SCHOOL BARRICADES: REVOLUTIONS, DEMONSTRATIONS AND SIT-INS, TAKING THE PUBLIC SPACE AS A POLITICAL ACTION

Essay made as part of the course Critical Strategies in MIARD (Master Interior Architecture Design and Research)

Writting and Research by Maïlys Bonnet
Supervised by Andrea Bagnato

Juin 2024

"[…] it is equally true that the collective actions collect the space itself, gather the pavement, and animate and organize the architecture. […] At such a moment, politics is not defined as taking place exclusively in the public sphere, distinct from the private one, but it crosses those lines again and again, bringing attention to the way that politics is already in the home, or on the street, or in the neighborhood, or indeed in those virtual spaces that are equally unbound by the architecture of the house and the square. So when we think about what it means to assemble in a crowd, a growing crowd, and what it means to move through public space in a way that contests the distinction between public and private, we see some ways that bodies in their plurality lay claim to the public, find and produce the public through seizing and reconfiguring the matter of material environments; at the same time, those material environments are part of the action, and they themselves act when they become the support for action."

Judith Butler (2015, p. 71) Notes Toward a Performative Theory of Assembly, chapter "Bodies in Alliance and Politics of the Street"

Through this essay, I want to be able to create a counter-speech to the major political and media discourse surrounding barricades. These spaces are architectural places full of meaning and counter-power, inhabited by people who think, consider, and express their right to exist. Temporary architecture is no less an architecture than permanent ones. Barricades are aware of their vulnerability. Yet this vulnerability is an incredible tool, full of resources, imagination, and creativity.

This essay is a barricade in itself. She aims to stand up to a smooth opinion that does not want to make waves. She is being built brick by brick. This construction is ephemeral, it will last only as long as you read it. But if, in that short time, the barricade makes a few ideas echo within you, then she will have succeeded in doing her job, putting up a front, making people think, getting less concerned people to care about others, and all together forming a body, a block, a barricade.

I have always known public demonstrations and barricades[1]. Global protests are commonplace, whether it is strikes, protests, barricades, it includes a greater or lesser proportion of the population (example of feminist protests, institutes or more generally the poorest parts of our society who are very often affected by changes). You learn about it with your parents through seeing them going on strikes, or by your grandparents telling you about May 68, or be simply going to a French school[2]. The barricade knows that she is part of our culture. As Pierre Nora explains in his book «Les Lieux de Mémoire»[3] (1996), we are attached to anything that recalls historic moments. There are "buildings, monuments and battlefields […] the barricades possess properties in all three". The barricade remains an icon of our French revolutionary tradition. She is a symbol and an iconic status that keeps on going.

The first historical moment of barricades happens in Paris in 16s. century (precisely the 12th of May 1588) to block the king of France at that time from going into the capital, allowing a 'coup d'état' from a Duc instead. But I believe we can say she really takes her roots as a collective protest from a nation, in the revolution of 1789. This is a moment where the power of amount of people from diverse regions and background, were seen against the political power, and other forms of repression.

In the middle of the 19th century, when Baron Haussmann rebuilt Paris, the city took on a strategic embellishment. It was designed to make building barricades much more difficult, firstly because the wide avenues required more resources to block them, and secondly because connecting all the major boulevards would allow barricades to be attacked more quickly and easily on every front (Benjamin, 1999, p. 24). It was during the Paris Commune[4], however, that the barricade reappeared as a powerful symbol. Described by many authors like Victor Hugo, the Commune made of Paris a battlefield through civil war, despite the 'great plan' of Haussmann. From that moment onwards, barricades have been the tool of rebellion throughout the ages.

The barricade is a power struggle. It is a struggle that also shows where that power lies. Protest happens in front of schools because it is precisely the edge between where the power resides and the public place to call on to people. But more than this, as a student, you are linked to your school, so if you create a barricade in front of it, it resonates more deeply.

In the case of May 68, the idea was to really come to an occupation of the schools, exactly like the Gilets Jaunes movement did on roads. What linked them together is taking place directly where the power is, and where we want the change to happen. We saw that very recently in 2023, when farmers, angry and tired of the political restrictions imposed on them by new laws enacted in many European Union countries, went, and dumped liquid manure and other animal matter in front of the ministries and parliamentary delegations of numerous institutions of their countries.

The difference between May 68 and now days blockades are the place and the way of demonstrating. If it was a moment for occupation of schools in 1968, the last decade shows us a variety of attempts to display the struggle in the streets. These barricades do not tend to an occupation but to cut the link.

Beginning of 2018, living in Nîmes[5] at that time, I would walk to school passing by broken glasses of banks destroyed by 'casseurs'[6] on the weekend's manifestations of the Gilets Jaune's movement[7]. Then, trying to access my school I was blocked by students protesting in front of the only entrance. Being a student myself, and having both my parents as teachers, I knew what was going on. The new baccalaureate reform[8].

The barricade in front of me was not particular. She was made of anything that can be found close at hand and could be easily transported, which was mostly green garbage cans and metal barriers. In order to make a sturdier structure it was fixed onto the preexisting metal gate as an "unshakeable point of attachment" (Dorne, 2023) hijacking the school in that way. When, was added some cardboard from old boxes requisitioned and tagged to make the message clear "we want a future". Even orchestrated by less than 15 students the barricade was powerful enough to block anyone from coming inside. When occupation requires a considerable number of human beings in movement and organized; hacking the communication, is often simpler, but just as effective way of showing your ideas. The students wanted everyone to notice them, and the simplest way was to stop the point where everything needs to be fluid. By stopping us from entering school, the barricade made us look closer to the students' claims.

A 'Blocus'[9] happen like most of demonstrations, as a public rebellion. Theses demonstrations are rarely happening only in schools. It is deeply linked to public changes, sometimes it is schools that demonstrates first, sometimes not, but they are always showing 'support' at one point[10]. This period of 2018-2019 in France was quite powerful in terms of taking place in public. While students took schools entrances, the Gilets Jaunes movement took over the roundabouts and making them real houses, as if a new little village was forming on roads. The barricade is a living space. The streets are a place to defend your values through actually living there[11]. Defending the idea is defending the barricades.

When I pass by barricades, I see every human being, like

1_ Historically the word 'barricade' comes from the French 'barrique' (CNRTL, 2024) which was large barrels to stock all kinds of food products, mostly liquids. Then, as theses 'barriques' were used to construct the blockades, filling them with sand to weight them down, we kept the root of the word to call it in France 'barricades', similar in English nowadays.

2_ See visual archive for school textbook (chapter 3).

3_ Places of Memory in English.

4_ 18 March to 28 May 1871.

5_ Nimes is a ancient roman city, nowdays number 21 in terms of inhabitants, this city is one of the poorest of France and violently touched by unemployment in the last two decades.

6_ Casseurs litteraly translate to « breakers » and are people that are regulary part of manifestations and not really liked by most because they are only there to break things and then melt with the rest of the manifestation.

7_ Social movement where people were demonstrating against rising petrol prices and more generally the cost of living compared to the wages of the most precarious due to new laws voted by the government.

8_ The minister of Education was talking about a law which forever changed education in France. Instead of having to choose between three majors you would have to a multitude of possibilities, which in paper could be quite nice, but would (and now does) increase inequalities in rural area and/or small schools compared to bigger cities' ones.

9_ Blocus is a French word similar to 'barricade' but in a very specific manner to illustrate a way to stop the schools from working (could be a sit-in for example).

10_ See visual archive pages 6, 7, 8, 9, 10, 11 and 32.

11_ This is mainly seen in movements of ZAD (Zone à Défendre), or Les Soulèments de la Terre. See the visual archive last pages from 40 to 43.

little ants, working together to keep the barricade breathing, growing, physically existing. The organization of people is like the different parts of a body that holds her together; some are (re)building, some are cooking, some are talking to medias, but all are ensuring that her envelop does not fall apart. Barricades are collective actions.

The barricade can also simply become the addition of our bodies. On May 2024, I was part of one of the many protests to put light into the Palestinian genocide. To face the police forces arriving while we were in front of the school, we tied ourselves to each other with simply our hands and arms. We gain as a visual figure being seen as one. This type of corporal presence has been widely used by Extinction Rebellion activists in the last 15 years, creating a barricade of bodies[12] that is very difficult to undo. They are also well known for hybrid barricades, tying both their bodies and urban structures using a rope or tape.

The barricade is a living body. The barricade is built, deconstructed, and rebuilt. She is a structure that evolves, and as such, she is open to all the changes that humans propose. The barricade then embodies the despair, indignation, struggles or problems of the humans who build her. The barricade is that we can call "an ecstasis of collective embodied action" (Gambetti, Sabsay and Butler, 2016, p. 97). Like all living things, the barricade is sensitive. She is a living, moving architecture, evolving with sound, drawings, videos, and all other kinds of media. The barricade is made of holes. The barricade is a bricolage. Despite her disorganized appearance, the barricade is a structure that resists and stands the test of time (Traugott, 2010, p. 16). Her stability lies in the intentions of her builders, in their responsiveness and creativity. The barricade holds up because she renews herself.

This barricade also has a skin. In autumn 2023, farmers blocked for weeks roads using toll stations as a base, showing their struggle to cope with high prices. It was then not uncommon to see people simply coming by to drop food or drink and showing their support. The barricade's outlines are never predetermined; she can grow, morph, retreat. Her skin is stretchable. In that example, people redistributing goods are briefly part of the barricade. Schools' barricades are in dialogue with the streets' public.

The barricade has a voice. She can talk through all mediums accessible to her reach. Although the barricade herself conveys a message by taking up space in the streets, the notion of medias' retranscription is not to put aside. Public opinion is often shaped by what people outside the event see, and this means the videos and photographs published in media and newspapers. An important photo will have strong symbols. All writings stamped on the barricade are there to indicate in a clear, simple, and concise way the problems facing the students demonstrating.

The way the barricade talks was particularly powerful during May 68. Though the graphic language students[13] created we can recognize immediately their placards and their powerful message[14]. Visual impact is achieved different methods the barricade often wears signs, banners, and streamers hanging[15]. She can be dressed in the same physical element or colour (like yellow jackets), or by a single strong element often placed in her heart. Recurring models include the use of hundreds of garbage cans or construction site barriers piled one on top of the other (Dupart, 2011). On the other hand, in bigger manifestation, we can encounter flaming barricades, or a flame-bearer brandishing a torch at the top (Dorne, 2023), but the object most often held up is certainly a flag[16]. However, these distinctive markings are not widely used, as they can backfire in larger confrontations and if you must leave quickly and blend in. For such reasons, they are mainly used for large marches (Le Monde.fr, 2020) or sit-ins (Pouyat, 2019).

The barricade is a door, and unlike the barriers that open the school, this door belongs to the most disadvantaged, to those who fight for their rights, which are often swept aside. But I would like to make an aside point to talk about all the bodies that cannot enter the public space, because they are not invited, because they are unable, or because they also do not wish to. Most of these bodies do not fit into the norms of our hetero, cis-gender, patriarchal, white, ableist society. We must also take into account their struggles to exist (Hedva, 2016). Even if they do not build the barricade with their hands, they still activate it with their ideas and their words, which we must listen to. By blocking an entrance that usually forbid access to non-normative bodies, we are claiming this space our own, and are reversing the power balance[17].

To go back to that day of February 2018, we did not had class and in fact most students in France neither. Simultaneously, teachers took the flame and went on one of the most massive strikes of the decade for several days. These demonstrations show just how much we can stand together. What scares the authorities is our cohesion, because a life without speech and action is not a human life, because it is not lived among people (Arendt, 1958, p. 176). The barricades were effective and sent a powerful message to the government at that time because of the cohesiveness of peoples' protests.

A barricade is an eminently political space. The public space[18], is the place where humans come together in action and speech (1958, pp. 200–201). And because barricades are in the public space, they are necessarily political.

Taking up space in the case of student barricades is a way

12_ See visual archive page 39.

13_ Mostly from the Beaux-Arts Academy in Paris.

14_ See visual archive page 33.

15_ Note also that they can sometimes be written on the ground, using chalk from classrooms for example.

16_ See visual archive pages 16, 21, 22, 34, 35, and 38.

17_ On that topic, read my previous essay "Gates and doors of school: a filter to non-normative bodies".

18_ What Arendt call the 'space of appearance'.

of reclaiming a place that is hostile to us in many ways (Ripoll, 2005). Students that are very often not being listened to by the administration of the schools themselves or/and the government. The street in front of the school, its doors, its classrooms, etc., are places of segregation for a norm very often imposed by a governing population on young students. Forming a barricade is making the struggles visible and spatial. The physicality of the barricade is merely a pretext for making visible the tensions that already exist. This is putting the complaint into an occupation as Sara Ahmed explains to us (2021, p. 86). Claiming this space is the formal way of showing differences and making minority voices heard. She is permeable to the changes, we humans, demand of her, so that she becomes impregnated with our demands and mirrors our struggles.

Barricades are not buildings. They are not monuments. They are counter-monuments for several reasons (Gambetti, Sabsay and Butler, 2016, pp. 108–113). First, a barricade is a political space because she takes place in a public place. And it should never be seen as something benign. What needs to be taken into consideration as a question of scale. The barricade has never been, and never will be, a monumental or perennial architecture, as can be the case with many structures that invade and colonize places that do not belong to them (Gambetti, Sabsay and Butler, 2016, p. 104). She engages against a form of greater power, embodied in monumental architecture. Moreover, the barricade remains a tool of the people, who defend themselves by building, but the main purpose is to make themselves heard by the wealthier and ruling classes. The barricade knows her vulnerability and will never be permanent.

Finaly, we understand the difference between the interior and exterior of our monumental buildings. But that does not apply to the barricade. The skin of the barricade is far too permeable to change, and sensitive not only to those who build it, but also to those who look at it. On either side, humans are both actors and spectators of this space. since this is such a political and collaborative space, even taking the time to look at the barricade, or take a photo of it, or talk about it to others, brings her to life. The barricade is a liminal space. She takes the public space in front of school and stands against the institution.

The barricade knows her own death. It is through time and space that she becomes powerful. She is impermeable to her own deconstruction because she will be rebuilt again, somewhere else, or not, but will be stamped on our retinas, and printed in newspapers. She remains above all a symbol, and as such her spirit cannot be destroyed. She embodies the connection of resistance, a moment where you stop being alone in your experiences and disagreement with the institutions and start the combat united.

The barricade is a paradox in France. You learn about her in school through the iconography and lessons of all your history and French textbook or classes, and at the same time when that same kind revolution knocks at the door of that school to ask for understanding and a discussion, it is never well received. She is both a strong and powerful symbol that is claimed by the nation as a whole; but she is also a place where repression rages each day. The violence of this repression is expressed by a very masculine domination of our country's environment, yet it only attacks a vulnerable barricade, which is then associated with a form of weakness that needs to be controlled. The barricade is feminine. The barricade is a queer space, transform and malleable to changes. To queer use is to inhabit spaces not intended for us (Ahmed, 2006), and the barricade's creativity is beautiful, sometimes romantic, sometimes tragic, but often forced by domination and state violence.

The barricade is a living body. She has a well known past though centuries of public manifestations. She has a skin that allows her to morph and adapt to the situation. She breathes, is sensitive and inclusive. She talks through all kinds of medias whether physical or digital. And she knows her physical death as she is not a permanent architecture but a political figure.

Our citizen counter-power is sometimes spontaneous, sometimes well thought-out. In any case, it is always necessary to maintain the balance of power. Necessary to change laws. Because we need to remember that changing mentalities without going beyond the law is sometimes difficult, if not impossible without civil disobedience, and the barricade is a one of the many means of citizen and student resistance. We have the right to shout, write and sing our demands. We have the right to disagree. We have the right of passage. We, students, have the right to take our place in the organizations that are supposed to teach us. We have the right to barricades.

REFERENCES

Ahmed, S. (2006) Queer Phenomenology - Orientations, Objects, Others. Duke University Press.

Ahmed, S. (2021) Complaint! Duke university press.

Arendt, H. (1958) The Human Condition. Chicago.

Benjamin, W. (1999) The Arcades Project. Cambridge, MA. Belknap Press.

Butler, J. (2015) Notes toward a performative theory of assembly. Cambridge, Massachusetts: Harvard University Press.

CNRTL (2024) BARRICADE. Available at: https://www.cnrtl.fr/definition/barricade.

Dorne, G. (2023) #11 Fronde(s)! — Comment fabriquer une barricade ?, Ausha. Available at: https://podcast.ausha.co/frondes/11-fronde-s-comment-fabriquer-une-barricade.

Dupart, D. (2011) 'Journal de barricades : octobre 2010, extrait':, Vacarme, N° 57(4), pp. 188–203. Available at: https://doi.org/10.3917/vaca.057.0188.

Gambetti, Z., Sabsay, L. and Butler, J. (2016) Vulnerability in resistance. Durham (N.C.): Duke university press.

Hedva, J. (2016) Sick Woman Theory, The Anarchist Library. Available at: https://theanarchistlibrary.org/library/johanna-hedva-sick-woman-theory.

Le Monde.fr (2020) 'Depuis la mort d'Adama Traoré, quatre ans d'expertises et de « marches pour la justice »', 3 June. Available at: https://www.lemonde.fr/societe/article/2020/06/03/depuis-la-mort-d-adama-traore-quatre-ans-d-expertises-et-de-marches-pour-la-justice_6041646_3224.html.

Nora, P. (1996) 'Les Lieux de mémoire'.

Pouyat, A. (2019) 'Extinction Rebellion : les actions non violentes ont deux fois plus de chances de réussir', WE DEMAIN, 8 October. Available at: https://www.wedemain.fr/dechiffrer/extinction-rebellion-les-actions-non-violentes-ont-deux-fois-plus-de-chances-de-reussir_a4327-html/.

Ripoll, F. (2005) 'S'approprier l'espace… ou contester son appropriation ?: Une vue des mouvements sociaux contemporains', Norois, (195), pp. 29–42. Available at: https://doi.org/10.4000/norois.489.

Traugott, M. (2010) The Insurgent Barricade.

BIBLIOGRAPHY

Ahmed, S. (2006) Queer Phenomenology - Orientations, Objects, Others. Duke University Press.

Ahmed, S. (2021) Complaint! Duke university press.

Anselme, J.-P. (2018) La Nuit des barricades, Mediapart. Available at: https://blogs.mediapart.fr/jean-pierre-anselme/blog/090518/la-nuit-des-barricades-1.

Arendt, H. (1958) The Human Condition. Chicago.

'Arrêté·e·s pour avoir manifesté' (2021) Amnesty International-.

'Barricades (journal)' (2024) Wikipédia.

Benjamin, W. (1999) The Arcades Project. Cambridge, MA. Belknap Press.

Butler, J. (1993) Bodies that matter: on the discursive limits of 'sex'. New York: Routledge.

Butler, J. (2015) Notes toward a performative theory of assembly. Cambridge, Massachusetts: Harvard University Press.

Clochec, P. (2023) 'Vanina Mozziconacci – Qu'est-ce qu'une éducation féministe ? Égalité, émancipation, utopie. 2022, Paris, Éditions de la Sorbonne, Coll. « Philosophies pratiques », 409 p.', Cahiers du Genre.

CNRTL (2024) BARRICADE. Available at: https://www.cnrtl.fr/definition/barricade.

Comité invisible (ed.) (2007) L'insurrection qui vient. Paris: La Fabrique éd.

Décret n°91-173 du 18 février 1991 relatif aux droits et obligations des élèves dans les établissements publics locaux d'enseignement du second degré (1991) 91-173.

Dorne, G. (2023a) #11 Fronde(s)! – Comment fabriquer une barricade ?, Ausha. Available at: https://podcast.ausha.co/frondes/11-fronde-s-comment-fabriquer-une-barricade.

Dorne, G. (2023b) Fronde(s) !, Ausha. Available at: https://podcast.ausha.co/frondes.

Dris, N. (2016) 'Introduction. Repenser l'espace public à l'aune des transformations sociales contemporaines', Les Cahiers d'EMAM. Études sur le Monde Arabe et la Méditerranée. Available at: https://doi.org/10.4000/emam.1194.

Dupart, D. (2011) 'Journal de barricades : octobre 2010, extrait':, Vacarme, N° 57(4), pp. 188–203. Available at: https://doi.org/10.3917/vaca.057.0188.

En bande désorganisée - Les Couilles sur la table - Binge Audio (no date) En bande désorganisée - Les Couilles sur la table - Binge Audio. Available at: https://www.binge.audio/podcast/les-couilles-sur-la-table/en-bande-desorganisee.

En quoi consiste la liberté de manifestation ?| vie-publique.fr (2023). Available at: http://www.vie-publique.fr/fiches/23886-en-quoi-consiste-la-liberte-de-manifestation.

feministkilljoys | killing joy as a world making project (2013-...). Available at: https://feministkilljoys.com/ (Accessed: 20 June 2024).

Foucher, M. (2018) L'art de la barricade : les clichés enchanteurs de la ZAD, Friction Magazine. Available at: https://friction-magazine.fr/lart-de-la-barricade-les-cliches-enchanteurs-de-la-zad/.

Gambetti, Z., Sabsay, L. and Butler, J. (2016) Vulnerability in resistance. Durham (N.C.): Duke university press.

Hedva, J. (2016) Sick Woman Theory, The Anarchist Library.

Hirsch, T. (2017) 'Féminisme et sociologie chez Célestin Bouglé : une question secondaire ?', Les Études Sociales.

hooks, bell (1984) Feminist theory from margin to center. Boston, MA: South End Press.

hooks, bell (2009) Belonging: a culture of place. New York: Routledge.

Issue: Schools of the Revolution (2021) THE FUNAMBULIST MAGAZINE. Available at: https://thefunambulist.net/magazine/schools-of-the-revolution.

La Commune de Paris, de la barricade à la ruine, question de point de vue (2018). Available at: https://chroniques-architecture.com/la-commune-de-paris-de-la-barricade-a-la-ruine-point-de-vue/.

Lagarde, Y. (2018) La barricade, histoire d'un imaginaire insurrectionnel, France Culture. Available at: https://www.radiofrance.fr/franceculture/la-barricade-histoire-d-un-imaginaire-insurrectionnel-2705511.

Le Cœur sur la table - Binge Audio (2019) Le Cœur sur la table - Binge Audio. Available at: https://www.binge.audio/podcast/le-coeur-sur-la-table.

Le Monde.fr (2020) 'Depuis la mort d'Adama Traoré, quatre ans d'expertises et de « marches pour la justice »', 3 June. Available at: https://www.lemonde.fr/societe/article/2020/06/03/depuis-la-mort-d-adama-traore-quatre-ans-d-

expertises-et-de-marches-pour-la-justice_6041646_3224.html.

Le Paris des barricades (1830-1968) | lhistoire.fr (2022). Available at: https://www.lhistoire.fr/le-paris-des-barricades-1830-1968.

'Les comités d'action lycéens' germe-inform' (2018). Available at: http://www.germe-inform.fr/?p=2158.

Les luttes fécondes - Le Cœur sur la table - Binge Audio (2023) Les luttes fécondes - Le Cœur sur la table - Binge Audio. Available at: https://www.binge.audio/podcast/le-coeur-sur-la-table/les-luttes-fecondes.

Les zad | École lacanienne de psychanalyse (2019). Available at: https://ecole-lacanienne.net/publication/les-zad-des-espaces-dexperience-et-demancipation/.

Loi El Khomri, loi travail El Khomri - Ce qui a changé (2019). Available at: https://www.droit-travail-france.fr/loi-el-khomri.php.

Luxembourg, C. and Noûs, C. (2021) 'Les espaces publics sont-ils neutres ? Lecture spatiale des rapports sociaux de genre, lecture genrée des rapports socio-spatiaux', Dynamiques régionales.

Meyer, Z. (2020) 'Collages féministes : se réapproprier l'espace public', lvsl.fr - Tout reconstruire, tout réinventer, 9 November. Available at: https://lvsl.fr/collages-feministes-se-reapproprier-lespace-public/.

Nora, P. (1996) 'Les Lieux de mémoire', Gallimard.

Pouyat, A. (2019) 'Extinction Rebellion : les actions non violentes ont deux fois plus de chances de réussir', WE DEMAIN, 8 October. Available at: https://www.wedemain.fr/dechiffrer/extinction-rebellion-les-actions-non-violentes-ont-deux-fois-plus-de-chances-de-reussir_a4327-html/.

Preciado, P.B. (2020) An Apartment on Uranus. Fitzcarraldo Edition.

'Reclaim the Streets' (2024) Wikipedia.

rédaction, L. (2022) Histoire des plus grandes manifestations étudiantes en France. Available at: https://diplomeo.com/actualite-histoire_manifestations_etudiantes.

Reporterre (2019) Des architectes soutiennent la Zad, « école de la vie, de l'habiter et du bâtir », Reporterre, le média de l'écologie - Indépendant et en accès libre. Available at: https://reporterre.net/Des-architectes-soutiennent-la-Zad-ecole-de-la-vie-de-l-habiter-et-du-batir (Accessed: 16 June 2024).

Ripoll, F. (2005) 'S'approprier l'espace… ou contester son appropriation ?: Une vue des mouvements sociaux contemporains', Norois, (195), pp. 29–42. Available at: https://doi.org/10.4000/norois.489.

Sortir de la justice punitive - Les Couilles sur la table - Binge Audio (2024) Sortir de la justice punitive - Les Couilles sur la table - Binge Audio. Available at: https://www.binge.audio/podcast/les-couilles-sur-la-table/05-sortir-de-la-justice-punitive.

Traugott, M. (2010) The Insurgent Barricade. Berkeley: University of California Press.

Wittig, M. (1992) The straight mind and other essays. Boston: Beacon Press.

SCHOOL BARRICADES: REVOLUTIONS, DEMONSTRATIONS AND SIT-INS, TAKING THE PUBLIC SPACE AS A POLITICAL ACTION

Essay

Maïlys Bonnet

Juin 2024