

R.B - This is a place where that kind of comes together, or normally people do things within their own. is still kind of anonymous. So, unless I mean they can triangulate the position where you are transmitting from, because they could look at like a strength of signal and stuff. But they don't know who is listening. So everyone is free to turn on their old radio and kind of tune in.
Well one thing it's possible that you're kind of interfering with police or fire or like ambulance frequencies. So of course you have to be kind of mindful of that. But also these frequencies are being sold to commercial parties and stuff and they need the space to kind of broadcast their signal and so full that you're always kind of people always kind of fighting for their space because it's not like a digital frequency, there is some bandwidth there. So the more power for your broadcasters you're also pushing others away a little bit.

M.B - So I really believe in radios of how it can socially tell tool, let's say, I saw. Because it has a direct contact with the audience, because it's exactly a lot of people to listen from potentially across all over the world. [Silence] >> It's quite powerful in that sense because exactly you give like maybe voice to people that are underrepresented or yeah, in difficult situations and the possibility to hear their voice also from far away. We received like, you know, just a couple of months ago, you know, after the in Iran, recent fact of the events in Iran, we see a piece that was more like a political statement, we say, the more the sound art piece in the sense that we spend 24 hours on the sound of a siren from Iran. [BLANK_AUDIO] [BLANK_AUDIO] [BLANK_AUDIO] [Silence] So I think it's still very powerful in the sense that the connection to think very within the community. [BLANK_AUDIO]

R.H - There are a lot of things that have changed in the last 50 to 100 years in our seed world. We come from a landscape in which every farmer, or almost every farmer, was also a seed saver, where all varieties were population varieties, so there were no hybrids, where every farmer was also, not just a reproducer, but also someone who was active in his crops, active as a seed saver, observing the genes of individuals with characteristics that could improve a line. It's a completely different perspective. So it gives power. It gives the power of creativity, of observation and of potential. It's a completely different perspective than just producing. If we take away from the farmer the perspective of being a seed saver, we also take away the value of his imagination, of his creativity. [Music]
There are companies that created a competitive advantage compared to individual farmers, and then pushed that, and many people saw that the varieties developed by seed companies were much, were more competitive than their own varieties. And they changed towards that. [BLANK_AUDIO]
There is an enormous genetic diversity that is being lost under the action of dominant actors, and there is really a political question there because we have many reasons to be afraid of the consequences of that loss, not just for us but also for the large seed companies, because all selection or development of new varieties depends on genetic diversity. [BLANK_AUDIO] [BLANK_AUDIO] [BLANK_AUDIO]

J.P - I thought, oh, now I have space in the middle of my little town where I know a lot of people who are gardening. No, maybe I can start here with my seed library. [Silence] I let it grow, let's says, my seed. And I had the garden with a lot of plants and a lot of seeds. Where people can borrow seeds. [BLANK_AUDIO] [BLANK_AUDIO] Because it's not only a knowledge, it's also the emotion. We are not demonstrating or things like that. the way I try to influence the communs. [BLANK_AUDIO] [BLANK_AUDIO]

Zadenbibliotheek with Janet Pasveer, Founder (Seed Library Netherlands)
Goutte, with Reinier Hoon (farm and food production)
Radio Tonka, with Rob Bothof
BUG Radio, with Margherita Brillada
Transitions – Research Unit on the Middle Ages and Early Modernity, with Alix Giet, Julien Régibeau (Associate Professor, ULiège, UR Transitions), and Christophe Masson (Senior Research Associate of the F.R.S.-FNRS, University of Liège)

A.G - The bands travelled through space. There wasn't really any respect for borders, in quotation marks, like we have them now. For a long time, the authorities projected this image of hierarchical bands in order to create fear. Because something that is organised, it inspires, at least, a feeling of efficiency, of being formidable, whereas if it's just people wandering around, crossing paths, deciding to seize an opportunity, taking it, and then moving on again, it's immediately less frightening. It's also much more connected then to the theme of wandering and poverty than when you circulate the image of an organised group that wants to do harm. [Silence]
These bands, they lived quite strongly on the margins of society, and so they were self-sufficient, they stole, they sold, they fed themselves. Once again, since the only sources we have are either sources produced by the State or court records, but because the trials are extremely controlled and the discourse during the trial, at least in Liège, the prosecution asks questions and the accused answers them, but he does not have free speech, he cannot say whatever he wants, he has to remain within the framework imposed by the authorities. Which means that, for example, a question that never appears is why do people steal? Nobody ever asks why, because that is not of interest to justice. Justice just wants to accumulate enough evidence to have the person convicted.

C.M - In fact, the presence of brigands is a threat to what we would identify as the social body. They pose real existential problems, but at the same time they harm the salvation of the population, since they represent a threat, they bring a contagion of bad behaviour that threatens the health of the soul. And then we are in a Catholic society, so that is what matters most, more or less.

J.R - That's how they were manufacturing the monster, actually. They were gathering, and you really find judicially all these words that accumulate, the epithets that accumulate, and all of this ultimately increases the immorality of the behaviour. And you do not necessarily have to immediately start talking about witches' sabbaths with the devil, but saying that, well, it adds to the making of the absolute adversary, of an absolute enemy.
And on the other hand, at the end of the early modern period, we are in a process of consolidation of the central State, which also leads to all these trials, this search for bands, this attempt to master the margins of the State. And so this also explains the appearance of such bands, how to put it, in a performative way, the State has to find them because it is also a way for it to territorialise its space. And it is the same process with piracy, for example, on the seas, where historians today also show to what extent it was much less solidified, much less organised than films, and before that judicial texts, would have us believe. And these were also people who were peasants one day, then had problems with their harvests, who enlisted on a ship, and two years later went back to the fields, or went into a forest, or got involved in proto-industry, and things moved around. [Music]

A.G - We should not neglect the economic aspect of all this either. That is to say that banditry really represented a danger for the State, because it also attacks merchants, well, it attacks the roads through which goods travel. And this is not in the eighteenth century, but in the seventeenth century, there are too many bandits on the roads. And so, there is this story about holy water that was supposed to be blessed in Liège, where basically the water can be blessed locally because there is a fear that if it is taken to Liège, bandits might attack the convoy. And, beyond the religious aspect we mentioned, there is also a major economic issue in having roads that are safe for trade. [Music]

C.M - The thing is that, well, at that time, we live in a subsistence economy. Everyone is threatened, or almost everyone, 95% of the population is threatened by a bad harvest, and that can literally mean your death. So there are indeed a whole series of completely informal arrangements that are put in place to try to limit risks and deal with them. But these are not necessarily strategies that are, on the one hand, outside the law, and on the other hand, they are sometimes so barely outside the law that nobody is going to bother prosecuting them. So they are going to escape us. And all these questions, they belong to the infra-judicial sphere. They are not included, or very little, in judicial sources.
But there is a tolerance that one can, that one must allow, in fact, so that the pressure cooker does not simply explode.

J.R - It is a reflection that sociologists have, indeed, about the extent to which disorder or marginality ultimately participates in power simply by existing, because this play, this interaction, is necessary. And even more broadly, historians have taken up this question, asking themselves to what extent a given period, a given regime, a given system, is accepted because it manages to maintain margins, for example margins much larger than today, much larger, because there are many spaces, notably due to a weaker control of territory, a weaker control of borders. In fact, the places where power asserts itself are much more limited, even in spatial and social terms. And so that leaves room. [Music]

C.M - I study a period in which private property is much less omnipresent than it is in the eighteenth or nineteenth century. There is a long-term phenomenon, at least for the medieval period, of the shrinking of the commons and the increasing hold of private property. Through a whole series of processes, involving a whole series of actors, there is a more pronounced appropriation that, it seems to me, keeps increasing from the Middle Ages to the eighteenth century.
With a whole series of... yes, there are forms of resistance in the Middle Ages. People go hunting where they are not supposed to hunt, people go gathering wood where they are not supposed to go, because the rules have changed. And these are common rights, it is the commune, it is the village that has, as an individual, as a legal entity, the right to exploit this or that area, this or that territory. But everyone goes there, you know, you can put goats there, everyone goes there, one person puts fifteen, we put three cows, she puts two chickens. It is more a question of occupying and using the territory, something that is constitutive of the identity of the people who live there, which also explains why, when those commons become somewhat reduced by this or that person, it provokes a reaction that is sometimes sanctioned, sometimes not.

J.R - This interplay between the State and dissidence, where dissidence is built in relation to a form of management, especially the management of a territory, what is interesting is the dimension of water, which is really important, and also very much linked to the Netherlands. Because ultimately, whatever period you look at, the possible marginal spaces where dissidence unfolds, and also where the development of the State unfolds, that which names dissidence, that which says: this is what I am not, and I reject it, all of that takes place in marshlands, along the seashore, in the water.
Water is, indeed, a territory that is perhaps by its very nature the most difficult to control. [Music]
Night-time in particular is a moment of non-interference by power, or at least of weak interference by power. One has to imagine that private spaces and common spaces were much more numerous than they are today, and everything that power tries to do, little by little through ordinances and regulations, is to nibble away, little by little, at spaces so that they become public spaces, that is to say spaces belonging to power. Well, to the State, which is another form of commons, but a managed commons.

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