← Reply](#)