

1. Typology and Criteria?

The contemporary world seems abundant with communities, both in the work-place and the recreational sphere. In fact, it often seems that the word "community" has exhausted itself, since it has been so extensively used in the "humanization" of disciplinary society, in supplying any number of dehumanizing social models with a "human face". For this reason, it seems that any reconsideration of the social (and the common) requires a more differentiated typology, a new set of names. Especially now, when both neo-authoritarian states and terrorist-fundamentalism appeal to "community spirit" in the face of the "return of ontology", this necessity seems especially pressing.

How would you define the word community, speaking pragmatically, from today? Has this word been useful to your thinking? Which types of community have you encountered? How would you characterize them? Which names would you give them? Which of these did you ultimately choose to work or live in? What are the key differences to other forms of "community" that you have known?

2. Collective Creativity as a Means of Emancipating Labor?

The discourse of power and its media-language centered around the myth of individual success strives to represent any creative achievement as the result of a unique career, often masking or ignoring the entire living fabric of collective relationships, conflicts, affects, solidarities, and mutual assistances that went into the production of its particular reality. "Alienation", in its most elemental way, takes place when a thing or a person is torn from this living fabric, ascribed with a surplus-value and reterritorialized. The modernist-socialist paradigm of "collective creativity", in contrast, was always formulated as something through which the subject had to sacrifice his-her fetishized individuality for the sake of the common, emancipated, local labor of love, standing in stark contrast to the melancholic corporate workaday.

How relevant are such models today? Were they capable of overcoming alienated labor, as utopian as this old formula may sound? Which developmental perspectives does this emancipation offer? And in how far do these perspectives differ from the goals that historical creative communities used to face? Which role can new collectives (communities) play, if they are able to structure their micro-politics around the means of production? Can they reinstate collective-creative methods to create an emancipation of the Common immune to external alienation? Are all communities based on volunteer work? Is this "exclusive" form of labor so rare in today's world the main point of attraction of people to small groups of people with similar mind-sets? Or is there something else? Friendship, for an example?

3. The Autistic Community?

To be more self-critical, one could say that self-organizing groups of friends (clubs, groups, communes, collectives) produce a special, hidden joy of being-together, and very little more, even if being-together often becomes a labor of love, as any lover knows. But according to some theorists, this is the entire point. Speaking of the "idle community's" liberating potential, they see its sacrificial-excessive celebration of life's carnivalesque ambivalence as the only possible form of recapturing instrumentalized

reality. Yet on the other hand, many critics agree that such excessive sacrifices remain inaccessible to the outer world, and what's more, offer little venue for any constructive influence on reality at large, even if they are central to constituting the micro-community.

Can one, in this case, speak of "community-egoism", of self-involvement in confidential projects that have little or no influence on the outer world? Should a community avoid this defensive closure? Can the community's labor of love reach out to the world at large, becoming an example for others? Which potential does the formula "engaged autonomy" offer today? Can it overcome the outdated models of social responsibility and develop new forms of social responsibility? In how far is the self-organization of society possible in the contemporary world at large? How massive can this self-organization be? How is it related to traditional class identity, which is obviously in a state of crisis? To which extent can self-organized cells influence the existing system of power and control? How great is their impact? How radical can this impact be?