Entre, seu saber
é bem vindo!
what are the commons for you?
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 COMMONS TIME LINE
COMMUNIS

a way of seeing

a framework

a proposal

resources

communities

protocops
Share your commoning experiences
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
SHARE 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.
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.
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.
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).
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.
- Platochedro, 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.

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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