



Entre, seu saber
é bem vindo!

Commons Now!

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Brazil
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what are the commons for you?



COMMONS



A central idea-force in the reorganization of social **conviviality**. A perspective of social transformation that seeks to dislocate the centrality of the state and put the reproduction of life back at the centre of the political discourse. On a daily basis, the majority of the population develop and rely on technologies of coexistence and collective organization that sustain life.

Why Commons?

Commons weakens the totalizing beliefs and hopes placed on the State and the Market because it shifts the centre of the discussion to the relations we establish every day and that, most of the time in an invisible way, sustain our life.

The driving force is necessity but also a system of beliefs that go beyond materiality.



Main challenges:

- Decollectivisation of the action: our imagination has been so captured that we cannot even think of possibilities and solutions out of an individual trajectory, of either consumption or the bureaucratic relation of the State.
- Believing and choosing collective action does not make it less complex and full of contradictions.



The background of the image is a dark, deep purple or navy blue. It is filled with numerous out-of-focus, circular light spots in a warm, reddish-orange or terracotta color. These spots vary in size and brightness, creating a bokeh effect. A thin, white rectangular border is centered on the page, enclosing the text.

THE COMMONS TIME LINE

THE NON DEFINITIVE COMMONS TIMELINE

Revista Science
Garrett Hardin
The Tragedy of the Commons

1968

Indiana University
Elinor e Vincent Ostrom
Commons Pool Resources

1973

International Association for the
Study of the Commons
IASC-Commons
Organizing and promoting research

1989

Governing the Commons
Elinor Ostrom
Design Principles

1990

Creative Commons
James Boyle, Lawrence Lessig
Intellectual Property

2002

Multitude
Michael Hardt e Antonio Negri
Outlining the commons

2004

The Wealth of Networks
Yochai Benkler
Commons-based peer production

2006

Commonwealth (Bem-Estar Comum)
Michael Hardt e Antonio Negri
Affirming the commons

2009

Feminism and the politics
of the commons
Silvia Federici
The feminist approach

2011

The Wealth of the Commons:
A World Beyond Market and State
David Bollier & Silke Helfrich
systematization of the concept

2012

El Buen Vivir – O Bem Viver
(Sumak Kawsay)
Alberto Acosta
Southern epistemologies

2013

Commun (Comum)
Christian Laval e Pierre Dardot
A big compendium

2014

/a way of seeing
/a framework
/a proposal







Share your commoning experiences



COMMONS

- (1) It is composed by the **common goods themselves** (the planet, the socio-environmental heritage, the body, urban spaces and cyber spaces), in addition to the management of these goods by self-governing communities. Thus, procedures and norms are created to guarantee the right of use to all and prevent that goods are held by one or a few people – the so-called land enclosures.
- (2) It is a **governance system** operated by a network that connects users to their communities and the planet (cultural and natural resources)
- (3) It is a **political process** that calls for actions beyond the stratified practices of the **market or State**.
- (4) It is also an **economic alternative** that generates relations of reciprocity within the communities (local or global), generosity and solidarity, favoring the value of use as opposed to the value of exchange.
- (5) **It is about life as a collective effort** – consisting of humans, their creations (non-humans) and other living beings that co-inhabit the Earth (which is itself a living organism). Therefore, it consists of a socio-ecological system.
- (6) It is about a **cultural transformation** of great proportions, as a result of a process based on fraternity, meaning and spirituality. A practical tutorial for a life of joy and imagination.



The Commons is alive and emergent



SHARED ECONOMY x GIG ECONOMY

shift of labor markets
characterized by independent
contracting through digital
platform

the kind of work that is offered
is contingent: casual and
non-permanent work.



PLATFORM COOPS

The commons is, therefore, also an alternative for the reorganization of the production system around care and solidarity. The cooperative economy boosts social production and equitable peer-to-peer exchange and has been enhanced by citizen entrepreneurs whose ultimate goal is not to maximize profit but rather to improve social conditions for all. New institutionalities, some of which are recovering and updating the cooperatives model, have emerged as alternatives to enable healthy production arrangements, based on a logic of sufficiency rather than accumulation.



OURS TO HACK AND TO OWN

THE RISE OF PLATFORM
COOPERATISM,
A NEW VISION FOR THE FUTURE
OF WORK AND A FAIRER INTERNET

EDITED BY
**TREBOR SCHOLZ
AND NATHAN SCHNEIDER**

335 x 500

- (1) open technologies;
- (2) promote solidarity by being operated by "multi-stakeholder co-ops, worker-owned co-ops, or producer-owned platform cooperatives;
- (3) re-signifying the ideas of innovation and efficiency, so that we can take care of people.





***guifi*·net**

**Red de telecomunicaciones
abierta, libre y neutral**



AMPLED

Ampled is a Patreon-like platform for musicians, owned by its artists and workers.

Ampled allows artists to be directly supported by their community without intermediaries or gatekeepers (and is collectively owned by its artists and workers).

What's Artmetric?

Artsmetric is a free digital benchmarking platform for arts and cultural organisations to learn from their peers. It allows you to get an overview of your organisation, track it and compare it with other organisations. Moreover, it allows you to find new partners across Europe. Artsmetric also contains selected resources for arts and cultural managers on themes such as arts business models, urban regenerations, leadership, etc. And we are constantly looking for new resources to add.

Arts Collaboratory



- An ecosystem comprising 25 organisations which acts as one translocal organisation.
- Difference and diversity as key elements for this ecosystem
- Connected through common desires and struggles.
- Plathedro, Casco, Ker Tiossani, Waza



Create a
paradigm
shift in the
post-colonial
and
neo-liberal
contexts

Recognize our
sustainability
as the highest
value for the
ecosystem

Implement the
concept of
Study instead
of
demonstration
and
administration

Combine Radical
imagination and
pragmatism
through
thoughtful
organisation



Sometimes New York seems like the center of cut-throat competition.
But there are many New Yorkers thriving in mutual benefit.

They say:

I DON'T HAVE A BOSS.

I'M A WORKER-OWNER IN A COOPERATIVE BUSINESS.

I DON'T HAVE A LANDLORD.

I'M A MEMBER OF A LAND TRUST, CO-OP, OR INTENTIONAL COMMUNITY.

I DON'T PAY FOR SCHOOL.

I PARTICIPATE IN SELF-ORGANIZED SCHOOLS AND DEMAND FREE EDUCATION.

I DON'T HOARD MY STUFF.

I TAKE PART IN TOOL-SHARES, BARTER CLUBS, AND CLOTHING SWAPS.

I DON'T BUY FOOD THAT KILLS.

I'M A MEMBER OF A FOOD CO-OP, CSA, AND COMMUNITY GARDEN.

I DON'T LET MY BANK PROFIT OFF ME.

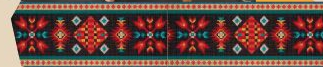
I JOINED A CREDIT UNION, SO MY MONEY STAYS IN THE COMMUNITY.

There are so many ways to be part of an economy that supports
people and the planet over profit.

We're mapping the ones in New York City at SolidarityNYC.org.

SOLIDARITY
nyc

www.solidaritynyc.org



[Caroline Woolard](#) – art and solidarity
economy

L'Asilo

An independent centre for artistic, social and cultural production run by an informal community of artists, activists, researchers and inhabitants of Naples, Italy, who take care of both the facilities and the cultural and artistic programming. It is also a political and juridical laboratory, experimenting with inclusive community-making and the creation of new institutions recognising and supporting the residents' self-government.

<https://vimeo.com/502508190>



Instituto Procomum





" If, however, we consider art as a prominent field for developing counter-hegemonic aspirations and counter-dominant visions for society, then art should be re-appropriated as a crucial field of commoning. It is not a matter of sharing what is already recognized as art but of choosing to rethink, to reevaluate and to perhaps remake what is taken and appreciated as art. This is how artistic work may gesture toward the discovering of new ways of being in common. If art may be a field of experimentations that expand and challenge established patterns of feeling and thinking, then the practice of art-as-commoning can possibly explore patterns of feeling and thinking shaped in common. "

(Stavros Stavrides in Emancipatory Commoning)

Five Principles for Common(s) Futures:



1. Staying with the trouble: care sustains communities.
2. It is essential to make agreements, set boundaries and be able to revisit them
3. There is no finishing line (come, and we will learn as we walk)
4. Networked communities are fundamental (act locally, think globally)
5. Experimenting is necessary (and then, if possible, systematize and share your experiences)

Obrigada!

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