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QSP is a Creative Commons project, flexible, progressive, open to cooperations, collaborations and reflections, born with the aim to study and understand the inner contradictions of the precarious condition. Starting from precarious forms of self-representations, as those expressed by the MayDay Parade, this “space” has come to life with the intent of creating links among action experiences, from workplaces to urban territories. A mixture of innovative approach and unconventional analytical categories, able to inspire new forms of self-organization and struggles to face the major challenges generated by the new production paradigms.

One of the key points of QSP is practicing (self-)investigation and co-research as main political method. We think it is crucial to find out and comprehend how life has been re-organized around the current labour ethic and philosophy, so to understand how to sabotage this mechanism more efficiently. The new production paradigms claim body and mind to work as bio-economy engines. This implies, on the one hand, the urgent necessity of this acknowledgment, while, on the other hand, it defines the starting stage of a process capable to change subjectivities and shake up everyone who will be involved in it. After such a process, nothing will ever be the same.

QSP offers an overview of the most significant lawsuits - a tactical approach often adopted by precarious workers to unleash conflicts and re-appropriate themselves of part of the wealth they produce - and is committed to define the precarious subjectivity within its limits and its power. Today, even if often on his own, every precarious subject has enough elements to diagnose the situation he's forced to live in. As a consequence, our collective goal is to find a connection between every single, different story of existence/resistance. QSP collects and shares these experiences, in order to find and develop more appropriate forms of response (recomposition).

We want to state it clearly: the precarious condition is not only a labour condition. We want to stress that it is a structural, existential, generalized condition. Precarity becomes naturally pervasive in a context where it is almost impossible to recognize and disconnect what is "labour" from what is not. Moreover, as a result of the gradual dismantling of the welfare state, the uncertainty created by the precarious condition cannot find any universal and unconditional social security. Finally, precarity is a generalized condition: even those who are in a stable and guaranteed labour condition should be conscious that this situation could change at any moment, as a result of any restructuring and/or outsourcing decision, economic crisis, bursting speculative bubbles, etcetera.

The multitude is precarious, precarious workers are the multitude. Yet the precarious condition has no real voice, except for the deliberately partial mainstream narratives. Unlike blue collars in the sixties, the precariat can't be assumed as a proper "class", aware of its own strength and potential. There is no "technical composition" of precarious condition, since it is life itself to be precarious. There is no “political composition” of the precarious condition, since precarity can not be represented. There is, for now, only a fragmented, subjective, “social” composition. That’s why it is necessary to give strength to this track that will lead to build up a “precarious point of view”, able to investigate and critically use any legal, theoretical and conflictual tool, inside an offensive, and not only resistant, perspective.

This is QUADERNI DI SAN PRECARIO.