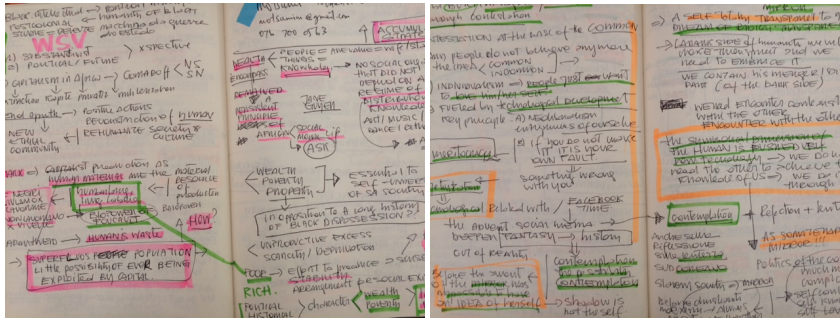


## My Common Notes



The Winter school has opened with the question: "What do you understand as 'The common'?" A question to which I have tried, with difficulty, to answer during the whole weekly sessions.

When related to the subject of work, Negri and Hardt (2005: 135) affirm that "bio-power is above society, transcendent, as a sovereign authority, and imposes its order. Bio-political production, in contrast, is **immanent to society**, creating relationships and social forms through collaborative forms of work". In post-Fordist societies, and particularly under the hegemony of immaterial labour, the labour force is no longer driven only by bio-power, but manifests itself as bio-politics. By requiring the engagement of the worker, the commitment of his/her subjectivity in the productive process, and seeking to place it under its dynamics (bio-power), bio-politics is also produced, that is, the prescribed subjectivity becomes a production of subjectivity = RESISTANCE. **Common as a bio-political production** – as subjectivity of individual resistance that adding up creates multitudes - is the **basis of the multitudes**. The **multitude designates an active social subject, who acts on the basis of what the singularities have in common**. Although it remains multiple and internally different, the multitude is able to act in common. It is in this sense that the authors defend the idea that "**The multitude is a class concept**" (Hardt / Negri, 2005:143).

This, the common I knew.

What did I expect to find at the Common Winter School "from a localised African perspective"?

Ubuntu

YA.

It has been mentioned, just once by Yvette Abrahams, when she described it as "something you cannot say. **It is something you do, as a member of the black consciousness movement**".

### Comentado [Office1]:

I thought on Foucault and the concept of 'bio-power and bio-politic'

Bio-power is defined as "a power able to control body, subjectivity and life of people". A power originally exercised by control institutions (schools, prisons, hospitals), the state and, more recently, by ourselves.

Bio-politic is the force that moves to a constitutive action, aimed to resist to this power. This is the common.

**What did I find?**

- We were talking IN common not THE common – Is IT different?

It doesn't seem.

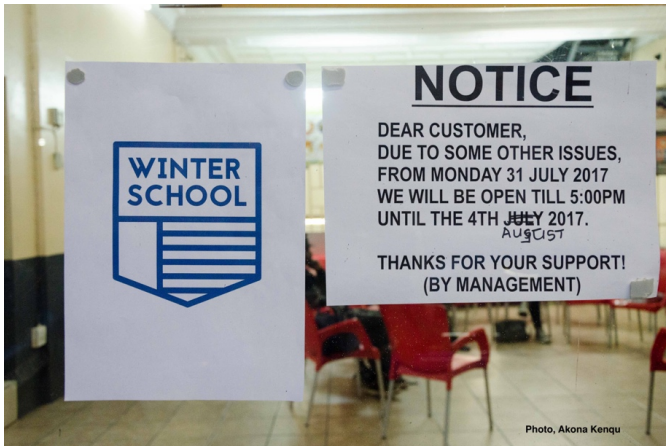
"In Common, a reflection on sharing and collectivity. [...] To explore subjects such as ownership, property"

**MM.**

- A romantic vision of 'sharing'
- A strong repetitive nostalgia on 'the community values of sharing' versus 'the city sins of individualism'
- First world people of 'collective human being' VERSUS Second world people of 'individualist capitalism'  
Assist you as an individual and family + sharing through similar + competitive to survive Industrial world + modernize African elites + promoting new identity
- Industrialization has produced un-civilization
- Less we expose to natural sound > De-musication  
  
Listening ART | The acoustic world | Taste

Something has been constantly underlined AS "the similarities we have"

But do we really need to be all similar?



People's relationships and connections.

Are these relationships and connections based on what?

**Comentado [Office2]:**

"The starting point for the discussion on [THE common/IN common] in Italy lies in the need to undermine the ideology of individualism and private property. For this reason, these practices of re-appropriation, care and return to the common goods, represent a form of access not based on property, but on the use and on collective and cooperative relationships" (Burocco, 2014:12).

Mbembe said : THE / IN

**Comentado [Office3]:**

Does make sense this statement in 2018?

"The very object of the critique: to show that, while modernization-as-Western-ideology might represent non-Western societies as just so many not-yet-modern outsiders, the capitalist imperium to which it is joined has no real exterior, although it has many peripheries. Its exclusions and its margins, as critical theorists of various stripes have stressed, are a requisite condition for the growth of its centers" Comaroffs (2012:11)

There is much south in the north, much north in the south, and more of both to come in the future. Comaroffs (2012:24)

**Comentado [Office4]:**

A técnica temporal e de atenção multitasking não representa nenhum progresso civilizatório. A multitarefa não é uma capacidade para a qual só seria capaz o homem na sociedade trabalhista e de informação moderna. Trata-se antes de um retrocesso. A multitarefa está amplamente disseminada entre os animais em estado selvagens. Trata-se de uma técnica de atenção, indispensável para sobreviver na vida selvagem. [ Han2015:32]

Por falta de repouso, nossa civilização caminha para uma nova barbárie. Em nenhuma outra época os ativos, isto é, os inquietos, valeram tanto. [ Nietzsche, 1967:236 ]

**Comentado [Office5]:**

The result is that behind an apparent new collaborative wave, highly specialized creative individuals capture insights from a collective imagination in order to establish enclaves of elite membership of economic and social powers and reinforce class divisions in countries already marked by a history of serious inequality.

**Comentado [Office6]:**

It is undeniable that this openness to sharing exists; but it only exists through management by name, by family, by college where they studied. That is by a series of "class comforts" that remain the same. The main means of production in the creative industries is higher education. But restrictions on access to higher education, including privatization and professionalization, ensure that these means remain out of the hands of few people.

If I was in Brasil in a similar context I could easily exclaim:

“There are no black people attending this School!”

In South Africa things are trickier. I can maybe, with an embarrassed bad English, ask:

“Who are the black people attending this School? What is the/in common we have? And how able we are to share it with others, not so similar to us?”

## Others who are busy with 'some other issues'

### AM.

Human Waste – so superfluous cannot even being exploited by the capital > linked with bodily life

Wealth | Poverty | Property > essential to the self-understanding of SA

In opposition to a long story of black dispossession

- Still divided in WITH and WITHOUT properties
  - Public Good | Sphere | Space | to belong to us in equal measure as part of 'that community'
  - Common not exist itself. It is the result of social circumstances, conducted by people in specific contexts, to be BUILT | IMAGINED | CREATED through CONTESTATION.
  - New technology radicalizes the complexity of the mirror. Dream of radical transparency  
The dark side of humanity will never make transparent  
We need to embrace it  
We need TO encounter constantly with the other
- a) third  
b) OURSELVES
- Community of difference – in SA colonialism and Apartheid organized community based on differences. Race.  
SA has different 'we'

How to make a community of multiples differences?

**Comentado [Office7]:**  
Common = no property | sharing

**Comentado [Office8]:**  
Which community?  
Of Artists?  
Of Academics?  
Of ordinary people?

**Comentado [Office9]:**  
What are we talking about when we talk about common/similar interests?  
Interest, means what?  
  
Can we go beyond the idea of class, speaking of interests?

**Comentado [Office10]:**  
Common as a bio-political production – as subjectivity of individual resistance that adding up creates multitudes - is the basis of the multitudes.

**Comentado [Office11]:**  
Difference of similars

**Comentado [Office12]:**  
“Dirt, for Mary Douglas is, 'matter out of place'. Shoes are not dirty in themselves, but they are so, when placed on a dining room table [...] A person become a stranger when he is out of place. Reaction to him are not different from the reaction of society to other form of dirt. [...] re-establish boundaries, margins and internal structures, restore order. Or risk the danger of affirming the stranger as a figure of potentiality, as representative of 'those vulnerable margins and those attracting forces' which, while threatening to destroy good order, ensure life, fertility and growth. Purity is poor and barren. Dirty is dangerous and potent”  
[Bremner, 2010:151].

Tot. 1291

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