

NOTES ON PUBLIC SITUATIONS, PHILOSOPHICAL MODELS

*Keine Macht für
Niemand (No Power for
Nobody), Berlin, 2008_*

BEAR With BEAR **WITH ME**

*It was her walking what I
heard, and I heard it like
a silent*

Moan,

*It was her eyes beating,
that made me stop,*

To look, to see more

*her circular movement
transformed into a clock*

*Day after day I came
back*

*Step after a step run
eternal circles without
weariness or fainting*

Time became a cage

DOWN BELOW “the
ordinary practitioners

of the city live ‘down
below’, below thresholds
at which visibility
begins. They walk
– an elementary form of
this experience of the
city: they are walkers,
Wandersmanner, whose
bodies follow the thicks
and thins of an urban
‘text’ they write without
being able to read it.

These practitioners
make use of spaces that
cannot be seen: their
knowledge of them is as
blind as that of lovers
in each other’s arms.

The paths that correspod
in this intertwining,
unrecognized poems in
which each body is an
element signed by many
others, elude legibility. It
is as though the practices
organizing a bustling
city were characterized
by their blindness.

The networks of this
moving, intersecting
writings compose a
manifold story that
has neither author nor
spectator, shaped out of
fragments of trajectories

and alterations of
spaces in relation
to representations,
it remains daily and
indefinitely other”
Michel de Certeau’s The
Practice of Everyday’
Life

VITRUVIUS- THE
PRODUCTION OF
PLACE, **SPACE**,

**MARX; THE
PRODUCTION OF
CAPITAL**

In the stock market, a
bear market is a period
of declining prices.
Pessimistic forecasting
or negative activity is
said to be **bearish** (due
to the stereotypical
posture of **bears** looking
downwards)

**NOMADODOLOGY,
NOMADIC
RESISTANCE AS
production of space**

“Social **space** is a social
product - the **space**
produced in a certain
manner serves as a tool
of thought and action.

It is not only a means of production but also a means of control, and hence of domination/ power.” Henri Lefebvre “The Production of Space”

BEAR’S CONSPIRACY:

Backwards Walk

Last Sunday two bears who live in the Bear Pit (Bärenzwinger) in the Koellnische Park started to walk in circles and backwards. After what it seemed an isolated event, similar situations have been reported happening in other cities of the world. Sociologists, scientists and Architects are trying to decipher this mysterious behavior are bears performing a secret ritual? without any purpose?

Bear Pit (Bärenzwinger)

A bear pit was

historically used to display bears, typically for entertainment and especially bear-baiting. The pit area was normally surrounded by a high fence, above which the spectators would look down on the bears. The most traditional form of maintaining bears in captivity is keeping them in pits, although many zoos replaced these by more elaborate and spacious enclosures that attempt to replicate their natural habitats, for the benefit of the animals and the visitors.

Félix Guattari, “Pour une refondation des pratiques sociales”, in *Le Monde Diplomatique*, October 1992,

“The individual and the group cannot avoid a certain existential plunge into chaos. This is already what we do every night when we abandon ourselves to the **world of dreams**. The main question is what we

gain from this plunge: a sense of disaster, or the revelation of new outlines of the possible?”

Public Sphere, labour, multitude: Strategies of resistance in Empire

Antonio Negri:

The common is something that escapes any Marxian positive definition of what is *produced*. For me, and I am a Marxist and stay a Marxist, the common is abstract labour: i.e. that ensemble of *products* and energies of work that gets appropriated by capital and thus becomes common. Basically, it is the result of the law of value. It is capitalism that creates the common.

In Marx there isn't a conception of the common that is a pre-capitalist common (yes, there are the commons, but they are not productive). Evidently, we have to start thinking this abstract, common,

as something that is the common of exploitation. The question on the common-and here I start getting confused you see cause it is always the same word that gets used- is how to take the common away from exploitation? So long as we speak of the common we always speak of the common of exploitation. We all are *commonly* exploited. The common as something that is unexploited has been proposed a thousand times by all utopias, like for instance, regarding global goods such as air, water etc. No. Air and water are not there anymore, there are air and water that increasingly are exploited, absorbed, colonized, made to *produce*, turned into profit and that only in this way become common. The great capitalist expansion is that which goes to get forests, appropriates

air and biological transformations become *produced* by the rainforest. *This is **globalization**: what makes common that rainforest that for me would have never been common. The analysis of cooperation is something that confirms what I said before. **Cooperation** itself is part of that creativity of singular labour. It is no longer something that is imposed from outside. We are no longer in that phase of capitalist accumulation that also has a function of construction of the workers' labour capacity to be put into production. Singularities of and in the **multitude** have assumed **cooperation** as quality of their labour. **Cooperation** -and the common- as activity is anterior to capitalist accumulation. Hence we have a common that is a foundation of the economy, only in so far as it is seen as this*

*element of cohesion of the production of singularity within the **multitude**. Examples of this could be networks and all the consequences of a definition of the common as the phenomenology of the web.*

Bruno the bear shot dead in Alps

It's been since 1835 that anyone in Germany saw a wild living bear. That is, until **Bruno the bear, who was unfortunately brutally murdered last year, probably for political reasons. The bear had been blamed for killing dozens of sheep. It had crossed the Alps into Germany from Italy in May. In the German town of Kochel it had also raided a beehive and a rabbit hutch. A pack of Finnish tracking dogs was brought in to capture Bruno alive, but they failed to corner it. The plan was**

to shoot the bear with a narcotic dart. The animal was part of an Italian programme to reintroduce bears to the Alps.

Interview with Paolo Virno By Héctor Pavón 12-24-04- <http://libcom.org/library/creating-a-new-public-sphere-without-the-state-paolo-virno>

Héctor Pavón: We live in a new epoch that, as such, needs new values, new concepts. But, who thinks them, who constructs them?

Paolo Virno: We should not think that philosophers or thinkers are the ones who invent political concepts, because this is a conception of the political taken from the worst of Plato or the worst Illustration. These concepts emerge little by little within collective experiences, by trial and error. A new mode of

being in the public sphere is emerging, a mode that is characterized by the fact that the State has become old and inadequate, like the typewriter compared to the computer.

MAN-ANIMAL RELATIONSHIP

When an animal is moved from its own environment into captivity, it must reconstruct a whole new world and this is an enormous task. In man's mind, the amount of **space** at an animal's disposal is often regarded as the most important consideration. It has been mentioned already that a free animal has a specialised and limited territory, so the quality of the **space** for the animal is more important than the quantity. When an animal is in **captivity** there are both primary effects and secondary effects of **space** restriction. The primary

effect is the restriction of movement and the secondary effects include lack of diversion and occupation, no food choice, impossibility of avoiding its own species at will, possible unsuitable differentiation of **space**, anti-social behaviour. Then there is the problem of deciding what amount and design of space is necessary for an animal. The flight reaction is the most significant behaviour pattern of the wild animal's life in freedom so it should be of prime concern in **captivity**. In theory, the smallest cage should have a diameter twice the flight distance (F.D.). In this way, an animal could retreat to the centre of the cage away from man, who appears as an enemy. This is often impossible to accommodate so the solution is to reduce the flight distance and so neutralise the animal's desire to escape. This

is possible by taming.
Zoos now often
receive animals bred in
captivity, whose flight
dis-tances are greatly
reduced from their wild
ancestors.

Notes on some topics
in Applied Animal
Behaviour [http://www.
animalbehaviour.net/
JudithKBlackshaw/
JKBlackshawCh10.pdf](http://www.animalbehaviour.net/JudithKBlackshaw/JKBlackshawCh10.pdf)

Berlin's Sad News
Bears By Michael Scott
Moore- 04/12/2007
SPIEGEL ONLINE
International

Few people - even many
Berliners - know that
Berlin has its very own
real **bears**, at home
in a small **bear** pit
(Bärenzwinger) behind
the Märkisches Museum.,
in the Koellnische Park
, Currently there are two
bears - Schnute (26)
and Maxi (11), both
female. On May 14th
2007, Schnute became
the official Berlin
Stadtbär (city **bear**)

- following the death of
her predecessor, Thilo,
in April. Never mind
the polar bear: **Captive**
brown **bears** have lived
in a hard-to-find park
in Berlin since 1939.
They symbolize the city
-- a **bear** has been on
Berlin's coat of arms
since at least 1280 -- but
do they have enough
Lebensraum (enough
livable **space**)? Three
adult brown **bears** belong
to the city itself: They're
Berlin's official, living
mascots. put plastic
bears in it," he quipped
at the time. But Christa
Junge says Blazkiewitz
was outnumbered by
Berliners. "There was
an uproar," she said.
"Thousands of people
wrote letters," against
the idea of giving the
mascots away. "Berliners
wanted to keep their
bears."