



# DIARIO D'ESODO

emancipatory  
gestures  
of imagination

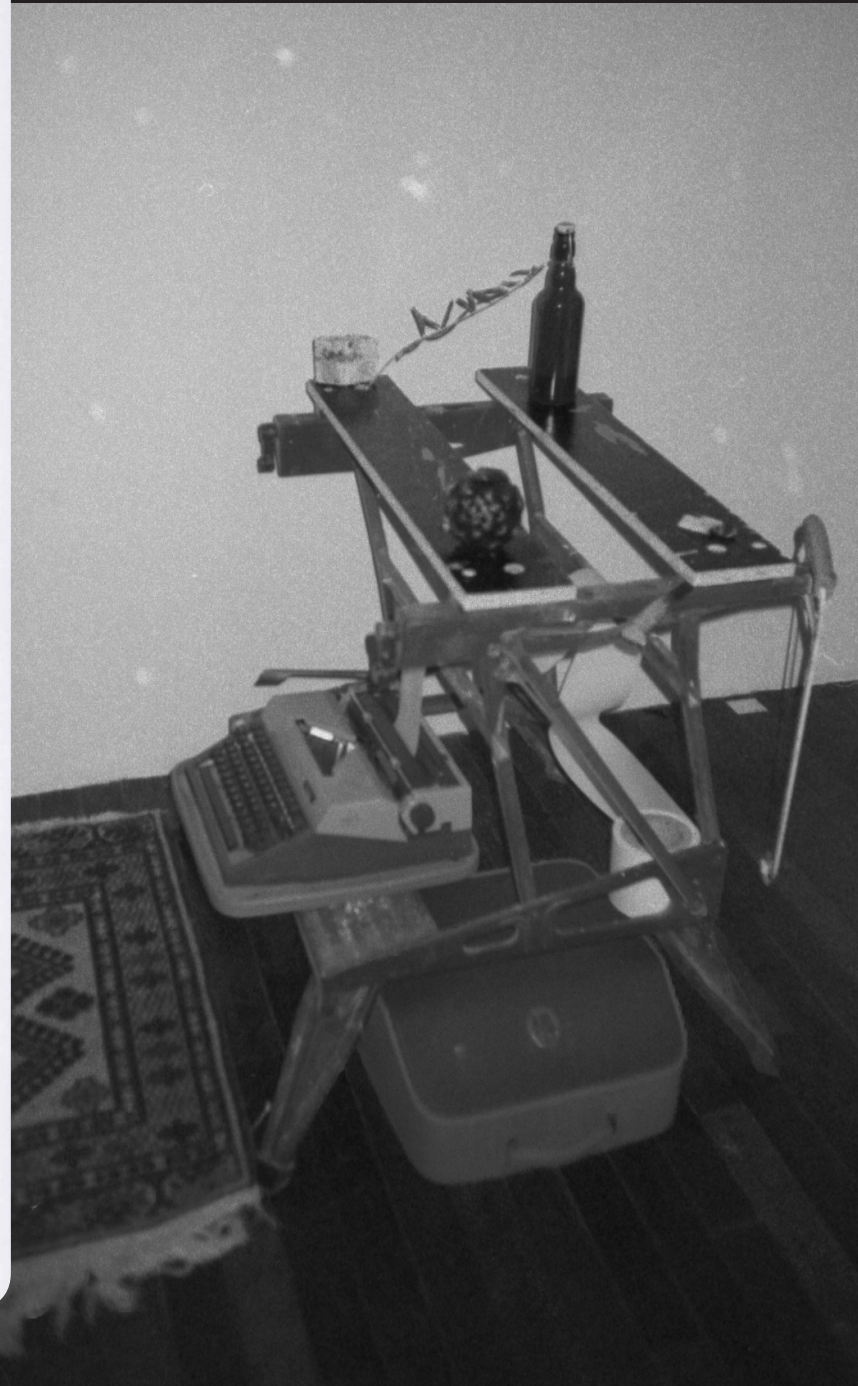
The Hague, 19-02-2021

Hello, I am Johannes Equizi. Friends usually call me Joi since I was a kid. I write both in english and in italian so I am sorry if sometimes I change language. I also write with the typewriter, so I am sorry if there are mistakes sometimes.

In your hands you have Diario d'Esodo which I am writing under the name Pablo but if sometimes another name pops up, don't worry, it is still me! Pablo is a fictional character of Primordi. He is ~~underbaking~~ embarking a path towards an other reality called Pangea. Therefore, Diario d'Esodo intends to be a diary collecting all the research done so far and ~~an-exen~~-call for you, Reader, to join the exodus.

"What is Primordi?" you might ask. Primordi is an other society, not a mass-society; it is part of Pangea which holds a mass of societies.

If you wonder what is Pangea, dear Reader, read Diario d'Esodo: I am writing it for us, the youngs of the future.



Dear Readers,  
I am Carola, a friend of Pablo. I am also a Primordi character.  
I am here to assist your reading of DIARIO D'ESODO, so please consider  
me as a caring second voice: this is my font.  
I will clarify the text of Pablo, translate it and give you sometimes  
insights about his research and my witty remarks.  
So, enjoy this stroll towards Pangea!



These are the milestones of Pablo's exodus-diary:

LANDSCAPE OF ENCLAVES	01-11-2021
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Encapsulation and anaesthetization	
Classifier heterotopias	
Enchanting machines	
CATASTROPHIC FEARS	02-25-2021
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Spatiality of emancipation	
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AN OTHER SOCIETY FOR EXAMPLE	05-53-2021
About autonomous organization	
About spontaneous roaming	
About vocation and collective joy	
About the not-yet steps	



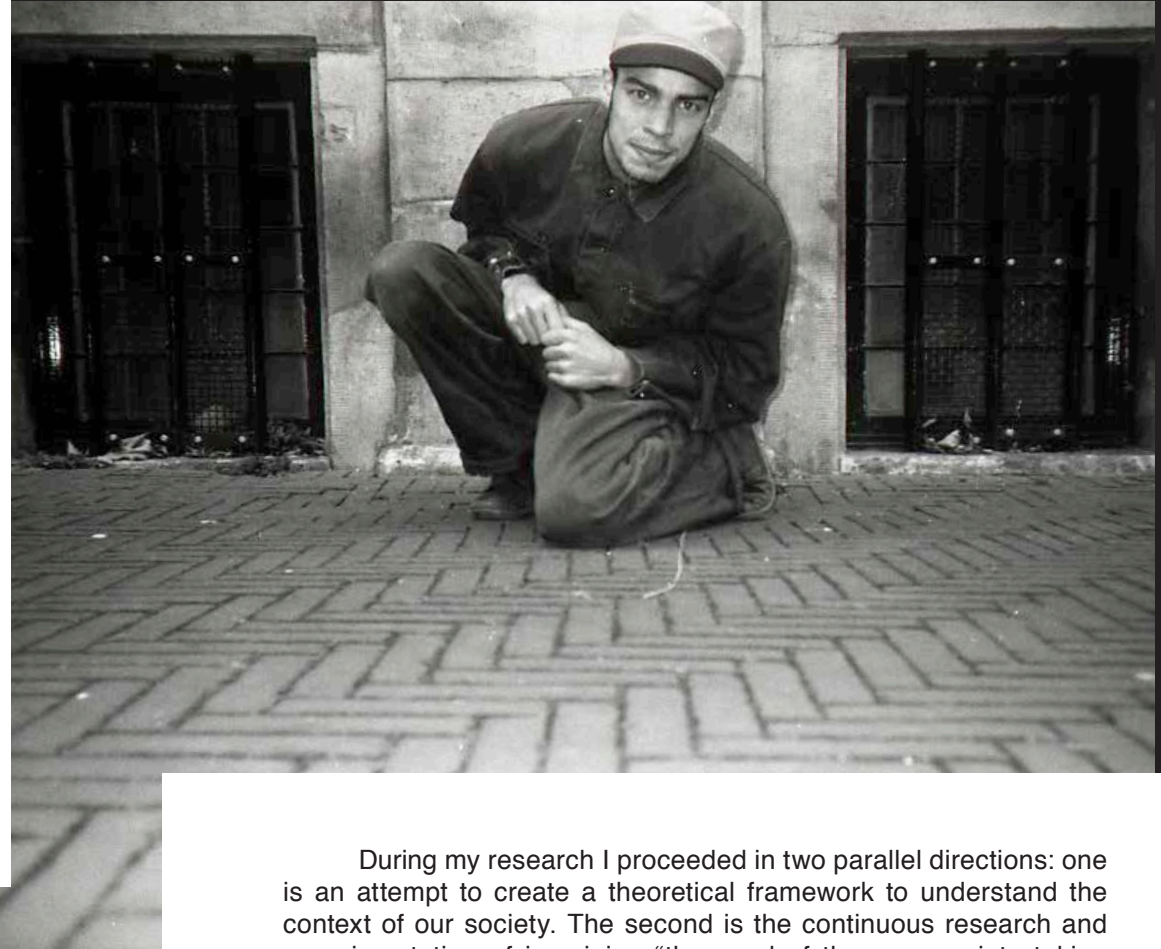
# Hello Dear Readers,

This is the exodus-diary of Pablo, a person exactly like you, in search of meaning and quality within life. I address you in plural as I hope that many of you, at the same time in this delicate planet, are reading me.

A few days ago, the Earth concluded its orbital period around its star, the Sun. It has been doing this for billions of years. Plants have been releasing oxygen for millions of years and keep on doing so. We, as *homo*, have been breathing oxygen for millions of years and strive to keep on breathing it. A few days ago, I was woken up by a cough. Was it me? On the horizon the Sun rose and revealed the bare planet: I realized the cough wasn't only mine. Land and animal exploitations, barbed wire walls dividing mountains, battered hunger and obese opulence. I wonder how long our society has been coughing, if the disease we are suffering from is at its end or if it will be our end. The Earth has been evolving and concluding its orbital revolution for billions of years. Will our species too?

Dear Readers, I believe we will all continue to enjoy the dawns and our lives but to do so we need to rise as the Sun and change as the Earth. There has been a time when the planet was a Pangea: all united. My attempt is to create a collective awareness, so that we could observe – and live on – the Earth beyond the usual way, as if we could be a united humanity in synergy with the planet. But I am only Pablo, that's why I am writing this diary and addressing you in plural: the seeds are under the snow, ready to arise. If we could go on exodus, where would it take us? What kind of other society could there be? I wish that during the next orbital revolutions no coughs will rise.

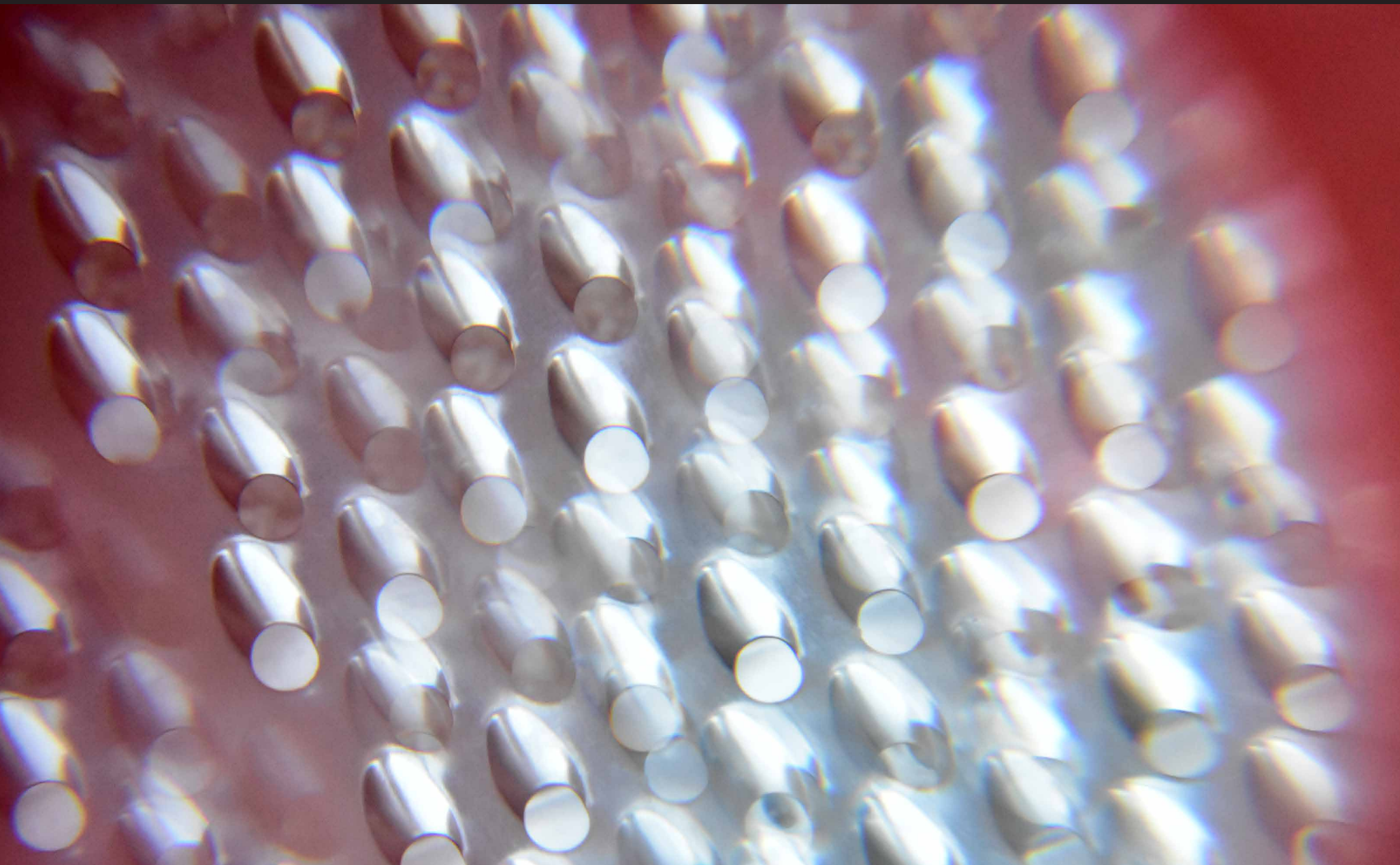
As Buckminster Fuller said, "you will never change things by fighting reality. To change something, build a new model that makes reality obsolete".



During my research I proceeded in two parallel directions: one is an attempt to create a theoretical framework to understand the context of our society. The second is the continuous research and experimentation of imagining "the seed of the new society taking shape within the shell of the old"<sup>1</sup> towards which *homo* might come closer. The journey begins from the landscape of enclaves, will delve into collective fears, linger over the state of exception, pass through the potentialities of thresholds, and rest in the interstices. At that turning point I, Pablo, will check whether the imprinted footprints are solely mine or not. I am writing for us: united we shall go on.

Dear Readers, as you might imagine, reporting this is not an easy task. Therefore, I would like to remind you that the following pages hold just a little part of this research: the path of the exodus towards the *not-yet* has just started. So here we are, just a few days after the Earth's orbital revolution, embarking the path to understand why we have a cough.

# LANDSCAPE OF ENCLAVES

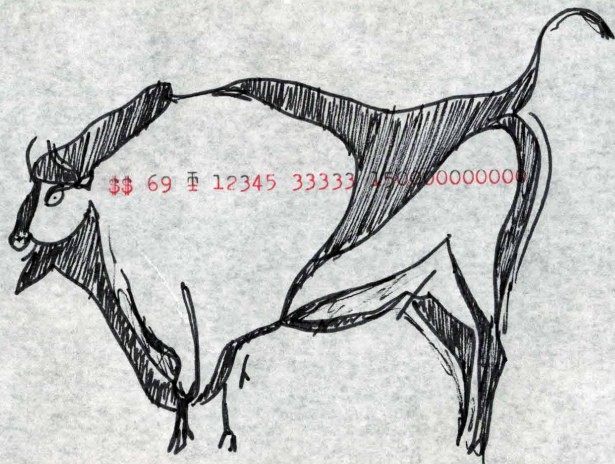




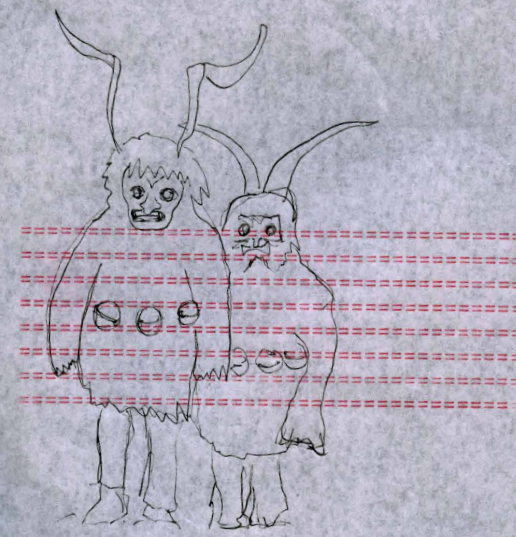
# Dualization and control

So far, just like many other *homo*, I have not been able to fulfil my desire to travel and discover every corner of this planet as it is currently impossible. Many areas are inaccessible due to either nature's will or men's. In the latter case the areas have been organized in state-nations. For me, Pablo, moving is mostly a means of understanding but for many people it is a matter of survival. A few weeks ago, millions of packages and products were sent all over the world in the name of the ceremony of Christmas. I wonder, when would it be possible to let people move with such a simplicity around the world? For many, the ceremony of survival takes place everyday.

The world in which I live is dominated by neo-liberal capitalism, which can be considered transcendental since, apparently, there are no opposite terms. Capitalism has existed for a few hundred of years and its principles are based on: - an infinite accumulation, - a dominant relationship between a centre and a periphery and – an unequal trade relation between these two that creates *profit*. Recently, the myth of infinite growth towards which capitalism has been aiming at, has collapsed like an iceberg: the limited resources of the planet are a fact. The increase of mobility and consumption is parallel to society's growing dualization: a wealthy powerful minority contrasts a much vaster but poorer majority. This distinction of centre and periphery,



Worldwide,  
2,153  
billionaires  
held more wealth  
than 4.6 billion  
people, about  
60 percent of  
the global  
population.



When the asymmetry becomes too slight, the periphery has to be repositioned: 'delocation' of production and the 'exploring of new markets' for distribution.

When the asymmetry becomes too pronounced, however, the system may waver, as confirmed by eruptions and social revolts.

both on a social level as in a physical one, can be considered as a fundamental condition for capitalism to keep operating: because of these **divisions** profit is generated, and hence the accumulation of capital is possible. Nowadays, the unequal distribution of resources and capitals is one of the causes of the massive migrations. Presumably, this is why we witness the rise of structures, such as frontiers and walls, to sharply divide, defend and regulate the flows of products, labour force et cetera. From neighbourhoods to nations, rulers have geographically divided lands inducing further seclusion by constructing camps and prisons.

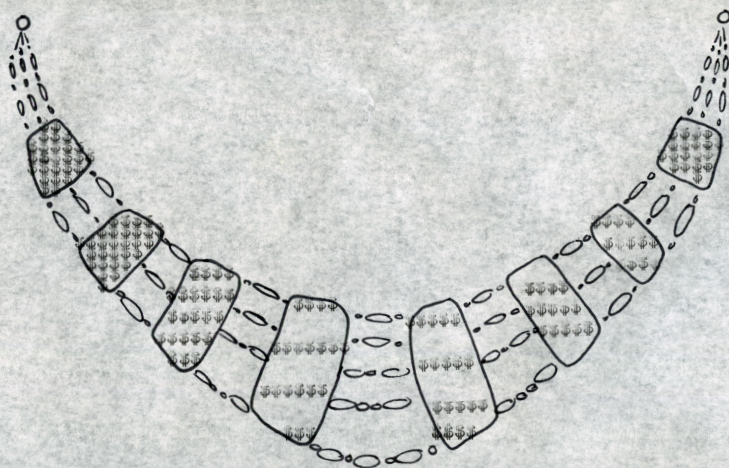
Along with the rise of such physical delimitations, which enclose specific areas and individualities, the settled omnipresent control also operates through less visible structures such as surveillance and identification. To obtain a document fingerprints must be given. With no document, well not much is permitted. The classification in a register becomes a one-way survival step. Once all *homo* are classified, their detection and regulation is facilitated. Dear Readers, I am afraid that such systems of identification might play a favourable role in maintaining society's dualization. Without the distinction between interior and exterior capitalism crashes: in other words only barbed wire walls can guarantee and perpetuate its survival.



# Encapsulation and anaesthetization

Neo-liberal capitalism produced also the metropolis: a centre of power, trade, production and distribution. Here, some areas and buildings minimize their communication with the outside by forming their own time-space milieu and transform into enclaves, or as Kisho Kurowaka would define, capsules: “a device which has become a living space in itself in the sense that man cannot hope to live elsewhere”<sup>2</sup>. These enclosed artificial environment generate a simulation of the public sphere and a process of cocooning (the hypertrophy of the private sphere) as recognizable in malls, chains, gated communities et cetera. Since access is regulated through checkpoints and the margins of actions are defined by specific use protocols, these archipelagos of enclaves turn the metropolis into a partitioned city.

Dear Readers, at this point, you might be wondering: in such landscape of enclaves, what about the everyday character of public space? As Stavros Stavrides asserts, “being in public space increasingly becomes an ordeal”<sup>3</sup>. Individuals have to cope with an accelerating tempo of fragmentary impressions that are smashing the spatial and temporal continuity of traditional collective experience. In the metropolitan experience individuals have to learn how to respond to demanding stimuli and adapt their public behaviour which therefore means assuming “a so-called ‘blasé attitude’ in order to be able to safely absorb ever-increasing assaults on their senses”<sup>4</sup>. The result is a kind of anaesthetization that induces the individual consciousness to become disengaged from collective memories or common experiences. Even though experiences in metropolitan modernity are individualized, no individual marks can be traced on the city’s ever more privatized body. Individuality is condensed in a fleeting presentation of the self in public space. As a consequence part of the everyday interactions in the public realm ends up being secluded in capsules.



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Walter Benjamin believes that the figure of the collector, as an individuality constructed out of a collection of traces, ends up being a typified and fabricated individuality controlled by them.

Perhaps these traces are the markers of a mythologized individuality collected as a mitigation of the feeling of loss, of the disappearance of individual traces in public space.

Bourgeois individuality is present lastingly only in the interior of their private shelter where the creation of a private universe takes place. Not surprisingly, neo-liberal capitalism can also be considered “transcendental in a Kantian sense [since] it defines all subject-object relations”<sup>5</sup>. Individuality is supposedly constructed out of an accumulation of distinct and presentable experiences. Commodities are advertised, sold, and consumed as mediators of recognizable experiences that eventually construct stereotyped life-stories, functioning as indicators of personality in a society

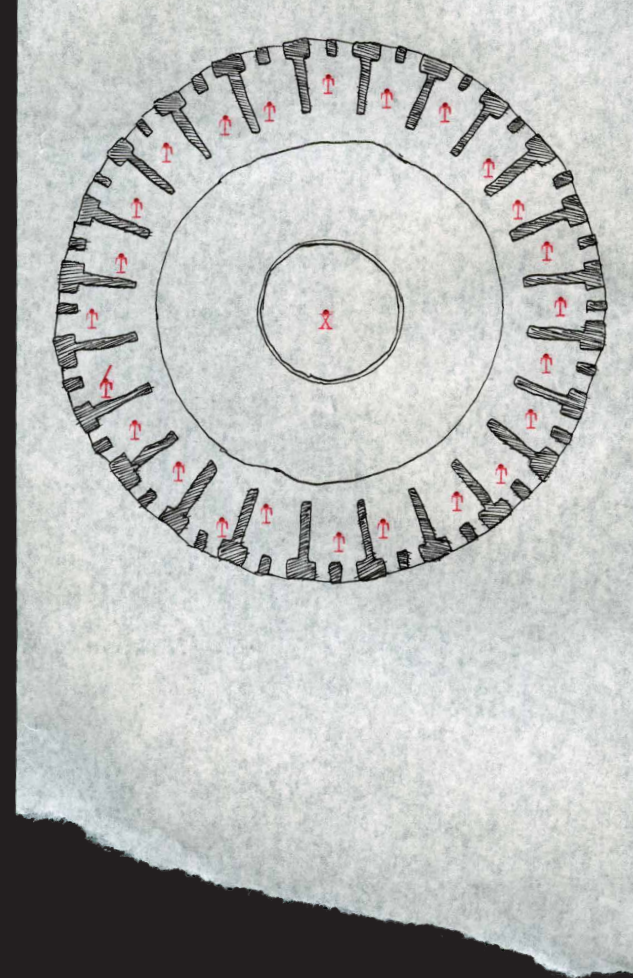
that makes individualism its prime legitimating ideology. Propelling a fetishization of consumption, the ‘re-enchanting experience’ constantly pouring out of our media and environment is restoring “a magical belief in object relations that can effectively replace human relations”<sup>6</sup>. In such a tradition, bourgeois hegemonic values impose themselves as the horizon of normality and create “a tyrannical false unity which tends to blur all cultural diversity and individuality, so that ‘one place is as good as another’”<sup>7</sup>. By looping and echoing the mantra of consumerist experience, human relations become dimmer and the anaesthetization of individualities, from all social layers, proceeds unnoticed.



# Classifier heterotopias

Michel Foucault examines two kinds of space that differ from ordinary space: the first is *utopia*, an unreal space that reflects society but in a perfected form or by structural inversion. Moreover, all cultures probably have real places that are inscribed in the institution of society itself. He calls this second kind a counter-emplacment, “a sort of effectively realized utopia in which the other spaces of society are represented, contested and distorted at the same time, places which lie outside all the other [ordinary] places, although they are effectively localizable”<sup>8</sup>. Since these places are absolutely different from the places they reflect, he calls them *heterotopias*, literally ‘other places’.

One of the many principles defined by Foucault is that heterotopias imply a system of opening and closing that simultaneously isolates them and makes them accessible. Entrance and exit are controlled by compulsion, purification rituals, permission, or a number of gestures and actions. Another principle is that heterotopias fulfil a function in relation to space. They should either create a space of illusion that makes the real space, all the places in which human life is contained, seems even more illusory or should institute a perfection of order that contrasts with the imperfection and the disorder of the real. In this sense heterotopias can be compared to the mentioned capsules, as they are both enclosed artificial environments.



The unbelieving Bentham used biblical texts ironically to present his Panopticon as the secular equivalent of divine surveillance - omnipresent, ubiquitous, and invisible.



Foucault is convinced it is possible to make a kind of heterotopology, a systematic description of such places. In ‘Discipline and Punish’, he identifies the panopticon as a model of disciplinary society’s spatial organization used as an inspiration for task-specific buildings such as prisons and asylums which are heterotopias. The panopticon is an imaginary architectural creation envisioned by Jeremy Bentham considered as the **perfect** system of supervision: in it the enclosed person is forced to comply and adjust his or her behaviour because of the feeling that he or she can be observed from the guard at any time, without ever knowing when this is indeed happening.

Since for Foucault “discipline proceeds from the distribution of individuals in space”<sup>9</sup>, the spatial arrangement of the panopticon is a realization of specific spatial relations by designated subjects that are found in places of power precisely because they ‘inhabit’ these spatial relations. The positions of the guard and of the enclosed person, in the spatial arrangement of the panopticon, establish a one-way glass



surveillance, an omnipresent dominant power relation between the subjects – with the double meaning as an active subject as well as someone subjected to some kind of power differential. In other words, the spatial relations that define the subjects correspond to an order which constitutes “the system of differentiations which permits one to act upon the action of others”<sup>10</sup>.

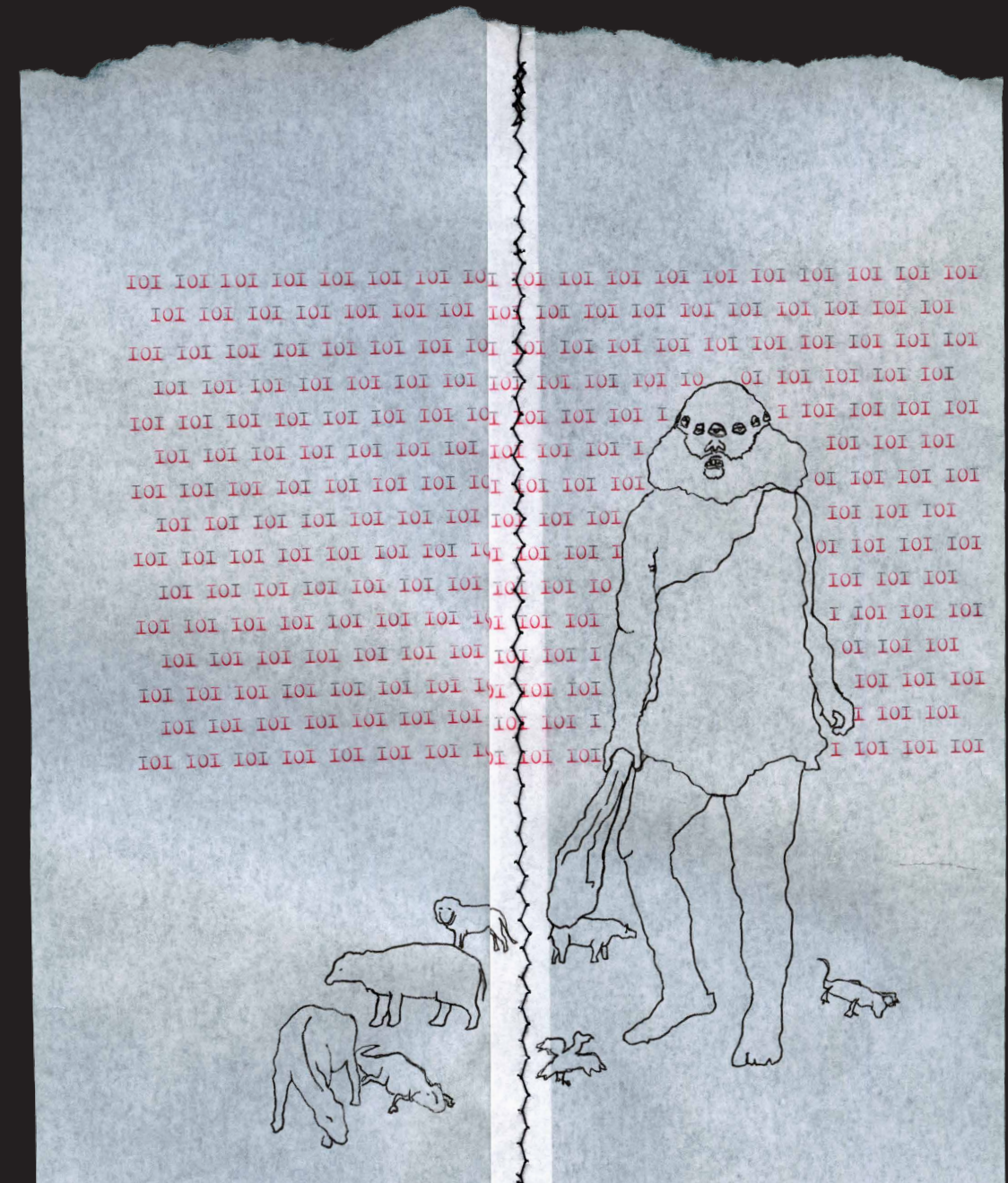
Foucault insists that the panopticon is an “ideal social machine”<sup>11</sup>, a model which forces a subjected person to comply and adjust his or her behaviour into the boundary of the acceptable. If power relations in the disciplinary society are integrated in the model of panopticism, their role in the conservation of this **social regime** depends on their efficiency in detecting and classifying individuals and guiding their actions. This way, power relations produce knowledge which is not only useful for their enforcement but also results from it: they provide the foundation for each other. The logic of classification for the organization of human behaviour and identity – of people but also of objects and of a city in one order – is both “an act of power (of controlling reality) and one of knowledge (of reality)”<sup>12</sup>.

Places like prisons and asylums, defined as heterotopias of deviation by Foucault, are actually active factors in the reproduction of order, rather than its transgression, since classification itself determines the knowledge to mark distinctions and hence promotes their reproduction. As Stavridis clearly asserts, “the distinction normal/abnormal as a counterpart of the distinction acceptable/unacceptable and social/antisocial is the motor of classification”<sup>13</sup> and in this process disciplinary power ensures that the validity and effectiveness of these distinctions remain applied and safeguarded. Dear Readers, I believe it is relevant to remind you how ISO oversees global technical standards for **everything**, from the thickness of credit cards to buildings’ spatial arrangement. As Keller Easterling remarkably pointed out in ‘Extrastatecraft’, “ISO’s seemingly innocuous technical specifications dictate the world’s critical dimensions, yet their most popular standard, ISO 9000, is a management standard that promotes the ritualized incantation of something called quality”<sup>14</sup>. I suspect that normalization and reproduction of order proceed slyly also through such devices.

ISO, International Organization for Standardization, is a private nongovernmental organization, convening both private companies and national representatives.

According to Philip Tabor, “the growth since the Renaissance of bureaucratic surveillance accompanied the emergence of the nation-state, welfare state, suffrage, total war, and total law”.

But simultaneously, “systematic surveillance as a social institution also survives and flourishes on its irrational allure. The very idea of surveillance evokes curiosity, desire, aggression, guilt, and, above all, fear”.

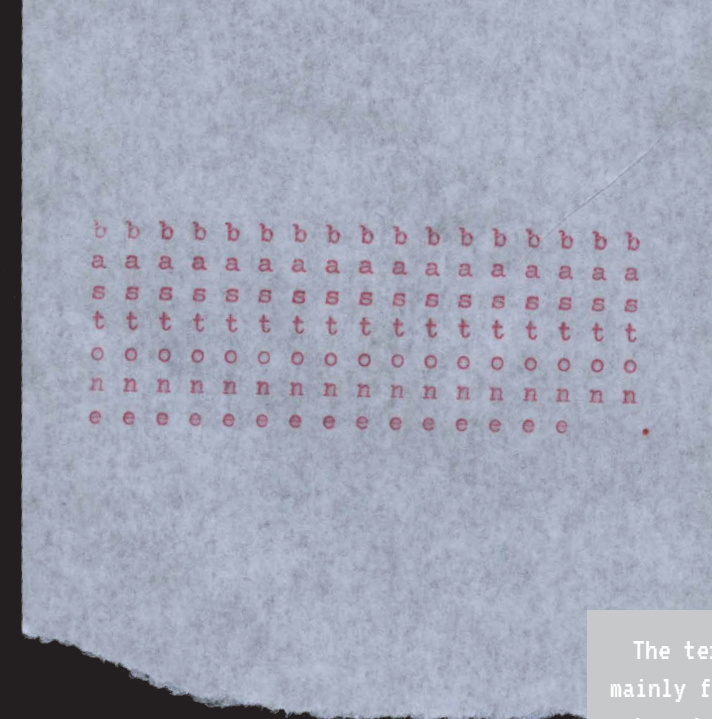


# Enchanting machines

According to Lieven De Cauter's analysis, through his studies Foucault shows how the panopticon is spreading across all of society as a model to control and to know at the same time. The transition of the panopticon as a concrete organization of space, as a viewing machine, is "an important indication of how heterotopias can expand and become the norm for the outside world, for the normal, the everyday life"<sup>15</sup>. No more an exception but the paradigm. What is, therefore, the relationship between enclave and heterotopia? The heterotopology sketched by Foucault is open enough to make the term usable in a contemporary context.

Today, in cities, one can individuate heterotopias of illusion, like department stores, malls and gambling halls, which are dominated by staging, but one can also find heterotopias of deviation like prisons and insane asylums, dominated by **control**. The heterotopias of leisure, with the amusement park as model, are also panoptic machines. Disneyland, as a model amusement park, is not just a theme park meant as an experience machine but also a disciplinary and control machine. Overall, it seems that the enclaves of our partitioned cities assume an heterotopian character, with spatial arrangements and detection procedures similar to the one of the panopticon, which enable the classification of subjects and consequentially the reproduction of order.

Respectively 'the ecology of fantasy' the first and 'the ecology of fear' the latter to use Margaret Crawford's and Mike Davis's terms.



The term generic is used mainly for products without a brand. But, in a more generalized way, it means that every product (from a Coke bottle to a restaurant or building) is not an individual in itself, but an example of a corporate identity, of its brand, its kind.

Even if some cases of parochialization of space can be sporadically detected, traces of individuality are quite absent in public realm. Instead of being particular, individual in itself, the appearance of our cities has become gradually more **generic**, "a corporate identity"<sup>16</sup>. An example of this is the unstoppable rise of chains (shopping chains, hotel chains, fast-food chains and so forth) which litter the planet with worldwide recognizable brands to accommodate the spellbound consumer who finds gratification within their traces. In search of an identity the metropolis becomes a city of simulations. What if these machines, propelling our enchanted desires, are applied on a city-scale? As Ivan Chtcheglov argues, "the more a place becomes reserved for the freedom of play, the more it influences human behaviour and the more its appeal grows. The enormous prestige of Monaco and Las Vegas are proof of this"<sup>17</sup>. Similar phenomenon might be recognized in the recreational shopping cities which become a territory for tourists and day-trippers, a stage set for leisure and consumption: "New York, Paris and Venice are shrunk down, remixed and repackaged for the consumer of mediated otherness in a space of convenience"<sup>18</sup>.



A particular format of enclaves pointed out by Easterling are the free economic zones, originally free ports progressively evolved "from a fenced-off enclave for warehousing and manufacturing to a world-city template"<sup>19</sup>. Such trade zones are legal and economic tools, used by some nations to announce their entry into a global market, which "presides over a cocktail of enticements and legal exemptions"<sup>20</sup>. The host state offers these available areas as contractors of outsourcing and offshoring and, therefore, create for these a specific legal entity that has "the power to negotiate with business and foreign governments" and frequently "to grant exception from any law"<sup>21</sup>. Operating in a frictionless realm of exemption, the free economic zones quite naturally adopt "the scripts of the resort and theme park, with their ethereal aura of fantasy"<sup>22</sup>, clean, relaxed, air-conditioned and begin to breed more promiscuously with other enclave formats. The enchanted consumer, in such artificial "isomorphic zones"<sup>23</sup>, turns to be their desirable visitor since its access ensures a ceremony of consumption highly profitable because of the business' legal exemptions. As a consequence, the agreed establishment of these enclaves by the host states turns to be only in their own favour since they absorb more and more of that economy which was originally intended to dissolve into the domestic one.

Dear Readers, it feels that the metropolis is therefore becoming a conglomerate of differently defined enclaves, spreading as a paradigmatic template with their heterotopian character such as limited access and "a disposition of a closed loop that will only recirculate compatible information"<sup>24</sup>. I wonder if heterotopias are only strictly delimited and stigmatized in this order or if they also maintain a quality of exception and constitute another version of the articulation of power and space. Would they be different and opposed to the order of a disciplinary society?

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CATASTROPHIC  
FEARS

I feel like we have been living in a period of increasing crisis for quite some time, don't you think? Neo-liberal capitalism has reached its limits. The myth of progress – which continues nowadays under the more scandalous name of development – has failed along with its promise of emancipation for all of humanity. The promise has not been kept since the development itself precludes its fulfilment. As Walter Benjamin declares “the concept of progress must be grounded in the idea of catastrophe. That things ‘go on like this’ is the catastrophe”<sup>25</sup>. The principles at its core such as economic growth, capital accumulation and logic of acceleration are obsolete: they hold the elements for a catastrophe that is already taking place. Uncontrolled demographic growth, global warming process, use of nonrenewable sources, mass migrations and the extreme dualization of the society are just part of the current emergencies that we are facing on this delicate coughing planet. We have reached the limits of the system already; it feels as “while we are still in a cycle of growth and expansion, we already feel the effects of implosion”<sup>26</sup>. Therefore, we can certainly declare that catastrophe is not a side effect of progress but at its core principle.

Dear Readers, when I speak in philosophical terms about catastrophe as a result of progress and globalization, we should consider the concept of causality: human beings do not only receive the effects of such events, but they can also be their causes. And this is precisely what shakes the foundations of anthropocentrism: as a cause, man is not the norm of an order (the good life) but rather the transgressor of an order (the ecosystem).

The increasing entropy in which we find ourselves puts us in a constant state of emergency: these global red zones generate the growth of new collective fears. De Caüter deftly summarized them in different layers as a *geology of fear*.

Currently we are witnessing the assimilation of ecology by a market economy that, through the rhetoric of “sustainable development”, aims to maintain unchanged a relationship between man and nature based on the logic of dominion, profit and exploitation of resources.



The demographic fear, the first layer, starts from the sociobiological awareness that the world is becoming so overpopulated that we, as a species, are reaching the limits of our biotope, the Earth. Shortages of drinking water, threats to biodiversity, global warming etc. are environment changes challenging our presence on this planet. The ecological, social, economic and political consequences of overpopulation are incalculable.

To this, we should add the second one, the fear of acceleration (or dromophobia). The technological changes we are facing are so swift and drastic that people are kept in a constant state of subliminal fear: our accelerated lives are a by-product of our technological extensions. The terms of use forces us to update incessantly our media since in our vaunted information society the unplugged individual cannot function. Moreover, in unison with the technological obsolescence, the psychological one plays its role. Our dependency to this stream of frenetic change presumably turns into a latent fear of being left in the wake of acceleration.



The third layer is the economic fear: the fear of losing prosperity and security. The disintegration of the individual states, caused by the globalization of the economy and the dismantling of the welfare state, has generated an unprecedented dualization of society, a division between haves and have-nots. Since job security, health insurance, pension schemes and social security are no longer secure we are forced to become more flexible. An obligated flexibility which makes us more fragile. At the same time, this fear can be considered as a problem originated from luxury since consuming itself is "the privileged form (or site) of identity construction"<sup>27</sup>. Our privilege position and unprecedented standard of living turn us into fearful petty bourgeois. Privilege engenders fear.

Demographic explosion, loss of prosperity and environmental issues lead us to the fourth fear: the xenophobia, or quite literally, the fear of foreigners. Because there are no more empty areas on this planet and the previously mentioned centre-periphery relationship, increasingly large groups of immigrants are moving especially towards Western cities. The fact that the street or the school that was once *theirs* has become *foreign* causes in many people a sense of alienation and fear. In such an environment, establishing satisfactory social position for immigrants results really difficult, hence making them alienated as well. As De Cauter asserts, "we cannot deny that our fear of immigrants is the fear of our own migration or mutation, of the changing of our own street, our own city, our own culture into a multicultural, eclectic, chaotic society"<sup>28</sup>. The era of the homogeneous civil society (symbolized by the uniform custom-made suit) is over. The call for *integration*, which sounds increasingly hollow, is based on a fear of *disintegration*. Dear Readers, I suspect we shall have to learn to live with this disintegration.

panic: when a  
fearful person  
loses control  
because he/her/  
their is afraid  
of his/her/their  
own fear

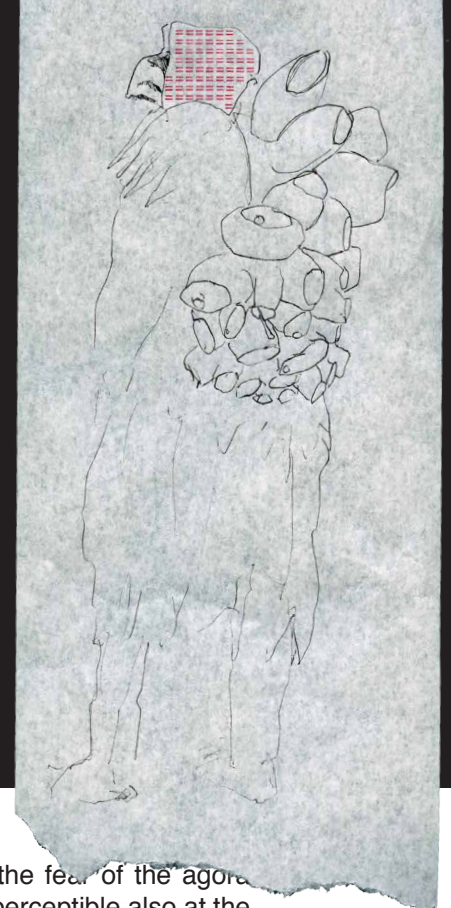
There is no place in the freezer, no place  
in the freezer. No place in the freezer  
anymore.  
How can we survive? Darling, we need the  
XL version!



What is the identity  
of a second - or third -  
generation immigrant?

Ultimately the fifth layer is Agoraphobia, the fear of the agora (public space). The disintegration of the state is perceptible also at the micro level such as the streets. The monopoly on violence, once held by the police, is being disrupted, to an increasing extent, by an often diffuse aggression or just plain hard-core violence. Furthermore, litter, vandalism, decay and the fear of terrorism, which are the resulting symptoms of such disintegration, contribute to the fading of the spontaneous liveability of public spaces. As a consequence, this fear induces us to rescale our lives to an enclave dimension, diminishing the social interaction in public space. Normality is maintained in these islands of simulated order (the capsules mentioned before) whereas a hostile, unsafe and anaesthetized world spreads around them.

In such a situation we should not forget how collective fears can be used as a catalyst. Although fear originates in the survival instinct, the more intensely the fear is felt by an individual, the poorer counsel fear provides. Throughout entire epochs collective fear defined the consciousness of groups and entire societies but, as De Cauter reminds us, it has been "defined in its turn, by facts, rumours, moods, cultural expressions, religious tenets or practices, customs, social rituals and, of course, political manipulations"<sup>29</sup>. When I think of the previously analysed enclave landscape and the state of emergency we live in, I am concerned about the results of their synergy. Will the new state of permanent war, a combination of war economics and hegemonic war politics which erases the dividing line between war and peace, accelerate and intensify the logic of *encapsulation*?

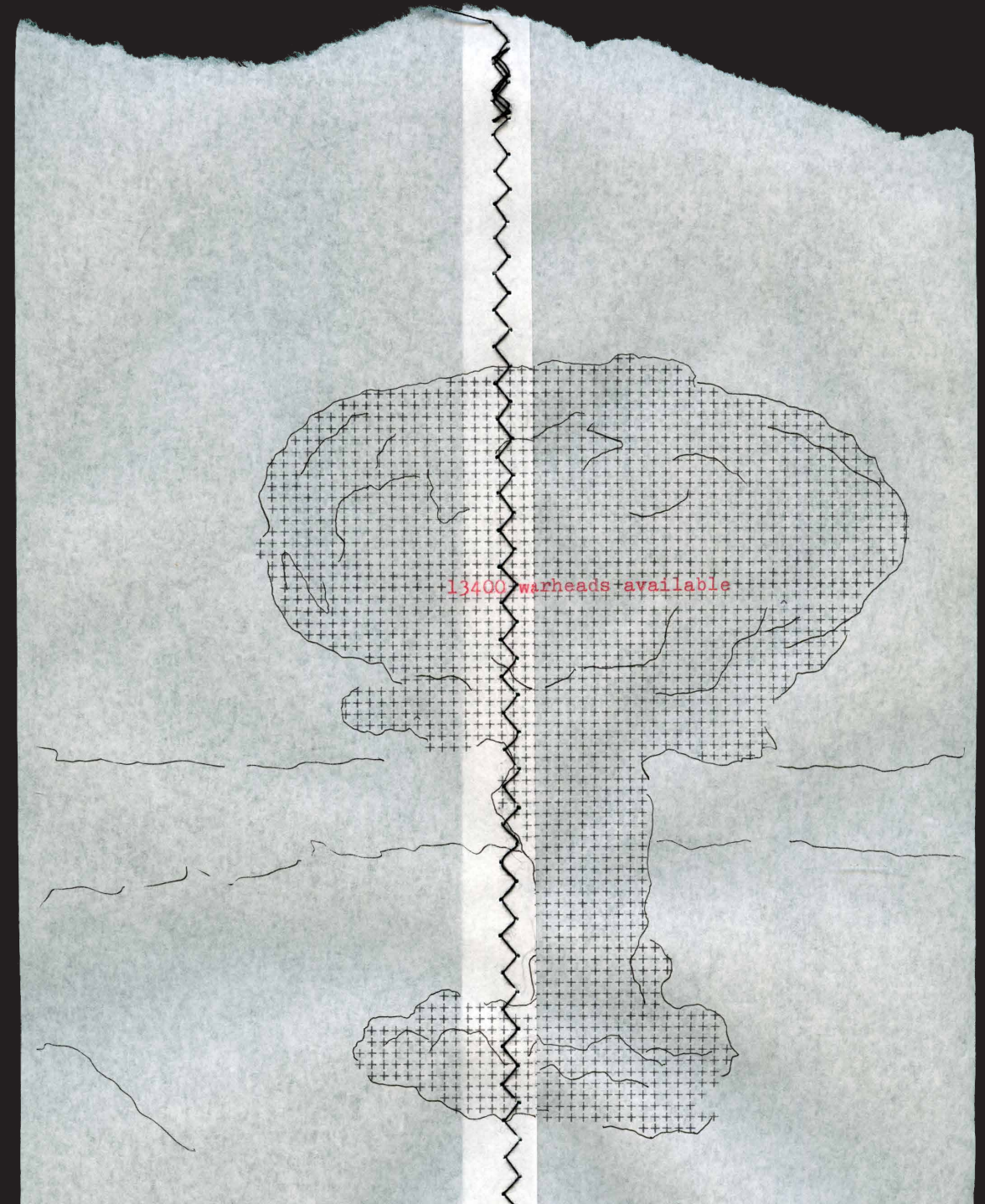




The fear of a constant threat is dramatized and thus governments impose exceptional measures almost everywhere. According to Stavrides, “what this mass obsession for security that is promoted throughout the world is adding to the status of metropolitan public space is the inauguration of a state of emergency with no apparent end”<sup>30</sup>. The red zone is becoming a permanent condition which “aim to define the new citizen”<sup>31</sup> and in it disciplinary supervision increases its power and logic of encapsulation in the enclaves. If you need a familiar example, just think of the current spread of the virus COVID-19, just think of a plague-stricken town in which this power strictly controls and defines the obligations of its inhabitants. Not surprisingly, as Foucault pointed out, “the plague-stricken town [...] is the utopia of the perfectly governed city”, where “the plague is met by order”<sup>32</sup>.

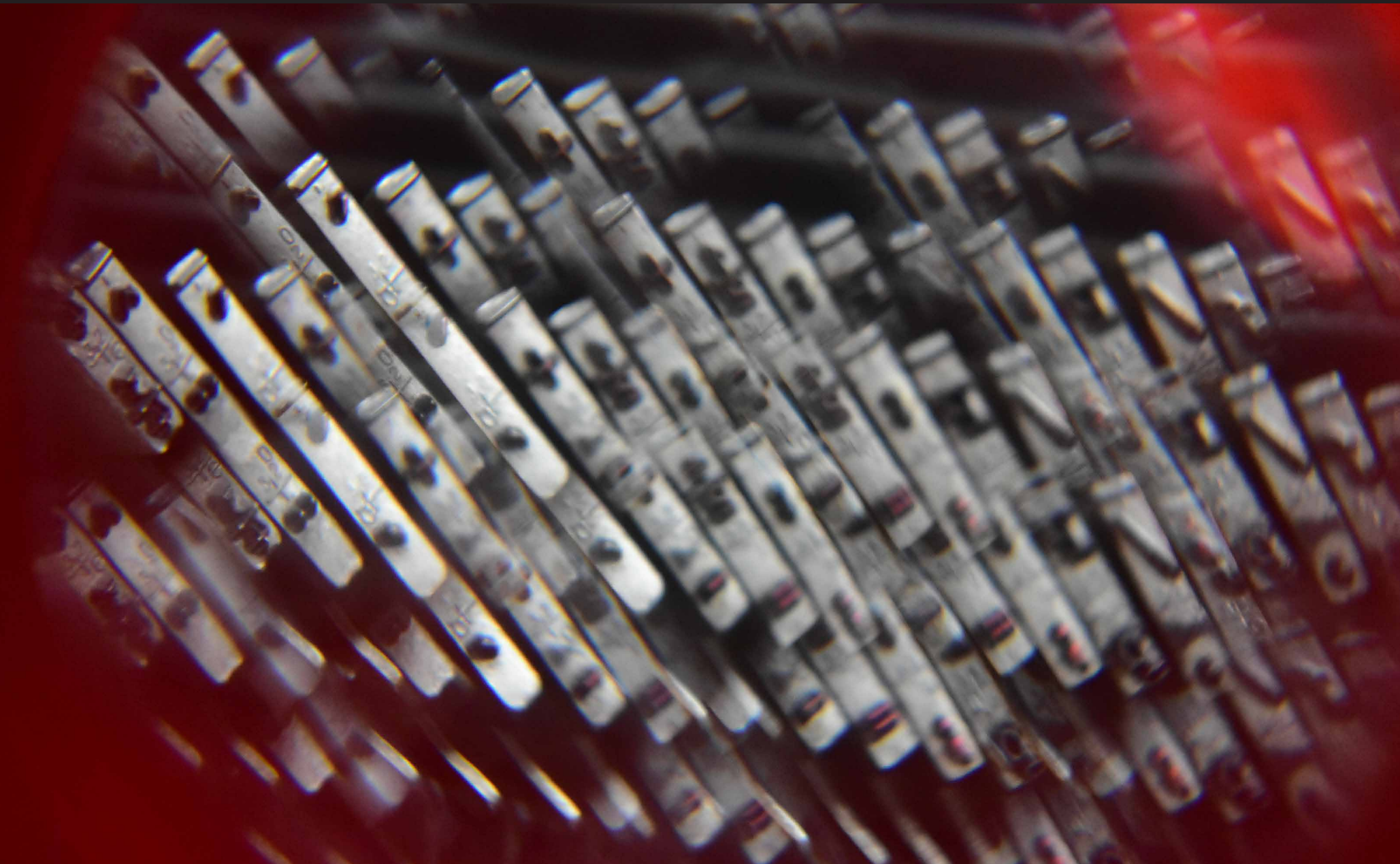
Dear Readers, overall I have the feeling that we are inhabiting a planet where such collective fears are becoming the normality, where commodities are always promising instant gratification for the enchanted human desires. “Where fear and fantasy construct artificial biospheres, the everyday is abolished”<sup>33</sup> and in them our consumerist rendition of freedom weakens any sense of the ties between personal freedom and collective responsibility for the welfare of others, and the world itself.

Philip Tabor  
reminds us that  
“the surveillance  
camera scans time  
as well space for  
trace of future  
trouble. Foreseen  
is forearmed”.





# STATE OF EXCEPTION

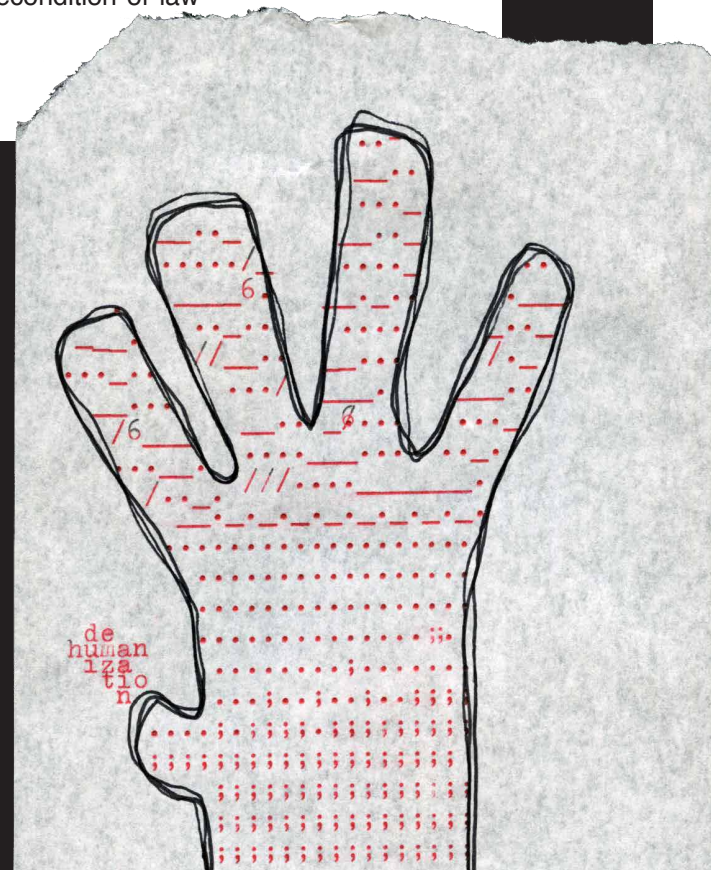


# As normalized suspension

Having analysed the cough that affects us and the Earth, at this point of the exodus-diary I think it is relevant to make a clarification about the concept of exception. This will be helpful to understand and conceptualize both the partitioned city as landscape of enclaves and the relationship between state of emergency, sovereign authority and us, *homo*. However, this clarification will help us also to reveal unnoticed potentialities which could lead us toward Pangea. Starting from a juridic-political understanding, exception must be compared to a rule. For Giorgio Agamben exception is not the opposite of the rule: it is the founding condition of the rule. As Stravrides reports:

“Historically, the state of exception describes moments or periods during which law is suspended in the name of society’s protection from internal or external crucial threats. During a state of exception, a sovereign authority is justified in taking such a decision to suspend the law in its promise to reinstitute the law and order as soon as the threat is eliminated. This situation [...] reveals what is essential about authority: the legitimate ability to decide when and for how long the law will be suspended. In this act, authority reveals itself to be the precondition of law and not vice versa”<sup>34</sup>.

Is it  
good to  
disobey  
to  
unjust  
laws?



In this particular situation, law is present in its suspension as a power to impose certain actions and prohibit others. A kind of ambiguous zone of indeterminacy, a “threshold of undecidability”, is thus created “where inside and outside do not exclude each other but rather blur with each other”<sup>35</sup>. In the threshold-like condition of the state of emergency distinct areas – in spatial terms inside outside, in juridical terms law and anomie – lose their margins and ‘blur with each other’, opposing parts are co-present and indistinguishable.

In historical terms, if the period of threshold is an in-between period, ‘before’ and ‘after’ should exist as concrete and differentiated periods, their essential difference being created by the act of passage from one to another. Nevertheless Agamben affirms that the state of exception equates ‘before’ and ‘after’ to ensure that after this in-between period order is restored as before. In the temporary character of the state of exception, law and lawlessness must be equally present in the process of passing through one another. This zone of indistinction should, therefore, be understood as a mechanism: because the force of law is necessary for the state of exception to be imposed, the mechanism of exception has to remain at work, endlessly performing the law’s suspension. We should not forget, dear Readers, that “this mechanism works”, as Stavrides points out, “only because it constantly withdraws law from a situation where law is still regarded as the necessary force ensuring social order”<sup>36</sup>.



When the state of exception loses its threshold character and becomes the rule, the mechanism turns into a “killing machine”<sup>37</sup> in the sense that when the coincidence of law and anomie is ‘permanent’, suspension no longer needs to offer any justification. If you wonder in which cases we experienced this, the Nazi camps are a clear example. The camp, as Agamben remarks, “is the space that is opened when the state of exception begins to become the rule [...] a permanent spatial arrangement which as such nevertheless remains outside the normal order”<sup>38</sup>. When exception loses its threshold character and becomes the rule, it also becomes a secluded enclave.

The camp can be considered as the limit of cities’ evolution only if we accept that inhabiting disconnected and enclosed enclaves is a crucial characteristic of contemporary urban life. For those outside it, the enclave can be either fatal trap (if this enclave takes the form of a camp) or a zone of protection (if this enclave takes the form of a secluded area of privileged). Nowadays, similar zones of jurisdictional indistinction are, for example, embodied in the free economic zones when “states intentionally divide their sovereign space into heavily and lightly regulated realms”<sup>39</sup>. Consequently, instead of considering the city as the uniform locus of sovereign law, it is replaced by an urban archipelago composed of enclaves where exceptional measures define different forms of suspension of law, each one with its own use protocol.

Such phenomenons are called by political scientist Stephen D. Krasner as “hypocritical sovereignty” and by international relations professor Ronen Palan as “sovereign bifurcation”.



## As threshold of change

Allow me to make an elucidation, dear Readers: to avoid that the state of exception becomes the norm, threshold should be understood as always being crossed, as a dynamic mechanism. If we consider the state of exception as a threshold, ‘before’ and ‘after’ are not connected in a linear way: the present is just one of the possible futures the past contains. As a result, discovering hope in the past is the ability to locate ourselves in the past’s unrealized potentialities. With this understanding of thresholds, the exception can be a spatiotemporal condition of change, a transformative disruption of normality opposing the cyclical sequence of normality-exception-return to normality established by the state of emergency. As Benjamin remarks, “being aware of historical discontinuity is the defining characteristic of revolutionary classes in the moment of their action”<sup>40</sup>. Thresholds as emancipation holders are thus created out of this awareness.



At this point it is interesting to ask a question: what type of link might exist between a state of exception and the definition of identities? Anthropology teaches us that the social experience of threshold crossing is an experience of change. According to Arnold van Gennep's studies of "rites of passage"<sup>41</sup>, societies have to educate and guide their people when they change social status through crucial events in their social life. The inculcation of relevant knowledge to the initiands, tests and spaces that symbolize transitions are fundamental elements of rituals such as birth, marriage, death of a relative, acquisition of the citizen status etc. Through such rituals, societies regulate and supervise the passage from one social identity to another and thus ensure that the process will always be repeated without threatening social cohesion and ensuring the overall stability of social relations.

Nevertheless, Victor Turner has focused exactly on this threat: "transformation already contains the seed of dissent, the seed of deviation"<sup>42</sup>. In the process of experiencing changes connected with social identity transformations – especially of abandoning former identities often expressed by the creation of an in-between community of equals with no differentiating characteristics – people can possibly discover ways to challenge dominant identities. Passing through this intermediary period during which the initiands are being prepared for their new social duties, they become aware of the fact that power may suspend the rules of identity. They are not-anymore but simultaneously not-as-yet. Their social obligations and rights are suspended, but with this their awareness of the social order may arise together with a possible threatening spark of collective rule transgression. Initiands will be able "to see identities are social constructions and people can communicate and act together with them or by exploring ones different from those for which they are being prepared"<sup>43</sup>: emergent

identities are identities to be learned indeed. In some rituals, initiands strip themselves of any recognizable identity, customary behaviour and appearance; to do so they often dress as animals, wear masks or paint their bodies. The stimulated impersonation of the novices is intended to prove that they are ready to attain a new identity status. Through the experience of this intermediary period, people inevitably acquire a very important social dexterity: to be able to become other, to be able to be in someone else's place. As Stavrides concludes, "it is here that the power of inhabiting thresholds as in-between space-time lies: to be able to experience changes in identity, to be able to rehearse, test, check, and visit otherness"<sup>44</sup>.

Dear Readers, I have the feeling that in the landscape of enclaves we are so used to our cough that we do not notice it, as if it was a normal aspect of our existence. Nevertheless when we leave the enclave and step into the interstices, into the cracks of its logic, when we become aware of the cough, we realize how fatal it is. If we could go on exodus from the enclaves, could spatial exceptions create opportunities for alternative or dissident inhabiting practices? Would we find there the fresh clean air we urge to breathe in?



LANDSCAPE OF  
INTERSTICES



# Spatiality of emancipation

Previously we encountered heterotopias which, used to be the exception but have now become the norm, classify social subjects (especially the ones of confinement in which the other is exiled) according to a defined ordering register. Nevertheless the otherness that escapes classification can be found in a different register elsewhere: in heterotopias which, outside the generalized disciplinary order, maintain an exceptional character. In fact as Stavrides affirms, these can be identified “as the places of the other [...], where differences do not describe different characters but the boundaries of the social”<sup>45</sup>. One principle, out of many detected by Foucault, affirms that heterotopias have “the power to juxtapose in a single real place several places, several emplacements that are in themselves incompatible”<sup>46</sup>. Here it seems that if we approach these from the inside they reveal to be worlds with their own organizational logic, whereas if approached from the outside they remain considered only according to their relation with an outside that distinguishes and separates them.

Are we who live in the present doomed never to experience autonomy, never to stand for one moment on a bit of land ruled only by freedom?

Are we reduced either to nostalgia for the past or nostalgia for the future?

Must we wait until the entire world is freed of political control before even one of us can claim to know freedom?

From the inside perspective, heterotopias appear as “complex worlds, not only as statutorily external to the ruling order but also as fields of emergence of an ‘anti-order’”<sup>47</sup>. Since many places, subjects and fragments from different taxonomies coexist in a single locus, the attempts of classification fail. In fact, beyond the dilemma of order-disorder, there are the “incongruous” and “the impossibility to define a common locus”<sup>48</sup>. The otherness which escapes classification logics can be found in heterotopias; in particular, the relations which unite these locations to the surroundings bring to prominence the relations between these places and the instances of otherness. They do not only project their difference, but also render otherness an internal condition of their constant rebirth. Therefore, the heterotopian disorder can be considered as a multiplicity of possible orders.

Earlier we examined the connection of heterotopias with power relations. But, as Foucault declares, “where there is power, there is resistance”<sup>49</sup>. Opposition should not only be understood as denials or obstacles to power because it also delegitimizes the practices of classification through which power relations are articulated. By questioning the most fundamental element of disciplinary society – the classification-surveillance nexus – resistances can destroy or reverse the distinction between normal and abnormal and, once such nexus is

exposed, confrontation is possible. From this perspective, Stravides rises an interesting question: “could it be that, precisely when the order that expresses a specific articulation of power and space is threatened by a ‘disorder’ in which ‘fragments or a large number of possible orders glitter’, heterotopian conditions are born”<sup>50</sup>?

In this case we should not consider such manifestations as cyclical sequence of normality-exception-return to normality or order-disorder-return to order – unless the social condition is looked at as perpetually in order. If this was the case, the manifestations would only define a new order. However, the acts and practices of resistance for new social relations are not necessarily part of a new social order as Ernesto Laclau convincingly reminds us: “any representation [of society] is an attempt to constitute society, not to state what it is”<sup>51</sup>. Far from the simulations of heterotopias in modern consumerism, such heterotopias are thus born as in-between places of discontinuity into the enclave-territory, cracks in the moulding where interstitial space-time milieu provide a place for emergent social connections.



I believe heterotopias can, therefore, be considered not just as places of otherness but also as passages towards otherness in which whatever is happening has departed from the previous order without a predetermined destination. As we have seen, every society protects the passages of the initiands from one identity to another through the rites of passage. The trials that accompany this in-between phase are exercises in how to embody an imposed social identity. However, as Turner pointed out, there are dangers of disorder and infringement lurking in passages. Nevertheless, in heterotopias these experiences of initiation to otherness of an impending identity are not strictly predetermined: they rather take, as Stravides remarks, “the form of a visit to otherness”<sup>52</sup>. In such spatiality people might experiment a visit to a world that does not yet exist, a trying on of new undefined roles and other identities. Dear Readers, I suspect that to embark on exodus we shall be able to question our identities as social constructions and rehearse as if we would be “identities under construction”<sup>53</sup>. Then, which would our disenchanting sincere desires be? Shall we perhaps educate them by questioning all our existing values?



# Territory of biological invention

During my researches I have made an interesting discovery which I would be pleased to report. In the 'Manifest of Third Landscape', written by Gilles Clément, I have found many similarities with the ideas of heterotopia and the state of exception. My intention is to formulate a parallelism with the biological analysis conducted by Clément to better understand the exceptional and discontinuous character of heterotopias as a landscape of interstices. Clément begins his argument distinguishing areas populated/controlled by humans and areas human free, which he refers to as the 'Third Landscape'. As he remarks:

"If one stops looking at the landscape as the object of a human activity, one immediately discovers (could it be an error on the part of the cartographer, a negligence on the part of the politician?) a quantity of undecided spaces, without a function on which it is difficult to place a name. This group belongs neither to the territory of shadow nor to that of light. It is located at the margins"<sup>54</sup>.

The reasons of such disinterest lie in their gaze turned on a kind of a territory often labelled as:

- impossible or irrational exploitation
- unprofitable exploitation
- unstructured, impractical space
- space of residue, waste, margin
- space of insecurity
- space that cannot be claimed, hopeless.



Since the rational organization of the territory always produces a residual, such places can be found not only where the woods fray, along roads, along the fences dividing fields (etc.) but also in urban contexts. As Clément reports, they correspond to abandoned zones, to land awaiting for example a destination or the execution of projects suspended for financial reasons or political decision. These *unthought* areas, unexploited by man, constitute "the negative of the built city: they are the places of removed memories and the unconscious becoming of urban systems"<sup>55</sup>. For environments of this kind, Clément argues that "the *disinterest* in the Third Landscape from the institution does not modify its becoming, it makes it possible"<sup>56</sup>. The human operations of transformation of the territory lead its organization in meshes – or as I would suggest, of enclaves – specifically *thought*, controlled and ordered according to the logics of the sovereign authority. However, the territory holds, in between these meshes, a discontinuous landscape made up of voids embedded in the functional space defined by man.



Having distinguished organized 'areas of meaning' and interstitial voids, Clément argues, nevertheless, that the latter have also their own value. Even if such marginal areas are, according to the capitalistic logic, usually assimilated to the idea of degradation and sterility, they are fertile especially for their biodiversity. The richness is often greater than that of the environments they separate, as they are "spaces of confrontation and encounter between organic and inorganic, between nature and artifice"<sup>57</sup>. Given the independent internal dynamics and the heterogeneous character, there is "no similarity of form between these fragments of landscape. Only one point in common: they all constitute a territory of refuge for diversity. Everywhere, elsewhere, this is chased away"<sup>58</sup>. The vocation of these margins is therefore to host what is rejected by the organized territory and to allow its manifestation. From this perspective, the Third landscape has a lot in common with heterotopias as they are both refuges for and passages toward otherness, each with its own organizational logic.

As Simon Nicholson in his 'Loose Parts Theory' argues, "in any environment, both the degree of creativity and inventiveness and the possibilities of discovery are directly proportional to the number and types of variables in it"<sup>59</sup>. The declination of such richness increases with the interactions between the interstices, connected as a network through *biological corridors*, and the ones established with the peripheral meshes. Specifically, when Clément speaks about diversity he refers not only to various living species such as animals, plants and other organisms but also to the human variety which by being a single species, it is expressed through ethnic and cultural variations. Hence these voids, by cracking the homogeneity of the enclave-territory, present themselves as "the territory of biological invention"<sup>60</sup>, which responds to an inconstant evolution that proceeds by adaptations

The last piece of land not owned by any  
nation/state was swallowed in 1899.

Ours is the first century without an unknown  
land, without a border... not a square inch  
of land.

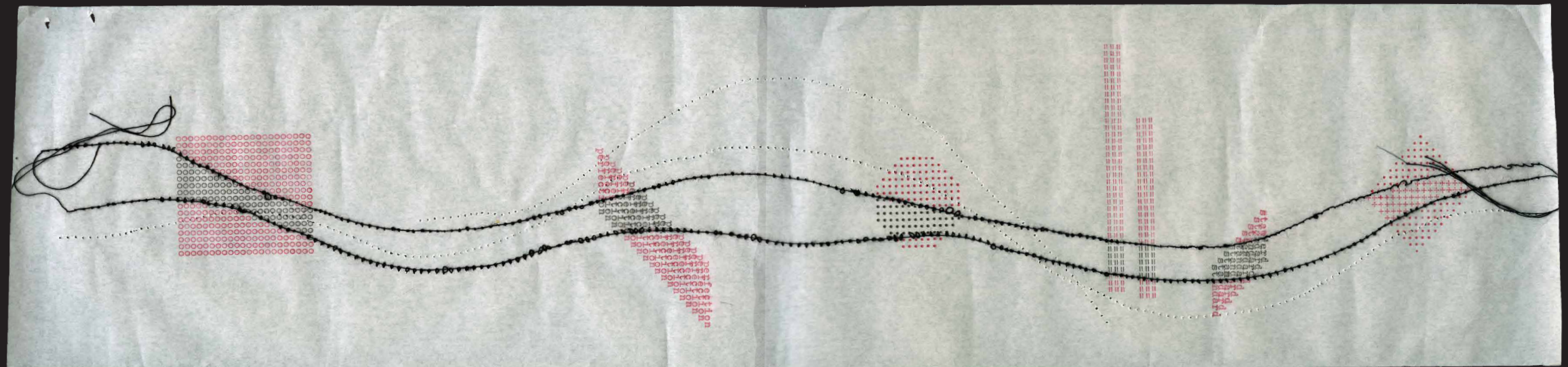
"towards a secondary landscape, chaotic and heterogeneous"<sup>61</sup>. As Clément remarks, the principles of biological evolution of the Third Landscape differ from the economical ones. Growth and development occur in the first case due to transformation, while in the latter it is caused by accumulation. In fact, "the priority of a biological system is not to obtain a result but to organize for itself the possibilities of existence"<sup>62</sup>.

Even if Clément 'individuates' the Third Landscape as areas not subjected by humans – and therefore discordant from the intentions of this exodus-diary – I still wonder what it would be like if humans would inhabit a landscape of interstices following organizational logic and synergies founded on internal vocation rather than an external homogenized order. Ever since I started this research there has been one question endlessly spinning in the back of my head: would it be possible to imagine another existence where dominant power relations, the classificatory-surveillance nexus and the economic whims of capitalism would all crash? Would this lead to a proliferation of experimental communities emerging from the created interstices?

Dear Readers, we should not forget that this art of becoming someone else previously mentioned can also be an art of survival; "an art" as Stavrides remarks, "that is nurtured by the resourcefulness of the weak in the everyday game of survival"<sup>63</sup>. Individualities which are vulnerable or rejected in the enclaves, which escape the classificatory register, might have the possibility to inhabit and emancipate themselves into "a place [which is] no longer [...] defined by the greatest common denominator, the most visible, but by the smallest, the most fragile"<sup>64</sup>. I believe that this is possible in the landscape of interstices. According to Clément's vision, I have faith that, as Filippo De Pieri reports:

"A political project for the survival of the humankind on the planet can only be born from the wandering time of the 'layabout' and of the 'presumed useless', from a collective capacity to develop an immersive relationship with nature, making a new politics emerge from the experiences, from the daily resistances, from the hesitations, from the 'murmurs'"<sup>65</sup>.

The urban poor of the Third World - with some exceptions - has a freedom that the urban poor of the rich one has lost: three kinds of freedom, according to Turner, "the freedom of self-selection of the community, the freedom to provide for their own resources, and the freedom to shape their own environment."





# AN OTHER SOCIETY FOR EXAMPLE



Dear Readers, after all this dense theoretical analysis and description of the coughing world in which we live, I think its time to open up our lungs, minds and hearts to exode from it and move towards an other society, towards other ways of living together. As I said at the beginning we, *homo*, are in search of meaning and quality in life and therefore the footprints that I, Pablo, leave by undertaking such *other* path are a research towards “the magical power of the marginal”<sup>66</sup>, an attempt of imagining a not-yet existing Pangea. What you will read is a try to imagine its potential rise in the exceptional and heterogenous landscape of interstices. There, infinite other societies are possible but I would like to focus on an hypothetical one ‘designed’ by borrowing and combining various concepts and phenomenons. My motive for doing so is rooted in a strong belief that, beyond this cough, a better collective existence awaits us. OK, let us attempt to embark this journey together!

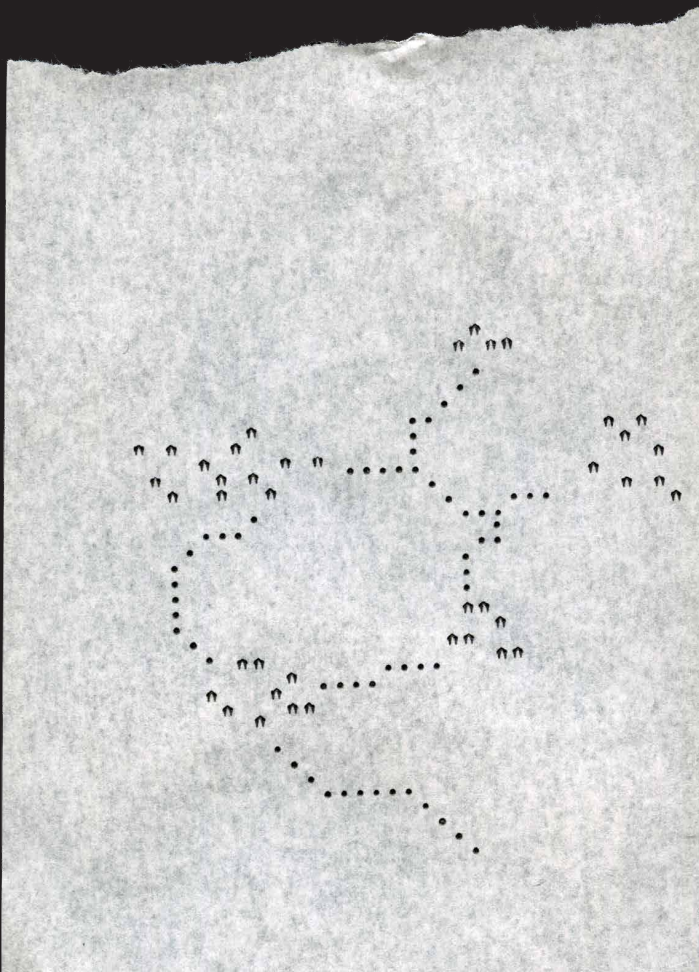
Are we who live in the present doomed never to experience autonomy, never to stand for one moment on a bit of land ruled only by freedom? Are we reduced either to nostalgia for the past or nostalgia for the future? Must we wait until the entire world is freed of political control before even one of us can claim to know freedom?

## About autonomous organizations

Let us begin by understanding its various possible social organizations. The ordered territory of enclaves is defined, according to the logics of neo-liberal capitalism and the disciplinary society established as state-nations. The landscape of interstices is a “space that expresses neither power nor submission to power”<sup>67</sup>. Authority and hierarchy do not exist in the marginal spaces: power relations between individuals are horizontal. The equilibrium between individualities is not crystallized into laws imposed by dominant authority but rather it is continuously redefined through the involved subjects in a circumstance of anomie. According to Colin Ward, “given a common need, people are able, by trial and error, through improvisation and experience, to develop the conditions for its orderly satisfaction. The order reached in this way is far more durable and functional to that need than any other imposed by an external authority”<sup>68</sup>. By responding and acting upon inner vocations, each individual is able to find a matching role within a group: a position of responsibility voluntarily chosen in response to the satisfaction of a specific purpose. We should not forget that each individual has different abilities responding to different contexts and problems to face. Therefore, during the negotiation of such power relations, an agreed temporary leadership might arise which, once the task is fulfilled, dissolves.



When I speak about individuals organized in groups I embrace the concept of *critical group* defined by Yona Friedman. He believes this is “the largest group of elements (people, objects and links) with which the proper functioning of an organization with a defined structure can still be guaranteed”<sup>69</sup> and hence is strongly related to the synergy and communication between the elements. The group should not be conceived with the nuclear family at its base, *closed* by genetics, possession and hierarchy but as an *open* extended family of individualities, part of a horizontal pattern of custom, extended kinship, contract and alliance, spiritual affinities, et cetera. As John F.C. Turner pointed out, “the larger the organization becomes, the more centralized the management, and consequently the more frequent and deeper the disharmonies will inevitably be”<sup>70</sup>. Therefore, to avoid the suffocation and homologation of individuals in a condition of anomie, the negotiations between individualities and between groups should be continuously reformulated. “When a group oversteps the critical dimension that corresponds to its social structure, it splits”<sup>71</sup> into subgroups to guarantee their own survival.



A ball at the top of an inclined plane possesses a disposition. The geometry of the ball and its relative position are the simple markers of potential agency. Even without rolling down the incline, the ball is actively doing something by occupying its position.

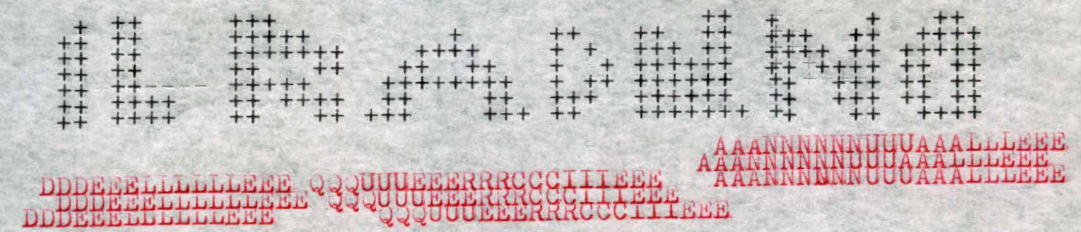
If we consider the fragmented landscape of interstices inhabited by the other societies, their organization can be associated to a decentralized network of autonomous critical groups voluntary reunited, interconnected in the net through ‘biological corridors’. In this sense instead of a mass society inhabiting the enclave-territory, the interstitial voids would be inhabited by a mass of societies, by various clusters of similar groups of individualities aggregated according to their will, necessities and vocations. Such diffuse network, as Peter Kropotkin describes, relies on groups “that are constantly evolving, that find within themselves the elements that ensure their permanence, that continually adopt new forms to better respond to the multiple needs of everyone”<sup>72</sup>. So the “social spontaneity”<sup>73</sup> could be ensured inasmuch the ‘identities under construction’ could develop their existences by relying on their inner and reciprocal *dispositions* without imposed constriction and coercion – where disposition is intended as “an unfolding relationship between potentials”<sup>74</sup>.

# About spontaneous roaming

Now we should imagine how movements and aggregations into the network might happen. Since the landscape of interstice does not fall under the state-nations jurisdiction, it has no borders and, therefore, every individual could move freely throughout the net of interstitial voids. Consequentially, the landscape of interstices can be assimilated to the concept of *cyberspace*: in this infrastructure space, made of turning points, corridor-stripes and interstitial voids, individuals and datas (informations, resources etc.) can navigate freely. Each interstice, as an *undecided* void, assumes the identity of the group temporarily inhabiting it, whether that would be for one summer night or an entire human life. If many groups gathered in the same marginal space, their synergy could originate a **new existence**, comparable to lichen's symbiotic associations.

Lichens are symbiotic organisms resulting from the association of two individuals: a fungus and an autotrophic organism, a cyanobacterium or an alga.

Relevant to note is the peer-to-peer urbanism, a bottom-up participatory strategy into the field of design, architecture and urbanism, which is structured as the P2P computer network. According to this logic, nodes are not hierarchized solely in the form of clients or fixed servers, but are in the form of equivalent or 'peer' nodes. Through this configuration, any equivalent node/individual is able to initiate or complete a transaction, thus allowing for greater independence and speed of information sharing.

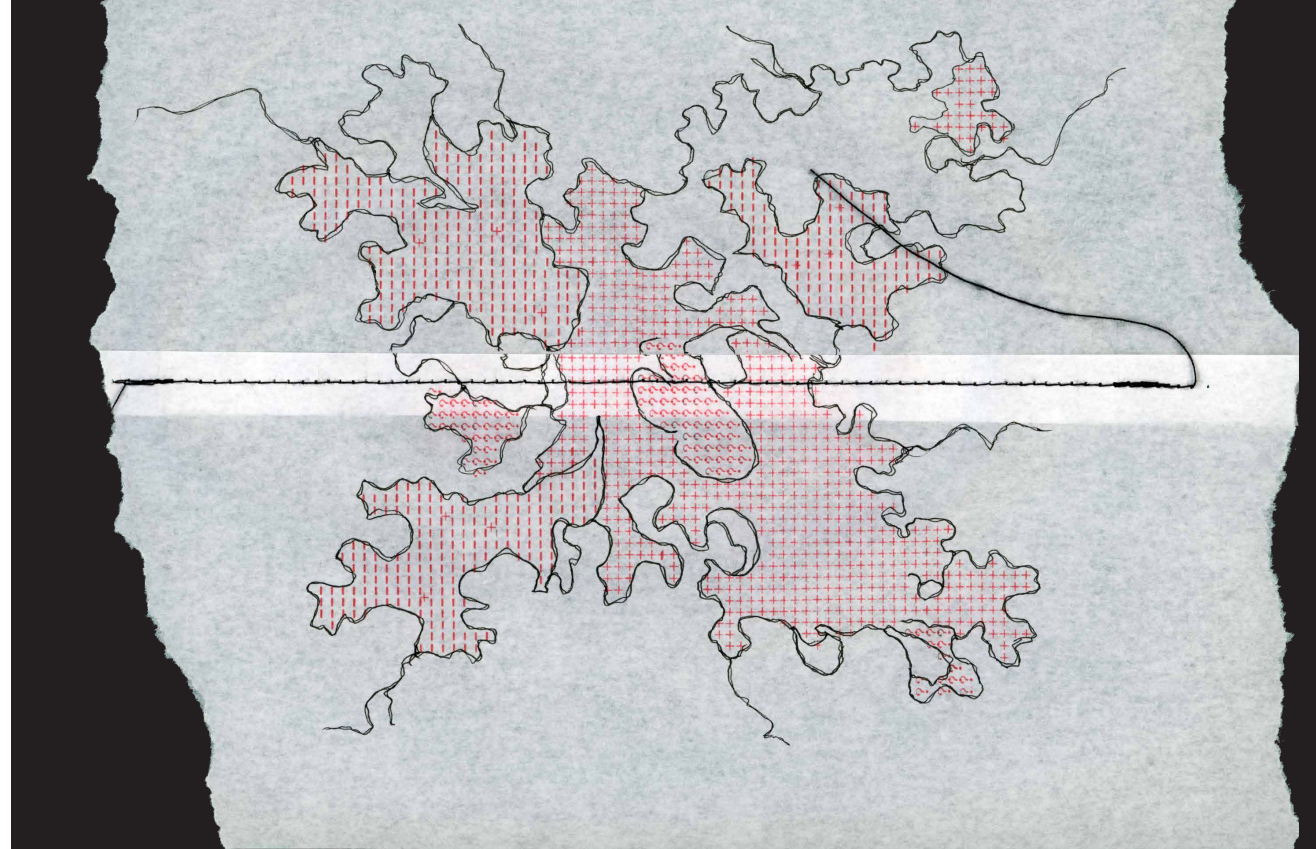


Embracing Bey's concept of *peak-experience*<sup>75</sup>, single individuals as well as groups or clusters could move freely into the network and create, more or less, ephemeral aggregations which would grow in terms of intensity and decrease after their peak. To better understand such phenomenon, Bey uses as an example the festival/party "in which all structure of authority dissolves in conviviality and celebration". The ancient concepts of jubilee, saturnalia and carnival originate in an intuition that certain events lie "outside the scope of 'profane time', the measuring-rod of the State and of History" which turned "the organic cosmos into a clockwork universe". These holidays literally occupied gaps in the calendar: *intercalary intervals* or, as I would suggest, temporal exceptions. Whether open only to a few friends or to thousands of celebrants, "the party is always 'open' because it is not 'ordered'; it may be planned, but unless it *happens* it's a failure. The element of spontaneity is crucial"<sup>76</sup>. In this case, groups of humans face-to-face synergize their efforts to realize mutual desires which take the simplest form of a 'union of egoists' in Stirner's terms or of a basic biological drive to 'mutual aid' in Kropotkin's terms. A potential peak-experience happening in the interstitial voids is, therefore, like a party which has slipped loose (or been forced to vanish) from its planned intercalary interval. Freed of time and place, such spontaneous aggregation nevertheless possesses "a nose for the ripeness of events, and an affinity for the *genius loci*".



Moreover, the concept of peak-experience is also associated by Bey to the one of *insurrection* intended as a “free guerrilla operation that frees up an area (of time, of land, of imagination) and then dissolves to reformulate in another where, in another time, before the state can crush it”<sup>77</sup>. Bey criticizes the idea of revolution since, intended to trigger a permanent change, it fades by becoming/restoring a new order (as previously seen with Agamben when an exception becomes a permanent mechanism). Conversely insurrections are temporary and, therefore, constantly unpredictable and regenerating. Dear Readers, I partially disagree with Bey’s position because I envision the existence of the other society as a parallel flow to the one of the enclave-territory. Its survival unfolds as an alternative independent from it and not against it: involuntary clashes are rather turned into enriching confrontations. Nevertheless, “the will for power as disappearance”<sup>78</sup> remains one of the inner characteristics of the interstitial dynamics and not as a direct consequence of the enclaves’ influence. The manifestation of peak-experiences creates new gestures and ways of living that potentially **replace** the ones of the capitalistic and disciplined society. In these terms, you might understand that an exodus is intended not as an act of escapism but rather an act of crossing a threshold during which, by visiting other ways of collective organization and emancipation, an individual simultaneously takes distance from the previous ones by now unsuitable and obsolete.

As an example: instead of considering the subtractive gesture of not-voting for elections as a cause and the creation of other tactics of organization as its consequence, we should rather consider the latter as the cause which makes, as an effect, the act of voting obsolete.



## About vocation and collective joy

Into the landscape of interstices every member of this other society can be recognized as a *planetary citizen*<sup>79</sup>: the most elementary bond interconnecting all *homos* as free and equal companions from one end of the world to the other, responsible for their well-being, for the one of non-human species and planet. As Clément pointed out, the Third Landscape can be seen as “the part of our life space dedicated to the unconscious. Depths where events accumulate and manifest themselves in an apparently indecisive way”<sup>80</sup>. The navigation throughout the network of marginal voids, intended as a continuous act of threshold crossing, has propelled us into a kind of uncanny feeling where we might experience the “return of the repressed”<sup>81</sup>. The creative power of this trip to the *not-yet* would lead everyone towards a keener personal and reciprocal understanding, beyond the mental dependency of dogmatic ideals, of the *perfection* and “the immobility of the final”<sup>82</sup>.



Hakim Bey mentions “psychic nomadism” or “rootless cosmopolitanism”<sup>83</sup> referring to the attitude of rejection of familial, national, geographic, political, and identity belongings strictly intended as an exclusive belonging in an ideological sense, and to support the search of new possibilities in the construction of human relations and in relation to power. Our stroll on Earth has led us to the search and “the construction of ‘private moralities’ [...], of a spirituality of free spirits”<sup>84</sup> which might proceed beyond the authoritarian spiritualities. Moving towards the realization of the self by unfolding the inner and reciprocal vocation (especially through catalysts such as convivial and festive happenings) generates a collective effervescence and imagination. What if we would trigger such collective joy as a response to the catastrophic collective fears, as a collective longing for the improvement of the human condition? Dear Readers, I suspect we shall have to learn to live with the impermanence which surrounds us and perhaps become a more *rhizomatic* society – to use Deleuze and Guattari’s term; perhaps we shall just listen to their cough, ours, yours, mine and then question. I am sure answers might arise if we keep interpreting our planet as an “indispensable territory for the wandering of the spirit”<sup>85</sup>.

As Jacques Attali declares, “the human condition is linked to wandering. Anyone who is locked up in a place sooner or later wishes to leave.

From this point of view, dictatorships are always sedentary. And the first claim of oppressed peoples is the freedom to leave”.



## About the *not-yet* steps

Until now I have given you a hint of a possible other society in the landscape of interstices. However, I do believe that to give birth to a Pangea many aspects should be left *unthought* since it is alive when freed from a priori forms, allowing openness and welcoming discussions. In opposition to the overwhelmed and over structured coughing world, the *unthought*, as a core quality of the interstices and their other societies, keep their character adaptable, never fully structured or defined. This allows a never ended understanding and a more appropriate fit-in and unfolding of our identities under construction. Many steps remain undertaken to reach Pangea – allegedly there will always be moving meanings – “to fill itself to the borders of its destiny, to saturate itself with its own becoming”<sup>86</sup>.



# TOWARDS PRIMORDI



Dear Readers, I am glad we have arrived together at this point of the path: on the threshold. My exodus-diary stops here, after many hesitations encountered and hopes rediscovered. As you might understand my role, the one of Pablo, does not end here. What I have written so far now needs to breathe, to become real with gestures and imagination. Where to start? Perhaps by inventing an "aesthetics of the borderland between chaos and order, the margin"<sup>87</sup>?

I am sure that by evoking a few prototypes we might be able to gauge the potential scope of the complex, and perhaps even get a glimpse of an *other* society. Would you like to help me in searching for that? Would you like to imagine an other path for us and the planet? This morning a delicate wind awoke me. The dawn was breathtaking, the planet was spinning as usual, but something was different: a loud silence spread around the Pangea.

Wake up!  
Breathe! Feel the  
world's breath  
against your  
skin! Seize the  
day! Breathe!

I Primordi corrono negli interstizi, vi cù siedono, si sollevano l'un L'ALTRO.  
I Primordi ogni tanto si sentono foglie e con il vento si radunano.  
Con il vento ripartono: la precarietà della vita è un' altra.

'si sta, come d'Autunno  
sugli alberi, le foglie'

diceva Ungaretti. L'ho imparata a scuola e da allora  
mai dimenticata.

L'Aia, 20-02-21  
51esimo giorno  
dall'inizio dell'anno.



se vi state chiedendo che cosa sia il mio 'progetto' posso dirvi che è una storia, La Storia Del Popolo Dei Primordi.  
È un popolo che scorre avanti al nostro. Se non lo senti io penso tu possa riuscirci. Molti di noi ne sono parte.  
Noi "homo" siamo capaci di grandi cose.  
Siamo capaci di anestesie lunghe una vita.  
Di risvegli quotidiani.  
La storia è perciò colma di particolari, di cose che non si sono mai viste e che-quasi di altre così familiari. Dei Primordi incontrerete dimore, aquiloni, conchiglie, poesie ma anche cose senza un nome, sensazioni, mormorii.  
Il mio progetto racconta dei Primordi. Questa storia è qui per noi.

Johannes Equizi

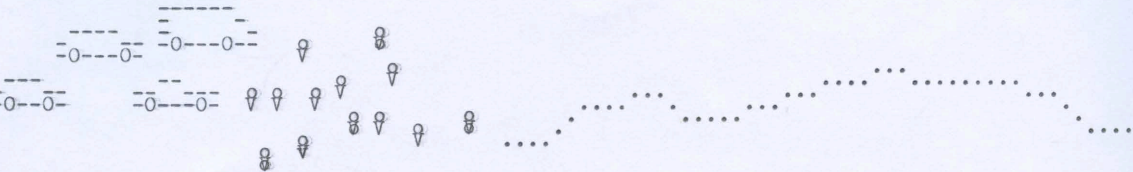
I primordisono organizzati in piccoli gruppi dinamici. Possono contare sulla rete sparsa nel territorio: sono come un organo: permettono di far respirare.  
I primordi contanosugli altri, non appongono etichette e codici a barre.  
I primordi non non non non non no non non non non non non non allucchettano.

xxxxxxxxxxxxxxxxsx xxxxxxxxxxxxxxxxxxxxxxxx xxxxxxxxxxxx xxxxxxx'xxxxx xxxxxxxxxxxx  
I primordi non hanno gerarchie. Non conoscono catene mentali figuriamoci quelle fisiche. I primordi hanno problemi: non sono PERFETTI. Sono contenti di non esserlo.

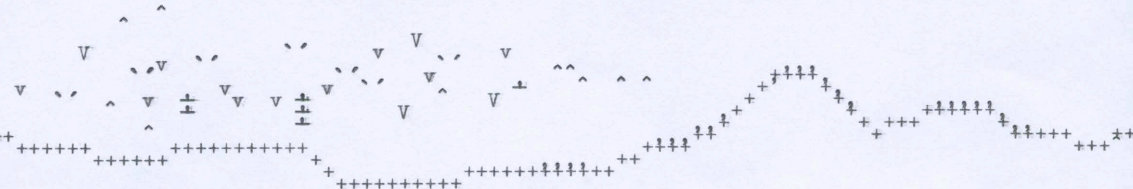
x 9 t 0 9 9 0 0 0 i i

I primordi sono fuori serie. Sono fuori dalla moda.  
I primordi non han segreti in banca: non han camicia bianca.

I primordi hanno i passi leggeri come foglie che si posano sulle increspature del ruscello, oltrepassano il centro, si fermano agli angoli e gli smussano.  
I clacson si interrompono, i fari si abbassano e le strade si riempiono.



I primordistanno dove in pochi sanno stare ma dove tutti possono restare.  
Alcuni scelgono di seguire gli stormi dietro l'orizzonte. Alcuni rientrano all'alba. Altri seguono le pietre e aspettano L'arrivo di altri stormi.



I primordi sono indipendenti: a loro basta poco. Quel poco vale tutto.  
Eppure le loro storie sono sempre affascinanti, ricche di particolari stranieri, così familiari. E tutto nelle impronte che lasciano davanti, dentro gli intersti

7-12-2020 L'Aia  
Johannes Equizi

My master thesis is written. The first copy printed. I feel happy, but also a somewhat bitterness feeling that my studies are at their end. Too quickly arrived this moment of writing the acknowledgements, as always. We know that when we enjoy what we do time runs faster. I am writing these words as Johannes, the spirit behind all this work, the one who was smiling you in all these years! I would like firstly to thank Jurgen Bey, the INSIDE tutors and Kabk for the huge trust and support along this path. I would like to thank all my classmates and friends of school. Especially L., E., J., without you it wouldn't be such joyful adventure. A big thank also to G. and S. for the development of this exodus diary, to the workshops' tutors and my typewriters. Thanks to The Hague, the corona virus and J. Thanks to my close friends and to my two families. I am the way that I am also because of you, and I am proud of us! Again, thanks for my curiosity Joi which makes me alive and keep dreaming a better world for us. I would like to dedicate this thesis to my grandmother M., my favourite teacher.

The Hague, 4-3-2021

## FOOTNOTES

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My role as Carola does not end with this thesis of course: see you soon!

DIARIO D'ESODO  
 emancipatory gestures of imagination

MA thesis of Johannes Equizi

Interior Architecture (INSIDE)

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