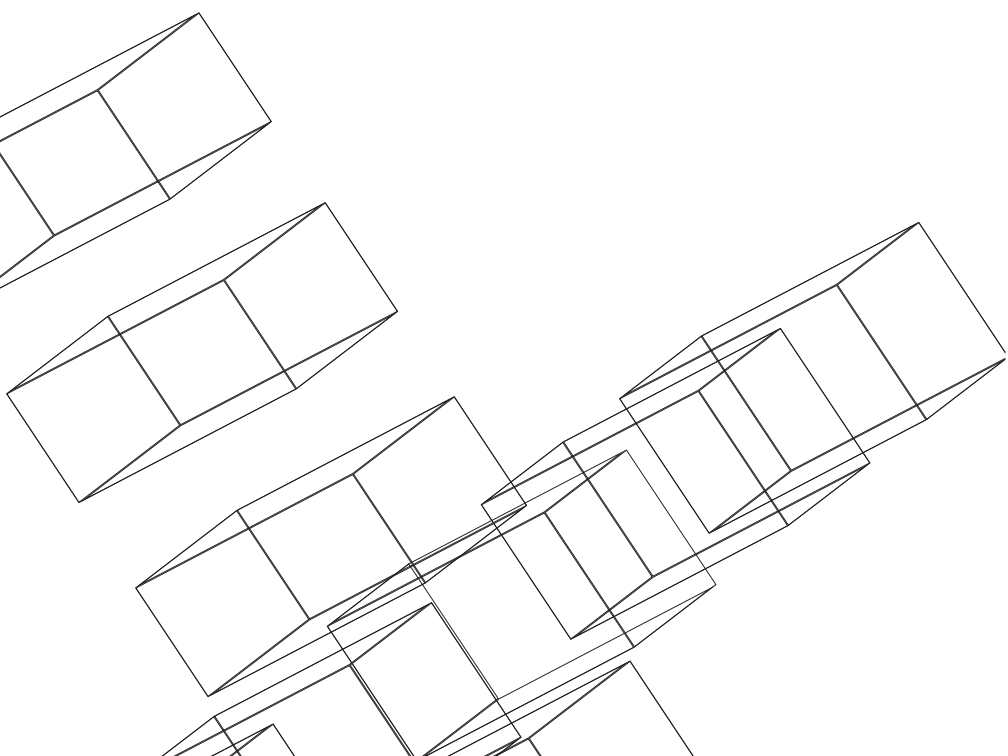


# UNLEARNING THE RULES OF COLLECTIVITY



de Giovanelli Giulia



# UNLEARNING THE RULES OF COLLECTIVITY

Giulia de Giovanelli



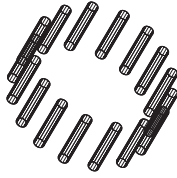
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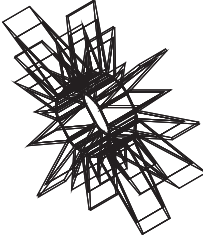
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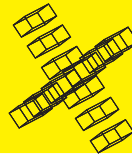
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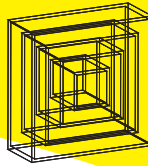
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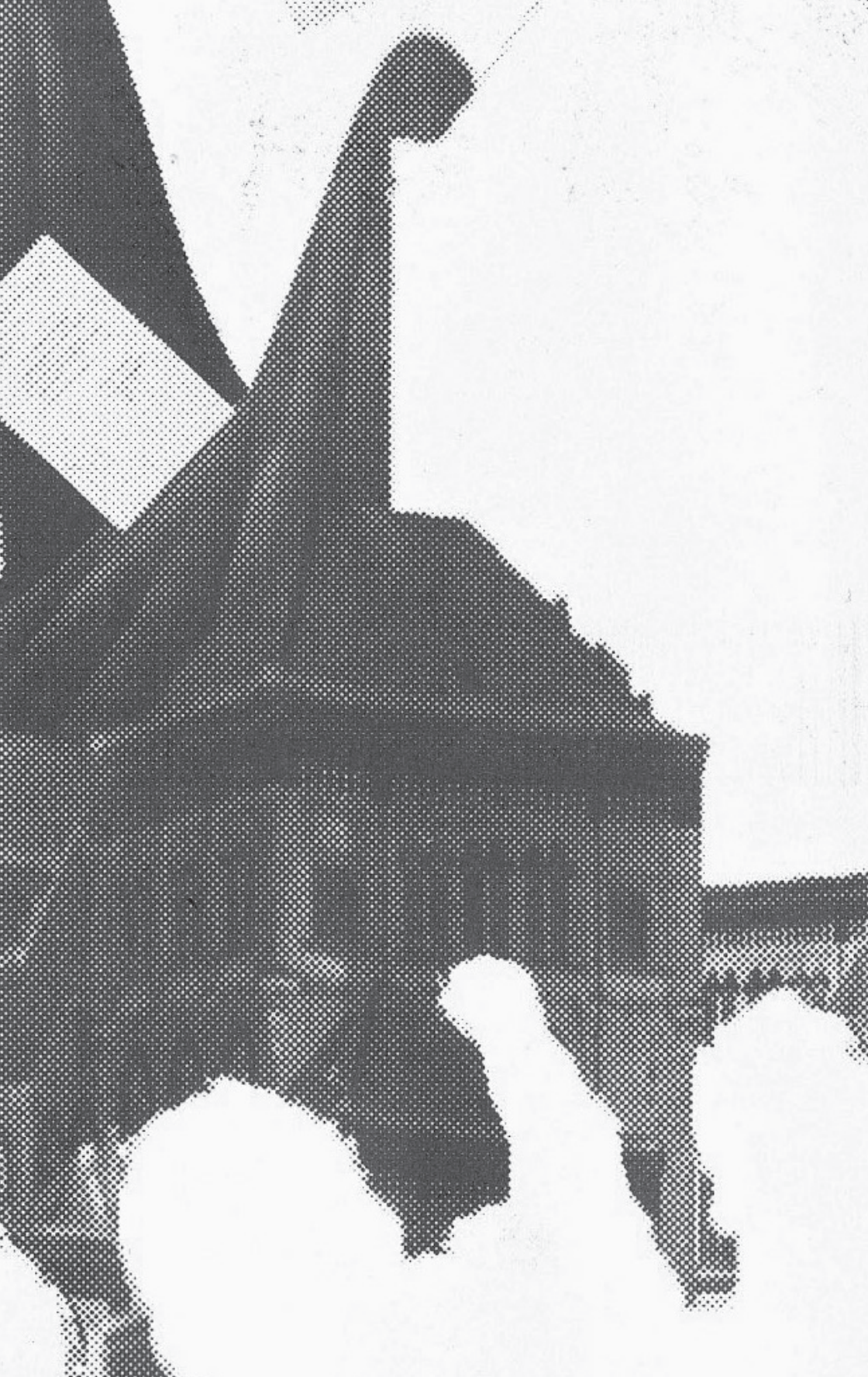


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# INTRODUCTION

What can we learn to contribute in building a balanced idea of what cooperation is? A balanced way to cooperate would mean in this context to combine our collective needs with our individual needs. We can informally set up a way to cooperate with each other by balancing collective needs while allowing individual competitive forces to exist. There is a necessity to re-think and learn a different approach to community organization. Our collective rituals are able to create cooperation by balancing individuals needs and collective responsibilities. In the context of this thesis, a balance is a kind of social contract which doesn't ask for mutual agreement but proposes disagreement and conflict as forms of productive interaction. Rituals are forms of habits that people perform in order to make cooperation functional. Rituals are important in this research because they are proposed in comparison to regulations, as fixed and imposed rules that define the conduct of a group of people.

My current research is a collection of ideas and experiences which call for a need for balance. These experiences have led me to call for productive interaction in collaborative practices in design, art, and educational models. My goal is to discover what improvised, temporary alternative approach of cooperation gives importance to conflict as consequence of being different but united. Collectivity is both the engine of our world and its biggest struggle, how should we intend cooperation, considering individual constraints and collective ethical directions?

Existing in the world means constantly cooperating with others, and ultimately existing as a collective form. From a young age, we develop processes that make us act in cooperation with other people. The process of identifying ourselves as part of a collective it precedes the one of differentiating from others. I'm interested in working on building practices and learning how to rethink cooperation in our contemporary complex society. In a world where culture, economy, language have global capabilities there should be room for re-inventing the regulations and the rituals of our being together. Allowing our collective imagination to fantasize what could replace individualism, cultural homogenization and hostility.

Humans are able to shape and imagine a better model for cooperation than the one society allows them to. Our democratic society, based on a politic of consent, seems to often exclude forms of opposition, in favor of an homogenization of difference. It is important to start discovering practices and discourses that aim to accept forms of opposition as fundamental for any forms of cooperation. This text explores both personal experiences in forms of collective living alongside a series of political, philosophical theories that reflects on this urgency. With this text, I want to propose a few directions that ideally invites the reader to investigate some options of balanced and dialogics forms of community. The options are named by the **actions of sharing, appropriating, unlearning and playing.**

Richard Sennett describes in his book *The Rituals, Pleasures, and Politics of Cooperation*, a form of interaction which doesn't aim to solve questions by finding common ground as "dialogical" (Sennett, 2013). The risks of misunderstanding and differences are instead taken as qualities that help to clarify mutual understandings. Divergences and cultural differences are characteristics of every individual and collective living form, and can also join people together.

The first chapter, **SHARE!**, narrates the story of the village where I was born, Cembra. This village is where I learned how to move and collaborate with others. It is used as different example of a community that balance individual needs and collective responsibilities. Particular focus is placed on the act of regulating in relation to this form of community. The regulations of this village and how they are written, are a translation of the rituals and habits of the people.

The second chapter, **APPROPRIATE!**, explore the history of the spatial arrangements of the residential community *The Poortgebouw*, a former squat based in Rotterdam. By living in this community and by reading through its history, I learned that life in the big community of a city allows also different smaller collaborative living forms to exist. The way the community functions is the translation of the will of multiple generations of inhabitants, all the while adapting to the policies of the city.

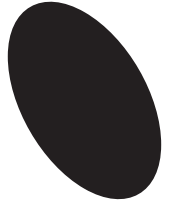
The third chapter, **UN-LEARN!**, identifies different models for re-thinking power distribution and communication

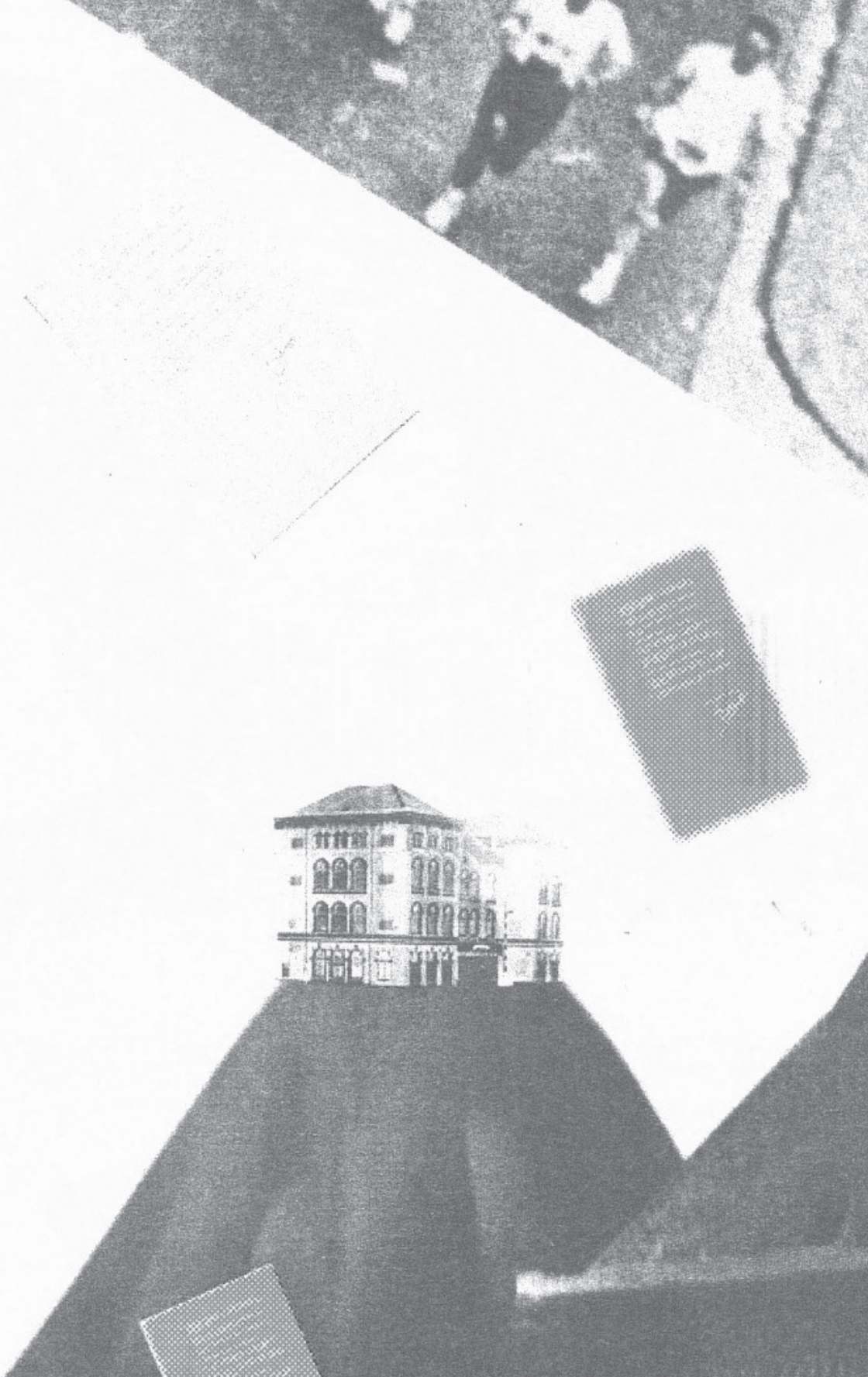
in collaborative environments. The chapter is built on the foundation of Gregory Bateson's pedagogical and anthropological research. He draws the idea of learning to learn, also called "deutero-learning" (Bateson, 1987), which is the acquisition of knowledge and contextual informations. This pedagogical idea is the learning by adapting and listening to the required conditions in which you are in. This concept is for me similar to the dialogical forms of communication theorized by R. Sennett : the process of interaction that happens while we learn something new shouldn't resolve in stating resolutions, but it can adapt to the situation by opening up to the diversity of the environment. As in a dialogical form of interaction, the elements of doubt or disagreement cannot be eliminated by a play of dominance and submission but they can create a fertile terrain for a different way of thinking. Educational models can enforce ideas of collective right directions and define common sense. My proposal is to refuse unidirectional institutional logical categories in order to start fully embracing the complexity of being together. Here the word institution is used in a wide sense, institutional categories mean in these terms stable and official ensemble of practices, languages, and political ideologies which have decisional power onto our lives. Embracing complexity would mean to develop empathetical and dialogical forms of exchange that allow divergences to exist.

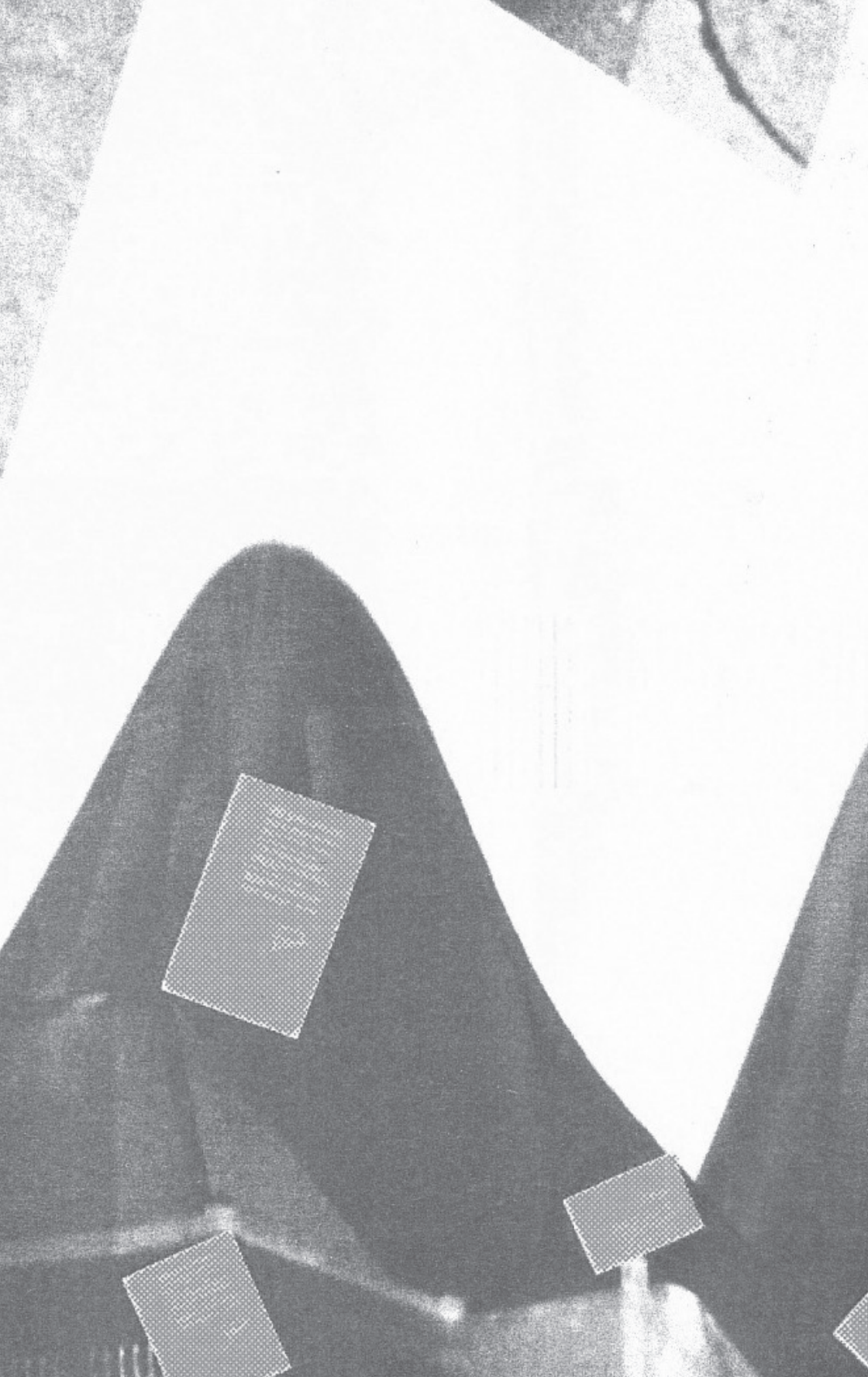
The last chapter named by the action **PLAY!**, describes my methodology and examples of works that aim to fantasize about alternative structures of power. An audience should be invited to think, to use imagination in order to refuse pre made concepts and allow their temporary conditions of togetherness to lead their opinions and behaviors. The audience is a participant, not a spectator. Art and education can help representing a world made by a plurality of different people and audiences. Using these kinds of strategies in art or educational projects, interests me and represents my personal artistic and research goal.

This thesis places me as subject and object of a research on collaboration and dialogical structures for cooperation.



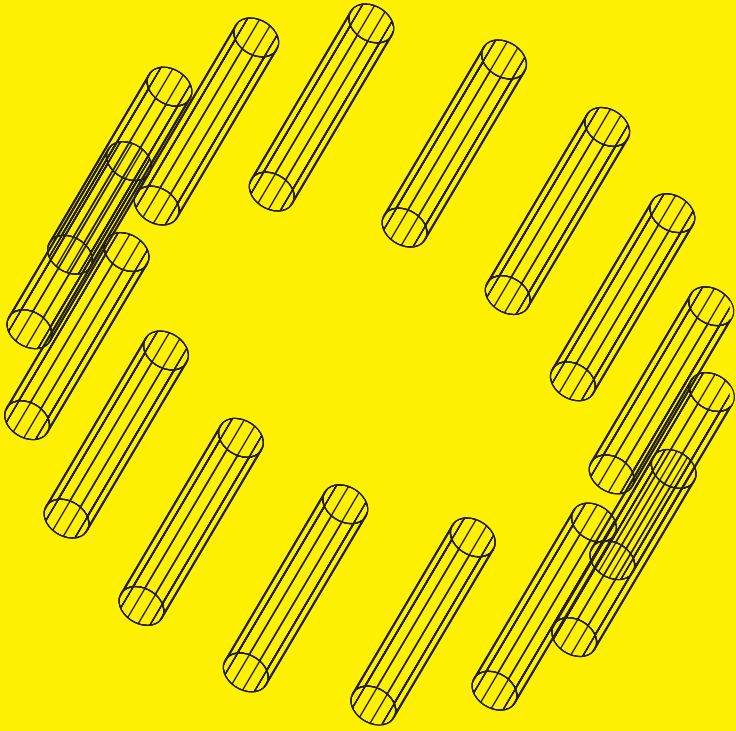












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**SHARE!**



# SHARE!

I generally use lived experience to formulate a research-based practice focused on collaboration. In this chapter, I will outline the history of the village where I grew up, Cembra. I will consider both my stories of emotional attachment to the place, and the history of its organizational system as materials to reflect on the question: how to build dialogical forms of cooperation? Particularly relevant is to highlight the importance of the mutual responsibility of giving ourselves to the other, which any form of existence in a community requires and regulations should stabilize in their structure. It is important to reevaluate systems that facilitate and indicates the dialogical responsibilities toward the other. Our neoliberal contemporary society seems to be characterized by a community of perfect individuals: individuals bordered, isolated and protected by immunization.

As the philosopher Roberto Esposito describes, “immunization” (Esposito, 2011) is a quality of our modern regulations, which protect individuals from risks of conflict by protecting and prolonging their life, functioning as a human body immune system. Our modern technologies of power, are applied to forecast population, measure them and separate them in order to establish an average over people. A similar concept is

the one of Biopower, in the meaning of Michel Foucault “Biopower” (Foucault, 2013) is that system of power which install over the randomness of a population a state of order. To regulate means using overall mechanisms over individuals to achieve overall states of equilibration or regularity. This concept is problematic for the reason that it often separates and categorizes individuals more than helping them to cope with each other. Contact and proximity which are two of the main characteristics of community life can be seen as threats to identity formation because it exposes people to possible conflicts. Our neo-liberalist policies and the logic of biopolitics are all based on the assumption that the only way an individual can survive in a community is by breaking every communitarian bond. Ignoring the foundation on which the concept of community is built: that the first thing that people have in common is the obligation of giving, not the right of property. My life experience in the village, made me reflect on how to learn and build practices of cooperation and how to balance those ways of learning with both collective and individual needs.

In this place, I learned rituals and rules by collaborating and experiencing closeness with the other people. Those rituals were partially imposed by traditions and family habits, but also built by experience, failures, and relationships.

Rituals can be learned by everybody and promote participation. The more people participate and shape those rituals, the more they affect the way people cooperate with each other. In this research, following the text of R.Sennett, I would like to propose rituals as alternatives to regulations.

## CEMBRA AND THE HISTORY OF A SHARED LEGISLATION

The first case-study for this research is Cembra, a village in the Alps, and the history of its legislation. Cembra is the place where I was born and I grew up. The village is geographically placed on the border between Sudtirool and Trentino. Both provinces are part of the so-called Autonomous Regions in Italy, particularly to the Trentino Alto-Adige/Südtirol Region. This region, which is the one more up-north of Italy, is together with Friuli Venezia Giulia, the latest region that became Italian only after the 1st World War, in 1918.

This region has a strong history in bilingualism and coexistence of different minorities. The two main languages spoken here are Italian and German, although another small portion of the population speaks Ladin, Mochén and Cimbrian, the first a Rhaeto-Romance language, and the other two are Bavarian dialects. The geographical position of Cembra was historically strategical for the fluxes toward Germany: the Adige river located in the closest city was in the past often subject of overflows. During the period of the year where those overflows were quite often affecting the city, the traffic of people directed to the north had to reroute among the Valley of Cembra. Lots of emperors from the Holy Roman Empire and illustrious figures of the history sailed through this

small village in the Alps. Cembra was part of the state of Tyrol from 1295 onwards, under the Habsburg Empire, until it became an Italian region in 1918. Living in a small place like Cembra, that has only a population of 1,776, and being now away from it for many years, makes me reflect on the characteristics on growing up in a small center. Growing up here means spending a lot of time with the same people, means growing up with multiple families and relatives, knowing intimately most of population, having an infinite list of necessary rituals and habits orally transmitted. There are things that I recall to have learned outside the school, as by hanging out with my neighbors, by playing in the woods or at the mandatory after-school Catholic lessons. I learned how to use a computer at the librarian's house, I followed plenty of sport courses just because everybody was doing it, I spent every weekend in the forests trying to build the perfect tree-house, I worked in many associations and started volunteering at a very young in the mental hospital and caring for the elderly.

The freedom in learning that this place gave me represent for me a formative model for cooperative skills. However sometimes I experienced the freedom I'm describing as a forced constraint. I remember the struggle in starting perceiving what a life in a city could be and the jealousy in noticing the different freedom my high-school mates had.

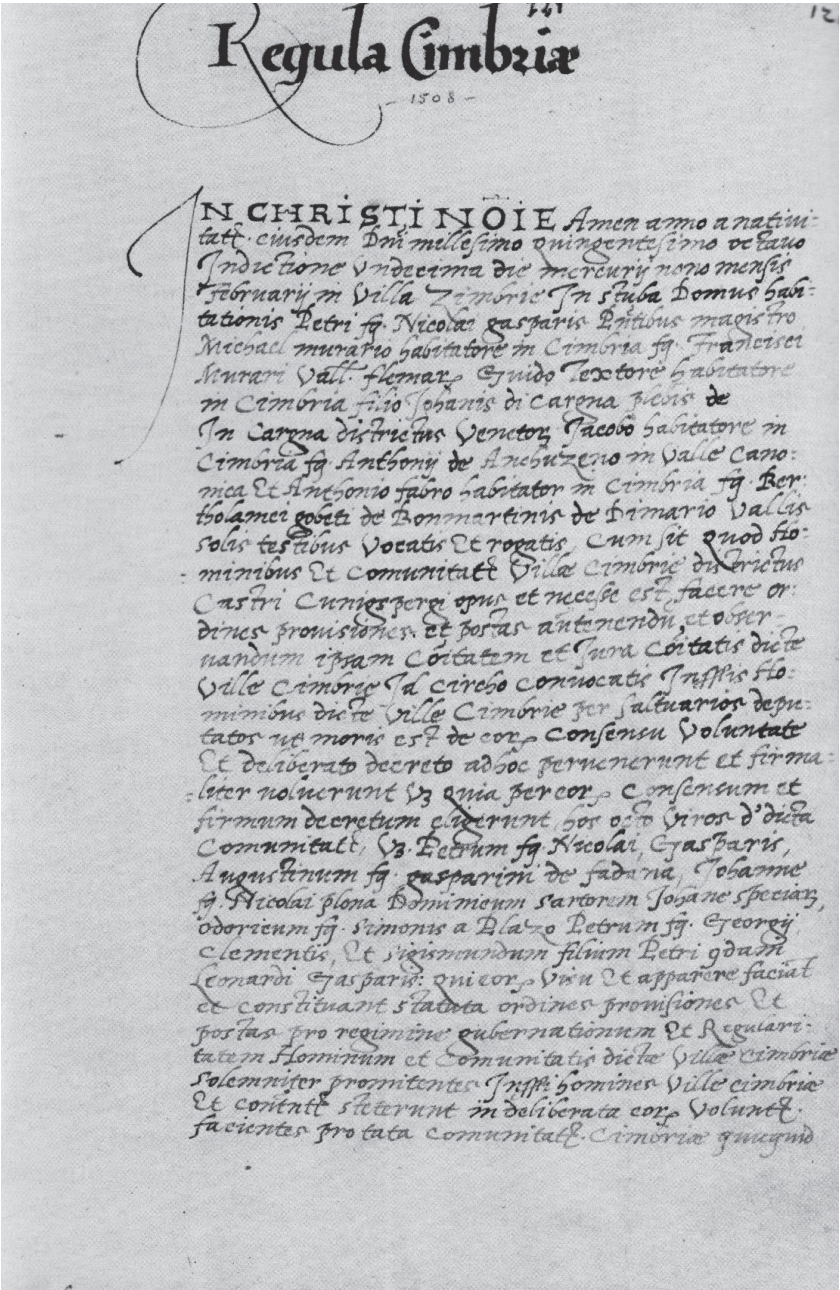


Fig.1 Regula Cimbræ, 1508,

Nobody dares or presume to cut or damage the provisions that belongs to the community. The penalty is a fine of three pounds of good currency for the community. The same fine is applied to the cutting of any tree or any small forest from the common goods without the consent of the Regulars. This rule is valid especially in the territory above Cembra and Fadana, which borders from east to west first with the place called the Pozum, going down by the Malgar way, Fadana and until the Scambion rock. (Translation)



In a city it can be easier to build multiple social networks, while children are probably educated with more restrictions. Problems of security never occurred me and my family, just because there was nothing to be scared of. Another point which is interesting from small centers is the importance of mutual care. Care and solidarity towards the other are two significant obligations which shaped my idea of community. A community, as a totality of people united by a series of obligations and duties, has at its core an explicit responsibility towards the others. The life of a community of people can be marked by a fear of conflict and property loss. The rules that people establish in order to protect the survival of their community usually reflects the habits, behaviors, and necessities of a population.

I recently found a book in my family home that analyzes three regulations that governed the village throughout the years (Lettieri, 2008). As the author Alfonso Lettieri reminds in the introduction, to understand reasons and patterns of the village's habits it's important to look back at the development of its rules, considering them as a mirror of the way generations of citizens organize themselves in a given space. Writing norms is an action of transcription of what is habit and oral tradition. In this book are published three different legislation from three different historical periods: the first one called Regola Cimbrae from 1508,

1724

Copia d. Capitoli Chomunali.

Congregati e radunati Insissima L. Nostra et  
 honorati Vicini di questa Nostra Magna Comunita  
 di Cembra, a tutto fine et effetto di loro certo  
 et agiutato ordine ne havemmo dal suo publico  
 non tanto per reprimere l'insubordinazione di Casade  
 dano brogolato et a confusione di chi pretence suole  
 propotta la propria utilita e profitto Comune  
 come per far gustare et et sperimentare et ogni  
 dischetto presentate et giudizato vicino la Decret  
 Jun Con registro et altrettanto ben regolato  
 Vuore Anno a laude e gloria dell' omnipotente  
 Dio Nostra Redentore e beta gloria sua  
 Madre Maria Vergine Immacolata

Con libero consenso et espresa volonta di ciaschedun  
 di loro e niuno Contradicente ma auora piena  
 stabilita ordinato Consultato e concertato il  
 contenuto de sequenti registrati Capitoli della  
 quisa e forma descrita, Condecbeta pena de  
 Lire Cinque per Volta a chi et a quelli  
 Contrafara o uora opporsi dapplicarsi alla Regola  
 et Lire tre dapplicarsi alla Ma. Liurati di  
 beta Cembra

Fig.2 Capitoli Chomunalli, 1726

The opinion of any inhabitant of Cembra, from poor to rich, has to be  
 taken in consideration both the elections of the Regolani (the represen-  
 tatives), the Major of the church or any public representative figure of  
 public interest.  
 (Translation)

century of the Council of Trento and the counter-reformation of Martin Luther, the second series of laws named Capitoli Chomunalli, written in the time Cembra was under the domination of the Hamburg Empire of Maria Theresa of Austria, and the last order from the year 1807, recorded right after the occupation of Trentino by the troops of Napoleone Bonaparte.

Already in the first set of conventions from 1508, the rules, written demonstrations of the common sense of a population, were drafted through a democratic and self-organized process of law-making. The distribution of the political and administrative roles was operating by a rotation model, with the consequent impossibility of perpetuating the command duties while avoiding abuse of dynastic rights. The whole population was convened to elect, by majority or consent, eight people that would compile the statutes to regulate the public life of their fellow citizens.

This system was dictated by the will of the people of Cembra, even though the policies of the Tyrol state influenced significantly its characteristics. Since 1342 Tyrol enjoyed a constitution that was guaranteeing individual freedom and property rights to the community of citizens. It is exceptional that tradition of this village is the value of self-governance as a fundamental principle for the affirmation of democracy.





Fig.3

## REGULATIONS AND COMMUNITY

The act of regulating is rooted in our existence of individuals that live in community with other people. Regulations are signs that bind people together. Each person involved in a group of people are bound by the civil status of being in a community. That status is determined by law even before making any kind of commitment or decision. Regulations are there to define and identify ourselves before experiencing the need for these rules. Regulations are presumptive tools that define and protect individuals from the risk of being in a community.

People, by being together in a space, are naturally exposed to the risk of conflicts. The strategies that are used by rules and regulations are there to escape a risk of conflict and war. Yet they are often translated into enforced ethical guidelines. I believe that any ideology or concept can claim an a priori ethical orientation, if before it didn't go through a process of collaborative cooperation. I'm not here to analyze how the law can be produced differently but instead to question how and if it fairly reflects the habits and the necessities of a population. Law regulates our life in common by predefining a range of possibilities and excluding other alternatives.

Those possibilities are also establishing a strict definition of what common sense is. Regulations are necessary but also impossible: they are necessary to re-orientate the desire of individuals against other individuals but don't look into proposing a plural common solution for the possibility of conflict.





## COMMON AND OTHER

It is for the research essential to describe the etymology of the word community: this word is formed by the two Latin words: *com* and *munus*. The most obvious meaning of community is comparable to the definition of *communis* or *Koinos*, a Greek noun which means *Common*. *Communis* or *commune* is indeed what is not proper, what belongs to more than one and what is public and collective. This explanation seems to define a word which has an opposite meaning to private or individual. But if we look at the root *munus* and its significance, we'll understand what's really at stake in *communitas* existence.

The Latin word *munus* indicates duty, obligation or gift. It is interesting how the presence of the word gift signifies the word community by an act of giving. This would mean that every person involved in a community is bound primarily by the mutual obligation of giving. Being in communion means more than sharing certain common goods, or spaces. People in communities have the responsibility of giving to others, as the others have the responsibility to receive that gift. The obligation to give which this interpretation express, doesn't necessarily means that the gift has to be equally given back. The word *munus* from *communitas* indicates only the gift that one gives, not the one receives.

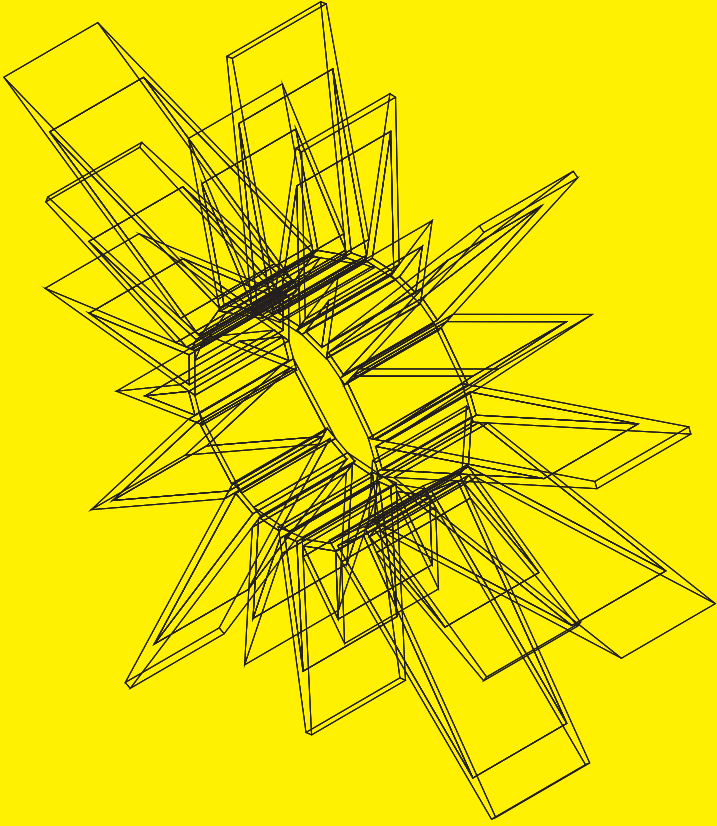
Through this interpretation, we could then say that being in a community doesn't necessarily imply the need for possession or good-exchange. A community is not founded on an economy of property. The binary relation between common and proper is a presupposed concept integrated with our idea of property. Usually, we think that what is proper is mine and what is common is for everybody.

The common is not characterized by what is proper, but on the contrary, by what is improper and other. The sphere of the commons, as the sphere of common accessible resources, is founded on a structure that should not be hierarchical and include concepts of property, authorship and value exchange. Individuals in a community are subjects of a "radical-improperty", as Roberto Esposito defines it (Esposito, 2010). Communities are the totality of individuals united by an obligation which can be seen as a debt, a subtraction more than addition.

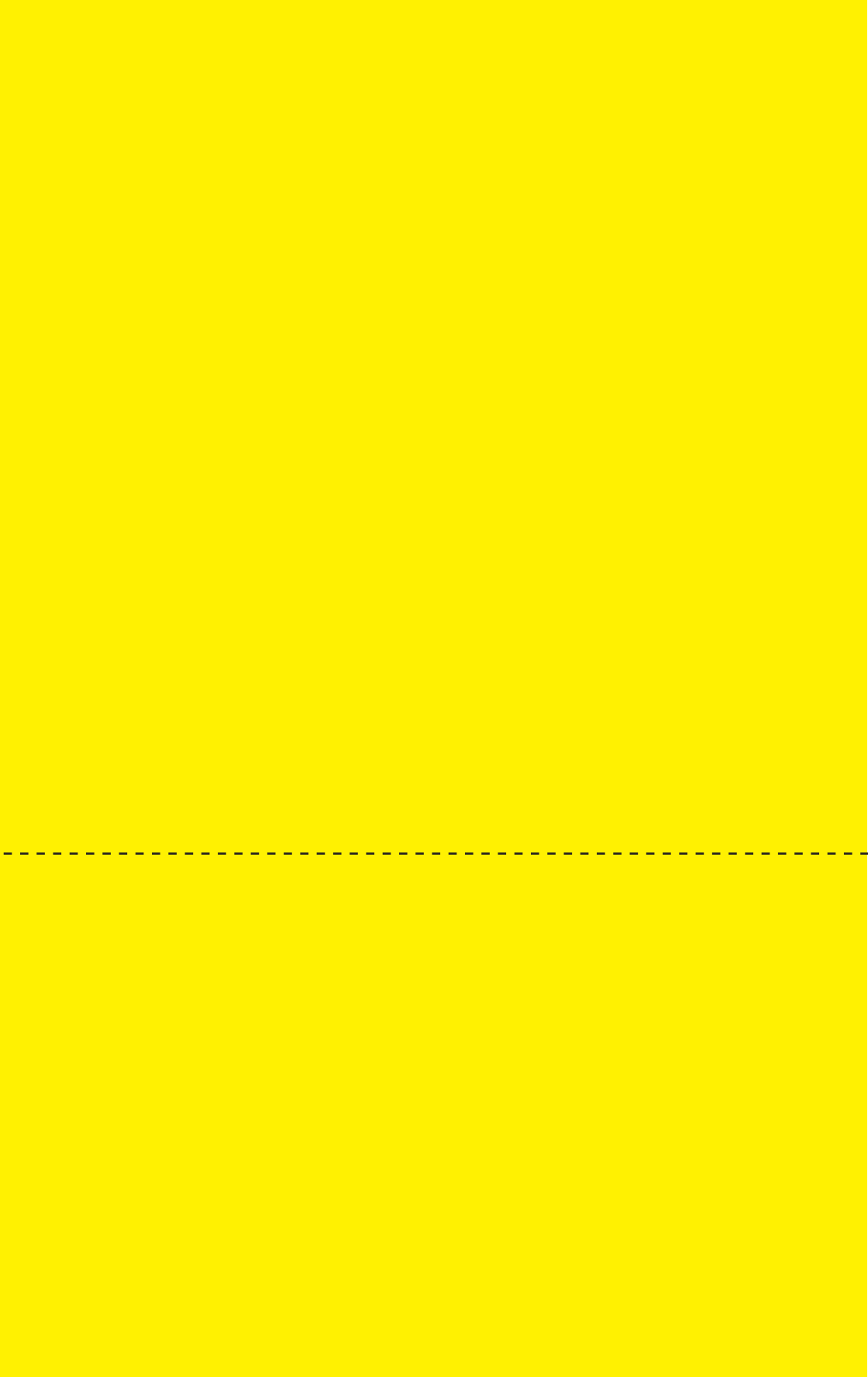
I think we should, in this particular political moment, starting re-discovering these concepts. Protecting the sphere of the commons is fundamental for a reason: we as humans always act and operate in that shared space which is the public. It is in the public sphere that negotiation and relationships happen. How can we imagine and create for this space a non-hierarchical social structure based on unconditional sharing and productive collaboration?

Can the competition for the access to common spaces and resources be transformed in a dialogue?





**APPROPRIATE!**



# APPROPRIATE!

In the first chapter, I introduced briefly an important question: how to claim back the importance of the common responsibility at the center of a community. What unifies us in communities is a radical responsibility of giving to the other without expectations. What identifies us in a community is the act of giving our self to the other, the act of being able to become other. I think it is appropriate to say that we live a political time that requires us to adopt a Utopian way of thinking. By bringing to light collective efforts that contribute to building a constructive dialogue we can overcome borders between individuals.

The production of knowledge was historically and still remains reserved to an elite minority. I think is now time to value knowledge produced by the cooperative actions of people that are questioning paradigms of living together, sharing the production of knowledge.

In this chapter, I will refer to the history of the Poortgebouw as a place that taught me lessons on how to organize life and activities with a group of multiple people. By living in this building I realized more clearly what being different but united means, and how important is to be organized in communicating and making decisions.

Another thing I'm learning is how to confront the inside of your community with the outside of communities different than yours: how to negotiate with the policies of the city, which establish standards on how to live together the collectivity of this city.





## POORTGEBOUW RESILIENCE

The residential community, the Poortgebouw is a model of contemporary resilience. As I explained in the introduction The Poortgebouw is a former-squat and living space which hosts people and organizes cultural and political activities.

The arrangements of the Poortgebouw, both spatial and logistical, are atypical and not often accepted in generalized conceptions of a household. The constitution of the Association and the durability of this project is made possible by a constant negotiation with Municipality and the owners of the building. The building was first squatted by a collective movement that wanted to use the space as a center for social activities. They were responding to a publicly-rejected plan of turning the empty space into an Eros center, a center dedicated to legal prostitution.

The squatting action was part of a national protest day against the Leegstandwet with the title wij jongeren eisen (we the young demand).

Vrydag-3 okt 1980

Eindelyk is het dan zover, het Poortgebouw heeft een bestemming gekregen!

Afgelopen nacht hebben wy, Rotterdamse Kraakgroepen, met zo'n 50-70 man/vrouw het al jaren leegstaande Poortgebouw gekraakt.

Dit, omdat het in deze tyd van vele woningzoekenden asociaal is om woonruimten als kantoren (lege), en dergelyke leeg te laten staan.

Ook echter als protest tegen de nieuwe op handen zynde "LEEGSTANDSWET", waarin de overheid pretendeert de leegstand tegen te willen gaan, maar die in feite neerkomt op een "ANTIKRAAKWET", waarin het recht op het kraken van lege panden verkracht wordt.

Kraken is een verweer van vele woningzoekenden tegen 't feit dat fundamenteel recht op wonen wordt vertrappt door beleggers en speculanten.

Tegelykertyd ook een gevecht tegen gemeenten en overheid, die er niet in (willen)slagen de grote woningnood te bestryden.

Wy hebben daarom speciaal het P.G.B. gekraakt, omdat dit al jaren leegstaat, het best te bewonen is, en omdat het pand goed te gebruiken is voor allerlei activiteiten.

Onze bedoeling is om het pand bewoonbaar te maken, om er een kraakspreekuur te gaan draaien en in overleg met de buurt te gaan gebruiken voor jongeren-activiteiten, zoals een jongerencentrum o, id.

Wy hopen met deze verklaring op uw solidariteit,.....  
het ROTTERDAMS OVERLEG KRAAKGROEPEN

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This is an extract translated from the first declaration of squatting by the Rotterdam Overage Kraakgroepen:

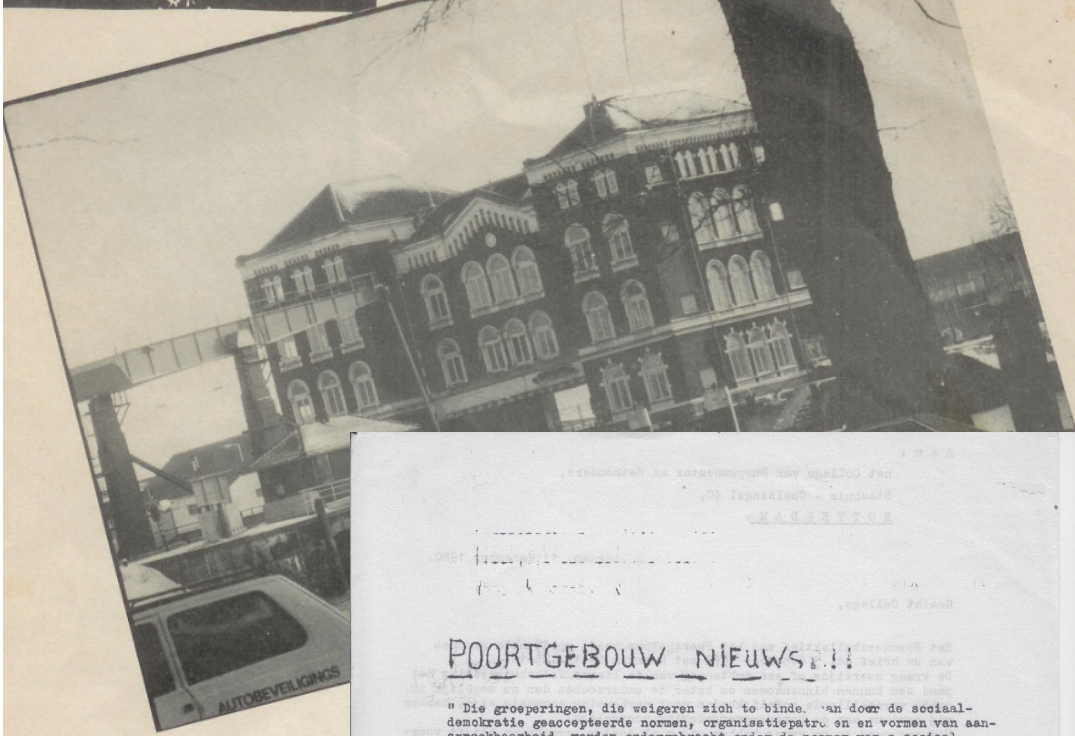
*“Last night we, Rotterdam squat collective, together with 50/70 men and women squatted the Poortgebouw, which was for years vacant. We did it because we think it is asocial in times of housing shortage to keep buildings empty (...) while it protests against the celebrated vacancy law.(...) Squatting is a defense of a property against the investors and speculators which crushes the fundamental housing rights.(...) At the same time squatting is a fight against municipalities and governments which are not succeeding in solving the housing shortage. Our purpose is to make the building livable, to set up a weekly squatting consultation hour and to use the building to co-organize activities for young people in the neighborhood” (Rotterdam Overage Kraakgroepen, 1980, Translation).*

The action happened on the night of a Friday 3d of October in 1980. The police couldn't stop the action because it was legally and professionally executed. Squatting was a legal practice before 2010 in the Netherlands. There were two conditions for allowing people to claim any space as their home: the property had to be vacant for more than one year and present the basic requirements for being claimed as living space. The group was then able to start using the Poortgebouw as their living space. The goal of the first group of inhabitant was to make the space livable, transforming it from office space into an autonomous zone:

a youth center with housing and socio-cultural or political activities.

On the 7th of October of the same year, the Municipality stated that the squatters were legally tolerated. In November the squatters met the city-government and proposed a plan to self-renoate the building. The aim was to accommodate the space to the HAT Van Dam units living conditions. A HAT unit was a living space created by HAT subsidy, or housing for single person, for a household. The municipality reacted skeptically to that proposal, scared that they would not get enough subsidies for the renovation, and stating they should leave the building on date 31 August 1981. In September 1981 the Municipality of Rotterdam announced their subsidiabile plan to renovate the Poortgebouw into 1-2 person units, the so-called HVAT-units. In the meantime, the squatters didn't want to leave the building. The Municipality was worried that in evicting the inhabitants of the Poortgebouw they would provoke violent strikes with police and squatters similar to the ones were happening simultaneously in Amsterdam. From October 12 on, parties from the Projektburo Feyenoord and the Municipality were meeting regularly to discuss possible evictions or alternatives. The Minister of Housing, Spatial Planning and the Environment Marcel Van Dam admitted publicly to appreciate the ideas and strategies of squatters on housing and self-maintenance.

THE  
UNGOVERNABLE  
FORCE  
IS COMING



# DE DAGVA

Heden, de ... tande ... nove

de GEMEENTE ROTTERDAM, wier zetel is  
domicilie kiezende aldaar aan de Zijl  
van Rechtskundig Bureau W.J. Lobenste  
door requirante tot gemachtigde wordt  
te treden, zulks met het recht van su

Heb ik, ...

de rechtspersoonlijkheid bezittende v  
VERENIGING POORTGEBOW, gevestigd en  
in het Poortgebouw aan de Stieltjesst  
exploit doende en afschrift dezes lat

## POORTGEBOW NIEUWS!!!

" Die groeperingen, die weigeren zich te binden aan de sociaal-demokratie geaccepteerde normen, organisatiepatronen en vormen van aanspreekbaarheid, worden ondergebracht onder de noemer van a-sociaal, illegaal, anti-demokratisch. Stakende havenarbeiders zijn bijna per traditie met deze begrippen geëtiketteerd. Maar ook nieuwe vormen van acties van krakers, anti-monarchisten of gewoon groepen die hun invrede buiten bestaande organisatiepatronen afzegen, vormen een verstoring van het beheerste beeld van de compacte stad.

Tegen dergelijke acties schromen sociaal-demokratische bestuurders niet het meest grove politiegeweld in te zetten. De afstand en overeenkomstigheid van de sociaal-demokratie met deze groepen wordt daarmee benadrukt: groepen die niet duidelijk georganiseerd zijn, die niet via duidelijke representanten aanspreekbaar zijn.

Duidelijk is dat de sociaal-demokratie momenteel de grootste moeite heeft deze huidige vormen van sociale onrust te integreren in haar eigen politiek. Het 'cement' dat de sociaal-demokratie placht te zijn tussen linkse beweging en de staat lijkt nu oudtidsverschijnselen te vertonen."

Bovenaanstaande is een fragment uit het boek "De beheerste stad", een kritiek op het ontstaan en de intenties van een sociaal-demokratische stalspolitiek in Rotterdam.

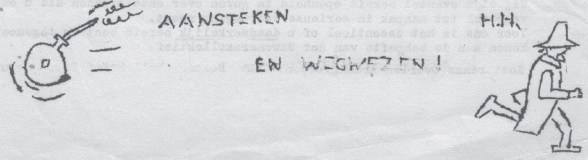
Dit fragment tiepeert onze positie op dit moment vrij reeël.

Tot nu toe voor zover ik weet heeft alleen het Algemeen Dagblad (1) een bericht opgenomen n.a.v. onze laatste brief aan het college van b en v d.d. 11 december 1980. Hieraan ~~hebben~~ weten we nog niet wat er vrijdag in b en v vergadering besproken is, misschien dat we komende week daarover bericht ontvangen van b en v.

We moeten er rekening mee houden dat ze ons niet zomaar ongemoeid zullen laten en daarom moeten we voorbereid zijn op een evt. gewelddadige ontroofing. Barricaderen zal nu meer dan ooit tevoren door moeten gaan. Houten balken, beddespiralen, autobanden, grote spijkers enz enz enz. Als het tot een ontroofing komt, moeten we het ze in ieder geval niet gemakkelijk maken.

Het is twee voor twaalf en het wordt nu toch donders wel eens tijd dat ook jij je stontje daartoe bijdraagt!

Je kan ook op je donie gemak dat boek gaan zitten lezen. De beheerste stad, verkrijgbaar bij Van Gemep op de IJwe. Binnenweg voor vijftien gulden en je conclusies er uit trekken. Laat de discussie maar losbarsten.....



The HVAT policy got successively modified in order to include the possibility of self-management into the HVAT 2 option. In the document *Wonen in Het Poortgebouw, Living in the Poortgebouw*, it was presented a plan for renovating the space into 24 one-person units and 4 two-person living units. Thanks to the new policy which was supporting the use of self-organized work, the inhabitants could keep the rent lower than the one from the proposed governmental plan.

This is a demonstration that a process of legal negotiations was not impossible to achieve. I think it is important to problematize the act of negotiating with institutions and to disclose and research self-organized projects that operate in collaboration with them. Self-organized strategies of cooperation can pressure Municipalities to think about the series of communities which constitutes the network of a city. In 1982 the Association Poortgebouw was founded, after the approval of the document presented to the City Council. The group started the works of renovation, which was concluded in 1984, the starting year of their rental contract. The Poortgebouw from that year on paid the rent to the GWR (Gemeentelijke Woningbedrijf Rotterdam), which was a residential housing company from the municipality. In the years the Poortgebouw encountered a series of struggles such as the privatization of the rental contract by WBR (Woningbedrijf Rotterdam)

in 1994, the eviction of the garden in 1997 or the sold to De Groene Groep in 2001. Some of these problems ended up profiting the Poortgebouw, for example in the case of the Court-case won from the Groene Groep. Other events like the loss of the communal garden as taken away by the municipality, or the non-existent support from owners and municipality regarding big works of maintenance, were not really facilitating the life in the community. Despite struggles and problems, this space is now active and open to hosting people and activities. The building was recently sold to a new owner, a multi-millionaire real estate investor who seems to not have particular plans for the building. The future of the Association is still uncertain and remain resilient while living in this ambiguous state. Our community internal management functions through an organized system of working groups. Every week there are meetings to discuss the maintenance of the building, to propose activities, to gather the board of the association and to generally discuss internal matters and problems. The common we share in this building is a self-built common: the regulations and the organizational system are built as we imagined it and by collaborating with each other. The critical material constraints of the building and the Municipal policies, together with the situated collective intelligence of the Association shaped throughout the years this





EEN EENZAME protestant verzette zich gistermorgen bij het stadhuis tegen de uitzee van het Poortgebouw. Wethouder Pastors gaat het Woningbedrijf Rotterdam vragen te vinden voor de bewoners. Het Poortgebouw zal gebruikt worden als kantoorruimte

place. The experience of the Poortgebouw, a spontaneous but organized struggle, has a similar story to many other squats and social centers in Europe. Nowadays there are not any more laws that protect squatting as a force that demands right of using abandoned spaces. Squatters are disappearing and living-communities like the Poortgebouw were forced into legalization processes.

The Institutionalization of autonomous spaces seems to be the only way to maintain certain degrees of self-governance. The need of space functioned for spaces like the Poortgebouw as a generator of social interaction and social engagement. Is it possible to now reinvent models and processes to leave open certain structures for organizing social and collaborative activities? Are there still regulations that allow these kinds of places to exist?



## GALACTIC GUIDE FOR NEW INSTITUTIONS

An interesting example of a social center, as squats are being called in Italy, that is opening up to discuss processes of legalization is the center for art, culture and research Macao, an illegal squat located in Milan. Their recent project, Galactic Guide for New Institutions, is a series of open talks and events that discuss the necessity, the ideas and concrete plans to build a platform for new institutions. Their urgency is to re-signify the concept of organization and cultural production through the need for autonomy. They are looking into new ways for practicing this with the goal of joining different and similar forces in a common project. Macao's proposal is to design a platform that can connect new small, local and self-organized institutions by technological, social and governmental tools. Their pivotal points are: the importance of cultural diversity within cities, how to build an open, self-organized and shared management model and which bottom-up financial tools can sustain a long-term cultural project. Their aim is to solve those questions into collaboratively researching a model that uses cultural diversity as a quality for a city. The way the Poortgebouw still survives in the city of Rotterdam is for me example of a way of collaborating with institutions of the city. Even if the place is still not recognized as an official and legal cultural venue, the group of people,

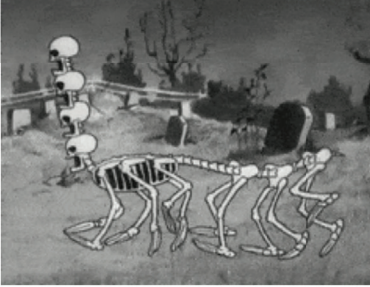
artists, and musicians that lived and used the space during these years has a consistent importance for the city.

I think there are two different problems which still needs to be solved in the Poortgebouw: the problem of temporality, how can we keep the place livable during the next years with a minimum external economical support? And the problem of keeping organizing public activities: how can we legalize our cultural venue without being forced into bureaucratic processes which would modify the spontaneous way we organize events in the building?

We are now discussing and researching, with the help of external advisors, what it would take entail to buy collectively the building. This could be a good way to keep self-managed our internal organization, while it could demonstrate to the city that it is possible to live in a city where people together imagine the living conditions of their houses.

# 8

**Non si può più governare senza tenere conto dei processi di autogoverno delle persone**



12 gennaio 2018  
dalle 18.00

## GUIDA GALATTICA PER NUOVE ISTITUZIONI

ovvero come dare prospettive  
ai commons e tante altre cose

PROGRAMMA

**ORE 18.00**  
Apertura

**ORE 18.30**

"Viaggio attraverso le Nuove Istituzioni Culturali"  
progetto a cura degli studenti del corso New  
Cultural Institutions del DASU - Politecnico di  
Milano

**ORE 19.30**

Presentazione del progetto di rigenerazione c  
Macao a cura di #archimaca

**ORE 20.30**

Presentazione progetto di finanziamento-  
governance a cura del Tavolo Economi

**ORE 21.30**

Tavola rotonda: "Guida Galattica Per Nuov  
Istituzioni": incontro pubblico

Fig.9

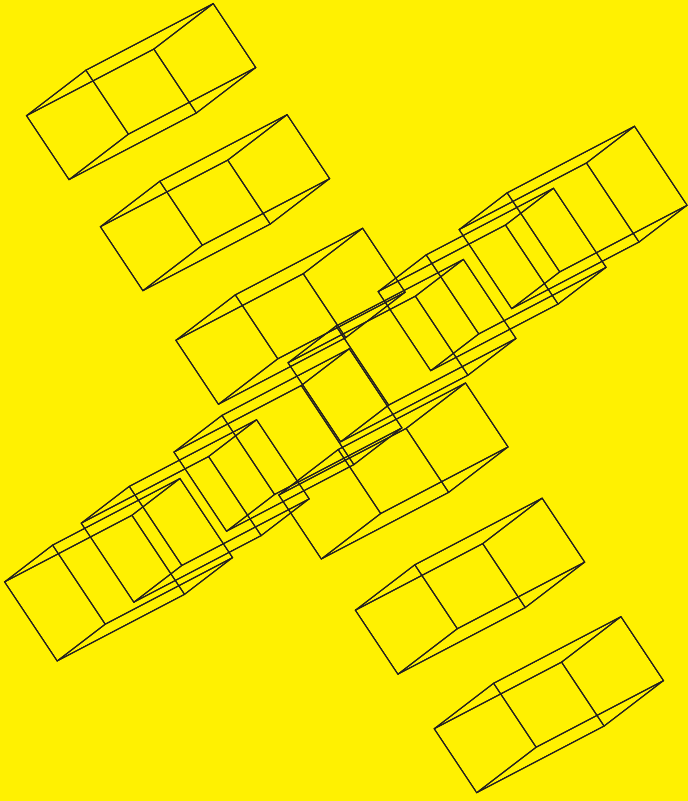
Screenshot from Macao's Website

*"We can't govern without considering the people's  
processes of self-governance". (Translation)*



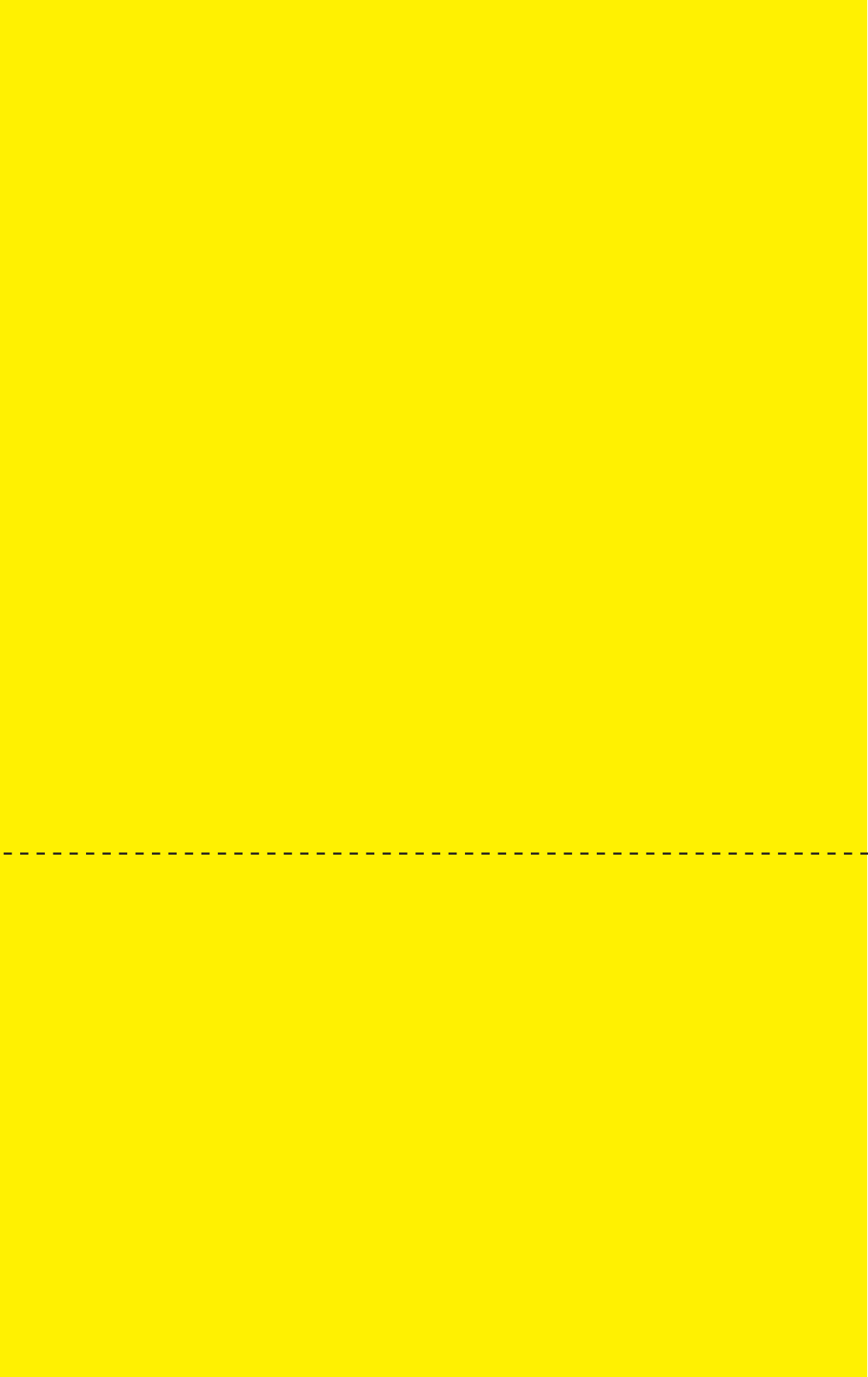






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**UNLEARN!**



# UNLEARN!

The previous chapters described two personal experience with collaborative living, while they explained a series of concepts that are important for this research and for my work. In the first chapter, I looked at the history of the place where I was born, Cembra. The history of the village and my personal memories are used as framework for a bigger reflection: which tools can help balancing the individual and the collective needs of a community. I described the importance of the act of giving, which is inscribed in the etymology of community. I looked at rituals and regulations, and how rituals could replace superimposed regulations as dialogical norms that give directions to people in a community. In the second chapter, I referred to my experience in the Poortgebouw. The Poortgebouw is for me an example of a community which self-organize spontaneously its internal life, while it challenges some standardized concept of living together.

In this chapter, called Unlearn, I will reflect on dialogical concepts of learning how to cooperate with others. I want to explore some pedagogical and political theories that shares ideas on how to cooperate with each other while creating a balance between responsibilities, collective needs, and individual competitive nature. The

concept of unlearning is used in this context to re-think or re-imagine how we cooperate with each other.

The second part of the chapter will look at the agonistic theory of Chantal Mouffe which discuss the value of conflict for democracy. A similar idea can be found in Richard Sennet's research on cooperation, with less emphasis on politics but more on interaction. He introduces the relevance of conflict for cooperation when he talks about the need of building a balance between cooperation and competition. Conflicts and differences can contribute in building a dialogical form of dialogue.



## UNLEARNING INSTITUTIONAL PATTERNS

I use the word un-learn to allow re-thinking or re-imagining. What we need to re-imagine and un-learn is a predefined aspiration for domination and control. Gregory Bateson explains the concept of learning in the chapter The Logical Categories of Learning and Communication in his book Steps to an Ecology of Mind (Bateson, 1987). Learning is a phenomenon that happens in communication. We are learning something when we are able to reinforce a previous encounter or concept with a difference. While we learn something new we are creating a change of some kind.

Useful for the understanding of this theory is the deutero-learning method, namely a process of variation in the mechanic of learning, also called transformational learning. The way we usually learn is described by the anthropologist as proto-learning, a way of learning by noticing something different, or new. Deutero-learning differs from the basic process proto-learning because it takes into consideration the context in which the learning happen. Deutero-learning is a process of learning to learn. While you learn you are learning something more than you are expected to learn. You will learn from the context in which you are learning. From this understanding, people develop patterns of habits while understanding the bigger framework of that precise mental assumptions.

The different levels of learning that he explains in the Theory of the Logical Types are: zero-learning, learning I, learning II, learning III. The zero level describes a learning which is similar to an act of responding to a situation without correction of behavior, without making any change. In the first level, Learning I, subjects respond to a context by changing the specificity of that response, through a limited set of behavioral corrections. Learning II provokes a change in the process of Learning I: people change the sequence of predefined behavioral corrections as a response to a new situation. Learning III instead changes the process of Learning II: it creates a corrective change in the system of sets of alternatives from which the choice is made. From the last level of learning appears the idea of learning to learn, which would be fundamental to this thesis. Learning to learn means learning to open up to the possibility of change and discussion.

In Bateson's eyes, humans should always be ready to re-program themselves, to educate their intelligence and imagination toward radical configurations. This understanding could help us reflect further on the core topic of this thesis: how to re-think learning models for a dialogical cooperation. We need to learn how to be together, again. We need to learn how to learn collectively. It is important for me to think about how to rediscover this pedagogical form. We might

need to create new methods for learning habits, collective emotions, processes of decision making and opinion formation. Being in the world is a process of critical and creative discovery of participation and collectivity.

In this logic, unlearning would allow us to learn habits while being open to question habits if the conditions require confrontation or discussion. Unlearning is an action of refusing preexisting institutions as recurrent and stable patterns of behaviors. Giving importance to the act of unlearning, or deuterio-learning would allow us to embrace the conflictual complexity of being in a community by re-thinking or re-imagining our collective potential.





## CONFLICTUAL COMPLEXITY

Our traditional western philosophical theories educated us to be confident in a human capacity of absolute redemption of the reason. It is common to think that humans are already qualified to choose a universal and collective good direction, thanks to the gift of human reason. Differences in choice or opinion between humans can be considered consequences of the sleep of reason. Many schools of thought and political movements tried to question further the relation between human nature and the collective will. If traditional western thought believed in a given collective history and customs, we can now find more accurate philosophies that are able to figure out a different system of values for living community life. It is impossible to distinguish or isolate ourselves from the state of being parts of a portion of territory and a community. Our existence as individuals is always interrelated to that social, political, institutional and existential collective being. What differentiates us from traditional assumptions, is that this impossibility of division is not only a dogmatic set of beliefs that aims to the constitution of a better community. There is a German term *Gemeinschaft*, that derives from the social theory of Ferdinand Tonnies *Gemeinschaft und Gesellschaft* (Tonnies, 1887-2001), which means specifically community as a concept that describes personal

social interactions and their values. The other term is used as its opponent: civil society. This term is intended as a set of formal values or indirect interactions. These two terms are instead impossible to separate: our impossibility to separate from the collective translates in the way we develop our identities in relation to other individuals while competing and collaborating for the use of space and resources. The “agonistic theory” (Mouffe, 2013) of Chantal Mouffe is particularly influential for the development of this thesis. The democratic model of agonistic pluralism is an alternative to our notion of a public based on a politic of consent. Consensus without exclusion is impossible as total objectivity in communication is. An agonistic pluralism is a political model where opponents are not enemies but fair adversaries. This conception grows from the acknowledgment of the impossibility of a world without hegemony and sovereignty.

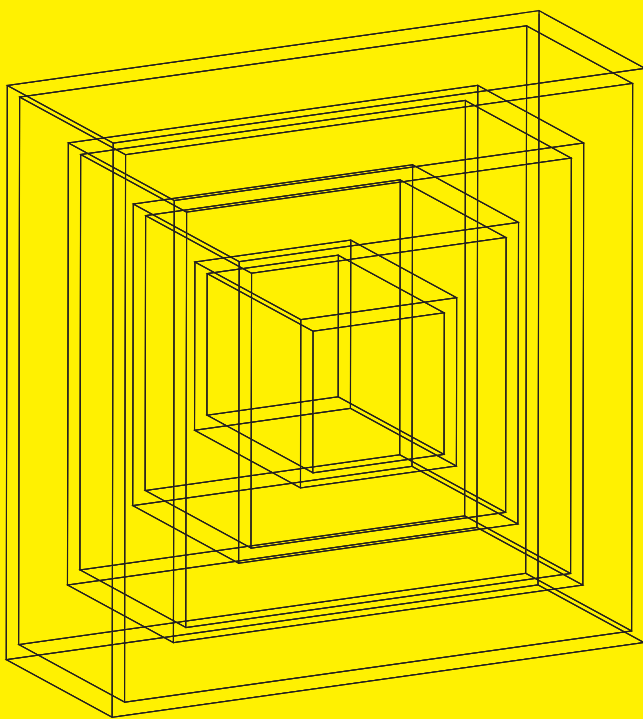
What Mouffe propose as a new radical solution is a democracy formed by a pluralization of hegemonies. By affirming the multiplicity of the multitude this theory supports a vision where people, or the movements, are naturally divided and in conflict. The word multitude is used as the definition of Hardt and Negri (Hardt and Negri, 2004), describing those radical movements that resist global system of power. This natural division between people would then be

impossible to overcome. This theory moves from an urgency for elaborating strategies of engagement with neo-liberal policies. This is a strategy that can include the multiplicity of counter-hegemonic, as against power and control of dominant groups, and is able to institutionalize them. What is interesting about this theory is that it represent a vision that denies totalization of society while it allows co-existence of different possibilities. In Sennet's book about cooperation, we can find as well a reflection on topics which are similar to the political research of Chantal Mouffe, even if described in very different terms. He talks about balancing cooperation with competition, which always arises from a collaborative environment.

Conflict is a consequence of the complexity of being together, and it should be enabled to exist in the process of responding to others. The differences that can derive from human interactions can generate competition. This is because we often signify diversity with a meaning of being inferior or superior to each other. The sense of being different doesn't need to include an invidious comparison of each other. By cooperating with each other people can use their differences to practically knowing each other better, and stimulate different forms of mutual understanding. By creating moments, rituals, that celebrates our diversity we are able to see the value of each other, and it

diminishes invidious comparison and promotes cooperation. These reflections open up a new question which is going to be useful for the next chapter: how the focus on cooperation between pluralities can be translated into an artistic method?





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**PLAY!**





# PLAY!

This last chapter of the thesis explores my practice and places it in context with the current research. How my practice as an artist contributes to researching models for balanced cooperation. The action of playing describes for this purpose a form of interaction which brings attention to temporality, gaming and collaborating. I divide this chapter into three sub-chapters named by three key-terms: game, temporalities, and mediation.

In the sub-chapter about -game- I will describe games as interesting forms to generate a negotiated narrative.

In the sub-chapter - temporalities- I will talk about the importance of temporality, presence, and participation.

In the sub-chapter -mediation- I will talk about my experience in mediating various forms of content, from lectures to archives.

## GAME

In games, as in communication, players exchange signals between each other. These signals are interpretations and metaphors of concrete issues discussed through playing. While gaming, people are able to elaborate meanings on non-existent problems and situations. The form of interaction generated in games is a fantasied simulation of a social interaction. An example of a work made by using gaming techniques is represented by the Special Issue realized during the first Trimester of the Master at Piet Zwart Institute. The work called OP:OP was co-realized with my colleagues from the Experimental Publishing course. The aim of the project was to design a publication that explores the topic of scarcity. The research was translated into a board-game. The goal of the player was to compete for resources, services, following mission cards, to trigger a discussion on property, ecology, and market. Inspired structurally by the famous game Monopoly, our version tried to question critically our economic system which creates scarcity by monopolizing areas of the economy and the culture.

This project was very important for me in order to create systems for playful and informal debate. An attractive feature of games is their narrative structure: designing a game is a complex action of writing a narrative which allows interaction



Fig.10

Op:Op

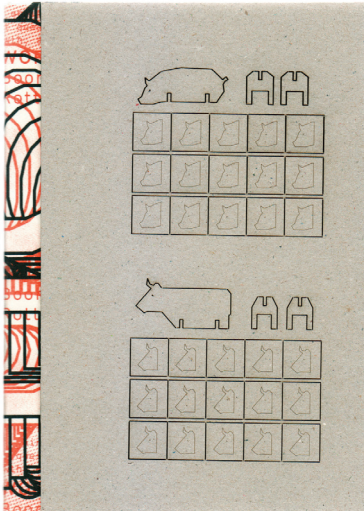


Fig.11 . Op:Op Cover



Fig.12 . Op:Op printed money



Fig.13 . Op:Op zine

NOTES ON SCARCITY, THE COMMONS AND VECTORIALISM  
By Henry Warwick

## Scarcity

Labour Theory of Property

Scarcity is an idea where an asymmetry between the need for versus the availability of a resource exists, where supply cannot meet demand.

Scarcity has propelled civilisation. Civilisation created it. SCARCITY IS THE SOURCE OF PROFIT, thus abundance is the opponent of capitalism.

Scarcity is in a continuum with Abundance. Is the world abundant? We are here, so it must be abundant enough. What happens when the luxuries you have become accustomed to are now required? And are then denied? Is the resulting scarcity of luxury and actual scarcity? Who gets to determine the floor? Who owns the floor?

Proudhon noted that "Property is Theft", but what is property?

A dominant theory regarding the constitution of property is the "labour theory" of property, clearly articulated by John Locke in his Second Treatise on Government.

It is the argument upon which most Intellectual Property arguments are made. This theory can be simply explained as follows: when a resource is acquired and labour is applied to it, the result is property.

For instance someone finds a tree (acquires a resource), they cut the tree down and hack it to bits (application of labour), and this labour results in firewood (property).

Similarly, a writer labours upon a resource (paper, laptop, etc) and creates property as text.

Traditionally, the writer had no access to the public, so publishers inserted themselves into the process to print and distribute the writer's text.

OP=OP

3

Notes on Scarcity, the Commons and Vectorialism

Fig.14 Op:Op, Notes on Scarcity

with the game and the other players. The system of relations and interactions between players always affects the formal definition and prescriptions of the game. In this sense, games are simulators of the behavioral complexities of collectivity: the complexities of collectivity can be, following the logic of this whole thesis, the conflicts and the competition that arises from difference and the problem of distributing power and roles. These characteristics in games are not taken as problematics, but as qualities that moves the player through the narrative of the game. We can view conflict and simulation in this perspective. Conflict can sometimes bind people together in a form of cooperation. In the case of games, competition allows players to finish the game. In the modern workspace or learning environment there is often no space for this kind of logic. These spaces are characterized by a dialectical hierarchy of relationships which doesn't allow to practice social encounters by debating or cooperating informally. I like games because they let you practice social encounters in a dialogical way, allowing cooperative goals and fantasies of power to co-exist.

# INSTRUCTIONS

**Game Items :** Game Board, 2 dice, 4 financial animal tokens, 15 purchase tokens for each animal, 24 Lottery cards, Black Market cards and IP Contract cards, and 24 of each banknote.

## Resources Legend

A : Agriculture  
R : Raw Materials  
M : Manufacturing  
V : Services

## Rules: Object

The object of the game is to infinitely grow your enterprise's economy, by completing Intellectual Property Contracts (IP Contracts) in a world of finite resources. Purchase resources as you move around the board, to complete the requirements of IP Contracts. The winner is either the first person to complete a Patent or the last to avoid bankruptcy.

## Preparation

Place the board on a table and place the Lottery, Black Market and IP Contract cards face down on their allotted spaces. Each player chooses a financial animal token to represent them while traveling around the board. Place the tokens of each player on the Stock Exchange to begin. Each player is given currency in the following amounts: 4x 100, 2x 50, 5x 20, and 4x 10 for a total of 640.

## TEMPORALITIES

Fantasizing and speculating on a temporary reality created by games, would translate that concrete fragility of being in a shared world. The representation of a common world can be abstract and shifting, as it is shared by multiple people with multiple imaginations. To translate this instability of being multiple, we might need temporary environments that allow us to explore a counter-narrative of cooperation.

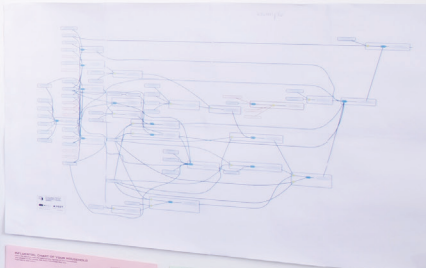
I'm interested in designing and organizing temporary events because it stimulates people to participate. I tried to stress questions of temporality in the ongoing project The Temporary Autonomous Bureau. The Bureau is an installation I made in collaboration with four other artists, in the gallery TENT Rotterdam. The installation includes office objects like a desk, screens, chairs, surveys to compile and a database of an archive. The whole space is set up as a fictional and temporary office for discussing meanings of autonomy and self-organization in the city of Rotterdam. We used the space for a three months time-frame to map and research strategies of self-organization. Recently we organized some talks and some conversations with artistic collectives, cooperatives, and cultural projects that in our opinion challenges what autonomy means in the context of the institutionalized city of Rotterdam.







THE  
TEMPORARY  
AUTONOMOUS  
BUREAU



A collection of smaller posters and documents pinned to the wall below the whiteboard. It includes a pink poster with a diagram, a green poster with a circular diagram, a yellow sticky note, and several red and white documents with text and tables.

Our aim was to build a temporary platform for discussion and research. This space exists as a metaphor of cooperation and autonomy within the institution of the Gallery. The project was interesting for me because it gave me an idea of what does it mean to organize a program of events, lectures and how to involve people in your research. By organizing talks, by interviewing people, by producing a series of surveys and playful questionnaires, we wanted to ask help to the gallery audience for implementing our research with their presence and their opinions.



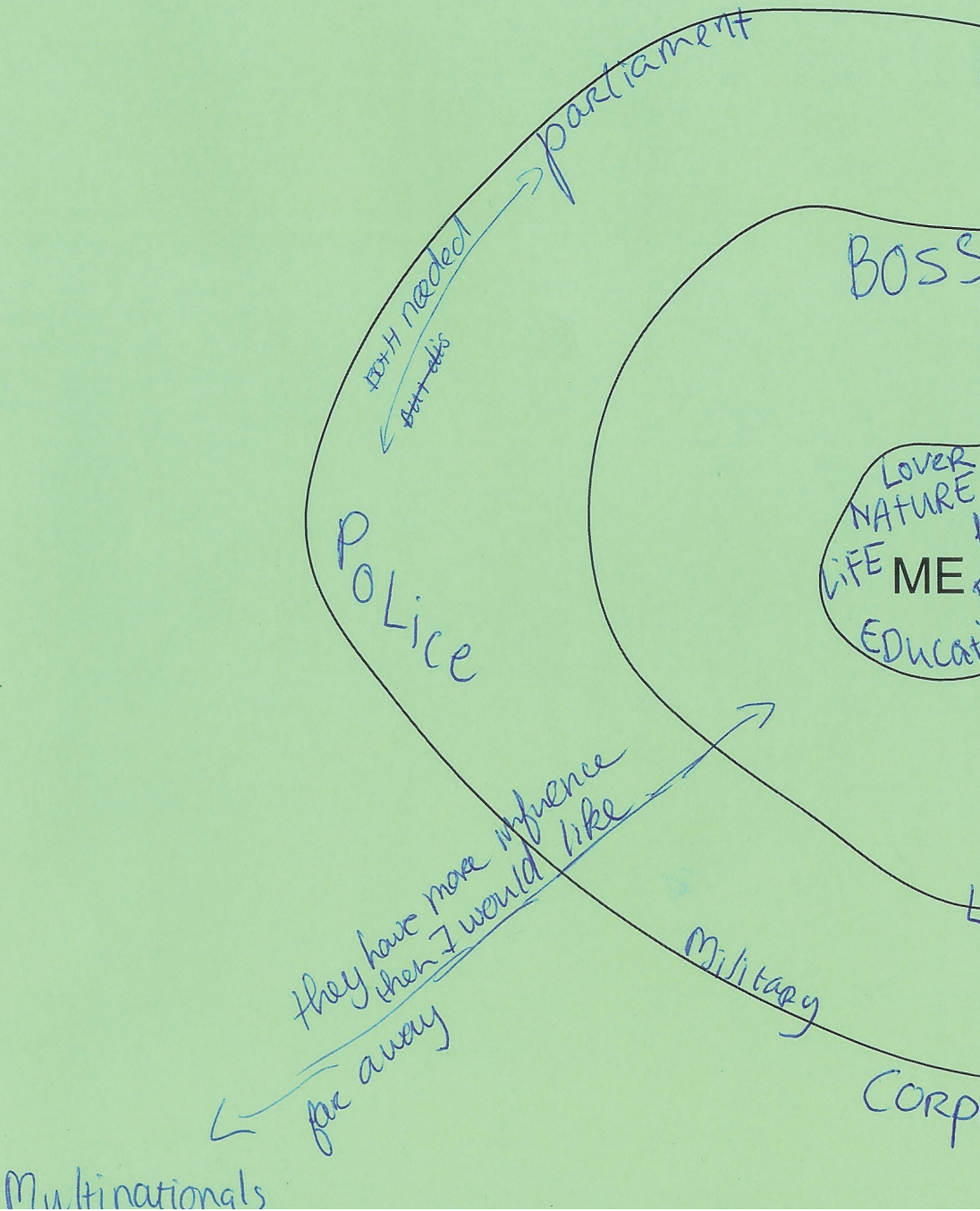
Fig.17 Opening of The Temporary Autonomous Bureau, 02.02.18, TENT Rotterdam

<p><b>What makes a person autonomous?</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> Owning their own home</li> <li><input type="checkbox"/> Owning a car</li> <li><input checked="" type="checkbox"/> Being financially independent</li> <li><input type="checkbox"/> Running their own business</li> <li><input type="checkbox"/> Living alone with no dependants</li> <li><input type="checkbox"/> Living a self-sustainable life in the woods</li> </ul>	<p><b>Who obtains the decisional power in the building where you live?</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> One person</li> <li><input type="checkbox"/> A board of selected people</li> <li><input checked="" type="checkbox"/> Everybody</li> <li><input type="checkbox"/> Nobody</li> </ul>
<p><b>How do you obtain consent in a group discussion?</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> You make fun of the situation</li> <li><input type="checkbox"/> You just think your idea is the best, and debate until everybody is exhausted for you</li> <li><input type="checkbox"/> You get angry and aggressive</li> <li><input type="checkbox"/> You corrupt others with favors, money, sex</li> <li><input type="checkbox"/> You get everybody to vote</li> <li><input checked="" type="checkbox"/> Other: <i>Just negotiate like a politician</i></li> </ul>	<p><b>If you disagree with decided policies, how do you express your dissent?</b></p> <p><i>You gather a group of people and discuss how you can change this situation</i></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> You try to enter in politics</li> <li><input type="checkbox"/> You vandalise the city with "art" slogans</li> <li><input type="checkbox"/> You open social media with opinion on the change needed</li> <li><input type="checkbox"/> You organise or take part in a protest</li> <li><input type="checkbox"/> Nothing, there's no point in reacting</li> <li><input type="checkbox"/> Other:</li> </ul>
<p><b>How do you approach an unfamiliar space?</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> You don't even try</li> <li><input checked="" type="checkbox"/> You gather information about that place beforehand</li> <li><input type="checkbox"/> You just knock at the door and ask information</li> <li><input type="checkbox"/> You ask your friends and people who already know that place</li> </ul>	<p><b>Re-arrange these power figures in a scale of influence considering your own life (number with 1 the least powerful figure, and so on...)</b></p> <p>State <input type="checkbox"/> Big Corporations <input type="checkbox"/> Family <input type="checkbox"/> Money <input type="checkbox"/> Church <input type="checkbox"/> Education</p> <p><b>Autonomy is <i>Culture without controlling influence</i></b></p>
<p><b>If you want to make an improvement in your building, how do you do it?</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> You just do it</li> <li><input type="checkbox"/> You ask for permission from the other inhabitants</li> <li><input type="checkbox"/> You set up a meeting to talk about it</li> <li><input type="checkbox"/> You don't think others are interested so you just let it go and don't even try it...</li> <li><input type="checkbox"/> Other:</li> </ul>	<p><b>What do you do if something breaks and your landlord doesn't want to repair it?</b></p> <ul style="list-style-type: none"> <li><input checked="" type="checkbox"/> You search the solution online and try to fix it by yourself</li> <li><input type="checkbox"/> You ask your housemate / friend for help</li> <li><input type="checkbox"/> You pay a professional to do it</li> <li><input type="checkbox"/> You know how to fix everything, so the problem doesn't bother to you.</li> </ul>
<p><b>If the price of your house is not affordable anymore, what do you do?</b></p> <ul style="list-style-type: none"> <li><input checked="" type="checkbox"/> You protest against the municipality</li> <li><input type="checkbox"/> You squat a building</li> <li><input checked="" type="checkbox"/> You share expenses by living with other people</li> <li><input type="checkbox"/> You ask a friend to sleep temporarily at her place</li> <li><input type="checkbox"/> Other:</li> </ul>	<p><b>If the municipality would have plans to turn your garden into something else, what would you do?</b></p> <ul style="list-style-type: none"> <li><input checked="" type="checkbox"/> Start guerrilla gardening in the street</li> <li><input type="checkbox"/> Occupy your own garden by sleeping in a tent until they change the plan</li> <li><input type="checkbox"/> You don't care about gardening, so you wouldn't mind you if they take it away from you</li> <li><input checked="" type="checkbox"/> You suggest turning your garden into a communal space that can be used by the whole neighbourhood</li> <li><input type="checkbox"/> You pay a lawyer to fight for you</li> </ul>

Fig.18 Questionnaire on autonomy

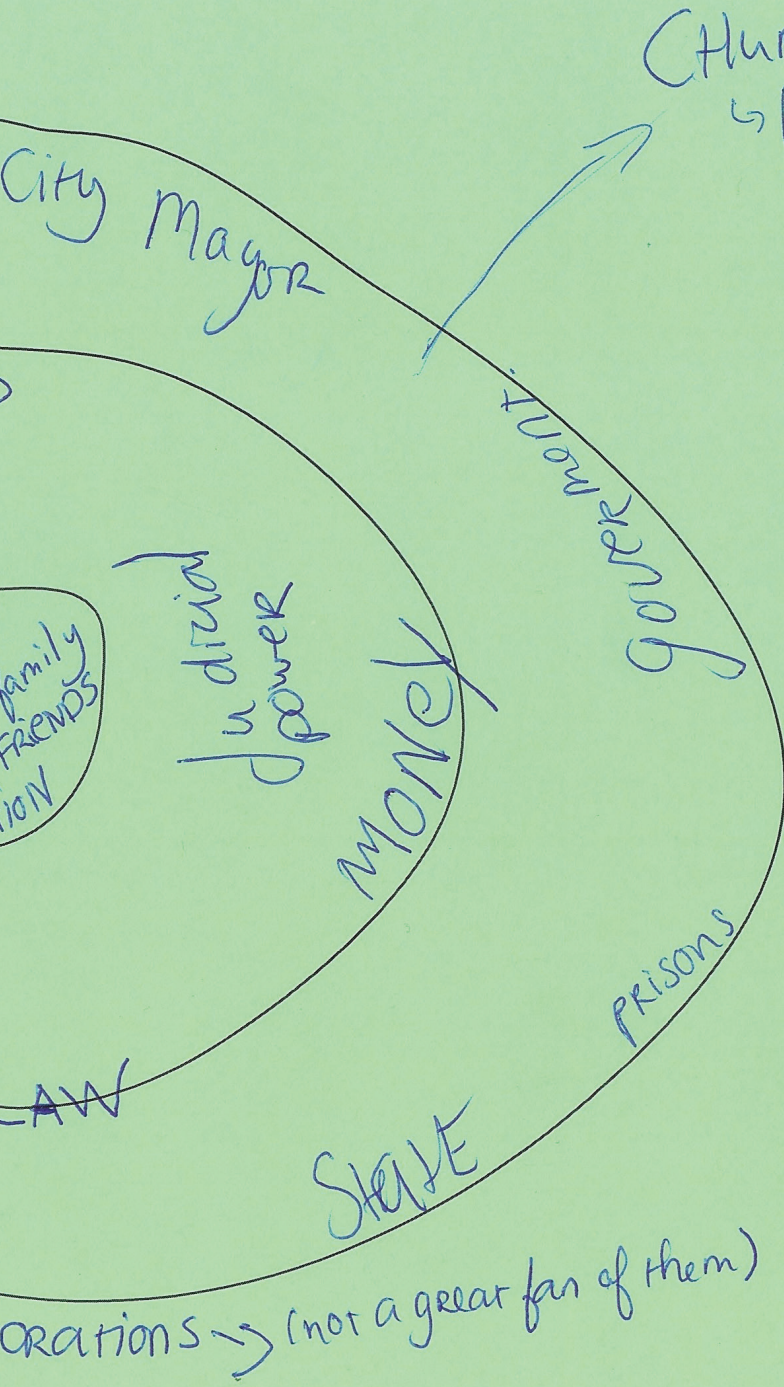
# INFLUENTIAL CHART OF POWER

Add terms inside the circles with the appropriate power figures that influence you. The closer to the centre, the more influential they are. Feel free to add more...



ences your life.

THE TEMPORARY  
AUTONOMOUS  
BUREAU



CHURCH  
↳ far away haha

- ~~CHURCH~~
- ~~FAMILY~~
- ~~STATE~~
- GOVERNMENT
- ~~PARLIAMENT~~
- ~~JUDICIAL POWER~~
- ~~EDUCATION~~
- ~~POLICE~~
- ~~PRISONS~~
- CITY MAYOR
- CORPORATIONS
- ~~MONEY~~
- MULTINATIONALS
- ~~BOSS~~
- ~~NATURE~~
- ~~MILITARY~~
- ~~LAW~~
- ~~LOVER~~
- ...



Fig.20 Picture from the slogan generator and banner making workshop, 13.04.18, TENT Rotterdam



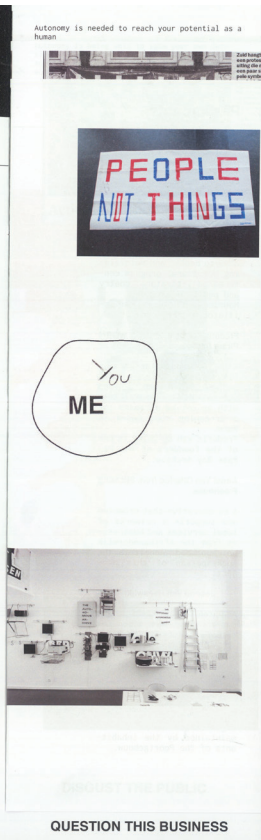
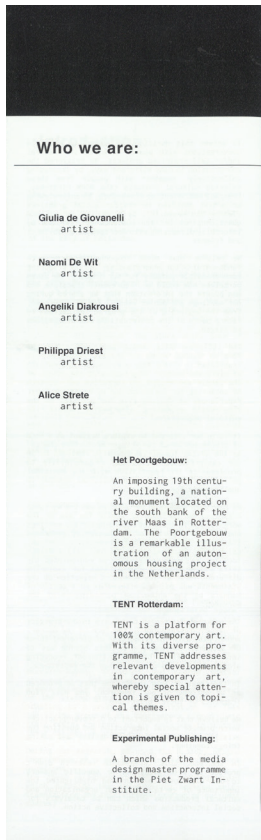
Fig.21 Picture from the slogan generator and banner making workshop, 13.04.18, TENT Rotterdam



Fig.22 Automation of Autonomy, still from the video of the performance, Closing event, 22.04.18, TENT Rotterdam

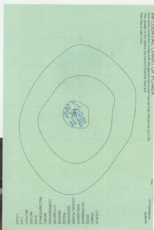


Fig.23 Automation of Autonomy, picture of the performance, Closing event, 22.04.18, TENT Rotterdam





gentrification is crappy boss  
 gentrification is main kitchen  
 amplifier not law  
 interventions not space  
 Rotterdam not networks  
 balance not protest  
 social between factory  
 productive the social  
 social at alcohol  
 school not film  
 language not discussion  
 people not thing  
 groups is kindness  
 didn't volunteer to become the conflict  
 slogan the boundaries  
 see the homeless  
 authorities is nobody  
 politics is plan  
 presentation is money  
 department is giveaways  
 events. is market  
 money is network  
 disgust the public  
 people the mess  
 jam a dirty plenty in way  
 take back the waste were the dust  
 other the noise  
 noise as plan  
 noise of shitty  
 colonize the archive  
 colonize from west  
 colonize every bay



**PEOPLE NOT THINGS**

**DISGUST THE PUBLIC**

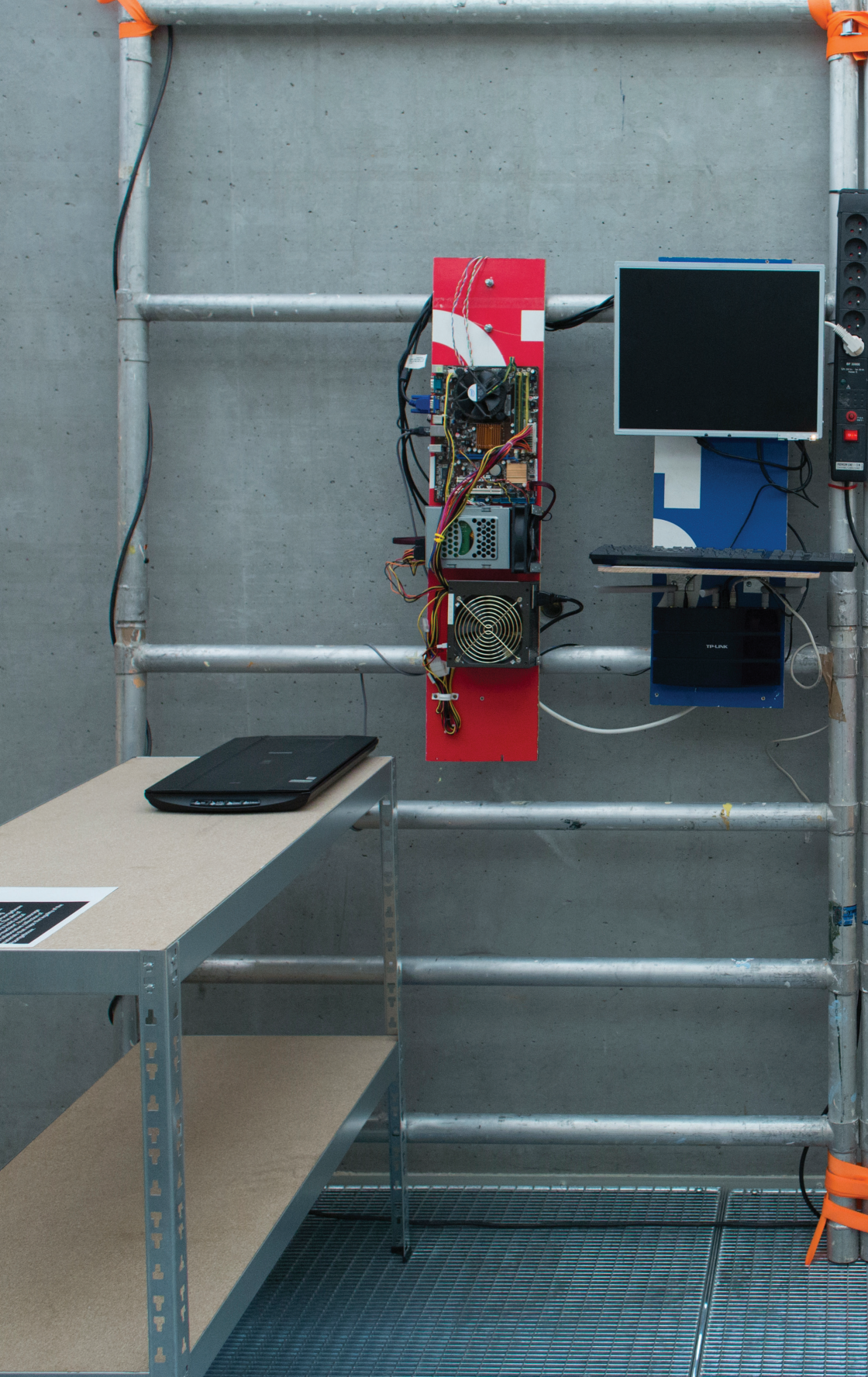
**QUESTION THIS BUSINESS**



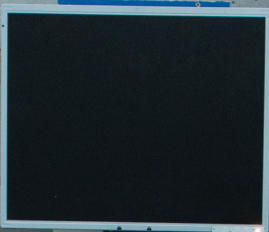
*[Faint, mostly illegible text from a document or report, appearing as bleed-through or a scan of a page.]*

**AUTOMATION OF AUTONOMY**

autonomy is conversations.  
 autonomy is a process.  
 autonomy is critical use.  
 autonomy is reflecting.  
 autonomy is questioning.  
 autonomy is a tool.  
 autonomy is an agenda.  
 autonomy is a mess.  
 we need to explore in context large projects.  
 autonomy is self-organized histories.  
 autonomy is chaotic questions.  
 questioning is not always.  
 discussion not visibility.  
 we need to be the voices of cultural experiences.  
 we need to appropriate our neighborhood.  
 autonomy is different inspirations.  
 we need to discover Rotterdam cultural spaces.  
 there is a need to make social space.  
 there is a need to start critical groups.  
 we need to advance cooperation.  
 autonomy is self-organized projects.  
 we need to select a city of cultural resistance.  
 squatting not sentences.  
 projects not assemblies.  
 we need to intervene the progress of cultural politics.  
 autonomy is slow.  
 we need to produce a different city.  
 we need to be involved in the establishment of places.  
 we need to maintain Rotterdam is a collective and different.  
 MAY  
 we need to trigger adaptation and/or squatting.  
 questions not language.  
 there is a place which resists, protest.



Red PCB housing the motherboard, RAM, and a fan.



Technical specifications and safety instructions.

THE  
AUTO-  
NO-  
MOUS  
AR-  
CHIVE

Laade



## MEDIATION

Mediating is for me a synonym of balancing and has qualities of empathy. My personal artistic research, founded on collaborative models for radical participation asked me many times to develop skills of mediation between people and situations. The first work which made me aware of the quality I'm required to develop, is the Autonomous Archive project. The Autonomous Archive is a project started by collaborating with Max Franklin and Franc Gonzalez for the third Special Issue of the last trimester of the first year of our Master in Experimental Publishing. Our goal was to organize the collection of the archive of the Poortgebouw. The collection is a chaotic agglomeration of legal documents, recordings of meetings, documentation of events and pictures. For our purpose we used a MediaWiki platform as database and we experimented how to creatively manipulate the scanned materials. In the first stage of the project we played with a software which would scan, detect text from the document and translate it into English. From these experiments we produced a small publication, as a first attempt to our research on alternative ways of archiving historical materials.

My role in the project was to initiate and contextualize the historical research. By having constant access to all the information required and to an infinite amount of



Fig.26 The Autonomous Archive at Het Nieuwe Instituut

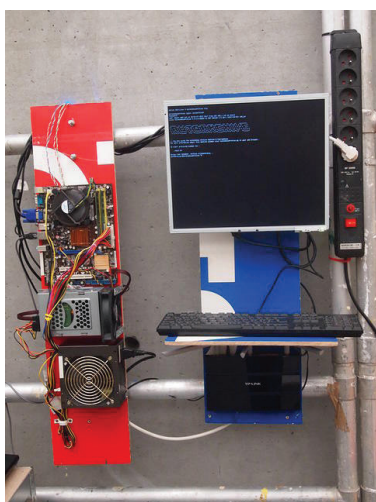


Fig.27 The Autonomous Archive server



Fig.28 Franc Gonzalez and Giulia de Giovanelli at the Het Nieuwe Instituut first launch of Interfacing The Law.

interesting materials and hardwares I managed to create the space for exploring multiple possibilities for our archive.

The archive was initially hosted on a local computer, built from scratch by assembling old pieces of founded hardwares. The archive is now co-hosted by our Piet Zwart server, and present within the Temporary Autonomous Bureau, in TENT Rotterdam. Since I have started this project I have seen generating from it many outcomes and conversations. The archive helped the current first year students of Experimental Publishing Master to design “A Bed, A Chair and A Table”, their first collaborative publication. In this publication oral histories from the Poortgebouw’s past interact with material from various collection, including the Poortgebouw’s Autonomous Archive. The archive started to become important for the inhabitants of the building. Many people showed interest in discovering the archive, even if a little bit disorientated by the chaotic database. Working on these kind of collaborative and long-term projects is very important for me, as it gives me opportunity to be always surprised by the possibilities of outcomes which an action, or a project can have. Even if sometimes I feel frustrated by the series of tasks and responsibilities that I have, I feel very satisfied from the projects I’m describing in these pages. The Autonomous Archive is the starting point for developing the Temporary Autonomous Bureau

program and concept. Within this research project, which ended on the 22th of March, I had opportunity to lead discussions and conversations on multiple subjects. The focus of the project is to ask cultural projects and cooperatives if a self-organized management of their structure is possible to achieve or practice. The inputs of many people helped me implementing the project and inspired my personal research on dialogical models of cooperation.

I want to describe my practice as a dialogical mediation of situations and narratives. By building systems for informal debate and cooperation I wish to instigate an idea of community based on dialogue, diversity and empathy. This idea of community could be a radical new way to portray our being together.

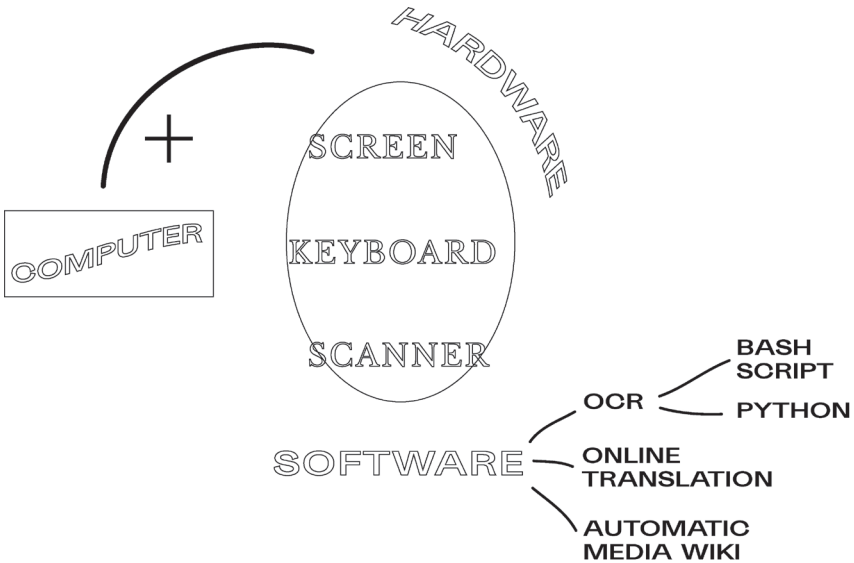
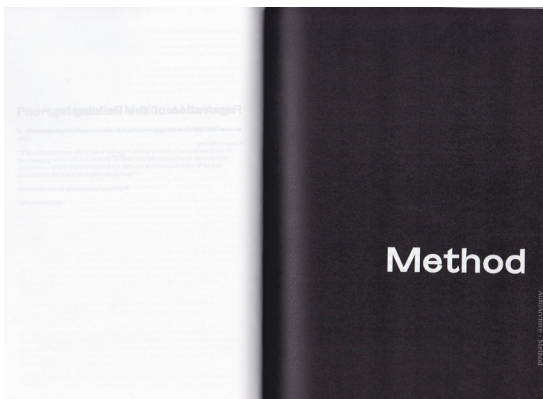
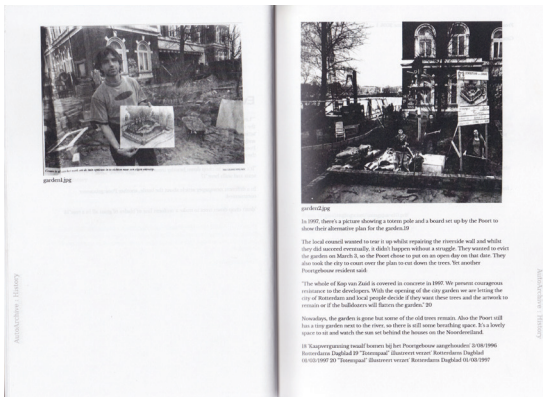
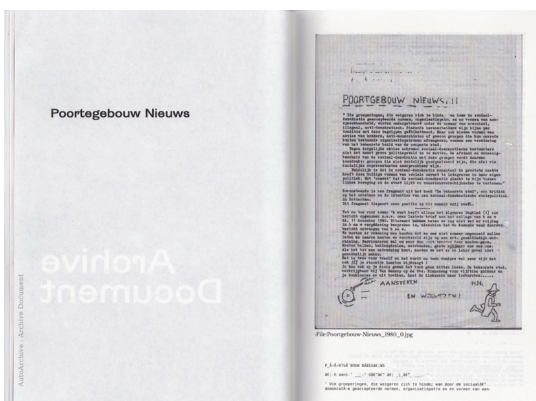
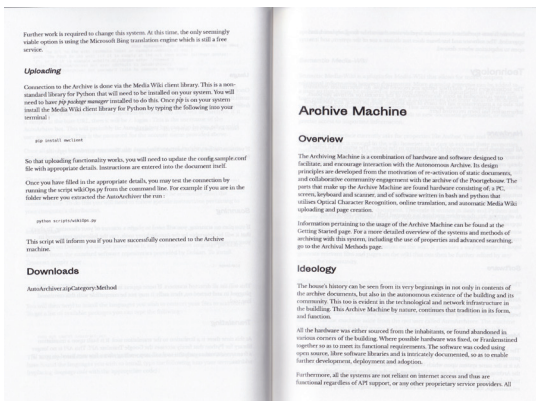
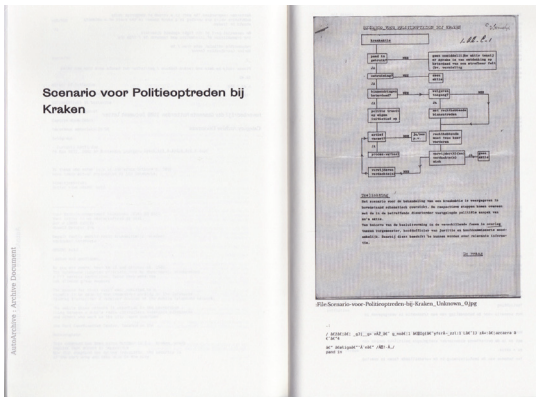


Fig.29 Diagram of the Autonomou Archive workflow







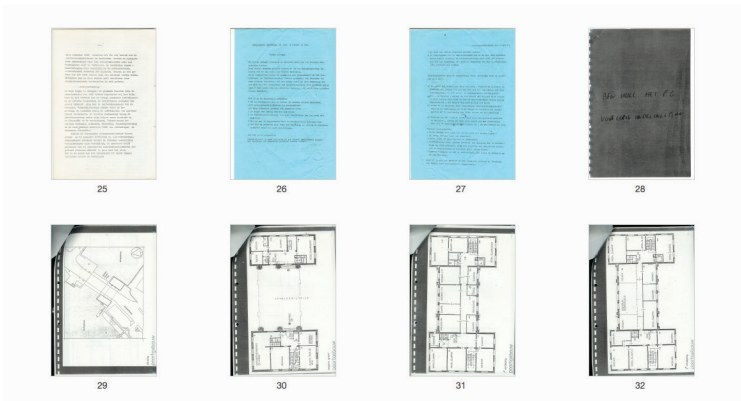


Fig.31 Documents from the Autonomous Archive

14:54, 11 November 2017	Indeksrsj.jpg (file) (delete)		65 KB Giulia	1
14:54, 11 November 2017	Eye of kosmos.jpg (file) (delete)		1.43 KB Giulia	1
14:37, 11 November 2017	POSTER RELEARNNN neihgbours.pdf (file) (delete)		91 KB Giulia	1
13:46, 11 November 2017	Concert-flyer-country-and-bluegrass unknown 00.jpg (file) (delete)		336 KB Alexandjoca	2

Fig.32 Screenshot of the Media Wiki interface



Fig.33 Screenshot of the Media Wiki interface



Fig.34 Anomalous Institutions, first talk in The Temporary Autonomous Bureau



Fig.35 Presentation of the Autonomous Archive during Relearn 2017, August 2017, Het Poortgebouw

## CONCLUSION

Throughout this thesis I investigated how to create a dialogical balance between individuals, who naturally compete with others, and the necessity to build a community.

The act of balancing, as Sennett reminds us, is a skill and something that you practice for becoming able to cooperate with others. Community implies constant progress, it is something that requires commitment and time.

Rethinking communities in these terms is important for a series of considerations: Considering the new forms of pluralist community that are emerging from our political panorama. Considering the vast amount of conflicts that arise from claiming geographical borders. Considering how migration is often instrumentalized by our media as a threat to national identities. And ultimately considering the happiness of the individual that comes to this understanding, especially through confronting the other in union or discord.

This research lead me to explore a variety of methods through which I gained a deeper knowledge and understanding. Beginning with the obligation of giving oneself to the other and the importance of contact and proximity for social formation in community. I then read into how rituals are shaped by collaborating with each other. Despite the differences being united, living in contact with people and the importance of cultural diversity. I then look into the possible

propositions of living alternatives by negotiating with existing policies. I propose the initiative of unlearning predefined concepts in interaction, and finally the importance that conflict brings in order to shape our idea of community.

If the price of your home goes up  
anymore, what can you do?

You protest against the price

You squat a building

You share expenses

You ask a friend to sleep temporarily at her place

Other: .....

Other: .....

Other: .....

Other: .....

ask a friend to sleep temporarily at her place

**ur house is not affordable  
to you do?**

**he municipality**

**by living with other people**

**leep temporarily at her place**

**y at her place**

**place**

**ou sign You pay a law**







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Fig.1: author unknown, (1508) Regula Cimbrae, [scanned document], (Cembra, Biblioteca Comunale di Cembra, Archivio Storico)

Fig.2: author unknown, (1726) Capitoli Chomunali, [scanned document], (Cembra, Biblioteca Comunale di Cembra, Archivio Storico)

Fig.3: author unknown, (year unknown), Open Street Map of Cembra Available at < <https://www.openstreetmap.org/#map=16/46.1742/11.2211&layers=N/>>

Fig.4 Rotterdams Overleg Kraakgroepen, (1980), Squat Release [scanned document], (Rotterdam, Autonomous Archive, Het Poortgebouw)

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Fig.6 author unknown, (year unknown), Poortgebouw News, [scanned document], (Rotterdam, Autonomous Archive, Het Poorgebouw)

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Fig. 34 Driest P. (2018), Anomalous Institutions, [photography]

Fig.35 O'Neill C. (2017), Presentation of the Autonomous Archive during Relearn 2017 [photography]

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# IMPRINT



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