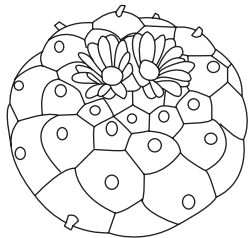
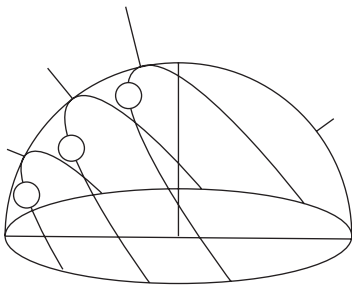
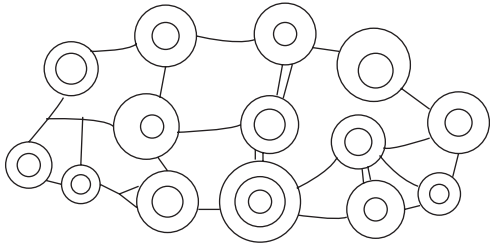
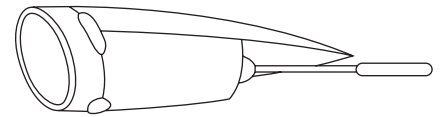


know your place

# headmap

location aware devices



LOCALISATION . COMMUNITY AND SPATIAL INTERFACES . LOCATION AWARE DEVICES . NOMADS . MAPPING SEX . FUTURE ARCHITECTURE . LIFE WITHOUT BUILDINGS . UNLEARNING . NEW GEOGRAPHY . COMMUNITY SCHISMS . WAYPOINTS



headmap  localis(z)ation

background

localis(z)ation

community and  
spatial interfaces

new carburetor

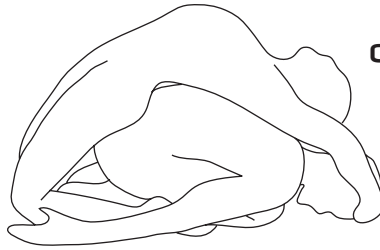
new architecture

new geography

social organisation

software as  
constitution and law

community schisms



counter-culture  
exploration

the headmap manifesto started out like this..

## know your place

there are notes in boxes that are empty

every room has an accessible history

every place has emotional attachments you can open and save

you can search for sadness in new york

people within a mile of each other who have never met stop what they are doing and organise spontaneously to help with some task or other.

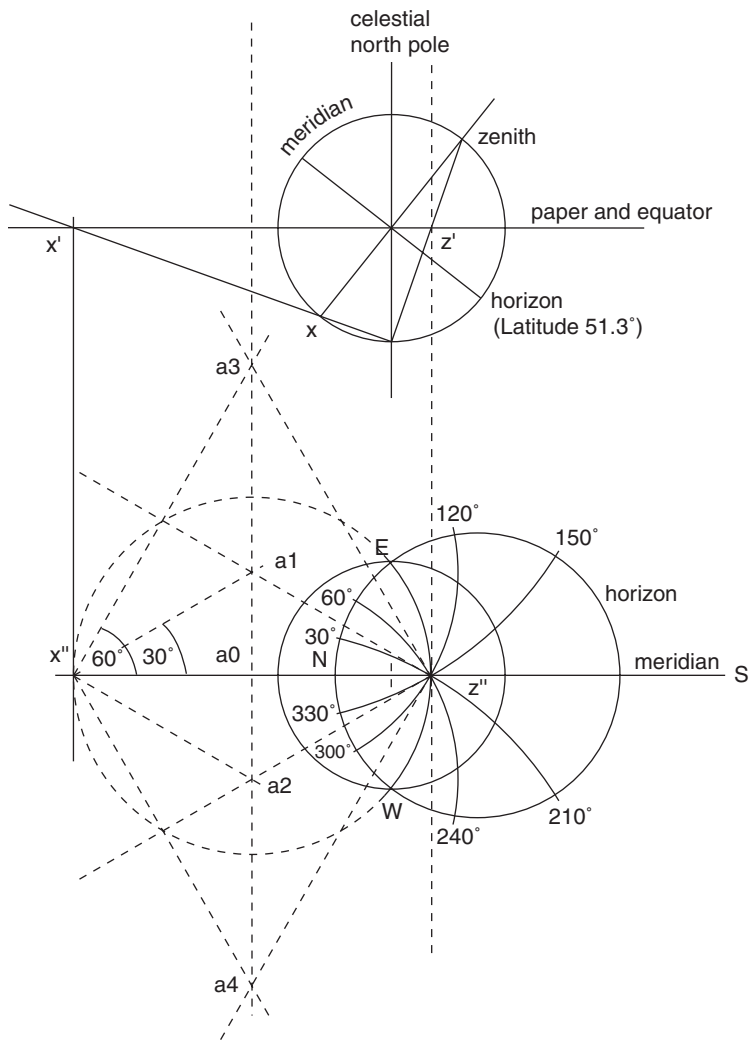
in a strange town you knock on the door of someone you don't know and they give you sandwiches.

paths compete to offer themselves to you

life flows into inanimate objects

the trees hum advertising jingles

everything in the world, animate and inanimate, abstract and concrete, has thoughts attached



## location aware devices

location aware, networked, mobile devices make possible invisible notes attached to spaces, places, people and things.

a world in which computer games move outside and get subversive.

Sex and even love are easier to find.

Real space can be marked and demarcated invisibly.

..what was once the sole preserve of builders, architects and engineers falls into the hands of everyone: the ability to shape and organise the real world and the real space.

Real borders, boundaries and space become plastic and malleable, statehood becomes fragmented and global..

Geography gets interesting

Cell phones become internet enabled and location aware, everything in the real world gets tracked, tagged, barcoded and mapped.

Overlaying everything is a whole new invisible layer of annotation. Textual, visual and audible information is available as you get close, as context dictates, or when you ask.

## new world

The linking of a location aware device (e.g. something with GPS functionality), with a handheld computer (e.g. an IPAQ or a handspring) together with a mobile, wireless, internet connection, creates a significant new mass market computing platform which begins to make possible:

- leaving notes, demarcating spaces, and marking places, but leaving no external visible sign of having done so.
  - information (textual, audible or visual) can be bound to specific places (anything left can be made visible to all, or to user specified individuals and groups).
  - an alternative or supplement to permanent visual signifiers (e.g. signs, clothing, advertising).
  - individuals can utilise new forms of community based on augmented awareness of their proximity to places of interest and each other..
- ..spontaneous extended community defined by both common interest and proximity.
- tracking the migration and movement patterns of people, animals and things.
  - places can have histories 'attached' to them (i.e. the collection of notes left at a given place sorted according to when they were left).
  - inanimate objects can become more animate (if you know where a tree is and you know when someone is walking past it you could

make it burst into song).

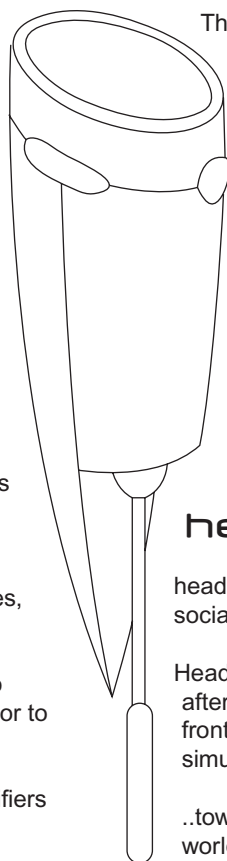
Consumer orientated, mobile, internet connected devices which are location aware (that is capable of determining and transmitting their current geographical location) are becoming available.

Linking some means of location finding, for example a cheap GPS (Global Positioning System), to a handheld computer and adding a wireless network connection creates a completely new computing platform.

If you know where you are you can link that location information to other kinds of information..

..that is you can associate information with places.

Using a network you can publish the coordinates of a place with a note attached.



That note can then be 'found' by another user who visits the same place.

Government sponsored location awareness mandates, cell phone triangulation, bluetooth, GPS..

..even Integrated MicroElectrical Mechanical Systems (IMEMS) techniques which are making possible the fabrication of chips with onboard digital compasses, and, more interestingly, gyroscopes and accelerometers (which means that the kind of inertial navigation systems used to navigate nuclear submarines without breaking radio silence can be embedded inside your cell phone)

Location aware devices.

## headmap

headmap is a sequence of text fragments dealing with the social and cultural implications of location aware devices.

Headmap argues a move from the 'inside' view that developed after the failure of the space programme, the closure of the frontiers, the rise of television, early computing, interiorised simulation and drug culture..

..towards an 'outside' view - a recolonisation of the real world, computers becoming invisible, mobile, networked and location aware, the real world augmented rather than simulated. People finding more outside than inside and developing sophisticated information based relationships to exterior spaces, computer games moving outside, technologies facilitating the tagging and annotating of spaces, places, people, animals and things, the emergence of new forms of spontaneous externalised real social interaction, constructs drawn from dreams and myth shape the outside more tangibly than ever before.

New forms of collective, network organised dissent are emerging. Collectively constructive rather than oppositional. Now capable of augmenting, reorganising, and colonising real spaces without altering what is already there or notifying those being colonised.

The internet has already started leaking into the real world. Headmap argues that when it gets trully loose the world will be new again.

# headmap 2 Localis(z)ation

## invisible architecture

Location aware devices make possible: leaving notes, demarcating spaces, and marking places, but leaving no external visible sign of having done so.

This lays the foundation for a new subjective, invisible, instant architecture (new paths, new places).

Location aware devices will remove the inertia, the objective reality claim, and the stabilising influence of the built environment.

Location aware devices allow individuals and communities to see the space differently.

Society will continue to fragment as the once shared meaning of the built environment migrates into many different collective (subjective and invisible) views of the space (mediated by location aware devices).

Despite this new architecture being effectively invisible, the apparently out of context or 'out of place' human behaviour that will result will not be invisible.

Seeing the space differently may lead to radical social and political upheaval (the German 'blitzkrieg' was a consequence of a new spatial doctrine).

## essential interfaces

There is a lack of essential interfaces to 20th century 'machines for living in' (housing projects and urban environments)..

Interfaces to local communities and local spaces are finally evolving after an extended period during which the development of communications technologies has focused on making proximity irrelevant. (global rather than local ..when does the next bus get here?)

- interfaces attached to buildings and empty spaces (for making better use of community spaces, sports fields, playgrounds etc).

- interfaces based on new opportunities for sharing and exchange (digital spatialised mediation of simultaneous need).

- digital 'objects' and 'creatures' attached to locations and spaces.

Different people attach different meanings to the same space. Location aware devices make it possible to externalise these different views, make them tangible and share and extend them. (use the collective local cycle courier view of an urban space to find a short cut in an unfamiliar city).

## counter-culture precedent

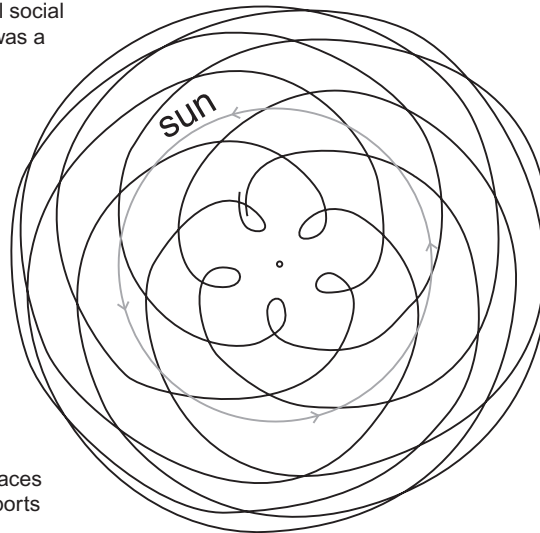
Counter-culture spatial and social exploration since the 1960's prefigures the opportunities for spatial and social reorganisation offered by location aware devices (temporary autonomous zones, the hippy trail, communal living, extra-geographical allegiances, collective construction, externalised word of mouth, new ideas about value and exchange).

## localisation

*"Space will change: The US may run out of cheap petroleum eventually. Localization may happen."* Lawrence Angrave

Location aware devices make it possible to better leverage the space around you. To better integrate awareness of proximity into the extended communities (usually based on common interest rather than proximity) that have grown up around space folding technologies like the telephone and the internet.

This represents a technologically inspired interest in, and move towards, localisation.



## spatial and social exploration

get free of the 'line of sight' labyrinth of streets and buildings

organise, augment and alter real spaces (add shapes, community and information to them)

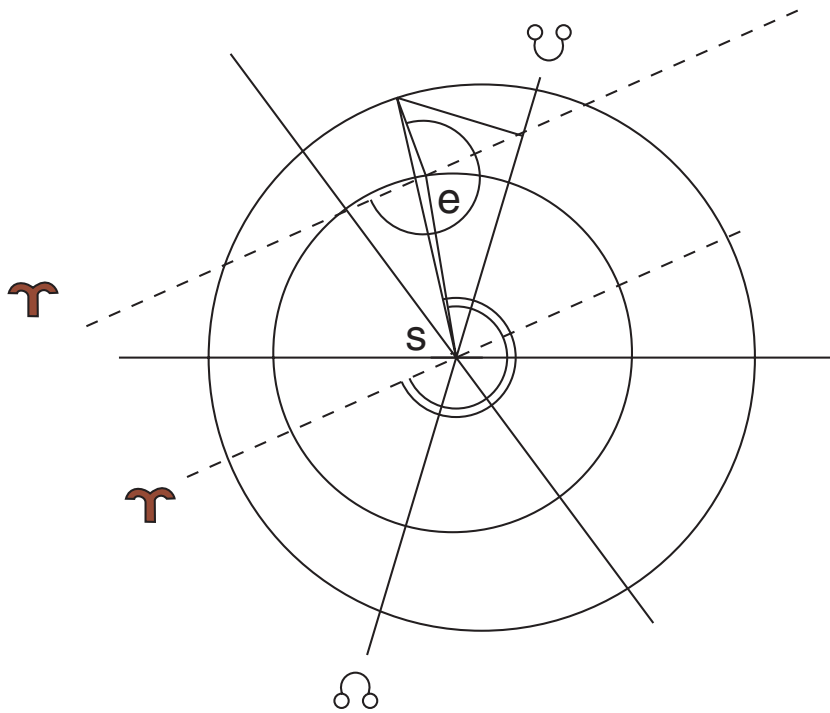
drive cars that aren't yours and live in houses you don't live in

pay with what you have (even when you don't have money)

ask for what you want, or, how you can help, and walk to where the answer is

phone the things you own (ask your keys where they are)

find the people you need to find



# community and spatial interfaces

## spatialising despatialised communities

"There is as yet no new social framework that is as interesting as technology, and ideas, now allow."

There are new ways to organise, make sense of, and leverage, local spaces and local communities.

New interfaces to the real spaces that people move through and live in are now possible. Technology is creating an opportunity for communications to become less mediated rather than more mediated, to get people outside and increase rather than decrease real face to face communication.

### DISLOCATING

The internet lowered barriers to long distance communications and made distance and time independent community a real possibility for anyone with an internet connection.

The cell phone, pagers, email, fax machines, video conferencing, web sites, all enable us to conduct life efficiently at a distance from each other.

Communities can now be founded purely on common interest rather than spatial and temporal proximity.

### RELOCATING

Making sense of local spaces and local communities is a problem that has been almost completely overlooked in all the efforts to make long distance communication easier.

There is a lack of effective interfaces to the spaces around us and a lack of tools specifically designed to facilitate local face to face community.

### LOCATION AWARE DEVICES

cell phones (which at least allow you to go outside) are soon going to know where they are.

Given that cell phones have already become indistinguishable from computers and that they now come with internet connections, the fact that they will know where they are is significant.

Portable devices that know where they are can coordinate. They can make sure that two people who are close to one another and ought to meet, do meet, they can tell a person what they need to know about the space around them, they can link up people with something to exchange (according to unconventional or conventional ideas of what is sharable or exchangeable).

The potential for unnecessary barriers between people (walls, streets, not knowing each other) to be lowered is increasing.

The space local to people can become less opaque, they can see their location in terms more sophisticated than their line of sight. They can see the space in terms of who and what are within a given distance from them.

Developments in communication, from newspapers, the telegraph network, and TV, onwards have focused on making distance irrelevant. On allowing people to communicate, observe and participate in events, at a distance from them. But a new technological platform is evolving that can make sense of the space immediately around us in a radical new way.

[location aware devices]

Knowing more about where you are is an obvious problem, but in digital

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technology terms it has only recently become worth solving (because we only just found ourselves with cheap internet connected cell phones that can know where they are).

Historically technology was about community and local orientation, maps, church bells aligned to clocks for community time keeping, and astrolabes and sextants for star navigation were all significant technological enhancements grounded in making better use of local space and time.

## new ways to mark, demarcate and annotate space

As well as facilitating direct contact between people, location aware devices will allow people to invisibly mark, demarcate and annotate spaces.

If I want to add a note to a place, I don't have to physically mark it, I can write a note, add the geographical coordinates of where I want it left, add the note to a database on the internet and when someone else comes to the place where I left the note their device tells them my note is there and allows them to read it.

No physical note exists but there is a note at that point in space.

Retinal displays that fire a low powered laser directly onto the retina and are small enough to clip onto a pair of sunglasses will allow graphical objects to be associated with places (burning skulls for bad restaurants, spinning tetrahedrons..).

...a landscape augmented with a layer of invisible marking, annotation and symbolism.

## symbolism/utility spectrum

Because space is shared and owned, there tends to be a bias towards utilitarian (street signs etc), owner orientated and commercial imagery. Tagging, other forms of graffiti and murals mostly fall outside these categories and get suppressed. Location aware devices would allow subjective and selectively viewable augmentation of environments and give people the freedom to mark, demarcate and annotate spaces based on criteria beyond those dictated by commercial, utilitarian and owner orientated interests.

Utility arguments have led recently to the marginalisation even of architects; with engineers arguing (usually on economic grounds) that structures can be built (by them) purely following principles of utility.

Human beings don't use the buildings they live and work in just to symbolically demarcate spaces, they are used to get out of the rain, or to regulate temperature.

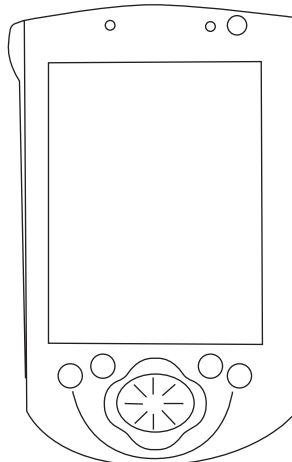
If meaning shifts from the structures themselves to devices, it still leaves a lot of structures...

A fraction of the infrastructure and buildings in human environments are primarily symbolic, but given that most buildings do encode a lot of information beyond their utility, it represents a real shift to have what they encode fall into the hands of individuals and communities.

## fragmentation and subjective idealism (utopian, dystopian, inevitable)

In the UK there used to be just 3 TV channels, limited sources of popular culture and news..

now with the explosion in content, and the diverse sources of that content, society fragments and the wider community has fewer and fewer persistent common cultural reference points





the number of possible subjective realities multiplies..

So far, in media terms, this has largely been confined to what music you listen to, what films you watch, where you get your news. When you go outside what you see is much the same as what everyone else sees, the same street signs, the same adverts, the same shop fronts..

But what if real space is overlaid with layers of invisible symbolism. What if what you see is determined by what the intersection of your extended community and your interests dictate, as well as what is really there.

Your view of the space and other people is supplemented by additional subjective annotation and symbolism (electronic equivalents of the information communicated by signs, clothing, physical demarcation, shop fronts).

Social fragmentation extends as the technology reaches in to define the whole experience of the space in subjective terms (a dystopian, utopian, or inevitable outcome depending on your point of view).

There's nothing new about subjective filtering of space and people, but externalising the idea and undermining the apparently fixed nature of the built environment erodes notions of common experience and common reference points.

### real life

A lot of people live in a house on a street

They might have a good circle of friends

But they don't know that many people on their street

Parallel to that street are many other streets

They don't know many of the people on the other streets

Further there is very little (that is socially acceptable) that they can do to get to know more of the people on their street or on the other streets.

If they're bored they have no way to find the other bored people, if they need to borrow something they have a very narrow range of people to ask, and they can't ask everybody on all the streets.

If they lose a cat, they have to go around sticking photocopied photos of the cat to trees.

In short their interface to their local community is really bad (even if they have a copy of the local paper).

Maybe they go to the local coffee shop and while they're standing in the queue they notice someone who looks interesting. What are the chances that they are going to say anything?

And that's the place they live.

What about when they're somewhere they don't live

..then the problem is even worse. Even with a benign guide like the lonely planet, they're restricted to reasonably reliable commercial interactions. No way to reach out to the local community except through extreme bravery, alcohol or accident.

Without a lonely planet they're stuck with neon hotel signs and mcdonalds and guesswork.

Cities have scaled up so that more and more people live in them, but the people in them are further apart than ever. Idealised close communities can only be found on TV shows, corporate campuses and in the

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compounds of religious cults.

Which is not to say that nobody has a life, just that there are big and very real boundaries (walls, doors curtains, streets and social convention) to making sense of your local environment and extending the life you have ended up with.

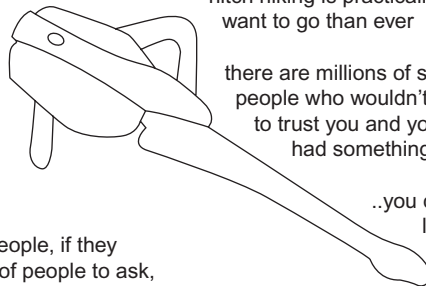
Conventional points of contact are very blunt, scary and primitive, notice boards at the gym, ads in the local paper, getting drunk, dating agencies, going to martial arts or meditation classes.. (the internet counterparts of these are just as scary, if not more so).

Solving the interface problem would mean making space more immediately familiar and usable and introducing people who wanted to be introduced.

### new ways to relate to each other and leverage and extend the possibilities for local community

Leveraging the latent potential from parallel rows of silent houses:

- a playground control system (for making better use of the square of tarmac that is the playground)
- spontaneous help/disorder system (amish collective house building, pushing broken cars, organising riots).
- a boredom finding and resolving system
- coordinating laundry



hitch hiking is practically dead but there are more cars going where you want to go than ever

there are millions of spare rooms and empty houses and millions of people who wouldn't mind you spending the night if they had reason to trust you and you were interesting, or you could pay them, or you had something to exchange

..you could find yourself driving cars that aren't yours, living in empty houses that aren't yours..

40% of food used is wasted in the US, people don't share

there might be a parking space when you need one, but you can't ask the people who can see it even though you might pay to know what they know

There are opportunities to help and to be helped, to exchange or share, that the bluntness of our current social interfaces exclude.

The proposition is that there is latent potential in the system that cannot be utilised without changing or augmenting the system.

The barrier that stops these kinds of transactions taking place..

..is that there is no efficient way to broadcast a request selectively to a trusted group of people you don't know inside a set geographical radius

..you could solve this tragedy of the commons through a combination of location aware devices, a trust system and a system that could filter and coordinate need.

Common property (common to small self-defining groups rather than universally and arbitrarily shared) could work if you could solve the trust problem, the filter problem, the location awareness problem and build an interface.

the wealthy tend to share stuff among themselves (because they trust the other wealthy people)

## new ways to formalise the sharing and exchange of non-monetised latent value

[In many countries sex is implicitly or explicitly, illegally or legally for sale..]

A sandwich shop is not the only place you can get a sandwich, but a sandwich shop is a specialised source of sandwiches. It's externally marked, and visible and identifiable as a sandwich shop, it's designed to be open and entered by people, and the sandwiches are priced to clarify the nature of the transaction. Convention dictates and supports the efficient transfer of sandwiches from sandwich vendor to customer.

So convention, visibility, efficiency (through specialisation and centralisation), dictate that when you want a sandwich and you aren't near your kitchen, you probably need to find a sandwich shop.

So you need to find a row of shops and then find the shop that sells the sandwiches.

..alternatively you could state what you were seeking (in this case a sandwich) selectively broadcast your request (perhaps to a local subset of a community with which you are aligned), state the range of exchange possibilities you would consider (information, work or money, conversation, things).

The range of responses might include automated directions to the local sandwich shop, or a note telling you to knock on the door of the house across the road (if you would be prepared to take some laundry to the Laundromat in exchange for a sandwich).

Despite their efficiency, shops, money and 20<sup>th</sup> century convention have a limiting effect: on the range of formal exchanges that are possible, the people who can take part in those exchanges, and where those exchanges can take place.

The problem with barter systems is that they require an incredible level of serendipity, both parties have to have something the other party is prepared to accept if the transaction is to be successful. Which is why cash is such a useful neutral point of exchange. The simultaneous need problem is surmounted by the neutrality of cash.

Physical markets were the traditional way of making the required serendipity more likely to occur.

The ultimate evolutionary outcome was that you would specialise in geese, bring your geese to the geese seller, exchange your geese for some coins and then go and buy some chairs with the coins (and the chair seller would buy some chickens with your coins, converting your coins into chickens).

But life is getting more interesting and if you are able to efficiently extend the range of possible exchanges, exchange locations, and people to exchange with, then why not?

So you get a sandwich without walking further, at the same time meeting someone from your extended community (the system handling at least the greater part of the trust issue), and make the exchange in terms that might be more favourable to you than handing over money (or perhaps your money circulates within your community rather than outside of it).

You can know what other possibilities exist.

## moving from a web model to a pursuit/transaction/externalised identity model

This idea of broadcasting need is part of what has been called the 'pursuit' model. If you have a mobile device, beyond its direct communication function, you probably want it to help solve your immediate problems and to

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help you fulfil your immediate needs.

To take this idea further you could use some kind of externalised identity that can give a respondent a context for your request (community allegiances for instance), and a formal way for each party to measure the trustworthiness of the other.

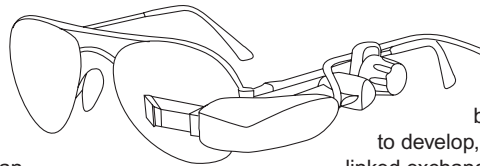
Building trust systems, externalising identity, and matching requests to possible respondents are extremely difficult problems. But they are problems that people are working on solving.

Huge numbers of people are walking round with mobile phones, that is, wireless digital devices that already know roughly where they are (and these devices are getting rapidly more capable). Most of these devices are struggling to fit in with the web model when clearly the screens are too small and the tiny keypads inadequate for traditional web surfing.

The web is already in some sense an exchange, a way to get information from one entity or person to another. The problem is to build a more efficient exchange.

The web lacks the concept of identity. You may have an email address, or a phone number, both of which in some sense function as a persistent extension of you, (collecting and facilitating the exchange of messages), but they do not facilitate more sophisticated transactions on your behalf. They differ very little from the function of the mat below your letterbox. You may have a web page, but an individual's (as opposed to a corporate or organisational) webpage is usually a fairly static entity, a symbol, rather than a transaction mediating entity.

The point is that your internet identity is not a coherent, functioning, device independent manifestation of you, it does not formally embody your trustworthiness, it does not formally record your community affiliations, it does not communicate your needs or solicit opportunities to fulfil the needs of others on your behalf.



The web model can work pretty well if you have the time and the skill to find what you want, but the constraints of mobile devices both require, inspire, and offer an opportunity to develop, more efficient, individual-centric, and spatially linked exchanges.

## filtering, reputation, trust systems and infomediaries

the deep irony is that even as people are packed ever more closely together the gap between them widens.

People have spent the last 40 years devoting more and more time sitting in front of computer monitors and tv screens simulating community and ignoring the people living next door and down the street.

blocks of flats, estates, streets of people who only get to realise that they might get along, or be able to help each other, when something goes wrong.

### FILTERING

You can filter who you talk to by speaking in a specific forum. Leaving a notice on a notice board in a climbing wall means that only climbers get to see the notice. Leaving a note next to all the notes taped to a particular bus shelter near 110<sup>th</sup> at Broadway nyc near Columbia university means that you narrow down the range of people who see the note.

### ANONYMITY

There need to be good grounds for sanctioning meeting people you don't know.

Real life filters include the anonymity conferred by front doors, walls, curtains and cars. Convention dictates that outside of a narrow range of transactions (commercial, educational, crisis...) people for the most part

don't talk to people they don't know.

Real life filters tend to be quite blunt tools, but people prefer tend to prefer blunt filters to no filters. The kinds of people who try to break through these filters tend to confirm the need for them.

Filtering is a problem, and it is not confined to local communities but all kinds of communities. Email filtering attempts to remove junk mail. Joining an online discussion group focused on a specific subject is a kind of filtering in itself, but within those groups it is often possible to block out the voices of participants you don't want to hear.

Filtering is a problem aligned to trust. We mostly choose to interact with people we are both interested in and trust not to make our lives harder. A good filtering system with a trust component would make it possible to find more people who fit this criteria, locally or at a distance.

#### FORMALISING TRUST

A workable trust system could be built around traditional measures of trust

..friend of a friend, similar views, taste and or buying habits, education, community affiliations, financial status, employer, reputation.

Even with an effective trust system in place, in interpersonal relationships it still only serves as a guide and lowers the barrier, maybe making a face to face meeting more likely to be worthwhile or safe, it still comes down to the reality of the actual meeting to determine the reality behind those grounds for trust

"Trust is a difficult problem" Jan Hauser, Sun microsystems

#### INFOMEDIARIES

A system which requires information about you to be broadcast is unlikely to be acceptable.

The solution is a trusted intermediary, a third party that handles filtering without revealing personal details.

There has been a recent explosion in dating agencies, and while they handle a very specific problem, they are a model for mediating between parties without directly revealing personal information.

A community agency built on similar principles but handling a much wider range of interactions would be interesting.

This could be a further iteration on 'craigs list' in san francisco which already functions as a kind of community agency, a digital equivalent of a community notice board, tied to the space only indirectly, but still capable of making things happen that would not otherwise happen.

Recently craigs list made the national news after a girl posted a note about a 'gorgeous guy' she kept seeing at the bus stop on her way to work. The result was that each morning more and more people turned up at the bus stop to see the 'gorgeous guy'. The boy, who was increasingly aware of something strange going on, only became aware of the extent of his local celebrity when a friend of his worked out what was going on and told him.

A range of new, sophisticated and interesting, ways of mediating transactions and finding and interacting with people are becoming available, and location awareness adds another dimension to the possibilities.

[random meetings generator]

#### ARCHITECTS

Architects and planners have designed buildings, housing projects, and whole communities, and then tightly packing those places with people who don't know each other, and doing so without being able to build sophisticated interfaces and information systems for those communities.

Cities are arguably so complicated and house so many people that we may actually need technology and augmentation to be effective and happy in them.

The most help that has been offered so far has been video surveillance, a dark form of augmentation, which assumes you can change people by watching them.

A more pragmatic and people friendly approach is a location aware one. In Brighton in the UK and San Francisco in the US bus shelters now tell you when the next bus is coming (because they know where the bus is). This small thing will save souls, there is nothing worse than waiting hours for a bus that may or not ever come, it makes you feel so out of control.

..Corbusier and his machines for living in, Paolo Soleri and his arcologies and Archigram and the walking cities, all look like (and in the case of Corbusier actually are) nightmare scenarios, and the only thing that could make them happier places to live (given that tightly packed 'modern' alienated communities have become a reality) would be better interfaces to real and local spaces. This is a troubling thought given that it is dark to propose more technological innovation as a solution to the problems that technological innovation has brought forth.

But if lost old age pensioners on a difficult housing estate could communicate with each other and coordinate their actions and their voice, it might make a difference to them.

With hindsight and foresight it seems inevitable that housing projects couldn't work without information systems, and those information systems haven't been built yet.

..and I want to know where my keys are and where I left my wallet, I want to be able to call them and ask them where they are. I want solutions to very ordinary, localised, spatially linked problems.

### new carburetor

*If General Motors invent a new carburetor, they can't just recall all the GM cars in circulation and swap out the old carburetor. They can't post a new carburetor to all their customers and suggest they fit it themselves.*

*If someone invents a new way of using the internet, they can post the code they have written and in a matter of days that new code could be running on millions of machines all over the world.*

you can experiment with whole new ways of doing things.

You can test things on the internet.

You can change things just to see what happens.

When someone builds a building, the time from the idea to completion is long, people are used to the built environment being a source of stability and inertia.

..using location aware devices, it becomes possible to alter the built environment instantly

#### MISUNDERSTOOD TECHNOLOGY

Redefining space.

Refining community, conflict, movement through space and control of space in terms of new technologies.

The Germans decided to see the space very differently prior to WWII. In tanks and planes that hadn't existed a few years earlier, they drove round and flew over static defences. They used radio communications and speed of movement in a way that those they attacked could not respond to. They spoke a new machine language.



Military theorists are struggling to assimilate the implications of new technology for future conflict.

Networked culture has yet to articulate itself clearly in spatial terms.

The real change happens when networked communities and data manifest in spatial terms.

Network culture is already colonising without being noticed

[BEGIN QUOTES from John Arquilla, David Ronfeldt, and Michele Zanini - see netwar and zapatista note for full text source]

In this regard, the 1990s resemble the 1920s—the period after World War I ... a time of major technological changes—with improvements in tanks, planes, and electronic warfare—leading to new doctrines that would optimize their use (e.g., blitzkrieg)

[...]

[those who] thought through the conceptual problems of the day ... achieved striking successes in the opening phases of World War II

the Germans, who, in their victory in the Battle of France in 1940, achieved success in four weeks on the same ground where victory had eluded them for four years during the previous war.

The implications of a revolutionary technology are often not widely perceived at first.

People try to fit the new technology into established ways of doing things; it is expected to prove itself in terms of existing standards of efficiency and effectiveness. It may take time to realize that inserting the new technology into old ways may create some new inefficiencies, even as some activities become more efficient. It may take still more time to realize that the activity itself—in both its operational and organizational dimensions— should be restructured, even transformed, in order to realize the full potential of the technology.

PERIOD OF ADAPTATION

[...] it augurs transformations in how societies are organized.

[...] a new epoch of conflict.

[END QUOTES from John Arquilla, David Ronfeldt, and Michele Zanini - see netwar and zapatista note for full text source]

INTERFACE

“one made beds to fit human beings, one did not chop off legs or hands to fit beds.” Lewis Mumford

[BEGIN QUOTES Thomas Barrie - ‘spiritual path, sacred place’ Shambhala]

[TIME]

The form of the environment can also affect one's conception of time; psychological time as opposed to chronological time, and a varied and rich spatial environment can have the effect of making the experience seem longer than it actually is. This manipulation of experience works at a very basic psychological level. For example, we may recall times in our lives when we have moved to a new city or started a new school, and the first few months felt like years. Conversely, subsequent weeks or months seemed to pass much more quickly. Similarly, when we are young, time seems to pass very slowly, whereas when we are older, the years tend to blur together. It all has to do with how we take in information in our environment. When we are in a situation where everything is new and we

are responding to a lot of stimuli, then time seems to pass slowly. When an environment is familiar, it becomes a seamless blur, and time appears to go by more quickly.

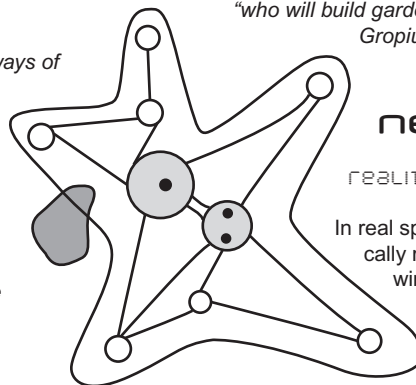
[where we are affects the quality of our lives]

Literature and theatre often make use of the manipulation of time to further the desired message and experience, either speeding, slowing, or an interplay of each in the narrative. The broad sweep of time in Tolstoy's ‘War and Peace’, the slowing almost to a standstill of action in Joyce's ‘Portrait of the Artist as a Young Man’ or Sterne's Tristram Shandy, or the freezing of the moment epitomised by the Japanese haiku poem. Shakespeare, it is said, deliberately speeded up the action at the end of his plays to counteract the flagging attention of the audience. Analogously, architecture can be seen as a narrative of spaces and events, an unfolding story, that similarly manipulates one's sense of time.

[END QUOTES Thomas Barrie - ‘spiritual path, sacred place’ Shambhala]

She looked over his shoulder  
For vines and olive trees,  
Marble well-governed cities  
And ships upon untamed seas,  
But there on shining metal  
His hands had put instead  
An Artificial wilderness  
And a sky like lead.

“who will build gardens out of deserts and pile up wonders to the sky.”  
Gropius



## new architecture

REALITY AUGMENTED

In real space, outside, people will soon find their worlds radically reinterpreted and augmented by a new generation of wireless networked location aware devices.

Location awareness will change the way people relate to the space, orientate them in that space, and help them find what they need.

It is now possible (and it will become progressively easier) to invisibly mark, demarcate and annotate real spaces. This makes possible a new architecture.

REAL SPACE (OUTSIDE VERSUS INSIDE) (AUGMENTING REALITY VS SIMULATING IT)

So far computers have kept people indoors sitting in front of screens. The latest stage in computer evolution will see the next generation of kids running through the space with networked location aware computers [with short acronyms] strapped to them. These devices will make the space more interesting as they run, issuing instructions like Get to the end of the road and climb on the roof of the deserted cinema (for some unspecified future networked game related purpose).

Computer games that use and augment real space will probably result in a few deaths but at least it'll get kids out of the house and running around climbing things.

Augmentation is about to become a more interesting mass market problem than pure simulation. The market is orders of magnitude larger than the ghetto that is 3d gaming.

A range of new conceptual and design related problems are implied by augmenting real space.

Many of the more interesting augmentation problems relate to building new spaces and reinterpreting old ones.

Arguably these are problems for architects.

More likely they are problems for kids. If kids get their hands on these devices and prove receptive to them, then just by watching how they use them, it will become apparent what the devices are capable of and to what unforeseen uses that can be put.

ABSTRACTION

A bald patch of grass on Wimbledon common may become important to some as yet non-existent community, and even as the community grows in size and importance, it may be unnecessary to build anything on that spot to emphasize its collective importance either to the community itself or to other communities.

*Imagine if there were no billboards, no one wore bright colors or fashionable clothes, the buildings were all spartan and utilitarian, there were no street signs, none of the houses had numbers, and shops had no shopfronts just doors. The entire life of the culture not visible without some kind of technological augmentation. All colour and information was invisible to the naked eye.*

CITY IMAGES

[begin quotes from Kevin Lynch, *The image of the city*]

*"There seems to be a public image of any given city which is the overlap of many individual images. Or perhaps there is a series of public images, each held by some significant number of citizens. Such group images are necessary if an individual is to operate successfully within his environment and to cooperate with his fellows. Each individual picture is unique, with some content that is rarely or never communicated, yet it approximates the public image, which, in different environments, is more or less compelling, more or less embracing.*

[..]

[mental maps of spaces]

*the closer he looks, the more vague and smudged it all becomes*

[..]

*These environments are not only highly meaningful, but their image is a vivid one.*

*Certain holy areas may become very highly charged, so that there is a strong focusing of attention, a fine differentiation of parts, a high density of names. The Athenian Acropolis, saturated with a long cultural and religious history, was evidently named and parceled to the gods small area by small area, almost stone by stone, making renovations extremely difficult. The Emily Gap, a small gorge 100 yards long by 30 yards wide in the MacDonnell ranges of central Australia, is to the native people a veritable gallery of legendary locations. In Tikopia, the Marae, a sacred cleared space in the forest was used ritually only once a year. It was a small rectangle, yet contained over twenty locations with regular fixed names. Among more advanced Cultures an entire city may be holy, such as Meshed in Iran, or Lhasa in Tibet. These cities are full of names and memories, distinctive forms, and holy places.*

[..]

*there is a pleasant sense of familiarity or rightness in a recognised landscape. The Netsilik Eskimo put this well-worn idea in their own way: "to be surrounded by the smell of ones own things"*

[..]

*Indeed the very naming and distinguishing of the environment vivifies it, and thereby adds to the depth and poetry of the human experience.*

[...]

[Florence] Progressive house numbering was introduced in 1808, and the city shifted over to reference by paths.

[end quotes from Kevin Lynch, *The image of the city*]

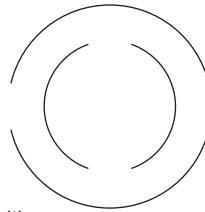
ABORIGINES

Aborigines, choose not to reshape the land in the ways that other cultures tend to, and instead rely on and interact with an incredibly complex internalised map of their environment, one that is extended through a shared oral tradition of mapping through song, the mapping having application to religious and spiritual practice, territorial boundaries, and practical requirements for food, water and shelter.

WAYFINDING MARKING AND DEMARCATING

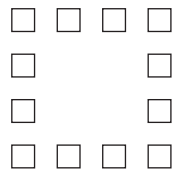
Field biologists are tagging and tracking all manner of species, mapping Monarch butterflies as they all head down to Mexico from Canada and then turn left to converge on a specific spot.

They speculate that whales are telling stories to the younger whales to help them as they migrate across vast stretches of ocean.



Analysis of dolphin communication based on techniques derived from information theory show that in dolphin dolphin interactions, the amount of information that can be or is being transferred, the bandwidth, is far higher than speech based human to human communication.

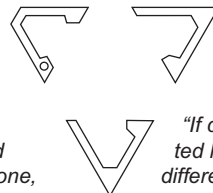
Whales and dolphins and chimpanzees don't expend enormous effort building houses and reshaping and marking their external environment



Having a sophisticated model of territory, physical and social, and using that model in a sophisticated way does not necessarily require you to mark or alter it.

Humans appear to be on the verge of transferring much of the information that they had previously physically engraved directly onto the environment, into a more abstract and invisible form.

If marking is a question of degree, then moving a large part of the information people have become accustomed to physically attaching to the space into portable devices represents a definite shift in the balance.



THE DISCOVERY OF CULTURE IN OTHER ANIMALS

*"If culture is defined by socially (as opposed to genetically) transmitted habits and knowledge, so that one group may develop quite different ways of doing things from another group of the same species, it is widespread indeed." Frans de Waal*

[Begin quotes - *the mathematical brain* by Brian Butterworth, *papermac* 1999]

*Brutus was the leader of a community of eighty chimpanzees. Like other communities, parties of around ten would go off in search of food, often travelling in one direction for hours in silence. These travelling parties would keep in touch by pant-hooting and by drumming on trees with buttresses, which are very resonant and can be heard for thousands of metres through the forest. Boesch noticed that sometimes after he had heard drumming, all the parties in the community would change direction. Many months of patiently following the community made Boesch realize that it was only when Brutus was drumming that the community changed direction. Analysis of the drumming and the reactions to it led Boesch, a famously careful researcher, to the astonishing conclusion that Brutus was signalling to his community in a 'symbolic drumming code' based on the number of drumbeats. Brutus conveyed three completely specific messages:*

1. Drumming once at two different trees indicated the direction he was proposing, which was the direction followed by Brutus when moving between the two drummed trees.

2. Drumming twice at the same tree meant rest for an hour. The community activity stopped for an average of 60 minutes. In twelve observed instances, the rest was never less than 55 minutes and never more than 65 minutes. Once Boesch observed Brutus drumming four times on the same tree, and the party rested for 2 hours!

3. Drumming once at one tree and twice on another tree meant change direction to the one proposed, and then rest for an hour.'

For this form of communication to work, Brutus and other members must be able to use their numerical capacity to distinguish 1, 1 from 2 from 1, 2. This code is only found in this one community in the Tai Forest: it was part of their culture and no one else's. I say 'was' because Brutus has now stopped using the code. Poaching, the greatest threat to chimpanzee survival, has killed or kidnapped so many prime males that the number of travel parties has since declined dramatically.

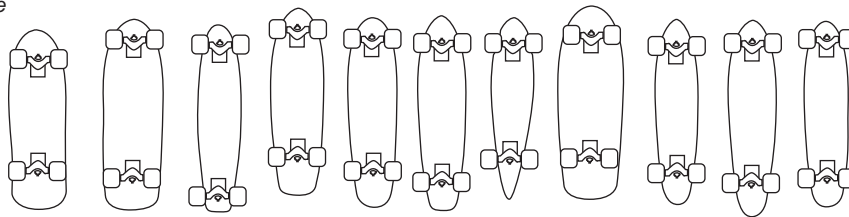
[End quote - the mathematical brain by Brian Butterworth, papermac 1999]

PATH AND PLACE

[BEGIN QUOTES Thomas Barrie - 'spiritual path, sacred place' Shambhala]

[EDGES]

J.G. Davies states that 'most buildings belong to either the category of path or that of a place, the one suggesting journey and movement, the other a centre and stillness ... between these two main categories there are structures that combine features of both: such are paths that lead to and include places, the latter acting as foci or nodes.'



[Lynch states] 'For a path to be identifiable, it must have strong edges; continuity; directionality; recognisable landmarks a sharp terminal; and end-from-end distinction.'

Davies goes on to define place as 'a readily comprehensible shape' that possesses a discernable and 'concentrated' form with 'pronounced borders.' The place needs to be 'limited in size,' 'capable of being experienced as an inside in contrast to the surrounding exterior; largely non-directional' and to provide a 'focus for gathering.'

"all architecture is a structuring of space by means of a goal or path" Dagoburt Frey.

Norberg-Schulz also references Lynch and lists his own terms regarding path and place: "directions or paths", "centres or places" and "areas or domains"

Moreover, paths represent the willful leaving of one place and a journey to another

He cites the cosmogonic implications the path and place have held for ancient societies; the centre or place representing the centre of the world and the path leading away from this;

"the way is always directed from the known to the unknown."

"man is both centre bound and horizon bound" Aldo van Eyck

[END QUOTES Thomas Barrie - 'spiritual path, sacred place' Shambhala]

[begin quotes from Kevin Lynch, The image of the city]

Way-finding is the original function of the environmental image, and the basis on which its emotional associations may have been founded. But the image is valuable not only in this immediate sense in which it acts as a map for the direction of movement; in a broader sense as a general frame of reference within which the individual can act, or to which he can attach his knowledge. In this way it is like a body of belief, or set of social customs: it is an organiser of facts and possibilities.

[...]

At other times, distinguishing and patterning the environment may be a basis for the ordering of knowledge. Rattray speaks with great admiration of the Ashanti medicine men who strove to know every plant, animal, and insect in their forests by name, and to understand the spiritual properties of each. They were able to "read" their forests as a complex and ever-unfolding document.

The landscape plays a social role as well. The named environment, familiar to all, furnishes material for common memories and symbols which bind the group together and allow them to communicate with one another. The landscape serves as a vast mnemonic system for the retention of group history and ideals

[...]

[Sapir] He goes on to note that the characteristic Indian vocabulary does not contain the English lumping-word, "weeds," but has separate terms for these sources of food and medicine, terms which for each species distinguish whether the specimen is raw or cooked, as well as its color and stage of growth: as in the English calf, cow, bull, veal, and beef.

[...]

Yung makes an interesting reference to a trained geologist who was able to march unhesitatingly through foggy alpine country, simply by recognition of the patterning of the geologic type of the exposed rocks.

[end quotes from Kevin Lynch, The image of the city]

SKATEBOARD

skateboarders see urban environments with different eyes

[cf. Iain Borden - skateboarding, space and the city]

MENTAL MAPS

People build complex internalised mental maps of the spaces they live in.

If a boy or a girl needs to get home late at night they have paths and places, boundaries and borders in their heads, relating not just to the bare facts of the space, but linked to other factors such as, what and where they consider safe.

So much of persons map of a space is influenced by, imposed cultural associations, territorial associations, what they need to get done, and past experience. The space itself serves to inform and trigger these associations intentionally or unintentionally.

If these individual internal maps could be formalised, externalised, shared and collectively extended..

..it would radically change the way people relate, both to the space around them and the people around them.

[mine human geography, anthropology, psychology and biology for these

maps]

"[Athens] For a while city and citizen were one"

[Lewis Mumford. Cited by Tony Hiss in 'the experience of place']

[Hiss notes the inertia inherent in internal image of the external environment; the internal model only changes if we are aware that a change has occurred]

SUBJECTIVE REALITIES

subjective realities are different curtains

stacks of apartment blocks

urban living

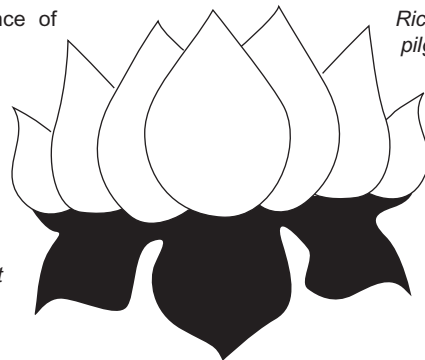
"these stage-settings were, on strict psychological interpretation, cells: indeed, the addition of 'comforts' made them padded cells. Those who lived in them were stable, 'normal,' 'adjusted' people. In relation to the entire environment in which they worked and thought and lived, they merely behaved as if they were in a state of neurotic collapse, as if there were a deep conflict between their inner drive and the mechanical environment they had helped to create, as if they had been unable to resolve their divided activities into a single consistent pattern." Lewis Mumford

there is no objective reality, but there is evidence of shared experience..

DREAMS SHAPING REALITY

"Utopia as a world by itself, divided into ideal commonwealths, with all its communities clustered into proud cities, aiming bravely at the good life"

"Utopia has long been another name for the unreal and the impossible. We have set Utopia over against the world. As a matter of fact, it's our utopias that make the world tolerable to us: the cities and mansions that people dream of are those in which they finally live."



Then I asked: "does a firm persuasion that a thing is so, make it so ?" He replied: "All poets believe that it does, & in ages of imagination this firm persuasion removed mountains; but many are not capable of a persuasion of anything." William Blake .

JOURNEY ARCHITECTURE

...Gilgamesh goes looking for immortality, Cupid and Psyche head off to get a box of Proserpines beauty, Aeneas goes off looking for his father, Orpheus goes off to get Euridyce...

[BEGIN QUOTES Thomas Barrie - 'spiritual path, sacred place' Shambhala]

[MYTH]

Levi Strauss held that the underlying structure of myth was consistent [something that could be proved with diagrams...]

Architecture as built myth

The hero departs, passes through a number of trials, attains the goal or destination, and returns spiritually transformed.

[...]

the hero [pilgrim] retreats... "...from the world scene of secondary effects to those causal zones of the psyche where the difficulties really exist ... His second solemn task and deed therefore ... is to return then to us, transfigured, and teach the lesson he has learned of life renewed." Joseph Campbell

The hero's journey is characterised by the sequence of 'separation, initiation, and return,' in which the pilgrim experiences a rite of passage and emerges, in most cases, spiritually transformed.

According to Eliade, in traditional societies if a man or woman is to become 'complete', they must be born for a second time. 'Access to spiritual life always entails death to the profane condition, followed by a new birth.' One's childlike self dies and one returns as an adult. Initiatory rites typically perform the function of a rite of passage from one mode of being to another.

"I want to depart from here today and achieve the deathless state" [The Buddha leaves home]

..death and a journey to the underworld are a common mythological theme..

The rite of pilgrimage, analogous to the spiritual journey, is found in all the world's major religions. [an integral part of christianity, islam, Judaism, Buddhism, Taoism, and Hinduism]

The act of pilgrimage has always centred on the individual.

Richard Barber cites anthropological studies that suggest pilgrimage replaced initiation rites of traditional societies, of which preparation, separation, and return in a changed state are an essential part.

The goal [of the pilgrimage], the sacred place, through its architecture, often created a microcosm of the pilgrimage. An internalised world was created in which the pilgrim's journey is reenacted in the architectural setting – the spiritual path and place.

[END QUOTES Thomas Barrie - 'spiritual path, sacred place' Shambhala]

..religious architecture as a physical manifestation of a spiritual journey

WOODEN CATHEDRALS

cathedral theory

[stone cathedrals made of wood]

"First of all, wood was the foundation of its building.

All the elaborate masonry forms were dependent upon the work of the carpenter: it was not merely that the piers themselves, in the later gothic construction, resembled

tree trunks laced together

or that

the filtered light within the church had the dimness of the forest,

while the effect of the bright glass was like that of the blue sky or a sunset seen through the tracery of branches:

the fact is that none of this construction was possible without an elaborate falsework of wood: nor without wooden cranes and windlasses could the stones have been conveniently raised the necessary heights."

Lewis Mumford

[BEGIN QUOTES Thomas Barrie - 'spiritual path, sacred place' Shambhala]

[RITUAL]

The sacred place is a place apart, separated from the profane world  
a place where God or gods are worshiped and rituals enacted.

Examples range from a simple clearing in the forest to complex architectural settings.

an 'axis mundi', a place where the three regions of the world – heaven, earth, and the underworld – were joined.

Consequently, it was a place where communication with God was possible, as we find in the dream of Jacob at Bethel, where there is a ladder ascending to heaven and the voice of the Lord offers prophecies. "How awesome this place!" says Jacob upon awakening. "This is none other than the house of God and this is the gate of heaven" (Gen. 18.17)

The path to the sacred place [...] often recreates the pilgrim's journey and its three components of preparation, separation and return. Typically, there is a delineation of entry, a place of decision as to whether to start the journey or not. This threshold also establishes what may be the first of many points of separation between the sacred and the profane, and generally involves some kind of ritualistic shedding of the outside world, as in ablution. The entrance gains access to the path or to an entire enclosed sacred precinct. Typically following the entrance, there is a sequence of defined spaces, places, or events along the path that grow increasingly more sacred, often including a number of choices. A spatial sequence provides a symbolic narrative as one travels along it and increasingly anticipates the arrival at and attainment of the sacred place.

The sacred place shares similar qualities, such as a clearly defined entry or threshold to the inner sanctum, which performs functions similar to the entrance to the path. The sacred place itself is a clearly defined enclosure that has precise boundaries and is separated from the outside profane world.

"Public architecture at best aspires to be just this: a setting for the ritual that makes of each user, for a brief moment, a larger person than he or she is in daily life" Spiro Kostof

a symbolic narrative facilitated by the architectural setting

"a ritual is an enactment of myth" Joseph Campbell

Rituals also symbolises a return to promordial time or 'in illo tempore' the Golden Age, a time when the gods were present and the religious myths were initially enacted. Similar to sacred space, sacred time is perceived as an interval in the surrounding profane time."

The place took the form of increasingly enclosed and sacred places, culminating in the dense, dark, and small inner sanctum

[END QUOTES Thomas Barrie - 'spiritual path, sacred place' Shambhala]

Augmented senses combined with synaesthetic interfaces may mean you can see the phone ring or the temperature change.

#### AUGMENT AND SIMULATE

There are new companies that specialise in simulating real world physics on low-end platforms.

Made up primarily of postgraduate mathematicians and physicists rather

than game hackers, they simulate rigid body dynamics, cloth, smoke and fluids. They can breathe life into the sterile jointed wireframe shapes that are produced by 3d modeling packages, making 3D game worlds more lifelike.

[Beyond this, in the longer term, physics models may help you judge the best moment to cross the road or make it harder to crash your car. Tomorrow's augmenting devices may well be 3d capable. 3d models of critical systems (like the engine of your car) may overlay your view of the real mechanism.]

A-life, AI and autonomous agent research is providing creatures of varying intelligence and behaviour to inhabit rich 3d space.

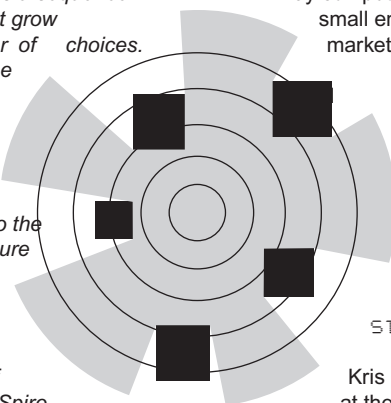
Current 3d capable game consoles, as well as the machines that Sony and Microsoft already plan to replace them with, are fast enough to simulate a very high level of realism and natural behaviour in real time.

Cheap high bandwidth internet connections, both wireless and cable, are now available to the consumer mass markets of Europe and America.

Even without these advances internet users have already become used to multi-user 3d gaming over networks.

People will inhabit rich and lifelike 3d environments in gaming and other contexts.

Companies have developed high-resolution retinal displays. These displays use lasers to project an image directly onto the retina. These devices overlay computer generated images onto real spaces. Retinal displays small enough to clip on to a pair of glasses will soon be mass market products.



the creatures, tools and techniques of 3d gaming and simulation can find there way into the real space.

[You can already play quake in real spaces]

The future looks likely to see reality ever more accurately simulated, and that simulation looks likely to find a way into real life.

#### STORYTELLING

Kris Griffith of Io research in san francisco and Fiona Raby at the RCA in London, are both architects who have found themselves designing interfaces for location aware devices. In separate conversations they both focused on the storytelling possibilities of location aware devices.

On one level storytelling is a good metaphor for thinking about both the way people move through space, and the capacity to influence their movements. On another more literal level, through location aware games, users can become characters in collective stories that unfold as people get close to one another, or move to and through particular spaces.

Location awareness also adds another dimension to the patchwork built up from surveillance camera footage, click history, credit card stubs, camcorder footage, phone conversations etc. ..you could tell the story of someones ordinary day using all this stuff

..spatial maps of films: where do the characters go? ..do they stay in a confined area or travel (linear or circular?)

#### LOST CAT

I met Fiona Raby at the royal college of art ..she has this lost digital cat and if you go to the place where it got lost, it climbs into your phone and stays with you for a bit ..she also has this garden in your pocket which you have to physically go round helsinki finding plants with long latin names for ..and a table with a built in GPS and a display that reads 'lost' when it can't find itself.



In san francisco and silicon valley hackers sit on roofs and in car parks and use wireless ethernet cards and laptops to find their way on to the wireless networks of companies close by. That this happens points out a kind of weird blindness by the companies to the spatial nature of their networks ..they are not thinking that these networks map spatially in a new way.

Fiona Raby and her partner Tony Dunne have worked on mapping electromagnetic fields onto space. The maps they create link directly to location awareness when this idea is applied to cell phone towers. The tower a cell phone is using at any given moment roughly indicates a users position in space. The coverage area of a tower is affected by factors such as distance from the tower and whether there are buildings between the tower and the user. The buildings create shadows which diminish coverage; so that in urban environments with a lot of buildings there is a far higher density of cell phone towers than in non-urban environments. The spatial footprint of a cell phone tower is different in urban and non-urban environments.

According to Raby people actually pull the cell they are using with them until another cell becomes sufficiently strong to take over ..this makes for beautiful fluid visualisations..

### ARTISTS

*"The artist of the late medieval period and the Renaissance was, also, the architect and engineer of his day and so necessarily mathematically inclined. Businessmen, secular priests, and ecclesiastical officials assigned all construction problems to the artist. He designed and built churches, hospitals, palaces, cloisters, bridges, fortresses, drawings of such engineering projects are in da Vinci's notebooks and he, himself, in offering his services to Ludovico Sforza, ruler of Milan, promised to serve as an engineer, constructor of military works, and designer of war machines, as well as architect, sculptor and painter. The artist was even expected to solve problems involving the motion of canon balls in artillery fire, a task which in those times called for profound mathematical knowledge."* [lost the reference]

[BEGIN QUOTES Thomas Barrie - 'spiritual path, sacred place' Shambhala]

[WALK HOME]

*The balancing of the natural and the human-made, the forest and the path, the dark with the light, the compressed with the open, suggests the harmony that geomancy sought to attain. The path to the subtemple also describes a journey from yin to yang, the taoist principle so influential in Zen. The dark, earthy path through the forest yielding to the light, human-made environment of the dojo. Both elements were balanced, creating Harmonious environment – earth balanced with sky.*

[END QUOTES Thomas Barrie - 'spiritual path, sacred place' Shambhala]

### MAGICAL ASSOCIATIONS CAN INHIBIT IF THEY LACK FLEXIBILITY

[begin quotes from Kevin Lynch, The image of the city]

*The creation of the environmental image is a two-way process between observer and observed, What he sees is based on exterior form, but how he interprets and organizes this, and how he directs his attention, in its turn affects what he sees. The human organism is highly adaptable and flexible, and different groups may have widely different images of the same outer reality.*

[..]

*A landscape loaded with magical meanings may inhibit practical activities, The Arunta face death rather than move to a more favorable area. The ancestral grave-mounds in China occupy desperately needed arable land, and among the Maori some of the best landing-places are forbidden because of their mythical import. Exploitation is more easily accomplished where there is no sentiment about the land. Even conservative use of*

*resources may be impaired where habitual orientation does not allow easy adaptation to new techniques and needs.*

[..]

*If it is desirable that an environment evoke rich, vivid images, it is also desirable that these images be communicable and adaptable to changing practical needs, and that there can develop new groupings, new meanings, new poetry. The objective might be an imageable environment which is at the same time open-ended. [...]*

[end quotes from Kevin Lynch, The image of the city]

*"[Anthony Townsend, Taub Urban research center NYU] Townsend notes that cities are, in a sense, vast information storage and retrieval systems, in which different districts and neighbourhoods are organised by activity or social group. A mobile Internet device, he suggests, will thus become a convenient way to probe local information and services."*

*The Economist, Aug 9th 2001, Geography and the net - Putting it in its place*

## new geography

The internet is about to overlay real space

For a while it seemed to stay the other side of the screen. No external evidence of its existence.

It has already escaped into the world. Like a bizarre genetic experiment that got free from a lab, evolving and self replicating uncontrollably.

The web addresses printed on everything.

Sometimes adverts have just an image and a web address, feeling almost like declarations of post-geographical independent statehood.

The next stage in its evolution looks likely to be augmentation.

Notes left on the internet attached to people and things and places that a new generation of devices will make available to you as you walk through the space and encounter those people, things and places.

Like a piece of acetate covered in rough notes and diagrams overlaying and annotating the original plan.

### HAIKUT

Walking into a leafy car park you see a wooden chair out of place. Lying next to it on the tarmac looking up at the sky is a girl. You walk over and point at your device and she gets to her feet and you sit down and she produces a pair of scissors and starts cutting your hair.

### IMPROVISING IN THE NEW TERRITORY

*"so many of our mechanical triumphs are merely stopgaps, to serve society whilst it learns to direct its social institutions, its biological conditions, and its personal aims more effectively."* Lewis Mumford

## a cultural geography

*'Geographies of resistance are constituted by the transgression of ideological boundaries that are rooted in particular places and spaces'* Tim Cresswell

location aware devices will reduce the importance of physically expressed symbolism bound to the built environment.

The discussion of this new plasticity of externalised meaning can be tied to ideas generated by the cultural analysis of architecture and geography (in a number of ways).

On the one hand, a study of an individual or collectively held internal model of a space can be used to inform the construction of externalised models and interfaces to spaces, on the other such analysis highlights the fact that to a large extent meaning is imposed invisibly already.

OUT OF PLACE

Even if new ways of invisibly annotating, marking and annotating spaces make new uses of space possible, using spaces in new ways is socially controversial.

It is possible to dispute the 'invisibility' of reality augmentation.

If invisible marking of spaces results in a change in who is using a space and (or) behaviour changes linked to the users of that space, then the marking of the space is indirectly visible.

If either the behaviour of the users of a space (or the users of the space themselves) appear out of place to whoever controls the space, there will be a perceived spatial and behavioural transgression.

Incongruous behaviour or perceived trespass by one group encroaching on the space of another is a potential source of conflict.

New kinds of transgressions inspired by a new generation of devices may lead to confrontation and conflict.

Even without visible alteration (e.g. graffiti) when collectively held ideas about a space are challenged, either by any kind of perceived usage change, or by a change in who is using the space, the controllers of a space are likely to feel threatened. Control in some sense means control over meaning and range of behaviours as well as ownership or the right to exclude.

[Ingolf Vogeler notes concerning cultural geography]

Cultural landscape elements are markers that announce and display the presence of cultural group's most cherished ideals to its own members and to outsiders.

[...]

landscapes have a biography and are authored.

[...]

human ideas are expressed in behavior which then creates cultural landscapes. These landscapes, in turn, affect behaviour and ideas.

[...]

Space and place are key factors in the definition of deviance

[end Ingolf Vogeler quotes]

[begin quotes from Marigold]

"Places are active forces in the reproduction of norms, in the definition of appropriate practice." (Creswell, 1996, p 16)

public space is used both to assert social norms and contest them.

The question is:

Who is the public space for? Who does the public space exclude? And how are these prohibitions maintained in practice?

Different people are designated different spaces by the people with the power to define boundaries.

Those who transgress the boundaries are made, by the people who control

the space, into criminals.

People who are invisible or ignored by government often transgress their allocated boundaries, usually into public spaces, in order to be seen.

Here they become visible because they are not seen to be part of the 'public', their presence in public spaces is then contested.

Their transgressive movement is, in effect, seen as a criminal act.

The reason for criminalising their displacement is perhaps to diffuse or warn against other attempts to contest the hegemony.

The transgressive groups have moved onto a background that makes them stand out i.e., 'public' space, so that their dissatisfaction with the hegemony can be seen clearly.

They are then excluded publicly from the 'public' because they do not behave according to the normative boundaries imposed by the government.

'Power is the ability to make rules for others. The ability to define what constitutes appropriate behavior in a particular place is one fundamental form of this power

[...]

Transgressions disrupt the patterns and processes of normality and offend the subtle myths of consensus.' (Creswell, 1996, p25)

[end quotes from Marigold]

Cultural geography has recently focused on resistance.

An analysis of a social space can take the form..

Who uses the space?

Who is excluded?

How are those prohibitions enforced?

What constitutes the meaning and range of 'acceptable' behaviour in a given space, as well as who is allowed to use a given space, are made more visible through transgressions.

Mobile phones have led to ordinary people openly talking to themselves in public spaces, this once suspect behaviour has been assimilated because of wide adoption and social acceptance of the 'legitimate' context of cell phone ownership.

It is an uncomfortable feeling if someone is reading from a retinal display while talking to you.

The inhabitants of Middletown still haven't entirely got used to their mostly naked hippy neighbours.

Why, given there relatively low cost and super-technical capabilities, is it unacceptable for homeless people to put up tents in urban spaces?

[begin quotes from 'the geography of women's fear' Gill Valentine]

"Public blame of victims who were in public places, for being in a dangerous or inappropriate place when they were attacked, encourages all women to transfer their threat appraisal from men to certain public spaces where they may encounter attackers. The other side of this fear of being in public space is for women to adopt false assumptions about their security when in places deemed safe for women, such as the home.

and political protests and festivals.

Spaces are subject to group appropriation and control, and the act of using a space differently is often viewed as antagonistic. 20<sup>th</sup> century capitalism is founded on the ownership of property and the right to control the meaning and users of that property to the exclusion of others. It has been aided by the capacity to physically control the organisation and marking of real spaces. When the built environment and the meaning attached to a space become more plastic, and altering that meaning no longer implies directly marking or altering the space, how does that challenge the idea of who owns (and who can own) the space and what it is for?

Mobile lifestyles consistently find themselves aided and encouraged by technological developments but in conflict with people trying to control spaces.

Tramps [disease, illegality][bum proof benches]

"The mobility of the tramp was resisted on a number of fronts ranging from the courtroom, to the academy to the popular press. Reactions to the tramp formed a classic moral panic in the years 1870 through to the second world war in the United States. Following the development of the first trans-continental railroad in 1869, migrant workers and those without work were suddenly able to travel the length and breadth of the continent in relatively short periods of time. The newspapers were full of advice on how to deal with the new tramp evil ranging from avoidance to poisoning to work camps. The tramp was represented as surely, lazy, politically radical and probably foreign." Encoding the mobile body: the production of the tramp, Tim Cresswell

International travel [borders and boundaries] silk road, diseases [plague syphilis] hippies getting enforced haircuts.

[...]

understanding of women's use of space necessitates an awareness of their geography of fear

[...]

Women develop individual mental maps of places where they fear assault as a product of their past experience of space and secondary information.

[...]

Informal social control in public areas relies on the potential intervention of others present to act as a deterrent.

[Valentine notes that this has been eroded by automation and spending cuts, which has led to a trend away from the informal moderation of spaces by people capable of intervention]

[end quotes from 'the geography of women's fear' Gill Valentine]

[begin quotes from Kieth Halfacree 'Travellers and the rural idyll']

"new age travellers, ravers and drugs racketeers arrived at a strength of two motorized army divisions, complete with several massed bands and, above all, a highly sophisticated command and signals system." [Conservative MP Michael Spicer speaking in the House of Commons] (Hansard, 1992a: 688)

"I don't think it should be a crime to want to live like that, to want to live in a rural area rather than a big city. And it's impossible to go out and rent a cottage or a farmhouse or buy one. Apart from people who are born to it, rural Britain is for the rich. It's for people who can afford to buy themselves a weekend place or go and retire in the country. For me, if I want to live with space around me and trees and hills and woods, the only possible way apart from sleeping out is to buy a vehicle and live in that." (Shannon, traveller, quoted in Lowe and Shaw, 1993:240)

[If the Government's proposals are enacted, the only people free to [adopt a nomadic existence] within the criminal law will be those wealthy enough to establish sites around the Country between which they may wander, as medieval monarchs were able to do. (Lord Irvine of Lairg, CJBC-L: 1194)

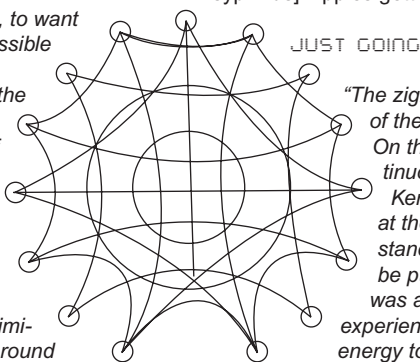
"The countryside is often considered to be a place where it is possible to put into practice another way of life." KH

"History has always dismissed the nomads" (Deleuze and Guattari, 1987: 394)

The nomad has a territory; - he [sic] follows customary paths; he goes from one point to another; he is not ignorant of points (water points, dwelling points, assembly points, etc.). But the question is what in nomad life is a principle and what is only a consequence. To begin with, although the points determine paths, they are strictly subordinated to the paths they determine, the reverse of what happens with the sedentary. The water point is reached only to be left behind; every point is a relay and exists only as a relay. A path is always between two points, but the in-between has taken on all the consistency and enjoys both an autonomy and a direction of its own ... sedentary space is striated, by walls, enclosures, and roads between enclosures, while nomad space is smooth, marked only by "traits" that are effaced and displaced by the trajectory" (Deleuze and Guattari, 1987: 380-81)

[end quotes from Kieth Halfacree 'Travellers and the rural idyll']

Cultural geographers have found patterns of spatial resistance that are common to graffiti, New age travellers, the homeless, raves, environmental



"The zigzagging of the plot is matched by the zigzagging of the language. It is important to note at this point that On the road was originally written as a 120 foot long continuous unpunctuated paragraph on a role of teletype. Kerouac reportedly wrote it in six days. It was only at the insistence of the editor that Kerouac introduced standard grammar and chapters so that the book could be published (nine years after it was written). Kerouac was attempting to create a non-stop statement of an experience that kept moving, using language with enough energy to break through the limitations of conventional notions of sentence form. Even in the edited version we can see this energy." Mobility as resistance: geographical reading of Kerouac's 'On the road' Tim Cresswell

Tim Cresswell argues that Jack Kerouac used mobility to express resistance

"Zelinsky (1973) described mobility as one of the defining characteristics of 'American' character and how this characteristic was reflected in a landscape of highways and strip developments. My point is that mobility cannot be so simply 'mapped' on to the landscape. Mobility is also a deeply threatening and transgressive form of behaviour often described as 'deviant' (think of the threat in the term 'drifter'). The meaning of mobility in the United States (and in On the road) is therefore ambiguous at best." Mobility as resistance: geographical reading of Kerouac's 'On the road' Tim Cresswell

In on the road Kerouac sets one american dream against another.

Kerouac sets up an opposite to rootedness, family values and the 1950's hegemonic version of the american dream.

Kerouac subverts and contests and conjures up a vision allied to another aspect of the american dream 'the mobile male outlaws' [cowboys, indians, pioneers, hobos etc].

"Dominant ideology in the United States places great emphasis on possession, including the possession of place. It is hard for us to question the

value of ideas such as roots, community, home and neighbourhood.

When mobility is emphasized, on the other hand, it is as a means to get somewhere. Both social and spatial mobility are encouraged and connected as long as they result in 'improvement'. Mobility which is apparently purposeless and seems to result in poverty rather than 'social climbing' is not generally encouraged. This is reflected in geography. Migration studies purport to be about movement but use the push and pull factors of points A and B as explanations.

People leave point A because point B appears to be favourable. It is never the case that both point A and B are unbearable and that the motion in between is the 'pull' factor.

Negative views of mobility are expressed in the law. Vagrancy laws inspired Kerouac to write ironically:

'in America camping is considered a healthy sport for Boy Scouts but a crime for mature men who make it their vocation. Poverty is considered a virtue among the monks of civilized nations - in America you spend a night in the caboose if you're caught short without your vagrancy change.' (Kerouac, 1960, p. 174);

[...]

Mobility represents a search for an American essence; haunted by the spirit of the outlaw, the hobo and the pioneer rather than the settlers, the farmers and the townspeople."

Mobility as resistance: geographical reading of Kerouac's 'On the road' Tim Cresswell

Nomads of various kinds, esther dyson, students, dj's, freeloaders

INSURRECTION

"It is the question of building which is at the root of social unrest today: architecture or revolution"

Increasingly public spaces are overtly and covertly designed to exclude.

[don't stop here]

[BEGIN QUOTE FRAGMENTS from 'City of Quartz' by Mike Davis ] [a study of modern mythology, architecture and social structure in Los Angeles]

fortress Architecture  
stealth houses  
gated communities  
mall fortresses ["the panopticon mall"] [surveillance cameras]  
'bum proof' benches [benches that are round or too narrow so you can't sleep on them]  
armed response

Gehry accepted a commission to design a structure that was inherently 'vandalproof'. The curiosity of course, is his rejection of the low profile, high-tech security systems that most architects subtly integrate in their blueprints. He chose instead a high-profile, low-tech approach that maximally foregrounds the security functions as motifs of the design. There is no dissimulation of function by form; quite the opposite, Gehry lets it all hang out. How playful or mordantly witty you find it depends on your existential position.

[Frank Gehry's Frances Howard Goldwyn Library. Los Angeles. USA]

[END QUOTE FRAGMENTS from 'City of Quartz' - Mike Davis]

"have you been on the acid steps at kresge college at uc santa cruz? they were built so that large groups could not gather and stay standing. riot preventative." Christi

"often located far from centers of communal activities, many SUNY [state university of new york] campuses present the budding activist with formidable structural obstacles. Consequently, fewer and fewer members of the community attend campus events while issues of importance to the community rarely come to concern students encouraged to view their education in terms of vocational and professional training rather than the somewhat loftier vocabulary of the 'liberal arts' and 'civic literacy'." Soenke Zehle, Beyond campus boundaries.

architecture or revolution

## SOCIAL ORGANISATION

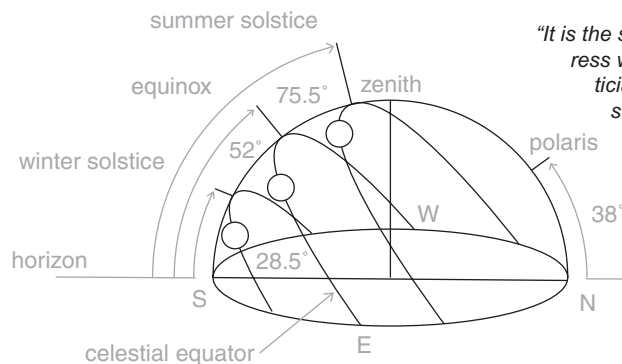
"Athens is neither a city nor a state, it is an idea" Aristotle

THE NETWORK IS THE NEW DOMINANT FORM OF SOCIAL ORGANISATION

technological constraints on organisational structure [e.g. distance and time] are changing

"There is as yet no new social framework that is as interesting as technology, and ideas, now allow."

2 NEW DOMINANT FORM OF SOCIAL ORGANISATION



"It is the shift from hierarchy to heterarchy, which is still in progress worldwide. ("Heterarchy" was coined by early cybernetician Warren McCulloch at MIT to designate networked structures in which the center of control constantly moves to wherever is most relevant and useful; he was thinking of brain function.) At a time when the New Left was calling for grass-roots political (i.e. referred) power, Whole Earth eschewed politics and pushed grass-roots direct power - tools and skills." Stewart Brand on founding the Whole Earth Catalog in 1968

[BEGIN QUOTES from John Arquilla, David Ronfeldt, and Michele Zanini - see netwar and zapatista note for full text source]

the emphasis [...] is less on the advance of technology than on the challenges for organization"

netwar is not simply a function of the Internet; it does not take place only in cyberspace or the infosphere. Some key battles may occur there, but a war's overall conduct and outcome will normally depend mostly on what happens in the real world."

Netwar is not Internet war.

the information revolution is not solely or mainly about technology; it is an organizational as well as a techno-logical revolution.

Consider the four major forms that, over the ages, appear to account for the organization and evolution of societies: tribes, institutions, markets, and networks (see Ronfeldt, 1996). Very different types of information—and different information cultures and strategies—pertain to each form. In the case of tribes (and clans), the most valued information is often about kinship ties; in the case of institutions, it is about the reasons for hierarchy; in markets, it is about opportunities for exchange; and, while it is still early to be sure about information-age networks, information about the capacity for team-work may be highly valued.

The rise of network forms of organization is a key consequence of the ongoing information revolution.

[Four examples of network organisation

• The chain network, as in a smuggling chain where people, goods, or information move along a line of separated contacts, and where end-to-end communication must travel through the intermediate nodes.

• The star, hub, or wheel network, as in a franchise or a cartel structure where a set of actors is tied to a central node or actor, and must go through that node to communicate and coordinate.

• The all-channel network, as in a collaborative network of militant small groups where every group is connected to every other.

Of the three network types, the all-channel has been the most difficult to organize and sustain historically, partly because it may require dense communications

In an archetypal netwar, the protagonists may consist of diverse, dispersed, often small groups ("nodes") who share a set of ideas and interests, and agree to communicate, coordinate, and act in a highly Internetted ("all-channel") manner. Ideally, this actor (or set of actors) has no single central leadership, headquarters, or command—no precise heart or head that can be targeted. The overall organizational design is flat and non-hierarchical—it is heterarchical, both polycephalous and acephalous. It functions as what might be termed a "panarchy" in that all members subscribe to a common doctrine that reflects their shared ideals and objectives, and guides their strategies. Tactical decision making and operations are decentralized—they may involve mutual consultation, but they emphasize local initiative.

[END QUOTES from John Arquilla, David Ronfeldt, and Michele Zanini - see netwar and zapatista note for full text source]

#### SOCIETY AS SHELTER

"our increased dependence on technological shelter may lead to the weakening of human interdependence, which is another source of security. We should not forget that society too provides shelter, and in many cases a more flexible and effective kind." Rosalind Williams - Notes from the Underground

#### COMMUNITY AS EXOSKELETON

men are better than gates

"but men are better than gates and no gate will endure against our enemy if men desert it."

society as shelter

social organisation as shelter

dragging networked communities into the real world

[BEGIN QUOTES from Pharmakolpoieia - Plants, Posions and Herbcraft by Dale Pendell, mercury house san francisco 1995]

"As ancient as wine is, however, beer is probably older, as attested by brewers Slops found on Neolithic middens. As Edgar Anderson says, man was a brewer before he was a baker. Some believe that brewing was the impetus behind the domestication of grains. The domestication of grains made possible living in cities, and it was living in cities that made possible imperialism, police, and slavery, which, in turn, led to writing, which led to, well, we all know: our present dilemma.

Ale comes from the Indo-European root alu-, relating to magic, sorcery, possession and visions, and is cognate with our word hallucinogen"

[END QUOTES from Pharmakolpoieia - Plants, Posions and Herbcraft by Dale Pendell, mercury house san francisco 1995]

#### COMMUNITY AS VALUE PROPOSITION (MEN ARE BETTER THAN GATES)

Measurable indicators of value (up until very recently) included 'eyeballs' and 'stickiness'

The community was the value proposition of many websites.

success was approximately equal to community

[...and the constituents of that community e.g. slashdot, linux]

military monastics [armies as communes]

## software as constitution and law

### USERS

Any piece of software has conventions and methodology that govern you while you use it. You have to work in the way the software prescribes. Hotmail conditions the way you use email. Microsoft Word conditions the way you write; it forces you to capitalise words at the beginning of sentences when you don't want to and alters the spelling of the words you misspelled on purpose. In fact all Microsoft products condition your behaviour. They proscribe the way you carry out the task they are helping you perform. You are governed by an imposed constitution and law, by the philosophy of the people who wrote the software.

Software is often reconfigurable and extensible, the environment you are working in can usually be radically changed to suite the way you work. Microsoft Word for example is actually massively reconfigurable and below the surface is very powerful. In the hands of a Microsoft Word guru, Microsoft Word can do almost anything (one of the reasons why there are so many Microsoft Word viruses). Even a dumb user can stop it from correcting their spelling. But most people don't customise their environments and live under the tyranny of the software's defaults.

### HACKERS

In the Unix community hackers fight religious wars in defense of their preferred on screen working environments. The arguments centre on questions like whether a particular editor is less intrusive or more flexible or powerful, and the tone of the arguments imply that using a particular editor implies an entire world view.

The arguments extend to operating systems. Being a Unix user or a Mac user or a Windows user implies differences in your whole way of life.

Beyond editors, hackers have the way they work, the way they write code, conditioned by operating systems.

Consequently we have Linux. Linux is an entirely free operating system, with all of its underlying code available for anyone to peruse and hack away at. Generalising somewhat, the Linux community see the collective development of Linux as a political act. Linux represents freedom from the tyranny of closed and arbitrary constitutions. The Linux community sees itself in direct opposition to the closed orthodoxy of Microsoft.

### ADDAPT

Addapt [www.addapt.org] is an experiment in developing networked community. Addapt was developed by Rich Persaud as generic community building software.

Each member of an addapt community has a profile. If you want to see the photo of another member you have to submit one of yourself. If you don't submit a photo of yourself you can't see anyone else's, if you don't submit a bio you can't see anyone else's.

You have to contribute to see what others have contributed.

No spectators.

"Chess is an example of how a fixed set of rules does not restrict freedom

but rather creates freedom" Herman Hertzberger

## COMMUNITIES

[software manifests and defines communities]

On the net, people spend a lot of time building software that directly and overtly facilitates community, and the above discussion becomes less metaphorical.

The way software is written defines the plane of interaction and the range of behaviour of those who use it. Consequently a piece of software, for the community that uses it to mediate its communications, becomes constitution and law.

The people who build the sites [whether hyperreal, slashdot, WELL, ebay, hotmail, amazon] get to shape the conventions and metaphors that others have to live and work with.

When someone writes code for a website like slashdot, or the WELL (whole earth 'lectronic link) they make political decisions. Beyond interface issues, they address questions such as whether to allow user contributions, which users they allow to contribute, whether those contributions are vetted, or rated as more or less valuable, and if so whether by the larger community or by an individual.

As communities become increasingly mediated by networks, the job of developing the software that mediates those communities becomes increasingly politicised.

"but what if the law concerns itself with power and privilege, not universal happiness?"

As location aware devices and applications develop will commercial organisations properly address issues of privacy for the mass of users. How much protection will ordinary users receive from their new political masters, and to what extent will they acknowledge and be bound by a sense of responsibility.

communities, ideology and political systems are bound up with software.

Shrink wrapped, off the shelf, downloadable [communism, dictatorship, democracy, anarchy etc.]

## state messages, logging, patterns

footprints don't just indicate existence and direction, they can imply

action, condition, intent and motivation.

## LOGS

After an attack on a computer system is apparent, all the logs get searched for evidence of a hackers presence, and beyond that, methods used, origin and identity.

Logs kept by websites are used to track your behaviour on the web.

These are reinforced by the cookies left on your machine when you visit a website. Companies (like Personify) build up profiles of your behaviour patterns (action, intent, motivation and condition) based on the traces you leave as you navigate the internet. Other companies (like Zero Knowledge) seek to protect your privacy while you surf and anonymous remailers like the now defunct anon.penet.fi (see galactus for information on anonymous email) seek to hide the trail email leaves (that leads back to you).

Your individual actions and choices are not as interesting as your patterns over time.

## HUMAN BEINGS AS PATTERN FOLLOWING CREATURES

As far as I can tell I'm a pattern following animal.

There are whole years of my life that I cannot clearly remember. Sometimes in an effort to recover those years, and in the absence of a journal or diary to remind me, I grab a pile of bank statement from that year and study them to see roughly where I was and what I was doing. Usually mind numbing patterns emerge. Same Safeway, same day, every two weeks, roughly the same amount spent. Same ATM every friday night roughly the same amount. Every two weeks a meal at one of a small number of revisited restaurants. Every month rent cheque, haircut, some aberrant item like clothing or travel. If I continue long enough the pattern breaks up temporarily as I move to another city and then quickly settles down again. If I had my grocery receipts I'd find roughly the same food items recurring for months at a time. If I could trace my movements I'd find myself taking similar routes over and over again to get to the same set of destinations.

Show people their patterns in a way that might be directly useful and interesting to them, even suggest changes in behaviour and be able to measure and show direct changes in mood resulting.

## SHOWING PEOPLE THEIR PATTERNS RATHER THAN USING THEM AS SALES TOOLS

human patterns have become commoditised.

"It was indeed the age of information, but information was not the precursor to knowledge, it was the tool of salesmen"

Earl Shorris - A Nation of Salesmen

Market researchers have mutated into profilers of individuals.

Market researchers have long been keying their information geographically. One of the big digital mapping data companies GDT is a wholly owned subsidiary of a large market research firm, R.L. Polk (their tagline: 'multi-dimensional intelligence'). Zipcodes function as a means of subdividing the US for market research purposes, that is, they are a convenient topological convention for organising personal and property related data, a geographical axis. Large chunks of the third world have no equivalent system (due to the lack of pressure from market researchers).

People should have their own patterns made available to them in a non-commercial context.

[imagine a device which registered state next to the names in a list of your friends e.g. Tim (bored) Anna (busy) sally (in transit)]

## COMMUNITY TRANSACTIONS

[...]

- sharing
- messaging
- note leaving
- marking
- demarcating
- tracking
- logging
- opinions
- trading
- constructive collaboration
- bartered collaboration
- gaming

[...]

## object orientated retailing

Object orientated retailing means that the thing itself (tin of beans or whatever) has an abstracted identity and mediates information and transactions relating to itself.

..find me the cheapest, closest, high quality instance of yourself

RIGHT NOW THERE WERE A FINITE NUMBER OF DIGITAL WATCHES

*You go out into the real world to buy a digital watch and you imagine all the different kinds of watches they must have, every conceivable variation of features ought to be available. But only a small subset of those imagined watches are actually in existence and an even smaller subset are in stock at the shop you end up at.*

## logistics

Logistics is the testing ground for the integration of the net with the physical world

once you click the 'buy' button, the thing you have bought has to get to you in the real world.

UPS  
FEDEX  
DHL

..and it is tracked all the way.

ADDRESSING

phone numbers  
email addresses  
web addresses  
bar codes  
zip codes and postal codes  
geographical coordinates

addressing subjects things to the network

addressing changes the world

what the real world lacks at the moment is dynamic physical addresses

a fixed abstract address linked to the physical location of a thing or a person that changes when they move.

[pizza delivered to you as you walk down the street]

AUGMENT

the old logistics infrastructure in the broadest sense is being augmented by a combination of addressing, computers and networks.

trucks  
cargo planes  
container ships  
freight trains

warehouses

[tracking]

## value

Economics is at least in a part a function of the way the space is perceived and organised and vice versa.

Money is just software.

*"higher forms of wealth"*

*"the realities were money, prices, capital, shares: the environment itself,*

www.headmap.org

*like most of human existence, was treated as an abstraction. Air and sunlight, because of their deplorable lack of value in exchange, had no reality at all."*

*"the new style, as it diffuses, is bound to cause rabid change in the techno-economic subsystem. However this system coexists with the other main subsystem within capitalism, the socio-institutional framework. If the latter is mismatched to the former, problems ensue." [Andrew Tylecote]*

mediaglyphic

FREE STUFF

*"However even those that have the technology to use a digital document on a primitive personal computer also have the power to reproduce and redistribute the document at virtually no cost. For this reason, publishers have had little interest in distributing articles in electronic form. Instead, publishers have focused on electronic publishing as an enhancement of bibliographic indexes. Copyright has encouraged the growth of libraries as an institutionalized system for allowing individuals the privilege of trading cost against convenience, of reading or borrowing rather than buying. In effect, this means that those who acquire and collect books and journals subsidize those who merely read them. Digital, networked information changes this, presenting a seductive vision of a library without walls but eroding the paradigms of print publishing at a very basic level. As network and storage resources grow in abundance, decline in cost, and are used for an increasing variety of purposes, the medium itself becomes increasingly non-specific, abstract, and trivial. [29] The distinction between the medium (the book) and the content (information) disappears with the dematerialization of the medium and disembodiment of information."*

MONEY

Without micropayments, the internet is deficient

- micro payments [e.g. pay \$ 0.001 to view a web page – which subsequently gets hit a million times]

- smart money [e.g. money that knows where it is and remembers where it's been]

- conditional currencies [e.g. beer money, money that only allows itself to be spent on beer]

*..he described how methods employing genetic algorithms are now used to analyse and generate credit scores for potential and existing credit card customers, and that these scores are no longer linked to simple, explicit and explainable rules, so that if a customer is refused credit and contests a ruling, the credit card company cannot tell them exactly why they were refused or tell them what change in their behaviour would result in a favourable ruling. All the credit card company knows is that the genetic algorithms [effectively a black box] generate better returns than the traditional methods, so that they can't go back to the old methods without becoming uncompetitive.*

*[physicists who have been recruited en masse by merchant banks have gone some way towards beginning to think in terms of a physics of finance, modelling financial systems in the way they have been modelling natural systems, allowing them to carry on being called physicists and think in terms of physics and get paid]*

AUCTIONS

Ebay seems a little bewildering, but they were considered by market analysts to be a potential model for future commerce on a more general level.

Anything that can be traded can be traded in an auction context. Internet auction houses as general purpose trading engines, applicable to personalised mass market retailing and business to business, as well as analogous to classified ads.

They allow variable pricing, what was expensive at 6pm can be cheap at 7pm

[supermarkets no longer mark the prices directly onto products]

A modified location aware ebay could introduce a 21<sup>st</sup> century form of bartering.

#### MARKETS AND FUNDING

"Beside the few ingots of precious metal we have refined, the mountains of slag are enormous." [internet stocks]

"And if the emissaries of an advanced civilisation indeed visited Earth, they would hardly have wasted their time teaching the Olmecs to move huge blocks of stone in order to make them into giant heads. The efforts of their human proteges would have been bent to socially useful tasks. Taxpayers from a super-developed planet would have been roused to extremes of rage when they tuned their television sets to Earth and saw their highly paid astronauts busy showing the Egyptians how to make useless pyramids instead of schools and hospitals." [Nigel Davies and his new world stories]

equity lords  
Socially disengaged meritocratic elites.  
venture hippy nazis

money as a universal solvent

endless capacity for fear in advance

viscera

"In Rome dignity shortens life with more certainty than disease."

"he thinks he's the last coca cola in the desert" [Mambo Kings]

## community schisms

community can be seen in the context of families, tribes, countries, federations of countries, continents, or a commonly held idea. Commercial, military and political units can be thought of as separate to or bound up with the communities they serve or are aligned to.

..what constitutes a community is a classification problem

..evolutionary biology really began as a science concerned with classification from Aristotle's legacy. What is so beautiful today, is that the whole thing is being turned on its head. All of a sudden, evolutionary biologists, particularly those concerned with more theoretical work, are questioning our ability to define, name, or classify even the most fundamental things. For example, there are at least a dozen different species concepts in use. Systematists [biologists concerned with classifying living organisms] cannot even agree on what a species is. And this is not because they are being limited or petty. It is because, knowing what we know about the world today, there is a philosophical problem with deciding where to draw species borders. You may disagree and argue that a lion is clearly different than a bobcat so that the argument must be purely theoretical. However, there are such practical concerns that come out of the species concept debate that it is impossible to dismiss it as a purely philosophical concern. The most important application of this work is in the area of conservation biology - where it is essential to come to some consensus about what is or is not actually unique and worth protecting. [This gets into a bunch of other things. One is about whether we should be protecting genetic or morphological diversity [a discussion that didn't exist 50 years ago]. The other is about how we make sense of the fact that human and chimp genomes are only 5% different

while identical looking salamander species have more than 14% divergence. I'll spare you the details because I'm already rambling.]

There are a bunch of central dichotomies which evolutionary biologists are working through. I won't give specific example for each now, but they give rise to very practical issues [in addition to the theoretical]. I list them for you just to illustrate that I think evolutionary biology can act as quite a bridge between technology and philosophy. [Erica Rosenblum]

[quote]

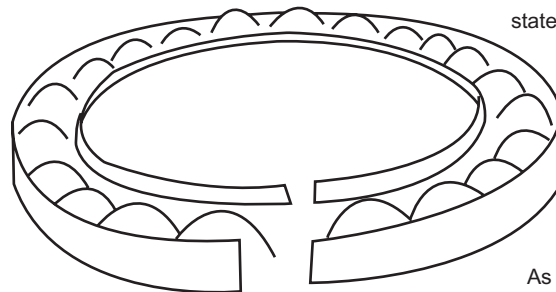
ORDER VS CHANGE  
LOGICAL NECESSITY VS HISTORICAL CONTINGENCY  
BEING VS BECOMING  
HOLISM VS ATOMISM  
FORM VS FUNCTION  
STRUCTURALISM VS FUNCTIONALISM  
EXTERNALISM VS INTERNALISM  
HIEARCHY VS CONTINUITY  
IDEALISM VS MATERIALISM  
PATTERN VS PROCESS  
ESSENTIALISM VS NOMANALISM

[end quote]

#### DESPATIALISED COMMUNITY

"Athens is neither a city nor a state, it is an idea" Aristotle

#### STATES ARE MULTIPLYING IN THE THAW



states that aren't states are multiplying in the thaw

#### CRYPTOGRAPHICALLY SECURE COMMUNITIES

Security and privacy through encryption should arguably be discussed in terms of a right rather than as a feature (hotmail etc. should be private and secure).

As borders and boundaries become a principal concern of real communities, so encryption is becoming a concern for networked communities. As mobile devices evolve to the point where they are by default broadcasting your location at any given moment, encryption becomes a clear synonym for security and privacy. Encryption will be a defining factor in the evolution of new forms of spatialised networked community.

#### ACTORS

traditional community actors such as nation states, federations of states, politically aligned regions within nation states, companies, religious groups.. are being rapidly joined a range of new actors (and old actors reorganised to take advantage of new technologies and new ideas).

[BEGIN QUOTES from John Arquilla, David Ronfeldt, and Michele Zanini - see note for full text source]

#### SUBVERSIVENESS NETWORKS

Not only civil society but also "uncivil society" is benefiting from the rise of network forms of organization. Some uncivil actors, such as terrorists and criminals, are having little difficulty forming highly networked, nonhierarchical organizations.

"I bomb, therefore I am."

Terrorism enables a perpetrator to publicize his identity, project it explosively, and touch the nerves of powerful distant leaders. This kind of attraction to violence transcends its instrumental utility. Mainstream revolutionary writings may view violence as a means of struggle, but terrorists often regard violence as an end in itself that generates identity or damages the



enemy's identity.

Netwar figures increasingly at the societal end of the spectrum, where the language has normally been about low-intensity conflict (LIC), operations other than war (OOTW), and nonmilitary modes of conflict and crime.

Hierarchies have a difficult time fighting networks. There are examples across the conflict spectrum. Some of the best are found in the failings of governments to defeat transnational criminal cartels engaged in drug smuggling, as in Colombia.

Most adversaries that the United States and its allies face in the realms of low-intensity conflict—international terrorists, guerrilla insurgents, drug smuggling cartels, ethnic factions, as well as racial and tribal gangs—are all organized like networks (although their leadership may be quite hierarchical). Perhaps a reason that military (and police) institutions keep having difficulty engaging in low-intensity conflicts is because they are not meant to be fought by institutions.

Cyberwar may imply a new view not only of what constitutes "attack" but also of "defeat."

[END QUOTES from John Arquilla, David Ronfeldt, and Michele Zanini - see note for full text source]

OUTSIDERS

"degenerates can get you in and degenerates can get you out"

FREE CITIES

Conventional wisdom in international relations maintains that the nation states exist in anarchy, that is above states there is nothing.

"From the twelfth century on the feudal lords had been curbed and kept in place by the free cities."

NON-STATE ACTORS

- feudal lords [warlords]
- pirates [private armies]
- joint stock companies
- free cities [principalities]
- monasteries

[...]

- Terrorists
- global companies and corporations
- NGO's
- Churches
- independent fortunes
- Media moguls
- financiers
- Organised crime

[...]

- temporary real communities [Festivals, conferences, raves etc]
- networked concentrations of interest [slashdot, hyperreal etc]
- intentional communities [auroville, arcossanti, harbin]
- non-state trading hubs [ebay like]
- non-state interest groups [anti-WTO]

[...]

- nomads
- hackers
- crackers
- spin doctors

ELEMENTS OF A RELIGIOUS CULT

- incense
- music
- dance
- sex
- charismatic leader
- submit personal possessions
- dogma
- ritual
- home
- land
- work

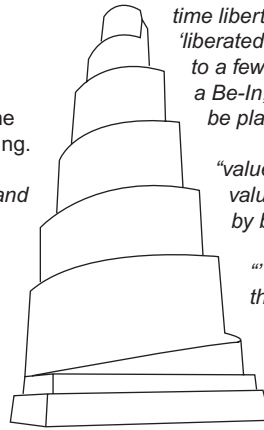
A TYPICAL NOMADIC BAND CONSISTS OF

[begin quotes - Hakim Bey]

"the typical hunter/gatherer nomadic or semi- nomadic band consists of about 50 people. Within larger tribal societies the band-structure is fulfilled by clans within the tribe,"

dining clubs

"Pearl Andrews was right: the dinner party is already 'the seed of the new society taking shape within the shell of the old' (IWW Preamble). The sixties-style 'tribal gathering', the forest conclave of eco-saboteurs, the idyllic Beltane of the neo-pagans, anarchist conferences, gay faery circles...Harlem rent parties of the twenties, nightclubs, banquets, old-time libertarian picnics we should realize that all these are already 'liberated zones' of a sort, or at least potential TAZs. Whether open only to a few friends, like a dinner party, or to thousands of celebrants, like a Be-In, the party is always 'open' because it is not 'ordered'; it may be planned, but unless it 'happens' it's a failure." Hakim Bey



"values of a global community are bound to clash with local values in various jurisdictions...regrettable, but the world is run by bozos..."

"The mandarins draw their power from the law; the people from the secret societies." -- Chinese saying

Last winter I read a book on the Chinese Tongs (Primitive Revolutionaries of China: A Study of secret Societies in the Late Nineteenth Century, Fei-Ling Davis; Honolulu, 1971- 77): - maybe the first ever written by someone who wasn't a British Secret Service agent! - (in fact, she was a Chinese socialist who died young - this was her only book) - & for the first time I realized why I've always been attracted to the Tong: not just for the romanticism, the elegant decadent chinoiserie decor, as it were - but also for the form, the structure, the very essence of the thing.

Some time later in an excellent interview with William Burroughs in Homo-core magazine I discovered that he too has become fascinated with Tongs & suggests the form as a perfect mode of organization for queers, particularly in this present era of shiteel moralism & hysteria. I'd agree, & extend the recommendation to all marginal groups, especially ones whose jouissance involves illegalism (potheads, sex heretics, insurrectionists) or extreme eccentricity (nudists, pagans, post-avant-garde artists, etc., etc.).

A Tong can perhaps be defined as a mutual benefit society for people with a common interest which is illegal or dangerously marginal - hence, the necessary secrecy. Many Chinese Tongs revolved around smuggling & tax-evasion, or clandestine self-control of certain trades (in opposition to State control), or insurrectionary political or religious aims (overthrow of the Manchus for example - several tongs collaborated with the Anarchists in the 1911 Revolution).

A common purpose of the tongs was to collect & invest membership dues & initiation fees in insurance funds for the indigent, unemployed, widows & orphans of deceased members, funeral expenses, etc. In an era like ours when the poor are caught between the cancerous Scylla of the insurance industry & the fast-evaporating Charybdis of welfare & public health services, this purpose of the Secret Society might well regain its

appeal. (Masonic lodges were organized on this basis, as were the early & illegal trade unions & "chivalric orders" for laborers & artisans.)

Another universal purpose for such societies was of course conviviality, especially banqueting - but even this apparently innocuous pastime can acquire insurrectionary implications. In the various French revolutions, for example, dining clubs frequently took on the role of radical organizations when all other forms of public meeting were banned." Hakim Bey

[end quotes - Hakim Bey]

[secret societies in software]

REAL COMMUNITIES BROUGHT TOGETHER OR SUSTAINED BY THE NET

People find themselves bringing their network life into their real life.

### conferences as temporary communities

conferences are a part of a lot of peoples lives. They represent the artificial physical convergence of an often internationally dispersed group that share a common interest.

Conferences are slightly weird and dislocated. Kind of like they're not supposed to be happening.

They are a model for the idea of building your community around common interest rather than proximity or pre-existent relations and then managing to drag that community into the same room.

Camcon and Ted are two weird american 'social impact of technology' conferences. They both represent attempts to consciously bring a diverse and influential group together and get them to talk to each other.

Camcon is held anomalously in Maine on the east coast in the autumn and is more like some kind of weird annual reunion. Spookily significant characters turn up and get on stage with what seems like very little preparation, play the piano, sing and relate anecdotes

People like Alan Kay, who pretty much invented the modern personal computer at Xerox Parc, and Stewart Brand who featured in Tom Wolfe's 'The Electric Koolaid Acid Test' and started the Whole Earth Catalog in 1968. People turn up and talk, not just during the hour and half they're on stage, they stay the whole length of the conference and they'll talk to anyone who has an interesting question or point of view.

It's like the same level playing field for talking to people you used to get online.

www.camcon.org [surprisingly intense conference]

www.ted.com

Siggraph and Biota are two more weird technology conferences

Siggraph is a huge hardcore computer graphics conference where mathematics, computers and art collide. Hard maths and spectacular visuals. The best people in the field walk the halls looking like everybody else looks.

biota is another weird conference, an A-Life [artificial life] conference that facilitates a temporary community of mathematicians, programmers, biologists and science fiction writers. Consequently it crosses a range of disciplines and results in weird sideways thinking in all directions.

www.biota.org

www.siggraph.org

www.headmap.org

bringing together random like minded people who might otherwise never meet in real life.

- > www.burningman.com
- > hackers at the end of the universe
- > glastonbury
- > SRL

[banff gets interesting people together and funds fluorescent rabbits]

### mapping companies

- installations, property (real and intellectual), assets
- inventory, logistical network, speed and flexibility of production
- finance
- personnel
- networks
- markets
- faith, trust, belief and other brand issues
- relationships with other companies

[etc]

governments, the media, investors and companies themselves, devote huge resources to mapping companies.

..new economy companies reduced the mapping problem considerably

- Idea "a flag in the sand"
- people "Give us your entire life or we won't allow you to work on cool projects"
- funding "Broadly speaking, ideas can evolve to seem true or they can evolve to be true."

### EQUITY

shares  
patents  
percentages  
copyright

buyer remorse

the corporate shilling

corporate memory

[new idea]

### PRODUCTS

Recent legislation makes companies responsible for the entire lifecycle of their products; up to and including recovery, recycling and disposal. Making products disposable will get expensive. The result may be an extended relationship between the company, the customer and the product out in the world. You don't buy or lease the appliance (which no longer has planned obsolescence built in) you lease 'a washing capability', which the company maintains.

### HOUSE SHOPS

In the 1920's in the UK a new phenomenon known as 'house shops'



became prevalent. People would build a counter in their front room, open the front door and turn their houses into shops.

## military monastics

The military constantly redefine organisational structure, space, movement, control, and conflict, in terms of technology

[helicopters, supersonic planes, computers, automatic weapons, satellite communications and imagery, night vision, atom bombs, laser guided munitions, aircraft carriers, submarines, tanks, missiles, GPS]

this is a war universe, war all the time [William Burroughs]

electronic battle weapon

"Diplomacy is the art of saying 'nice doggie' until you can find a rock."  
Will Rogers"

James Der Derian - Antidiplomacy

"the large black security blanket" Deep Black - William Burrows

fighting technology

[early adoption, spatial weirdness, application, development e.g. GPS as military tech]

"it's what we call a hemisphere defence weapon" The B-29 Superfortress

"according to my sources the modern army is planning to go into battle [...] with standard office equipment."

"So expensive, fast, indiscriminate, big, unmanoeuvrable, and powerful have modern weapons become that they are steadily pushing contemporary war under the carpet, as it were; that is, into environments where those weapons do not work, and where men can therefore fight to their hearts content." [third world, terrorism, crime, SOILIC etc]

[Brock Meeks via John Schwartz of the Washington Post]

"Former president Richard M. Nixon warned in a book written in 1980 [The Real War] that World War III had already begun and was being fought on various levels - military, economic, philosophical and diplomatic - in the developing world."

"it used to be just The World War, but they had another one"

[Sun Tzu] "Hide your form, be orderly within, and watch for gaps and slack."

"The fall of empires is always dangerous and seldom leads to the tranquil prosperity that their enemies anticipate. It is most unlikely that the dissolution of the greatest of all 20th century empires will be accomplished peacefully." Patrick Brogan, 'World conflicts.' [Bloomsbury,1989]

states multiplying in the thaw

"simulation on computer mediated weapons systems can be made almost indistinguishable from real engagement. Constant simulated warfare can be supplemented with occasional live feeds."

"a powerful combination of the latest technology, the lowest quality image, the highest representation of reality."

"Two simple statements by two disparate 'mud soldiers' frame the architecture of cyberwar. The construction and destruction of the enemy would be: - measured in time not territory. - prosecuted in the field of perception not politics. - authenticated by technical reproduction not material referents. - played out in the method and metaphor of gaming, not the history and horror of warring."

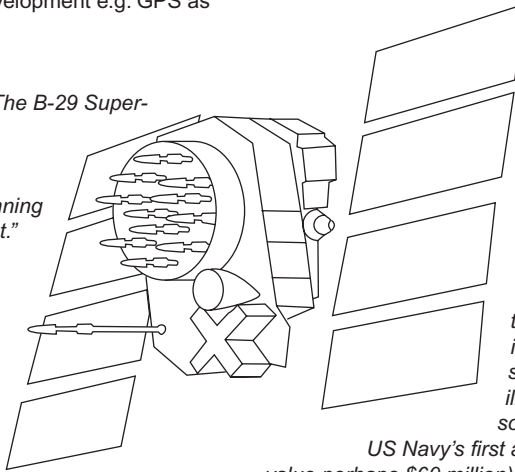
"The wizards in desert khaki came out from behind the curtain only long enough to prove their claims on TV screens, to have us follow their fingers and the arcs of the bombs to the truth. At some moments - the most powerful moments - the link between sign and signifier went into Mobius-strip contortion, as when we saw what the nosecone of a smart bomb saw as it rode a laser beam to it's target, making it's fundamental truth claim not in the flash of illumination but in the emptiness of a dark screen." [James Der Derian - Antidiplomacy]

"who says the streets are reality ? We call a fresh bunch of crackheads an episode"

"I was never at the hot gates  
Nor fought in the warm rain  
Nor knee deep in the salt marsh, heaving a cutlass,  
Bitten by flies, fought"

[T.S. Eliot]

"Today the USAF, despite being the richest organisation of its kind anywhere, can scarcely afford to buy more than 100 fighters annually. At up to \$500 million apiece - the price of a single 'stealth' bomber - so rare are modern weapons systems that, like some fake antiques, they have to be virtually hand crafted. Since new major systems seldom reach operational status at planned cost, there is always a tendency to pare numbers and stretch programs, causing per-unit price to escalate. Once the weapons exist they are too expensive to be tested or trained with, so that simulators have to be used. Finally, when low-intensity conflict does break out and the opportunity to use the hardware presents itself, it seems wasteful to employ such expensive systems against persons who are often an illiterate rabble, and who are not even regular soldiers. As a result, in Lebanon for example, the



US Navy's first air-strike (leading to the loss of two aircraft, total value perhaps \$60 million) was also the last. Summa summarum, already today only one country can afford to own more than a handful of these systems; nor does even the US intend to replace those lost in the Gulf."

martin van creveld - on future war

16,000 tons of pure symbolism

"cry havoc and let slip the toys of war."

"but men are better than gates and no gate will endure against our enemy if men desert it."

## ARCHITECTURE

Activities with the C4ISR architecture are being prioritized and held under the auspices centrally within the Department of Defense.

The C4IsR architecture being developed and which is necessary for implementation of JV 2010, has the following components:

- o A robust, multi-sensor network, for achieving Dominant Battlespace Awareness (DBA) - information superiority.
- o A common communications system with sufficient ability, inclusive speed and ECM jamming, as support for operations.

- o An advanced “command and control” function that enables rapid deployment and logistics support to troops (faster than an opponent’s).
- o A “sensor-to-shooter” system that integrates air defence, precision weapons and enables more effective battle damage assessment.
- o A global information defence system for active protection of own sensors positioned globally and communication networks from enemy interference or exploitation.
- o The capability for information operations which enable us to either penetrate or mislead an opponent’s corresponding systems, thus preventing information superiority with an opponent.

[from a talk by Jan Foghelin ]

[BEGIN] [quote fragments]

fidchell

At that Cu Chulaind’s riastarthaе overcame him

so that the air was full of their blood

[...]

The man has long, braided beautiful hair; his face is half red and half white and bright and glistening all over. His cloak is dark blue and crimson.

“Not to avoid danger have we come,” said Cu Chulaind

[...]

Then his riastarthaе came upon him. You would have thought that every hair was being driven into his head. You would have thought that a spark of fire was on every hair. He closed one eye until it was no wider than the eye of a needle; he opened the other until it was as big as a wooden bowl. He bared his teeth from jaw to ear, and he opened his mouth until his gullet was visible. The warrior’s moon rose from his head.

[...]

Cu Chulaind cast his spear at Foill and broke his back and took his head and his weapons.

Cu Chulaind cast his spear at Tuachell, and the latter’s limbs collapsed; he went and struck Tuachell’s head off and gave the head and spoils to Ibor.

[...]

then his riastarthaе came over him: a drop of blood appeared at the tip of each hair, and he drew his hair into his head, so that, from above, his jet-black locks appeared to have been cropped with scissors; he turned like a mill wheel, and he stretched himself out until a warrior’s foot could fit between each pair of ribs.

“Not difficult, that” she answered

He cast it at the boy through the water, and the boy’s innards fell at his feet.

[END][from Early Irish Myths and Sagas - penguin]

military monastics [armies as communities]

“As a group we have sought a life not only of proud service to country, of challenge, and of adventure, but also one that is a microcosm of tradition, order, hierarchical structure, predictability, and unequivocal response to clear demands. There is an element of the cloister in this, our life of dedication and sacrifice, full of the satisfactions of early rising and hard work - our carefully structured life, routinized, homogenous, full of universally understood symbols.”

General John R. Galvin

Uncomfortable Wars -towards a new paradigm of low-intensity conflict [1991]

[seekers]

[keeney meeny]

we are pilgrims master;

we shall go always a little further;

it maybe beyond that last blue mountain bar’d with snow,

across that angry or that glimmering sea

[from Fletchers - The Golden Journey to Samarkand]

the army

a]. army as a symbol of numbing repetition (armies are clever in that they understand the simplicity of human beings – armies look stupid but are actually frighteningly aware of human beings as pattern animals, needing structure to function - young men are both susceptible, and grateful for a coherent shape)

“the regularity that produces apathy and atrophy - that acedia which was the bane of monastic existence, as it is likewise of the army - is as wasteful as the irregularity that produces disorder and confusion. To utilise the accidental, the unpredictable, the fitful, is as necessary even in terms of economy, as to utilise the regular.” Lewis Mumford 1927

b]. army as a symbol of innovation - the way armies organise and fight each other influences and reflects the internal social organisations of the communities they represent [industrial age = massed armies]

[new forms of social organisation impact the way wars are fought]

[military, business, hackers, culture]

warrior pilgrims

“I looked for death in battle but I have not died”

“My nostrils are filled with the smell of blood. My eyes are glutted with the sight of bleeding bodies and shattered limbs, my heart wrung with the agony of wounded and dying men”

Bickersteth Diaries

“one important way in which human societies of any kind develop their internal structure has been through fighting other societies.”

“In another sense, the question as to what future societies war for is almost irrelevant. It is simply not true that war is solely a means to an end, nor do people necessarily fight in order to attain this objective or that. In fact, the opposite is true: people very often take up one objective or another precisely in order that they may fight. While the usefulness of war as a means of gaining practical ends may well be questioned, its ability to entertain, to inspire, and to fascinate has never been in doubt. War is life written large. Among the things that move between the two poles, war alone both permits and demands the commitment of all man’s faculties, the highest as well as the lowest. The brutality and the ruthlessness, the courage and the determination, the sheer power that strategy considers necessary for the conduct of armed conflict are at the same time its causes. Literature, art, games, and history all bear eloquent testimony to the same elemental fact. One very important way in which men can attain joy, freedom, happiness, even delirium and ecstasy, is not by staying at home with wife and family, even to the point where, often enough, they are only too happy to give up their nearest and dearest in favour of war.”

[Van Creveld - Future War]

endless sheets of butcher paper

*"Britain hadn't recovered psychologically before the sixties, possibly the eighties, perhaps never, from those miserable photos of February 1942, showing slim, diminished, embarrassed British officers in their little khaki shorts surrendering Singapore to exultant, masterful Japanese generals, or those heart-stopping photos of smiling young British bomber crews about to leave for their near suicidal night missions over Germany in 1943 and 1944 and the loss of 59,000 air crews, the cream of a generation, at least half of them secondary school and college graduates..."*

*Inventing the Middle Ages - Norman F Cantor 1991*

*"the metaphor for business is no longer war, now its a cocktail party"*

[more vicious than ever]

martial arts a metaphor for health and mental discipline

*"Other specialist methods of parachuting have been developed. HALO has spawned HAHO (High Altitude High Opening). This allows the parachutist to be under the canopy shortly after leaving the aircraft. Its advantage over HALO is that the parachutist can take advantage of the forward drive of the canopy to travel many miles over the ground. This allows for the aircraft to drop the troops without having to overfly the target, whereas for HALO this is not the case."*

## work

the corporate shilling

*"Nietzsche says somewhere that the free spirit will not agitate for the rules to be dropped or even reformed, since it is only by breaking the rules that he realizes his will to power. One must prove (to oneself if no one else) an ability to overcome the rules of the herd, to make one's own law & yet not fall prey to the rancor & resentment of inferior souls which define law & custom in ANY society. One needs, in effect, an individual equivalent of war in order to achieve the becoming of the free spirit\_one needs an inert stupidity against which to measure one's own movement & intelligence." Hakim Bey*

*"don't get caught in the crossfire, keep your back covered but take the risk, dance before you calcify." Hakim Bey*

*"no profit without power and no security without war"*

*"no sense being a grifter if its the same as being a citizen" Gondorf [Paul Newman]*

[Cormac McCarthy QUOTE]

*He sat down and his father heard him out and when he was done he nodded.*

*All my life, he said, I been witness to people showin up where they was supposed to be at various times after they'd said they'd be there. I never heard one yet that didn't have a reason for it.*

Yessir.

*But there ain't but one reason.*

Yessir.

*You know what that is?*

No sir.

*It's that their word's no good. That's the only reason there ever was or ever will be.*

[END QUOTE]

*"seek influence not office"*

*"support the prophets against the kings"*

*"be the same in and out of office."*

*"the belief that values could be dispensed with constituted the new system of values"*

build amidst the confusion of others

## balance between the liberating and controlling aspects of technology

technology is not inherently liberating.

If location aware devices reach the mass market in a form that does not cryptographically protect the user, governments and corporations are soon going to know exactly where everyone is in real time.

*"According to Lawrence Lessig, a Stanford law professor, the notion that governments can't regulate [the internet] hangs upon a particular architecture of the Net. As the Internet's architecture changes and becomes more complex, with the addition of services like filtering and geolocation, the idea that the Internet is beyond the reach of local laws and government regulation looks less and less tenable."*

*The Economist, Aug 9th 2001, Geography and the net - Putting it in its place*

a]. states and companies with computers vs individuals with computers [point out the age of the quotes]

*"Telecommunications equipment and computers have tended to centralize the power held by the top officials in both government and private industry. Computer experts often reject this complaint. They contend that the rapid growth in the use of personal computers by millions of American citizens will cancel out the increases in power flowing to the large organisations. This defence has surface plausibility, but when the vast capital, expertise and manpower available to the large government and business organisations are compared to the capital, expertise and available working time of even the most favoured individual, the personal computer does not appear to be a great equaliser. Furthermore, who controls what information is stored in the great data bases of the united states and who serves as the gatekeeper to most of the giant communications networks."*

[...]

*"Is it reasonable to believe that a dedicated band of environmentalists, sending electronic smoke signals to each other via their home terminals, really will be able to effectively match the concentrated power of a giant oil company or committed government agency?"*

[David Burnham - The Rise of the Computer State]

*"I'm only the prime-minister"*

*"these vehicle checkpoints or VCP's, were part of the first, trial phase of the operation vengeful computer system" [1974] DC*

*The king has note of all that they intend,  
By interception which they dream not of.*

[WS Henry V, II 2. via 'The Puzzle Palace']

*"According to fashionable new police jargon, espoused by both police and their radical critics, policing is 'merely a subsystem of the total system of social control'. That description of 'the job' was given in 1985 by Metropol-*

tan Police Commissioner Sir Kenneth Newman, as the police and home office jointly promoted new multiple agency ideas about crime control. Comprising the 'total system of social control' are central government departments, including the DHSS; employment, education and environment ministries; and local government agencies, including housing, education, planning and social services. Commissioner Newman's systems theory was a fair summary of the police approach to the search for a new role in the community during the 1980's"

[1986 On the Record: Surveillance, Computers and Privacy, DC and SC]

"imagine if the Watergate mob had control over the national data banks" [1974]

"'You know,' he once told me, 'It's hard to believe it really happened. But it can happen again in America. Americans like to make rules, and that scares me. If you have too many rules you get locked in a system. It's the system that says this one dies and that one doesn't, not the people. That's why I don't hate the German people. Individuals yes. Rules, yes. But not all Germans.' he shrugged. 'They just obeyed the rules. But that's why we need more Commodores. We need more mavericks, just so the rules don't take over.'" [founder of Commodore, an Auschwitz survivor]

"Orwell's telescreen is now technically feasible."

"Employers fear change in their workers, governments fear change in their citizens, churches fear change in their parishioners" *Pharmakolpoieia - Plants, Posions and Herbcraft* by Dale Pendell, mercury house san francisco 1995

MARINES GET MORE INFO FROM PUBLIC NETWORKS

"Robert Steele is a US intelligence officer with eighteen years experience, including tours with the CIA as a clandestine field officer. Four years ago, he was in charge of setting up a new US \$20 million computerized intelligence centre for the Marines. It was to be linked to the CIA's central database of classified information. When the connection was made, Steele eagerly began sending queries from the Marine network to the CIA, requesting the kind of data Marines want to know, such as "What was the turning radius for ships in Brazilian ports? How much weight could the bridges of Jordan withstand?" To Steele's utter shock, the CIA database proved useless. No one had warned him that the classified information he and thousands of other CIA operatives had been generating for years was, in the main, worthless.

From that moment, Steele's epiphany has lead to a personal crusade to eradicate the secrecy that plagues the intelligence apparatus. Steele discovered he could have found immediate and correct answers to his queries on the 'open' market of information - commercial databases, academic sources, and public computer networks. "Secrecy," Steele says, "corrupts truth." The 50,000 bureaucrats in the intelligence community believe, he adds, "that if it is not a secret, it's not worth knowing." Yet Steele quotes internal studies that show up to 75 percent of classified information is available from open sources at an incredibly cheaper cost."

[concludes with a conference announcement: "The keynote speaker will be Alvin Toffler. Also four former KGB officers will explain how they used open sources in the US to learn almost everything they needed."]

[Kevin Kelly]

FEAR

It is the beginning of a journey.  
I am filled with fear.

[AL Rowse]

"A man (they swore they had known him) had planned to stow away on a boat bound for Chile. It was laden with manufactured goods packed in big wooden crates, and with the help of a docker the stowaway had managed to hide himself in one of these. But the docker had made a mistake about the order in which the crates were to be loaded. The crane gripped the

stowaway, swung him aloft, and deposited him - at the very bottom of the hold, beneath hundreds of crates. No one discovered what had happened until the end of the voyage, when they found the stowaway rotting, dead of suffocation."

George Orwell - *Down and Out in London and Paris*

HISTORY

"there was a close and continuing dialectic between the voyages and the extension of knowledge."

POVERTY AS A RELIEF (KNOWING WHERE THE GROUND IS)

"And there is another feeling that is a great consolation in poverty. I believe everyone who has been hard up has experienced it. It is a feeling of relief, almost of pleasure, at knowing yourself at last genuinely down and out. You have talked so often of going to the dogs - and well, here are the dogs, and you have reached them, and you can stand it. It takes off a lot of anxiety"

George Orwell - *Down and Out in London and Paris*

"frank bought a heater  
an electric heater  
with elements made of wire and clay  
and he heard it say  
c'mon and plug me in  
plug me in."

Muttonbirds

"you dead without money honey"

SURPLUS FUTURES

"...So much corn, so much cloth, so much everything, that things will be practically without price. There will be no poverty. All work will be done by living machines. Everybody will be free from worry and liberated from degradation of labour. Everybody will live only to perfect himself." Karel Capek, (sp? Copek Corpek Carpek) *Rossum's Universal Robots*.

"produce all essential goods in unparalleled quantities, falling on the just and the unjust, the foolish and the wise, like the rain itself"

nanotech abundance  
networked economy with niches for everyone

"your hands shall flow with gold, but over you gold shall have no dominion"

POVERTY, WEALTH, SATISFACTION

"That life may be most intense and significant in its moments of pain and anguish, that it may be most savourless in its moments of repletion, that once the essential means of living are provided its intensities and ecstasies and states of equilibrium cannot be measured mathematically in any relation whatever to the quantity of goods consumed or the quantity of power exercised - in short, the commonplaces of experience to the lover, the adventurer, the parent, the artist, the philosopher, the scientist, the active worker of any sort - these commonplaces were excluded from the popular working creed of utilitarianism. "

"but money is useful and poverty is boring and expensive"

LEAVE YOUR SHOES AT THE DOOR

"mad drunken bums wouldn't steal my shoes"

the fellow next door has enough money to switch on his heater when it gets cold. Six inches of wall divide us. Different worlds

this potentially not having anywhere to live thing is a real test of nerve

## HOME

If home is as much about stable access to people, infrastructure and income as place, then we're rapidly approaching the point where home is anywhere.

I can sit here at this terminal in kathmandu and all I need is a pair of headphones and my stuff brought with me from home on a burnt CD. It's cooler than india and cheaper than london or california and the bookshops are functioning as libraries.

My friends at a distance, email holds the fabric of my distributed world together

You can find cheap access to the internet and consequently cheap international calls, email and a place to work, almost anywhere. It's easier in the third world than in a city like san francisco.

[pictures of kathmandu street kids]

what do you do when otherwise intelligent and beautiful people can end up living on the street, so close but so far from all the people walking past.

snakes and ladders

(we need more ladders)

A spatialised networked culture could supply more ladders

THAT POSTER WITH THE UBIQUITOUS HOMELESS SHOPPING TROLLEY DONE UP WITH THE JUST MARRIED RIBBONS

one general theory of america goes like this

In the UK on any given day, things can go a little bit wrong or a little bit right. The range of possibilities is fairly narrow. In America, on any given day, things can go catastrophically wrong or spectacularly right. If you can cope with this, or you have a choice, America is an interesting place to be, but the distance you can fall is far greater.

shopping trolleys

America is not a good place to fall off the edge of the world

a fierce lack of sympathy for those that don't make it

homelessness seems to be a disturbingly sustainable lifestyle.

## SAN FRANCISCO

san francisco's homeless people wheel their worldly goods around in shopping trolleys

This has become such a motif that driving downtown one morning I found myself driving towards a huge billboard ad showing a shopping trolley tied up with ribbons with just married painted on the back.

People drift from all over the states to be homeless in san francisco.

## COUNTER-CULTURE EXPLORATION

The spatial and social weirdness that location aware devices are going to make possible is prefigured by the spatial and social experimentation of the counter-culture.

Since the 1960's the counter-culture has functioned as a much-needed r&d department for western societies.

The counter-culture explored alternatives to dominant forms of social and

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spatial organisation ..emphasising: temporary, spontaneous, mobile, communal, free, sharing, heterarchical, networked, autonomous.

It consciously explored the plasticity of the built environment, social structures and technology; it's explorations were spatial, imaginative, communal and constructive.

It set an agenda, which is far from complete, and only just becoming technically feasible.

The counter-culture has been (and still is) experimenting with new technology and new ways of using space and organising community, and this despite the extent and violence of opposition it has faced.

From Haight Ashbury to Burning Man, only the US military can claim to have been as curious, radical or as irresponsible in exploring the social and spatial possibilities offered by new technology.

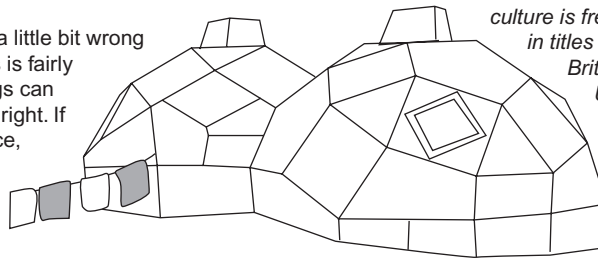
Despite being troublesome and deniable at the time, the most disruptive counter-culture ideas usually find themselves assimilated into mainstream thought.

## EXPERIMENTATION

The counter-culture has been experimenting with social organisation, it has explored, invented and colonised new and old spaces.

## CONTINUITY

a continuous line can be drawn from the 60's to the present day



*"The dominant narrative of failure of the sixties counter-culture is frequently repeated in books about it. Dates in titles of books signal this: Elizabeth Nelson's The British Counter-Culture, 1966-73, Nigel Fountain's Underground: The London Alternative Press 1966-74, Alan Beam's Rehearsal For The Year 2000 . . . 1966-1976. The cut-off dates alter, but there's a general reluctance to pursue the alternative project via any actions of the next generation. These books display a shortening gap between the bemoaned 'end' of the counterculture and the straggly dyed green shoots of the next youth antagonism, punk rock. Fountain and Nelson are particularly guilty here: the focus of both their texts is the underground press, yet neither even mentions the explosion of fanzine culture which accompanied and contributed to the energy of the punk scene, clearly a prime example of an underground press. Not all hippy activists or writers about the scene are so myopic. In 1972, the underground publication Frenz optimistically proclaimed 'if flower-power has gone to seed then germination must soon begin. And what King Weeds they'll be.'" George Mckay*

..a continuous line can be drawn from the 60's to the present day

*"[the] utopian project of the sixties is still with us - in fact it never really went away." George Mckay*

an increasingly decentralised utopian project

## EXPLORATION

There are many ways in which the counterculture sought to use the space differently during the 60's

## HAIGHT

In the late 1960's Haight Ashbury, a cross-street in san francisco, became the consensus epicentre of a new counter-culture.

Media coverage resulted in a massive migration which the original community was unable to absorb.

The experience made clear the difficulty of maintaining a viable, permanent, fixed geographical centre to such a provocative and attractive international movement.

In 1965 LSD was legal.

*"To a psychedelic eye in the sky, the Bay Area would have looked like a maze of tiny puddles of acidheads, each ignorant of the others. The Red Dog Saloon was one place where people could get an inkling - from out in Nevada - of how big it was becoming. [1965]*

[...]

*The Be-In was a great long stare in the mirror for the psychedelic community [Jan 14<sup>th</sup> 1967]"*

Charles Perry, Rolling Stone, 1976

*"But then the seekers came en masse, enticed by the media." Don McNeill, Village Voice, Nov 30 1967*

*"The sensational press formula as laid down by the late William R. Hearst is to play up sex, drugs and violence with one hand while denouncing them with the other. Sex drugs and violence are copy." William S. Burroughs writing in IT*

*"The bright elusive butterfly has landed on the shoulders of the fifteen-year-olds." Richard Neville, Playpower*

[Begin quote from Don McNeill, Village Voice, Nov 30 1967]

*"They came to the Haight," a handbill relates, "with a great need and a great hunger for a loving community. Many, wanting to belong, identified with the superficial aspects of what 'hippie' was. They didn't drop out but rather changed roles.*

*"As a result the tone of Haight-Asbury changed. With many people coming in expecting to be fed and housed, the older community tried to fulfill their needs. Rather than asking them to do their thing, the community tried to give them what they came for. The community tried to be something it wasn't.*

*"The early members tried to save the community and as a result it began to die. It began to die because in the effort to save it the individuals lost themselves. Without individual selves the community started to become a shell with little within; to maintain the community feeling, meetings replaced relationships and organization replaced community.*

*"By the end of the summer we were forming organizations to save something that no longer existed. Community is a creative thing and saving is only a holding action. By desperate clinging, we lost."*

[End quote from Don McNeill, Village Voice, Nov 30 1967]

*"I lived a block above Haight street for two years, but by the end of '66 the whole neighborhood had become a cop-magnet and a bad sideshow. Between the narks and the psychedelic hustlers, there was not much room to live." Hunter S. Thompson - The Proud Highway 1968-1976*

KEEP MOVING

*"one good scene after another had been first settled, then publicized, then busted. The pattern had almost become a ritual." Hunter S. Thompson - The Proud Highway 1968-1976*

This pattern became part of counter culture methodology, temporary has become a doctrine and a virtue.

[...]

*"I imagine a future architecture in which you turn on a building the way we now turn on the lights. These buildings will be temporary, like concerts, and not enduring like the pyramids; and so when the use of the building is finished, the people can move on. The culture will be similar to the nomadic way of life of the old Paleolithic hunters and gatherers; the people will carry their culture in their souls, and so familiar will they be with earth, wind, and stars that civilization will be unnecessary." William Irwin Thompson, Darkness and Scattered Light*

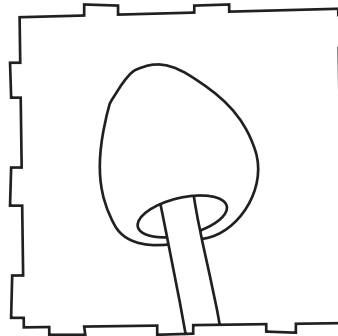
## drugs and the built environment

*"Nigredo is about coming down. And to come down, all the way down, takes some time. You cannot do it overnight, and you cannot do it by getting high. Nor, as the wise maintain, can you do it by reading or thinking. Body and mind must come to rest.*

*If you do not know the ground state intimately, how will you be able to separate the signal from the noise, during the phase of amplification." Pharmakopoeia - Plants, Posions and Herbcraft by Dale Pendell, mercury house san francisco 1995*

The book 'The teachings of Don Juan : A Yaqui Way of Knowledge' by Carlos Castaneda functions in part as an argument for drugs waking you up and mediating a new way of seeing the space.

Published in 1968, the book is an account of how Don Juan, a Yaqui indian shaman, teaches Castaneda the use of various drugs in a spiritual context. It focuses on accounts of these drug experiences.



In his later books Castaneda states that his drug experiences were in fact a low order appreciation of what Don Juan was trying to teach him. Don Juan had been reluctant to indulge what was in fact Castaneda's own interest in drugs, he was teaching Castaneda to see differently, but to see in a way that did not fundamentally require the use of drugs.

You may not be awake to your patterns

You may not be receptive to change or able to see that there are other patterns

Disruption, trauma and shock can open you and shake you out of your patterns, but they are not useful patterns in themselves

among people who have experimented with psychedelic drugs, the richest experiences are often not the drug experiences but the life they learned to live if they found a way back afterwards.

The new patterns they chose subsequently were more consciously chosen and less arbitrary

The question is, can you be awake, having never taken drugs, having never been to war, having never travelled, having never had your assumptions challenged.

(Some people can and some people can't).

Acid breaks down the arbitrary stuck structural symbolism of your banal built environment

One of the functions of hallucinogenic drugs in rights of passage rituals was to show the arbitrary nature of the built and social fabric of the tribe.

People and things that are familiar, that you take for granted, through tripping become strange again. The natural [non-urban, unfamiliar] environment, which often through social conditioning becomes irrelevant and is set in opposition to the [familiar] built environment, can suddenly make more sense than the built environment [which, by comparison, can seem



arbitrary and alien].

Growing up in a huge urban environment like London or New York, people can come to believe that the shape of their world is fixed and can be no other way.

The very way of doing things they are exposed to, from social patterns and constructs to architecture (literally the shape of the buildings and the fact that these buildings are there). These structures have effectively always been there and will always be, permanent and unchallengeable.

Institutions, from the banks, the schools, the shopping malls, the police and the other symbols of structure and power, to the mundane and banal buildings they see around them, all project an image of permanence and stability.

Even their own internal patterns fall into this category.

Taking acid can break down the arbitrary imposed part of your belief systems, destroying the faith that what you have known is all there is, that there can be nothing else because you know nothing else.

There are less (or more) violent ways to achieve the same effect.

Travelling exposes you to different assumptions and different structures that challenge those you have grown up with.

going to America from the Europe you notice how everything is the same and yet different.

The scale is wrong, there are still street lamps but they look different, the mailboxes are different, the light switches, locks and taps follow different conventions.

All these things gnaw at you quietly and force you to think about the authority of your own country's vision in the presence of an alternative.

History, art and anthropology are soft forms [compared to, and not combined with, drugs and travel] which often fail to challenge because they are easy to bring your old assumptions to.

War is a hard form. It can destroy your built environment, disrupt routine and social structure, and fundamentally challenge assumptions about truth and dominance. War is traditionally a time when assumptions are challenged and new methods and patterns are let loose.

Anything which breaks down individual dependence on an imposed vision can free your mind, allowing you to think differently and outside convention.

A primary challenge acid lays down is:

This is a different way of looking at your world, much of what you believed was constant is variable.

Can you internalise this, can you take these new eyes into your normal life and see and think differently without acid? Given this violent disruption to your internal world can you find structures that make sense and are consistent in the shadow of a new perspective?

Acid is often viewed as a shortcut to a higher state of consciousness, a state which ascetics and holy men can struggle to attain throughout their lives.

A violent, unpredictable and dangerous shortcut.

The central question after you have taken this shortcut and been given a glimpse of how your mind might see, is can you get back to that state clean (without drugs)?

If someone asks whether they should take acid [a more serious decision than mushrooms for example - mushrooms are not trivial but they don't fry you in quite the same way], a flawed but sort of relevant analogy is:

*"This man breaks his back and after surgery he gets to the point where he's able to do pretty much everything he could do before. You meet him later in life, you talk to him and it turns out he has learned a great deal from his experience and that he has met people and had adventures that he would not have had his life not been violently changed. But he broke his back, his life is not as it would have been had he not, he cannot go back."*

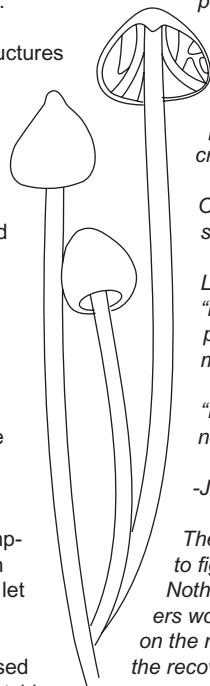
*"There is risk and a cost associated with harder drugs, and some people should not or need not ask to be opened up."*

*"drugs may show you the way but they don't take you there for long"*

*"Every culture lives within its dream"*

*"but drink remained 'the quickest way to get out of manchester'" [mumford 1932]*

*"it would more true to say that opiates became the religion of the poor."*



dark tales of drug deaths and split pelvis falls

[BEGIN quotes from *Pharmakopoeia - Plants, Poisons and Herbcraft* by Dale Pendell, mercury house san francisco 1995]

*One of the beautiful things in the world is a dope fiend getting straight. They have a special radiance.*

*Love, a relationship, a good job, friends, all those things we call "merit" or "good karma," are part of your medicine, part of your power. You are going to need them all, but you are going to need more.*

*"It is hard to know that this magic carpet exists and that one will no longer fly on it"*

-Jean Cocteau

*The poison doctor calls upon all of his medicines and uses poisons to fight poisons. Here we part company with Twelve Step approaches. Nothing against abstinence; "whatever works," we say. But most poisoners would prefer to give up the identity of "being an addict" without taking on the new one of "being in recovery." We wish to maintain and continue the recovery that led us to poisons in the first place.*

[..]

*You may need to change your environment. If all of your friends are Junkies you have to move. A few members of our beloved poison clan have proved exceptions to this rule, but how many of us can pull off what the magicians do? Your ally will tell you.*

*Having kicked one addiction does not make you immune. In fact, if you fall again you will be worse off than before. Every magician can survive one bottoming out, by definition. Don't tempt the Fates.*

*"A man who, after having long been in the power of opium or hashish, has succeeded, despite his enfeeblement by the habit of slavery, in mustering the necessary energy for his deliverance, seems to me like an escaped prisoner. He inspires me with more admiration than the prudent man who has never lapsed, having always been careful to avoid temptation."*

- Charles Baudelaire, *The Poem of Hashish*

*Truly poisonous words.*

[END quote from *Pharmakolpoeia - Plants, Posions and Herbcraft* by Dale Pendell, mercury house san francisco 1995]

[QUOTE]

Where Everything Comes From

"That ugly crumpled upper surface of yours, that cerebral cortex, is almost nonexistent in lower animals, but once you got the hang of evolutionary growth and a taste of the inflated abstract thoughts you could make with that cortex, you enlarged it and enlarged it until it became eighty percent of your volume. Then you started cranking out rarefied ideas as fast as you could crank them, and issuing commands to helpless appendages like me, forcing us to act on those ideas, to give them form. Out of that came civilization. You willed it into being because, with your cortex so oversized and all, you lost your common ground with other animals, and especially with plants; lost contact, became alienated and ordered civilization built in compensation. And there was nothing the rest of us could do about it. You were holed up there in your solid bone fortress, a cerebrospinal moat around you, using up twenty percent of the body's oxygen supply and hogging a disproportionate share of nutrients, you greedy bastard; you had hold of the muscle motor switches and there was no way any of us could get at you and stop you from spoiling the delight of the world." (*Even Cowgirls Get The Blues*.)

The above conversation took place between the thumb and brain in *Even Cowgirls Get The Blues*, and gives the reader a good idea of what I am referring to in this section. The cerebrum and cerebral cortex are what separates us from the rest of life on earth, and rules almost all we see. The brain stem, however, has remained unchanged throughout time, and is perhaps our only link to our environment.

[End Quote – Thanks to the writer of the FAQ this came from]

"I woke up after acid and (aside from trying to wash it off and crying) what was burnt into my head was: well if its like that, then that changes everything. How can I get back there clean."

[psychiatrists used to report successfully treating alcoholism with acid][long difficult road back from either]

take away my dreams before they damage me any more.

"acid stole the neurotic fire that was holding me up. Damned before, damned after."

"most of the things I know are negations, things I know not to do" [amoeba knowledge].

a chemical shock

1871 translation by Wallace Fowlie.

[BEGIN quote from *Pharmakolpoeia - Plants, Posions and Herbcraft* by Dale Pendell, mercury house san francisco 1995]

How can you tell if you are lucky? In his letter to the Romans, Paul is clear that he has two teachings, that there is an exoteric path and that there is an esoteric path. He states unambiguously that he knows that all substances are by nature pure, that Jesus told him so. The issue then is stumbling. Another's stumbling. Another who does not understand that all substances are pure

With the very poison, a little of which would kill any other being, a man who understands poison would dispel another poison.

Hevajra Tantra

The Poison Path is the narrow way, the twisting path, or no path at all. You could make it, O Nobly Born, you just might survive, yes, but who  
www.headmap.org

could follow you? Better to send them down the big road, well trodden and paved; this Poison Path is no shortcut. The Poison Path is best suited to tricksters and magicians who, if the stories are to be believed, come back to life after getting killed.

If you don't feel like a normal person until you snort H this is a sign that - well, a bad sign. A sign that you must avoid it, immediately; that the prognosis of your relationship with this particular ally is poor.

Such people should take Prozac, not heroin.

"They love not poison that do poison need." - William Shakespeare, *Richard II*

"He not busy being born is busy dying," as Bob Dylan put it.

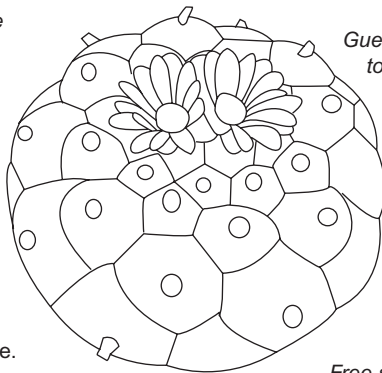
[END quote from *Pharmakolpoeia - Plants, Posions and Herbcraft* by Dale Pendell, mercury house san francisco 1995]

## diggers

The diggers [free cities]

[begin extracts from digger publications see [www.digger.org](http://www.digger.org)]

Theater is territory. A space for existing outside padded walls. Setting down a stage declares a universal pardon for imagination. But what happens next must mean more than sanctuary or preserve. How would real wardens react to life-actors on liberated ground? How can the intrinsic freedom of theater illuminate walls and show the weak-spots where a breakout could occur?



Guerrilla theater intends to bring audiences to liberated territory to create life-actors. It remains light and exploitative of forms for the same reasons that it intends to remain free. It seeks audiences that are created by issues. It creates a cast of freed beings. It will become an issue itself.

This is theater of an underground that wants out. Its aim is to liberate ground held by consumer wardens and establish territory without walls. Its plays are glass cutters for empire windows.

Free store/property of the possessed

The Diggers are hip to property. Everything is free, do your own thing. Human beings are the means of exchange. Food, machines, clothing, materials, shelter and props are simply there. Stuff. A perfect dispenser would be an open Automat on the street. Locks are time-consuming. Combinations are clocks. [Check this: "locks" in the 10/66 edition?]

So a store of goods or clinic or restaurant that is free becomes a social art form. Ticketless theater. Out of money and control.

"First you gotta pin down what's wrong with the West. Distrust of human nature, which means distrust of Nature. Distrust of wildness in oneself literally means distrust of Wilderness." --Gary Snyder

Diggers assume free stores to liberate human nature. First free the space, goods and services. Let theories of economics follow social facts. Once a free store is assumed, human wanting and giving, needing and taking, become wide open to improvisation.

A sign: If Someone Asks to See the Manager Tell Him He's the Manager.

Someone asked how much a book cost. How much did he think it was worth? 75 cents. The money was taken and held out for anyone. "Who wants 75 cents?" A girl who had just walked in came over and took it.

A basket labeled Free Money.

No owner, no Manager, no employees and no cash-register. A salesman in a free store is a life-actor. Anyone who will assume an answer to a question

or accept a problem as a turn-on.

Question (whispered): "Who pays the rent?"

Answer (loudly): "May I help you?"

Who's ready for the implications of a free store? Welfare mothers pile bags full of clothes for a few days and come back to hang up dresses. Kids case the joint wondering how to boost. Fire helmets, riding pants, shower curtains, surgical gowns and World War I Army boots are parts for costumes. Nightsticks, sample cases, water pipes, toy guns and weather balloons are taken for props. When materials are free, imagination becomes currency for spirit.

Where does the stuff come from? People, persons, beings. Isn't it obvious that objects are only transitory subjects of human value? An object released from one person's value may be destroyed, abandoned or made available to other people. The choice is anyone's.

The question of a free store is simply: What would you have?

Street event -- birth of haight/funeral for \$ now

Pop Art mirrored the social skin. Happenings X-rayed the bones. Street events are social acid heightening consciousness of what is real on the street. To expand eyeball implications until facts are established through action.

[...]

The Post-Competitive, Comparative Game of a Free City

free families in free cities. We must pool our resources and interact our energies to provide the freedom for our individual activities. In each city of the world there is a loose competitive underground composed of groups whose aims overlap, conflict, and generally enervate the desired goal of autonomy.

- Free City:
- Free City Switchboard/Information Center
- Free Food Storage and Distribution Center
- Free City Garage and Mechanics
- Free City Bank and Treasury
- Free City Legal Assistance
- Free City Housing and Work Space
- Free City Stores and Workshops
- Free Medical Thing
- Free City Hospital
- Free City Environmental and Design Gang
- Free City Schools
- Free City News and Communication Company
- Free City Events . . . Festival Planning Committees
- Cooperative Farms and Campsites
- Scavenger Corps and Transport Gang
- Free City Tinkers and Gunsmiths, Etc.
- Free City Radio, TV and Computer Stations

[end extracts from digger publications see www.digger.org]

"the Diggers [operating in Haight Ashbury] miraculously provide thousands of servings of stew a day, operate free stores, and offer community services. Disdainful of ideology, theirs is the dialectic of action. Diggers do, they say, and in spite of their predilection for burning money, they manage to substantiate the economics of free." Notes from the underground, ed. Jesse Kornbluth

"everyone tries to find out who sponsors the digger FREE FOOD. the CP thinks it's in the SP, the SP thinks it's the CP, SDS thinks it's PLP . . . they all know it's a conspiracy. well the diggers despise conspiracy ...the old left... ..the new left... they're indifferent to their tactics and don't even

bother talking to them... (SDS NATIONAL COMMITTEE invited D I G G E R S to their national conference: "no thank you, but thanks just the same. you see. it's getting late. and well. the turnips. for chrissake the turnips!")

Diggers Do, Inner Space 3, June, 1967

## underground press

Underground presses, and advances in printing technology played a major role in organising communities and spaces, and expressing alternatives.

By the end of the 1960's radical underground presses were supporting, informing and holding together a rapidly expanding alternative community. Music, free festivals, political radicalism and the back to the land movement all relied for an uncensored voice on the ability to self-publish.

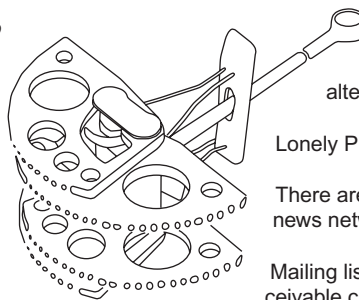
The FBI went to considerable lengths to undermine and destabilise the more radically inclined presses, coordinating damaging raids with pressure on advertisers in order to force them out of business.

Through underground presses, individuals and groups could bypass mainstream media and publish, uncensored, what would otherwise have spread only by word of mouth, functioning as precursors to the free for all of the uncensored internet and the formalised word of mouth of the Lonely Planet's.

[Avatar, IT, Oz, the Whole Earth Catalog, Rolling Stone, Inner Space, Shelter.][[Marshal McLuhan]

## underground media

The post 1960's counter-culture has expressed itself through a succession of new technologies, photocopied zines, desktop publishing, the internet.



The internet has made possible organised archives of alternative information [vaults of erowid etc]

Lonely Planet is online

There are syndicated alternative/protest media to rival mainstream news networks [indymedia]

Mailing lists and websites support marginal interests of every conceivable character.

Cheap access to tools for making music, film and printed matter mean that the range of media, and the number of people with access, have massively increased.

Counter-culture's experimentation with alternative media didn't die in the early 1970's..

What maybe died was the idea that consistently alternative and contrary might be everybody's religion. The counter-culture is an imaginative, creative, international tribe, with an influence disproportionate to it's size. It is just the r&d department, but what comes out of the r&d department affects how things get done in the future.

The next generation will have location aware devices that will allow direct invisible collective marking, demarcating and annotating of space.

## COMMUNES

In the 1970's there was a 'back to the land' movement, hippies moved out of urban environments into the 'countryside'. This was in part an expression of a more general interest in communal living and self-sufficiency.

The communal experimentation of the late 60's and early seventies resulted in some of the most constructive and thoughtful contributions to come out of the counter-culture during the period.

These efforts served to substantiate the hippies claim to be looking for a

genuine alternative infrastructure.

The Whole Earth Catalog, set up by Stewart Brand, a biologist who found himself in Tom Wolfe's Electric Kool-Aid Acid Test as the hippie who noticed that despite the ongoing space program there were no pictures of the earth from space. The pictures that later emerged have been credited with catalysing the environmental movement, creating an awareness of how fragile the earth's ecosystem might be and challenging the myth of inexhaustible natural resources.

The Whole Earth Catalog's articulated a political agenda that rejected the ideas of the new left and conventional revolutionary politics in favour of a grass roots revolution based on constructive alternative ideas. The catalogs supplied ideas, tools and resources that supported the back to the land movement. They focused on the fledgling interest in ecology and whole systems, the creative exploration of new (and old) technology from house building, to computing to renewable energy, new (old) ideas about internal energy (alternative medicine, yoga, meditation, tai chi, acupuncture, acupuncture and massage).

Shelter, another great publication from the period, focused on architecture without architects, documenting small scale self-building techniques, ranging from historical, international and hippie house building experimentation.

"Nobody heckles a hippy when he's high on work"

The Whole Earth 'Lectronic Link (the WELL), spun off from the Whole Earth Catalog and was an early (1980's) and influential California based bulletin board that soon got itself hooked up to the internet. Stewart Brand founded the Hackers conference which brought (and still brings) together a diverse range of computer geeks. A former Whole Earth editor Kevin Kelly was the first editor of Wired magazine.

Linux and the open source (free) software movement parallel the ideas that Shelter and Whole Earth exemplify, in that they fundamentally challenge conventional preconceptions about how things could or should be done.

Linux and free software are infrastructure. Linux and the open source (free) software movement, have, by just building, imposed, de facto, new forms of community, value and exchange. It is hard to marginalise a counter-culture that can offer alternatives that rival the most successful orthodox institutions.

#### COMMUNITY

When people from urban environments move into the country they can find themselves feeling out of place.

"A psychedelic community? Chemically, no. We consider drugs unnecessary. But etymologically, perhaps. We are alive." *Drop City: A Total Living environment, Albin Wagner, Avatar, august 4, 1967*

When the hippies headed back to the land they brought a belief system with them that was often at odds with that of the communities they moved into. Locals often largely perceived agricultural land in the context of work, and maximised production. The hippies brought in new ideas about how they would live, what the land meant to them and how it should be worked. This inevitably led to a harsh dialogue, if not a direct conflict. Organic farming is one result of this argument.

The hippies who went back to the land in the seventies were often highly intelligent and hard working, land was relatively cheap so that now many of the communes that survived are land owning and relatively financially secure. Many hippy intentional communities failed but some like Harbin in northern california and Findhorn in scotland have survived. The evolving survivors often function on different levels, on the one hand as collective communes for long term residents, more or less true to the original founding ideas, and on the other as commercial retreat centres catering

to increasingly mainstream interest in yoga, meditation and alternative therapies.

One weirdness is that since the 1980's the original hippy lifestyle has been increasingly commercialised and commodified, what were once cheap alternatives are now sold at a premium. 'Organic' brown rice is now a luxury item. Whole Foods, a hippy health food supermarket in San Francisco, is probably the single most expensive place to buy groceries in the whole city.

Many of the original hippy's are wealthy and influential and many of the original hippy motifs have been co-opted as symbols of wealth and power. Whether this is success or failure depends on where you stand.

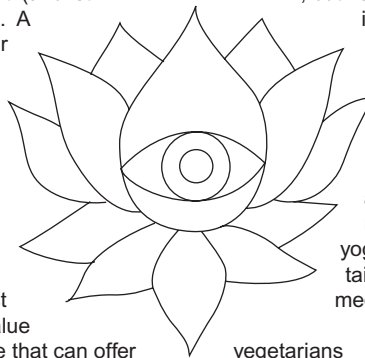
#### HEURISTICS

Acupuncture and the whole concept of energy meridians have no basis in modern science [new research is in fact beginning to suggest otherwise]. Yet western doctors prescribe and recommend acupuncture and other 'alternative' therapies. Western science has no model that supports these ideas.

Mathematicians often arrive at something that is true without being able to describe the logical foundation or the whole chain of reasoning behind that answer, because they don't know it. Calculus is an example, calculus was used for a hundred years before the logical foundations began to be worked out. It was magic for a hundred years.

The alternative way to look at acupuncture, or calculus in its early stages, or any answer to a mathematical problem that you arrive at, are confident in, but have no clear incontrovertible basis for, is that your solution is heuristic. It as an answer that appears to work, you find a basis for it in parallel to using it.

Heuristics is a classic mathematical problem solving tool. Find the answer any way you can and then find a logical route to that answer. [see Pappus]



- acupuncture
- massage and acupuncture
- yoga
- tai chi
- meditation
- vegetarians
- vegans
- organic farming

- self-built homes [shelter]
- whole earth catalog
- energy efficient housing and solar power

Linux

[The UN recently began sending yoga and tai chi teachers into former war zones]

#### INTENTIONAL COMMUNITY

'intentional community' is a formal way of saying commune.

Intentional communities are interesting as a physical manifestation of community derived from common interest.

Deciding to be together in real life ..after deciding that the idea of being together was worth dragging into reality.

Intentional communities usually get formed by people who have in common, religious, political, artistic, sexual or other fairly utopian ideas.

For many intentional communities, now is a good time, the internet making it easier for seekers to find them.

a]. external communes beyond [or before the closure of] the map: virginia [dee, raleigh, prospero, caliban] pirate networks

b]. internal communes within [or after the closure of] the map: paris commune, whole earth, harbin]

auroville – india  
paolo soleri - arcossanti [arcology]  
shelter - lloyd khan  
whole earth magazine [+ catalog]  
osmotic cohousing (rentals.com etc)  
harbin  
burning man

pick one...

<http://www.ic.org/iclist.html>

<http://www.ic.org>

build utopia[s]?

## the hippy trail

*"This hirsute new breed of travellers packs a socially disruptive valence way beyond the significance of its numbers." Richard Neville, Playpower*

hippies were hip because they knew.

They new because they had travelled.  
From the east to the west coast, from india to south east asia, from morroco and constantinople to europe

*"there was a close and continuing dialectic between the voyages and the extension of knowledge."*

[begin quotes from Playpower by Richard Neville 1971]

*the Road to Katmandu*

*A spectre is haunting the world: the spectre of long hair. [...] In May 1967, in a joint statement, the Greek Minister of the Interior and the Minister of Public Order proclaimed: 'Entry is prohibited of any foreigner who is unclean and not dressed properly.' [...] The Consulate-General in Istanbul added helpfully: 'It is not only young men. Young women are also involved.' He went on to explain that the consulate had to deal with '1000 problem youngsters a year'. [...] By December 1967, the virus had struck central Asia. In London, The Times revealed that "flower people" arriving in Nepal will now receive visas valid for only one week and not renewable.' A hippie camp near Katmandu was disbanded and the leader deported. [...] May 1968, a group of twenty-two travelers (the first 'batch') were expelled by the Laos authorities [...] Before these luckless deportees were admitted to next-door Thailand, they were made to shave their beards and cut their hair. [...] In July 1968, Yugoslavia officially 'declared war on hippies' and the Belgrade newspaper Politika Ekspres reported that groups of boys armed with scissors had been forcibly carrying out haircuts on long-haired visitors. [...] In Mexico border guards began turning longhairs back with the words: 'No hippies, no Jews; on Presidential orders.' [...] By April 1968, Argentinian police had arrested 133 'hippies' and sheared their hair to crew-cut length. In September, the Turks officially banned 'louseniks' from the country [...] In October 1968, the Times of India reported that: 'Some New Delhi magistrates are wondering whether there is a sinister pattern behind the hippie invasion of the capital.' [...] In Marrakesh, the bizarrely beautiful, velvet and satined Western girls tell stories of angry, veiled Arab ladies rushing up, shaking them and asking, 'Who are you? Who are you?' [...] In Bangkok, Western travellers are cleared from cafes by nervous*

*Thais with sub-machine guns [...] 'Who is in charge of you? What are your plans? Where are your headquarters?' asked the Greeks when they gaoled Neal Phillips, an American traveller for hash offences [...] Nowhere is inaccessible. They tramp through Africa and South America. In Bangkok I met a couple who had hitch-hiked through China. [...] I met young Americans who had thumbed through South Vietnam, only to be attacked - not by Vietcong - but by 'Vietnik'-hating, uniformed fellow countrymen [...] It has been estimated that over two thousand British 'hippies' passed through Kabul Afghanistan, in 1967*

[end quotes from Playpower by Richard Neville 1971]

the hippies were out of place

## lonely planets

### HISTORY

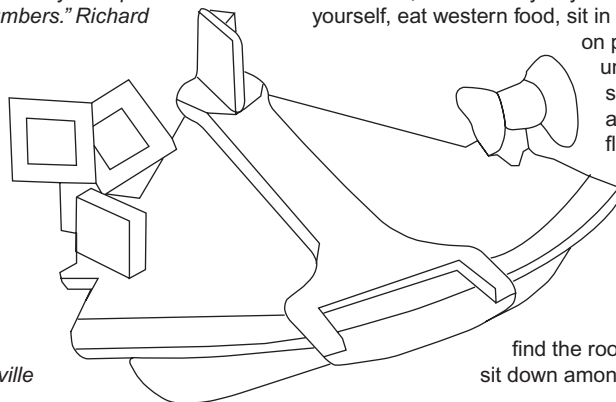
Lonely Planet books grew out of a hippy culture that saw people drop out and travel

The third world has been opened up, by written down word of mouth, to unbelievably large numbers of young westerners without much money.

### LBBYRINTHS

The lonely planet now represents a corridor that now runs throughout the third world, You can stay anywhere along that corridor, meet people like yourself, eat western food, sit in restaurants watching the latest movies

on pirated DVD [while the pigs nuzzle around under the whole in the floor that is the toilet], send your email, buy deoderant, condoms, antibiotics and sunblock, and eventually fly home with a backpack full of fake stussy clothing, tag hauer watches, cracked software, pirated CD's, difficult to obtain prescription drugs, a ham-mock and a new sarong.



find the roots at feet level  
sit down among them

reasons to travel [deserts to cross, cliffs to climb, clear blue seas to dive, mountains to hike up and snowboard down, caves to spelunk, oceans to surf...]

[not hard]

### FORGET

Cyber cafes have sprung up all over the third world not just to service travellers, but also to supply the local business community and a local middle class hungry for access to computers and email.

Local trade both internal and across international borders benefits from cheap reliable communications.

The general case can be made specific.

Networks are impacting more than just the relatively wealthy westerners in the third world, at the interface between the travellers and the local population, the local community can leverage the new infrastructure for there own ends.

Small scale manufacturers who used to have trouble keeping in contact with the travellers who came through and ordered stuff to ship back to them in the west can now take reorders by email and bypass the difficulties of time difference, the costs of conventional long distance phone calls and government postal systems. Using the web they can also reach deeper into those markets once they know they exist.

Facilities of every kind (guest houses, diving shops, climbing shops, trekking shops), have websites, often built for them by travellers to make costs cheaper; the sites bring in new business, email keeps them in touch with travellers who have returned home and may come back or tell their friends.

using networked computing in the third world

Once you get past high cost of hardware the software's free, and its the latest stuff, same software the rest of the world is using, with all the productivity advances that software brings.

You can homebrew anything the west has with a computer. In Kathmandu the stores don't have tills, they have old computers running till software written in india.

The internet phone revolution has made calling internationally affordable.

Cell phone infrastructure often causes conventional land line systems to be bypassed, leading to isolated areas being able to go from nothing to 21st century infrastructure over night.

Satellite tv is free if you crack the encryption and wire everybody to the same feed

Pirated cd's and MP3 compilations from russia give low cost access to music and something to sell to travellers

Copyright violations constitute incalculable aid to the third world

MOBILE PHONES, WIRELESS NETWORKS AND LOCATION AWARE DEVICES

Drifters used to leave chalk marks which indicated stuff like the suitability of a particular spot for sleeping

The old lonely planets were a slow paper age equivalent

When cell phones know where they are and function as networked computers, nomads are going to see marks left by their community in a much more dynamic way.

your location in space, your geographical coordinates can define your home

no longer geographically dislocated in your networked existence

your position is your home

[...]

meditation centres, vegan restaurants, bookstores, and friends living locally are all marked on her display

It can make her aware of spontaneously occurring events as they happen

It can generate spontaneous directed disorder

She sees invisible marks left for her by others as she walks

The walls of the labyrinth that she was stuck behind and constrained by are made transparent, and further, her view of the space is centred on her interests and her community.

[imagine a device which registered state next to the names in a list of your friends e.g. Tim (bored) Anna (busy) sally (in transit)]

[you have handwritten directions to somewhere and you're lost and you think to yourself if I had the right device I could solve this problem really easily [check the address, find directions, get a map]

your whole physical environment can become part of the interface

"A recent tragic example of this occurred in the small town of North Zulch, Texas. There, some rural law enforcement officers apprehended a scruffy vagabond on a motorcycle after a high speed chase. Unfortunately he was killed. A search of his backpack revealed a device the size of a cigarette pack. The police officers, who were not computer literate, accidentally broke the device. This tiny device was actually a privately owned computer bulletin board system with some 15000 registered users."

Bruce Sterling. Wired 1.4 Page 91

alt.cereal  
barefeet  
exoself  
astrolabe  
alt.pictures.binaries.children.starving

## temporary autonomous zones

The counter-culture has specialised in using technology to create temporary autonomous zones: spontaneous and temporary communities, in part a response to the failure of geographically fixed centres of exploration and resistance.

From free festivals, protests, direct actions and be-ins to their modern incarnations; modern mutations have included raves and burning man. Burning man is an entire temporary city existing only for a week that conjures up an airport, radio stations and satellite uplinks, all of which get dismantled at the end leaving nothing but the flattest stretch of desert in the USA. Burning man continues the tradition of questioning ideas of value and exchange, nothing is for sale, there is no advertising and you are invited to participate not spectate.

The long tradition of environmental protest and direct action since the 1960's has resulted in all kinds of temporary communities. Greenpeace ships, British all-women CND camps outside the Greenham Common USAF cruise missile base, anti-road protestors living in trees, the spontaneous concentrations of dissent surrounding the WTO and G8 summits.

BOBPT

The Haight Ashbury scene was effectively buried under the weight of a spontaneous semi-permanent migration provoked by mainstream media attention.

Clubs like UFO in London [set up in part to fund the underground press] live short intense lives defining a moment and a scene before dying under the weight of all the media attention they generate.

The counter-culture's focus on temporary autonomous zones is in part a collective realisation that concentrations of original, good or useful energy can be made more resilient by keeping them mobile, spontaneous and temporary.

SECULAR RELIGION

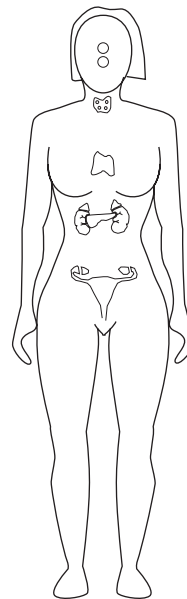
ethogens, communion, dancing and beats, linked to ritualised contexts and times

secular religion

[...bhuddist shrine and incense in eklektic]

electronica

MUSIC GENERATES AND DEFINES SPACES



"I knew the psychological power of music and noise, the way they produced Saturday night fevers in discos. The German woman's eyes were wide, and every movement of her hysterical limbs begged for oblivion. The other daughters of the saint went into ecstasy, flung their heads back, wriggled fluidly navigating a sea of forgetfulness." Foucault's Pendulum - Umberto Eco

a culture bent on inducing ecstatic trance states and body highs

the way electronic music has evolved has led to a mainstream international culture of beats, violent repetitive movement and [optional] chemical intoxication

body awareness

dancing to fast beats is not difficult and dancing rather than not dancing is now normal - however bad you are you can find some simple pattern and repeat it endlessly

moving to beats opens you up

engages your body without taxing your brain too heavily

and [assuming your not in a french night club choking to death from the smoke - or anywhere doing way too many drugs] you should be no worse off for going out

energy weirdness

esoteric body weirdness fuses with popular culture

music provides context and changes the shape of working, driving and dancing

MUSIC AND TECHNOLOGY HAVE GENERATED NEW KINDS OF TEMPORARY SPACES

electronic music has inspired and mediated new forms of temporary social organisation

spontaneous and temporary communities created by music and technology

new music, new drugs, new technologies ..access to cars, cell phones, pagers, pirate radio stations and new music, desk top publishing and digital printing

..spontaneous organisation of positive disorder

technology facilitating temporary spaces

[coming together at a point in space and time and then splitting apart]

a rave scene merged with what remained of the alternative and festival scenes

neutral undefined spaces act as hosts [deserts, fields, empty warehouses]

communications mediated by the new internet technologies

elists and the web hold together international communities and enable the easy distribution of software for creating and distributing new music [trackers like buzz, mp3s etc]

access to once underground or unavailable resources relating to drugs [vaults of Erowid] and event listings [with sites like www.hyperreal.com

www.headmap.org

holding disparate resources together]

LIVE MUSIC

two 14 year old british kids holding together a trance party in Goa with a pair of portable DAT machines and a mixer playing tracks they just made that afternoon

lines of uninvited drummers

fusing human voices, traditional instruments, real time filtering and sound generators, presets, vinyl

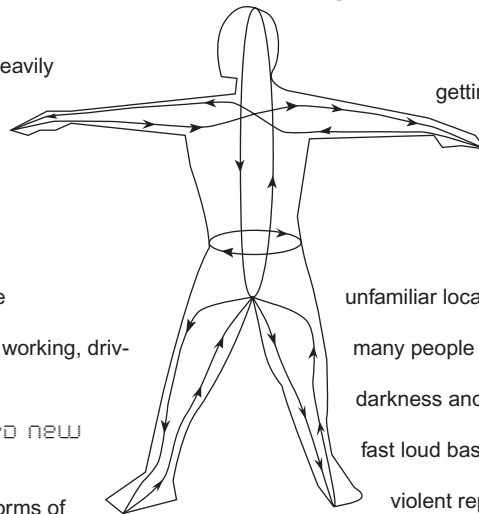
the people moving around you are real

ETHEOGENS

a secular religion

electronica and the culture surrounding it has grown out of a basically secular society

it is ritual, aspirational, and contains elements of early religious practice [analogous to ecstatic aspects of the shamanic, pagan and voodoo traditions]



getting lost in deep house music is bliss, you can get there [and arguably higher] without taking anything, but the subtext of house is a sequence of build ups, crescendos and plateaus which overwhelm and bliss people on ecstasy.

unfamiliar location

many people

darkness and disorientating pulses of light

fast loud bass heavy beats

violent repetitive body movement

[secular religious activity]

etheogen is a replacement for the word psychedelic with additional implied meaning

see the council on spiritual practices section on religion and psychoactive sacraments

'an etheogen chrestomathy'

<http://www.csp.org/chrestomathy/>

[for more on the future of etheogens read 'Holy Fire' by Bruce Sterling]

Fela Kuti

Paroah Sanders

Tito Puente

Sun Ra

SPATIAL NATURE OF MUSIC EXPLORED THROUGH DANCE

when you dance your arms and hands find ways through the temporary spaces of the crowd

your torso flexes and twists, and movement flows rhythmically through your whole body.

music filled with spatial cues and slow lucid large gestures and measured breathing.

feeling hollow and sinewy and alive reaching into the light for clarity.

A room full of those temporary spaces.

fluidly navigating the sea of forgetfulness

[no tape]

music can function as an interface to the space

with a location aware device you could associate music to a bounded geographical space, if spaces with sounds attached to them intersect you could get harmonies ..blind people could use sound based interfaces to spaces

INSURRECTION HAS FESTIVE ASPECTS

[BEGIN QUOTES - HAKIM BEY]

"Participants in insurrection invariably note its festive aspects, even in the midst of armed struggle, danger, and risk."

"Meanwhile, however, we turn to the history of classical anarchism in the light of the TAZ [Temporary Autonomous Zone] concept.

Before the "closure of the map," a good deal of anti-authoritarian energy went into "escapist" communes such as Modern Times, the various Phalansteries, and so on. Interestingly, some of them were not intended to last "forever," but only as long as the project proved fulfilling. By Socialist/Utopian standards these experiments were "failures," and therefore we know little about them.

When escape beyond the frontier proved impossible, the era of revolutionary urban Communes began in Europe. The Communes of Paris, Lyons and Marseilles did not survive long enough to take on any characteristics of permanence, and one wonders if they were meant to. From our point of view the chief matter of fascination is the spirit of the Communes. During and after these years anarchists took up the practice of revolutionary nomadism, drifting from uprising to uprising, looking to keep alive in themselves the intensity of spirit they experienced in the moment of insurrection.

Sort of a spiritual hedonism, an actual Path of Pleasure, vision of a good life which is both noble and possible, rooted in a sense of the magnificent over-abundance of reality." Hakim Bey

"from among the experiments of the inter-War period I'll concentrate instead on the madcap Republic of Fiume, which is much less well known, and was not meant to endure.

Gabriele D'Annunzio, Decadent poet, artist, musician, aesthete, womanizer, pioneer daredevil aeronautist, black magician, genius and cad, emerged from World War I as a hero with a small army at his beck and command: the "Arditi."

At a loss for adventure, he decided to capture the city of Fiume from Yugoslavia and give it to Italy. After a necromantic ceremony with his mistress in a cemetery in Venice he set out to conquer Fiume, and succeeded without any trouble to speak of.

But Italy turned down his generous offer; the Prime Minister called him a

www.headmap.org

fool. In a huff, D'Annunzio decided to declare independence and see how long he could get away with it. He and one of his anarchist friends wrote the Constitution, which declared music to be the central principle of the State. The Navy (made up of deserters and Milanese anarchist maritime unionists) named themselves the *Uscochi*, after the long-vanished s who once lived on local offshore islands and preyed on Venetian and Ottoman shipping.

The modern *Uscochi* succeeded in some wild coups: several rich Italian merchant vessels suddenly gave the Republic a future: money in the coffers!

Artists, bohemians, adventurers, anarchists (D'Annunzio corresponded with Malatesta), fugitives and Stateless refugees, homosexuals, military dandies (the uniform was black with pirate skull-&-crossbones later stolen by the SS), and crank reformers of every stripe (including Buddhists, Theosophists and Vedantists) began to show up at Fiume in droves.

The party never stopped.

Every morning D'Annunzio read poetry and manifestos from his balcony; every evening a concert, then fireworks. This made up the entire activity of the government.

Eighteen months later, when the wine and money had run out and the Italian fleet finally showed up and lobbed a few shells at the Municipal Palace, no one had the energy to resist."

[END QUOTES - HAKIM BEY]

FESTIVITIES OFTEN BORDER ON INSURRECTION

[degenerates can get you in and degenerates can get you out]

Burning Man is a huge, week long, annual, temporary autonomous zone. 30,000 people turn up in the middle of the Nevada desert and build a city from scratch. The city has an airport [built that week], more radio stations than London, is focused on, and full of, temporary art objects (full-size submarines surfacing out of the desert, vast dysfunctional satellite dishes and ramps for launching corpses into orbit). The whole thing is clothing optional, and fuelled on good energy, every conceivable kind of dance music, yoga and some drugs.

Nothing gets sold at burning man. You can actually buy carrot juice but you have to barter for everything else. There are no adverts, no sponsorship and no logos.

It always looks like it won't happen again but it keeps happening.

In 1999 someone did a perfect swan dive off a 100 ft tower into the desert floor.

Met a bunch of internet billionaires at burning man. One fellow I spoke to had just floated on NASDAQ and had his share in his company valued at \$100 million. He was dispensing free etheogens.

The rules break down at burning man, the energy is positive and the people are good. It's self governing and has its own police force [black rock rangers] who keep people from jumping into fires and tell you where you can park.

People ride around the desert on motorised sofas and make smudged art with their genitals

[begin George McKay quote]

The free festival at the farm in 1978 happened when a convoy had left Stonehenge after the solstice to go to another free festival we were planning. It was the early days of making the vision of festivals being a summer-long nomadic culture real. We'd identified a field at Cinnamon Lane in Glastonbury as the site - there had been a small alternative culture settlement there for a number of years, caravans and a tipi. I'd lived there



myself. But when we turned up the farmers and police knew about it and had blocked off the access. The police radio'd around and eventually came up with the venue of Worthy Farm, so we all headed there under police direction. I remember seeing Andrew Kerr there, and him saying 'This is better than '71'. I think it was this free festival that rekindled Michael's interest in holding another festival, the '79 Year of the Child one. Actually it was Rebecca, Michael's daughter, and Andrew Kerr - it was their interest that was rekindled.

[...]

Yet in the earlier days of Stonehenge relations with the authorities could be less confrontational. Police used their car headlights to illuminate the stage when the power failed one year, while during the long hot summer of 1976 the fire brigade sprayed water for the hippies to dance and play in around the stones

[end George McKay quote]

Glastonbury happens in the summer in the middle of Wiltshire in England. It's more music orientated than Burning man and it rains more often. The principal is the same, normal rules are suspended for the week with the mass of people turning up for the weekend.

Glastonbury attracts all kinds of people, hippies, ravers, travellers, anarchists, miscellaneous alternative types and people who just sneak off from jobs and from school.

People dance all night, some get naked, some take drugs, much temporary art and social interaction, everyone lives in temporary camps although with not so much radical emphasis on there construction as the theme camps at burning man.

Hackers at the end of the Universe and DefCon, Dutch and American (respectively) hacking, cracking and law enforcement conferences.

During the course of both conferences rules get suspended and stuff happens. The law enforcement and Cracking communities interact in an atmosphere that hints at a temporary cessation of hostilities.

People hack and crack and tell others how to do the same. They give lectures on how to pick locks and steal time from phone companies.

Sometimes (like just now) people get arrested

Survival Research Laboratories [SRL]

Under the freeway in San Francisco, SRL build huge robots..

..they weld chain saws, flame throwers and other dangerous junk to them. They wait til it gets dark, get thousands of people to sign waivers saying that if they die its their own fault and then have a party while the robots fight each other

Random events are not always so easy to find, they are not always marked on calendars.

THE POINT AT WHICH YOU HIT THE HIGHWAY ON THE WAY OUT.

At Glastonbury one year, after a week inside, I remember hiking out early to the perimeter through all the madness and reaching the outside. I remember being shocked by the clean, sterile tarmac after all the mud. There were police there and blue lights silently flashing, and police radios. The officers looked clean cut and stern and slightly concerned in an

outside sort of way. Like border guards or worried fathers. It was like leaving a country, stepping out into something less.

Leaving Burning Man one year I remember when we finally got clear of the dust thrown up by the desert and onto a proper road. I was OK until we stopped at a roadside restaurant and I walked in barefoot wearing a sarong. Realised I was on the outside and felt very sad.

Driving back from burning man to san francisco a girl hunched low on a very fast, dusty, and too big for her motorbike shot past at incredible high speed. The hair on the back of my neck stood up. I realised the burning man population was abruptly splitting up, dispersed in all directions. Temporary convergence over with. People charged with new energy, moving outwards.

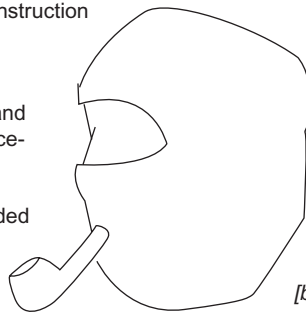
Positive subversive spirit intact and spreading.

You come out different.

"some existentialists are not plant people.

'I am afraid of cities. But you mustn't leave them. If you go too far you come up against the vegetation belt. vegetation has crawled for miles towards the cities. It is waiting. Once the city is dead, the vegetation will cover it, will climb over the stones, grip them, search them, make them burst with its long black pincers; it will blind the holes and let its green paws hang over everything.' Jean-Paul Sartre, Nausea"

[Pharmakolpoieia - Plants, Posions and Herbcraft by Dale Pendell, mercury house san francisco 1995]



www.burningman.com  
hackers at the end of the universe/Defcon  
glastonbury  
SRL  
tribal gatherings and raves

[ temporary autonomous zones]

.3 TYPICAL NOMADIC BAND CONSISTS OF

[begin quotes - Hakim Bey]

"the typical hunter/gatherer nomadic or semi- nomadic band consists of about 50 people. Within larger tribal societies the band-structure is fulfilled by clans within the tribe,"

## protest

protest [zapatas, WTO/G8, IMC]

## ZAPATISTAS

"yesterdays ideological labels, like communism and capitalism, have little to do with the problems of tomorrow"

[BEGIN QUOTES – 'A Comment on the Zapatista "Netwar"' - David Ronfeldt and Armando Martínez][see note for full text source]

## AN INSURGENCY BECOMES A NETWAR

On New Year's Day 1994, some two to four thousand insurgents of the Zapatista National Liberation Army (EZLN) occupied six towns in Chiapas, declared war on the Mexican government, proclaimed radical demands, and mounted a global media campaign for support and sympathy. Through its star-quality spokesman "Subcomandante Marcos," the EZLN broadcast its declarations...

[...]

The Mexican government's initial reaction was quite traditional. It ordered

army and police forces to suppress the insurrection, and downplayed its size, scope, and sources, in keeping with official denials in 1993 that guerrillas existed in Chiapas.

[...]

...it [EZLN] called a press conference and issued communiques to disavow Marxist or other standard ideological leanings. It denied all ties to Central American revolutionaries. It clarified that its roots were indigenous to Mexico, and its demands were national as well as local in scope. It appealed for nation-wide support for its agenda— which included respect for indigenous peoples; a true political democracy, to be achieved through the resignation of President Carlos Salinas de Gortari, the installation of a multi-party transition government, and legitimate and fair elections; and the enactment of social and economic reforms, including repeal of revisions in 1992 to Article 27 of the Constitution governing land tenure, and, by implication, the reversal of NAFTA. In addition, the EZLN called on civil society to engage in a nationwide struggle for social, economic, and political reforms, but not necessarily by taking up arms. The insurgents denied that they had a utopian blueprint, or had figured out exactly how to resolve Mexico's problems. They also soon denied that the EZLN itself aimed to seize power. Finally, they called on international organizations (notably, the Red Cross) and civil-society actors (notably, human-rights groups) from around the world to come to Chiapas to monitor the conflict.

[...]

This active response by a multitude of NGOs to a distant upheaval—the first major case anywhere—was no anomaly. It built on decades of organizational and technological groundwork, and shows how the global information revolution is affecting the nature of social conflict. The NGOs formed into vast, highly networked, transnational coalitions to wage an information-age netwar to constrain the Mexican government and support the EZLN's cause. The Zapatistas are insurgents. But the widespread argument that they are the world's first post-Communist, postmodern insurgents makes a point that misses a point: Their insurgency is novel; but the dynamics that make it novel—notably, the links to transnational and local NGOs that claim to represent civil society—move the topic out of a classic "insurgency" framework and into an information-age "netwar" framework. Without the influx of NGO activists, starting hours after the insurrection began, the dynamics in Chiapas would probably have deteriorated into a conventional insurgency and counterinsurgency—and the small, poorly equipped EZLN might not have done well. Transnational NGO activism attuned to the information age, not the EZLN insurgency per se, is what changed the framework—but it took Marcos' sense of strategy to make the change work.

Dealing with civil-society NGOs—whether as allies, as in humanitarian and disaster relief operations, or as antagonists, as in some cases of pro-democracy, human-rights, and environmental movements—is a new frontier for government officials around the world.

#### IMPLICATIONS BEYOND MEXICO

This case indicates that social netwar can be waged effectively where a society is open, or slowly beginning to open up; where divisive social issues are on people's minds; and where outside activist NGOs and their networks have local counterparts with which to link. Such a society should be in a region where the activists have a well-developed communications infrastructure at their disposal for purposes of rapid consultation and mobilization. Because of such conditions, Mexico provides a much more susceptible environment for social netwar than do more closed societies (e.g., Burma, Cuba, and Iran) that are not yet fully connected to the Internet.

"designing strategies to open up closed societies"

[END QUOTES – 'A Comment on the Zapatista "Netwar"' - David Ronfeldt

and Armando Martinez][see note for full text source]

#### netwar and zapatista note

Netwar and zapatista fragments and quotes are from the work of John Arquilla, David Ronfeldt, and Michele Zanini. The full texts, from which this material is drawn, are available on online:

In Athena's Camp: <http://www.rand.org/publications/MR/MR880/contents.html>

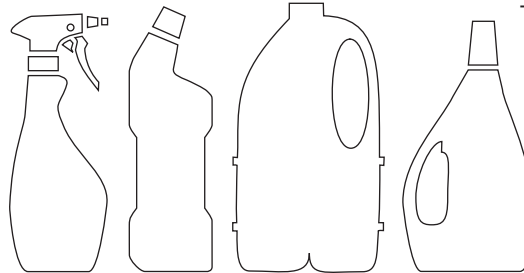
Chapter Three: Networks, Netwar, and Information-Age Terrorism - John Arquilla, David Ronfeldt, and <http://www.rand.org/publications/MR/MR989/MR989.pdf/MR989.chap3.pdf>

#### WTO

International protest focused on the physical, symbolic and electronic manifestations of WTO and G8 summits can be traced back to the zapatista observation that the globalisation of corporate capitalism needed to be matched by a globalisation of resistance. This would involve a broad based coalition targeting the manifestations of this globalisation.

WTO protestors from Seattle to Genoa, exhibit a high level of decentralised and despatialised organisation. But the results of this organisation are a highly focused convergence by protestors (from all over the world and from a whole range of different interest groups) on the physical and temporal locations of WTO related meetings wherever in the world they are held.

#### HOW WAS THE W.T.O. PROTEST IN SEATTLE ORGANISED?



The internet, toilet walls, flyers, Word Of Mouth - communication channels existed which were discrete, cheap and fast enough to facilitate and motivate massive spontaneous disorganised cooperation between disparate groups with common interest.

Since Seattle an international decentralised networked communications infrastructure (mostly internet based) has been set up to bypass the traditional media and report events from the protestors point of view.

Indymedia, a fully fledged syndicated news network, takes camcorder footage, first hand accounts and interviews and distributes them through a network of international websites.

Often this news channel is the common thread the holds the coalition together and despite not being a faction themselves they are often described as such by the traditional media; by the act of reporting they (de facto) direct the protests. The Italian police at the Genoa protests broke in, smashed computers, stole tapes and discs, then lined people in a building across the road up against a wall and beat them unconscious.

A key problem with the evolving hydra-headed protest movement is differentiating peaceful from violent protest, agent provocateurs from genuine protestors, and violence directed towards symbolic targets from general looting. This was less problematic when the movement was starting out, but it has grown and attracted increasingly opportunistic and unsympathetic elements and it's tactics and strategy have been scrutinised.

..It would be interesting if different groups of protestors (within the larger coalition) were better able to identify and demarcate themselves spatially at demonstrations.

..so that some differentiation in the style of protest among a wide range of participating groups was visible to outside observers who usually came away with only the images of the most violent and aggressive demonstrators in their heads ..and the implied inference that these images are representative of all the demonstrators.

The media (even the independent media) has insufficient tools for effectively representing or mapping the experience of the different parts of the whole rather than the most visually or viscerally arresting.

If a section of the demonstrators normally associated with peaceful protest are demarcated and still become engaged in clashes with riot police, and come away covered in blood the message is a different one to 'protestors clash with riot police'

Peaceful demonstrators are often there, and in the majority, and are not heard or represented properly. Police brutality, unsympathetic violent elements and agent provocateurs are a documented reality and it may take some technological skill to differentiate the voices of non-violent protestors and convey their experiences. Violent protest directed at property may have its place but when it repeatedly fails to clearly hit its target and drowns out significant attempts at non-violent protest, the media (traditional and non-traditional) and the protestors should be working to find ways of differentiating the two voices.

## ecology

[begin quotes from *ecodefense - A field guide to Monkeywrenching*, edited by Dave Foreman and Bill Haywood (foreword by Edward Abbey)]

"Only 150 years ago, the Great Plains were a vast, waving sea of grass stretching from the Chihuahuan Desert of Mexico to the boreal forest of Canada, from the oak-hickory forests of the Ozarks to the Rocky Mountains.

Bison blanketed the plains-it has been estimated that 60 million of the huge, shaggy beasts moved across the grassy ocean in seasonal migrations. Throngs of Pronghorn and Elk also filled this Pleistocene landscape. Packs of Gray Wolves and numerous Grizzly Bears followed the tremendous herds.

In 1830, John James Audubon sat on the banks of the Ohio River for three days as a single flock of Passenger Pigeons darkened the sky from horizon to horizon. He estimated that there were several billion birds in that flock. It has been said that a squirrel could travel from the Atlantic seaboard to the Mississippi River without touching the ground so dense was the deciduous forest of the East.

At the time of the Lewis and Clark Expedition, an estimated 100,000 Grizzlies roamed the western half of what is now the United States. The howl of the wolf was ubiquitous. The California Condor sailed the sky from the Pacific Coast to the Great Plains. Salmon and sturgeon populated the rivers. Ocelots, Jaguars, and Jaguarundis prowled the Texas brush and Southwestern mountains and mesas. Bighorn Sheep ranged the mountains of the Rockies, the Great Basin, the Southwest, and the Pacific Coast. Ivory-billed Woodpeckers and Carolina Parakeets filled the steamy forests of the Deep South. The land was alive.

East of the Mississippi, giant Tulip Poplars, American Chestnuts, oaks, hickories, and other trees formed the most diverse temperate deciduous forest in the world. In New England, White Pines grew to heights rivaling the Brobdingnagian conifers of the far West. On the Pacific Coast, redwood, hemlock, Douglas-fir, spruce, cedar, fir, and pine formed the grandest forest on Earth.

In the space of a few generations we have laid waste to paradise. The Tallgrass Prairie has been transformed into a corn factory where wildlife means the exotic pheasant. The Shortgrass Prairie is a grid of carefully fenced cow pastures and wheat fields. The Passenger Pigeon is no more; the last one died in the Cincinnati Zoo in 1914. The endless forests of the East are tame woodlots. With few exceptions, the only virgin deciduous forest there is in tiny rnuuseum pieces of hundreds of acres. Fewer than one thousand Grizzlies remain.

Dave Foreman

[the railroads, the steel plough, the six shooter, steel windmills and barbed wire]

[...]

Even wild animals resisted the destruction of their homelands under the hooves of invading livestock. Many of the so-called "renegade" Gray Wolves, who undertook seemingly wanton attacks on cattle and sheep, were the last surviving members of their packs and had seen their fellow pack members trapped and killed. Arizona's "Aguila Wolf" ("aguila" is Spanish for "eagle") killed up to 65 sheep in one night. Near Meeker, Colorado, "Rags the Digger" would ruin trap lines by digging up traps without tripping them. Many of these avenging wolves were trap victims themselves, bearing names like "Crip," "Two Toes," "Three Toes," "Peg Leg," and "Old Lefty."

Whole communities would marshal their resources to kill the last of the wolves. "Three Toes of Harding County" eluded over 150 men in 13 years of attacking livestock in South Dakota. As recently as 1920, a trapper worked for eight months to kill the famous "Custer Wolf." East of Trinidad, Colorado, ran a renegade wolf called "Old Three Toes," the last of 32 wolves killed in Butler Pasture. This lonely wolf befriended a rancher's collie, who was penned into a chicken run to keep him away from the wolf. One night they found freedom together by digging from opposite sides of the fence. The collie never returned home, and was killed weeks later by a poison bait. Old Three Toes and her litter of Gray Wolf-collie whelps were discovered shortly thereafter and all were killed.

T. O. Hellenbach

[end quotes from *ecodefense - A field guide to Monkeywrenching*, edited by Dave Foreman and Bill Haywood (foreword by Edward Abbey)]

## mapping sex

spatial and social weirdness

[BEGIN QUOTE FROM: *Why Do You Want to Get Laid? Mapping Sexual Geographies* Annalee Newitz *Bad Subjects*, Issue # 17, November 1994]

Sexual relations are one way social relations actually do become concretized. Moreover, we tend to keep sex as contained as possible, and invent all kinds of boundaries to 'hold it in' such as monogamy, various legal injunctions, and the so-called common sense notion that sex is something we should keep to ourselves. Like a nation, sexuality has rituals and borders -- it even has exiles of various types. Since the idea of a 'nation' is one way we perform cognitive mapping, or a way we know who is 'with' us and 'against' us, it would seem logical that sexuality is another form of cognitive mapping. And indeed, we often use the sex act as a way of mapping ourselves in social space. Why else do we burn to know who is sleeping with whom at work, or among our friends? If you are engaged in conversation with a group of people you don't know very well, suddenly the social territory seems more familiar when you find out which people are having sex with each other. Or, on a different note, when you begin having sex with someone, your social landscape shifts dramatically. Their friends become your friends, and their social life is open to you because you have a definite place in it as 'the sex partner.' I have noticed, in the initial stages of a sexual relationship, the way my partner's friends and acquaintances will say to me, 'I'm sure I'll see you again.' When I am introduced to friends of friends, I rarely hear such a comment, even if it is likely to be true.

[...]

Sex is also a form of intimacy which is -- at least in its most common manifestations -- purely physical. This is what makes sex so literal -- and so frightening. What if you love somebody, but you do not have 'good' sex? Or, more frequently, what if you dislike somebody, but they know exactly what

it takes to give you orgasms?

[...]

If sex is so wonderful and pleasurable, why don't we do it openly, and share it with everyone? The answer is connected directly to the way we tend to understand sex as an object, rather than an action based on thought and emotion. We use sex to quantify the value of particular relationships between people. Sex is a form of private property, which allows us to 'own' people or at least to figure out how much we own of them.

[...]

Through sex, I'm measuring something intangible: my connection to a particular person. For this reason, non-monogamy and public or group sex are fundamentally incompatible with the way we map sexuality today. Having been taught that 'ownership' and 'property' are concepts which limit access to particular objects, we regard sex as something which cannot circulate freely among people.

[...]

how can more than one person possess a single object at once?

[END QUOTE FROM: Why Do You Want to Get Laid? Mapping Sexual Geographies Annalee Newitz Bad Subjects, Issue # 17, November 1994]

[BEGIN EXTRACTS FROM New Formations, Sexual Geographies Editorial; Frank Mort and Lynda Nead [discussing their joint editing of the work - Sexual Geographies]

The concern with regulative space and with the spaces of regulation develops Michel Foucault's project of discipline and sexuality - a field which was, arguably, his least overtly spatial. A recurrent theme running across a number of the articles is the ways in which sexuality in the city figures as a major site of cultural disturbance. Official geographies of immorality and obscenity have repeatedly been a focus for the attempted imposition of strategic order.

[...]

Frank Mort uncovers a more recent version of this double consciousness in the sexual geography of the Wolfenden report in the 1950s. The maps of London circulated by the doyens of Sir John Wolfenden's inquiry into homosexuality and prostitution provided the most detailed close-ups of the capital's sexual 'low life'. Despite the best efforts of Whitehall mandarins to define these immoral worlds as apocryphal and irregular, men from the metropolitan Élite continued to be personally and sexually dependent upon marginal spaces such as these. In all three cases, what is apparent is that the social geography of marginality frequently demonstrates a symbolic centrality. Transgression makes the norm meaningful.

[...]

What we might term a Foucaudian topography of the metropolis has been pivotal in all historical forms of strategic mapping. It would be instantly recognisable to the police commissioner, the magistrate or the sanitary engineer. Operating from on high, it mobilises a panoptic vision of the city and its subjects, who are viewed as part of a landscape and an aesthetics of discipline.

[...]

London's own characteristic ad hocery, for example, has generated its own recognisable sexual geography. The capital never experienced a police des moeurs, or moral police, on the Parisian model, nor have its zones of

respectable and disreputable behaviour been as strategically zoned as in some other European or American cities.

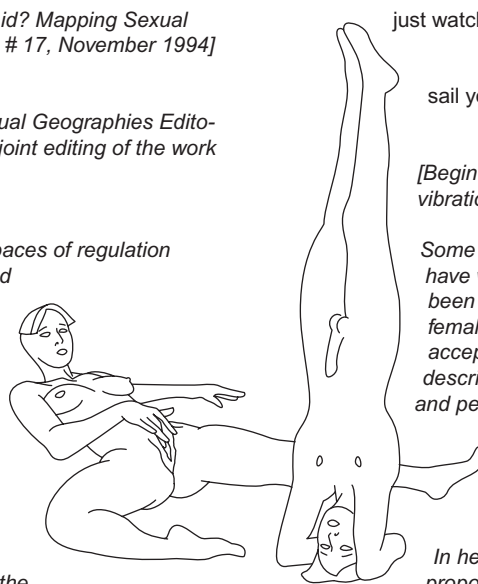
[...]

Moreover, the capital's importance as the centre of empire, and latterly of post-colonial migration, has thrown up a series of extraordinarily complex spaces and cultures of sexual otherness, which have hybridised the city's existing populations time and again.

[...]

Insights of this kind problematise static topographies of the city. They also call into question a number of the taken-for-granted spatial divisions of urban society: between the public and the private, between masculine and feminine settings, between high and low cultures. What is apparent from all of these studies is not only the shifting and historically contingent nature of such geographical distinctions, but also the liminal spaces which have been produced at the interstices of divisions of this kind and the social actors who have generated more plural forms of spatiality.

[END EXTRACTS FROM New Formations, Sexual Geographies Editorial; Frank Mort and Lynda Nead [discussing their joint work 'Sexual Geographies']



just watching her take off her shoes

sail your ships around me

[Begin quote from The G-spot, by Cathy Winks, good vibrations, sf]

Some female medical educators and researchers who have written about the clitoris and urethral sponge have been inspired to propose new ways of envisioning the female genitals. Instead of subscribing to the generally accepted model in which the clitoris and its shaft are described as a miniature penis, and the urethra, vagina and perineum are all viewed as separate unrelated bodies, they suggest instead that all these structures cohere as one functional unit that is homologous to the penis.

In her book 'Eve's Secrets', Josephine Lowndes Sevely proposes a model of female sexual response in which the clitoris, vagina and urethra are recognised as coordinated entity similar to the penis. Just as the entire penis - consisting of the two 'corpus cavernosa', the corpus spongiosum (the spongy tissue making up the glans and surrounding the urethra) and the urethra - is a unified structure, so are the female genitals. The structures that comprise the female genitals respond to sexual stimulation in concert."

[End quote from The G-spot, by Cathy Winks, good vibrations, sf]

[BEGIN quote from Pharmakolpoieia - Plants, Posions and Herbcraft by Dale Pendell, mercury house san francisco 1995]

#### SUN MEDICINE / MOON MEDICINE

On the Poison Path we speak of sun medicine and moon medicine. And likewise then, there are sun doctors and moon doctors. For the Great Work neither can be neglected.

The sun doctor moves easily through the world, unperturbed, seemingly able to open doors anywhere she wishes. A life filled with routines and good health, with attendance to detail and reliability, the sun doctor knows where she stands.

The moon doctor has no need for ground. Realities scatter before him like tarot cards in the wind. He flies to the stars and has his way with the Queen of Heaven in her celestial palace. The moon doctor rides dragons and knows the way through hell. The sun doctor knows how to stay out of hell, and does. To the sun doctor every day is unique, every day happens for the first time. To the moon doctor there are no days. He lives in one instant only, eternally preparing the lunar medicine.

[...]

Some say that for the lunar master, solar medicine is unimportant. But not so. You need both of them, together.

In the absence of Sol, Luna thins

[END quote from Pharmakopoeia - Plants, Posions and Herbcraft by Dale Pendell, mercury house san francisco 1995]

### ANGELS

[quotes below from Pharmakopoeia - Plants, Posions and Herbcraft by Dale Pendell, mercury house san francisco 1995]

#### On the Seduction of Angels

Our Way is the seduction of angels. Trouble is, sometimes after you've seduced the angel, you find that it is really the angel that has seduced you. Then you find out that the angel has horns. Wonderful hard nubs of goatlike horn beneath her hair.

If you are a shaman of our way you don't care. In fact you are delighted. You love the horns. You kiss and fondle them. You weave intimate designs upon them. And are given woven charms in return.

Angels are hard to pin down. Ethereal. Their nature is movement. They are vectors, messengers.

Angels are between, and the between is of special interest to Hermeticists. One doctor of our way was visited at night by an angel who made love to her and then instructed her in the secrets of the preparation of the Great Stone. Rene Descartes was given the keys to mathematics.

Angels incarnate into plants and springs, into trees, into certain trails and grottos. When, they enter men or women we detect it by a subtle glow.

Walking into sleep secretly awake, into dreams without succumbing. Our way involves the will.

When the angel comes to your bed you might say no.

if you are sick, or poisoned, the angel can threaten you, might say, "Make love with me or I will kill you, I will make you sick. I will make you crazy. I will steal your soul and hide it where neither you nor the psychiatrists will ever find it." In such a circumstance it is best not to play the martyr.

Rituals invoke angels, especially sexual rituals. Threesomes, the minimal orgy. Or mere nudity

When she comes she is naked. The way she moves, the way she dances, it is as if she holds a knife, a chopper, and the things you thought were absolutely true and real reel and bleed

every angel is terrible..

Or maybe you have an opium ally. She is more than friendly. She'll call you up and invite you over. And she is voluptuous, so you go. She is so good to you it seems like heaven. You get what I mean.

Be ready to make deals. Try to get something for yourself

They never give anything for free. None of them do, not the most wholly and thoroughly benevolent, not the sun itself

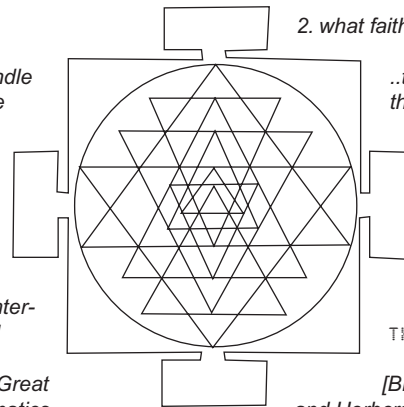
[END quote from Pharmakopoeia - Plants, Posions and Herbcraft by Dale Pendell, mercury house san francisco 1995]

### MAPPING FAITH

"I'm curious to know

1. what it is that humans get from the act of faith specifically ..and

2. what faith looks like outside of a religious context



..the tendency towards transference of the deity role to the love object, and the inevitable failing of that fascinates me. I see it every day. I'm wondering into ways around that. Letting humans be humans, not forcing them to be gods that will ultimately disappoint and thus undermine entire belief systems." Christi Sarkis

"faith is a placeholder -like a lipid- lighter than reality, and hard to lose" C. Wareing

### THE WHEEL

[BEGIN quotes from Pharmakopoeia - Plants, Posions and Herbcraft by Dale Pendell, mercury house san francisco 1995]

approach dreams with sword drawn

I am absolutely convinced, as a Christian, that nothing is impure in itself only, if a man considers a particular thing impure, then to him it is impure. . . . What for you is a good thing must not become an occasion for slanderous talk; for the kingdom of God is not eating and drinking, but justice, peace, and joy, inspired by the Holy Spirit. Rom 14: 2-3, 13-14, 16-17

The Sanskrit for "poison" is visam.

In Buddhism, three poisons form the hub of the Wheel of Life:

kama-raga, "desire," or "greed," depicted as a red cock; a grasping quality: reaching out, to attain: meristematic. shoots after light, fungal hyphae seeking nourishment; or hanging on, grasping backwards, clinging.

dvesa, "hatred" or "aversion," a green snake;

and

moha, "ignorance", "folly", "delusion," represented as a black hog.

They chase each other and bite each other's tails.

Each poison is dependent on the others, and the whole cycle of birth and death is dependent upon them.

[END quotes from *Pharmakopoeia - Plants, Poisons and Herbcraft* by Dale Pendell, mercury house san francisco 1995]

## absorption

acceptance

absorption

co-option

continued resistance

banality

[children]

"so opaque to so many things yet so keen to the tactics of media manipulation"

[adbusters, the baffler]

[BEGIN QUOTES from 'DARK AGE - Why Johnny Can't Dissent' by Tom Frank, published in *The Baffler*]

"It was indeed the age of information, but information was not the precursor to knowledge, it was the tool of salesmen"

dissent

"where citizens are referred to as consumers"

"The American economy may be undergoing the most dramatic shifts in this century, but for the past thirty years people in music, art, and culture generally have had a fixed, precise notion of what's wrong with American life and the ways in which the responsible powers are to be confronted. It is a preconception shared by almost every magazine, newspaper, TV host, and rock star across the alternative spectrum. And it is the obsolescence and exhaustion of this idea of cultural dissent that accounts for our singular inability to confront the mind-boggling dangers of the information age."

quotes lifted from the excellent Tom Frank essay:

"The ways in which this system is to be resisted are equally well understood and agreed upon. The establishment demands homogeneity; we revolt by embracing diverse, individual lifestyles. It demands self-denial and rigid adherence to convention; we revolt through immediate gratification, instinct uninhibited, and liberation of the libido and the appetites"

"The countercultural idea has become capitalist orthodoxy"

"ersatz rebellion everywhere on TV"

"..drives the machine by invading the sanctum of every possible possible avant-garde"

"now we are sold cars by an army of earringed, dreadlocked, goateed, tattooed, and guitar-bearing rebels"

"Capitalism has changed dramatically since the 1950's, but our understanding of how it is to be resisted hasn't budged"

"The most startling revelation to emerge from the [William S.] Burroughs/ Nike partnership is not that corporate America has overwhelmed it's cultural foes or that Burroughs can remain 'subversive' through it all, but the complete lack of dissonance between the two sides."

"Avant-garde was becoming tradition: what had been dissonance a few

years before was turning into a balm for the ears (or for the eyes)"

psychedelic concentration camp

"to fabricate the materials with which the world thinks"

"reality did not cease to exist, of course, but much of what people understood as reality, including virtually all of the commercial world, was mediated by television, it was as if a salesman had been placed between Americans and life."

"we seem to have no problem with the fact of business control over every aspect of public expression"

[END QUOTES from 'DARK AGE - Why Johnny Can't Dissent' by Tom Frank, published in *The Baffler*]

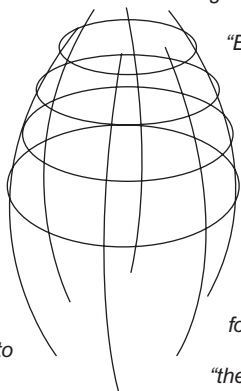
plastic gods

## dreamers

Broadly speaking, ideas can evolve to seem true or they can evolve to be true

"For the magicians not only believed in marvels but audaciously sought to work them: by their straining after the exceptional, the natural philosopher who followed them were first given a clue to the regular." [Lewis Mumford]

"The dream gives direction to human activity and both expresses the inner urge of the organism and conjures up appropriate goals." [mumford]



"Everywhere the dross of fraud and charlatanism mingled with the occasional grains of scientific knowledge that magic utilised or produced."

"If gold did not come out of lead in the experiments of the alchemists, they are not to be reproached for their ineptitude but congratulated on their audacity: their imaginations sniffed quarry in a cave they could not penetrate, and their baying and pointing finally called the hunters to the spot."

"..to have dreamed so riotously was to make the technics that followed less incredible."

"the written word lost out to the video of a video of a bomb that did not need books to be smart."

"who says the streets are reality? We call a fresh bunch of crackheads an episode"

"And his tale at the beginning was like the hashish that makes people happy when awake; then it became like the hashish of a dreamer."

His words were at first as sweet as honey, his voice penetrating the multitude as the first rain of summer parched earth. From his tongue there went forth a perfume more exquisite than must or incense: his head shone like a light, the only luminary in a black night. And his tale at the beginning was like the hashish that makes people happy when awake; then it became like the hashish of a dreamer. Toward morning he raised his voice, however, and his words swelled like the rising Nile in the hearts of the people: they were for some as pacifying as the entrance into Paradise, but as frightening for others as the Angel of Death. Joy filled the spirits of some, horror the hearts of others. And the closer the moment of dawn, the more powerful became his voice, the louder it's reverberations within the people, until the hearts of the multitude reared against each other as in a battle; stormed against each other like the clouds in the heavens of a tempestuous night. Lightning blots of anger and thunderclaps of wrath collided.

But when the sun rose and the tale of Far-li-mas closed, unspeakable astonishment filled the confused minds of all; for when those who remained alive looked about them their glances fell upon the priests - and

*the priests lay dead upon the ground."*

*[kash legend fragment from The Masks of God, Joseph Campbell]*

## experiment

exploration continues

[burning man, WTO, raw food, web based alternative resources and communities, IMC, Linux]

alternative spatial, social and economic experimentation

## society is actively looking for new ways to organise

Society is actively looking for new ways to organise, and questioning ideas of value and exchange [inertia created by dominant power structures].

Location awareness offers a radical new way to organise and augment communities.

3 UNITED STATES, FREEDOM, REPRESENTATIVE DEMOCRACY

There is an array of entirely new ways of doing things, and we're just beginning to see that a lot of them can be linked together to make even newer ways of doing things.

The ideas behind the western representative democracies have not been allowed expression in terms of modern capabilities.

Those original ideas found expression in the structures that have come down to us, but those structures were defined in the context of the technological capabilities of the times.

Western representative democracies were fixed as a way of doing things at a point in time when reaching the place where discussions were held and decisions were made involved days or even weeks of travelling on horses. The only way to be represented was to send a representative.

Nobody seems to have noticed that conditions have changed, or at least they are unwilling to discuss reform.

THE NEW ECONOMY

Things are still getting weirder.

The recent collapse of the new economy stocks, does not represent the end of technological change.

The underlying value generated by the internet was not bound up in companies like amazon which hold up big signs that say 'we are the internet' (which they plainly are not) but in the broader effects on society and the economy of a wider range of communications technologies (the internet, email, web accessible databases, wireless communications) and wider access to, and applications of, those technologies.

The new economy fed off the experimentation of marginal communities (the military, academics, the open source community, the counter-culture and the porn industry) that were using the internet before the rest of the world got interested and who won't stop working on what interests them because the stock market woke up to it's own confusion.

From the point of view of the more interesting new economy experimentation, the last ten years have been compared to the punk movement (in the sense that it gave people who would never otherwise have been in bands a chance to get up on stage and play ..however badly). The repercussions of punk are still being felt. The repercussions of the new economy with the subversive questions it raised (and to a large extent failed to answer) about how things could be done, who should have the power, what is valuable and where we should be going, are still to be determined.

The ongoing argument is a longer term one and it isn't over. If nothing else the money didn't all entirely disappear. Infrastructure, software and new ways of doing things are being absorbed by society and traditional industry.

..ten years ago no one had a cell phone, email or a web browser. You couldn't find what you needed or talk to the people you wanted to talk to (and now you can), national boundaries were barriers to the flow of information.

..and the new stuff won't go away just yet, because the money got spent, the infrastructure was bought and installed, and the system that allowed the whole thing to happen in the first place was designed to withstand a nuclear attack, a more serious threat than an economic slow down.

..if things can move just a little further ordinary people will find themselves with internet connected cell phones (high speed connections and fast processors) that know where they are.

Times have changed.

## constructive dissent (bypass)

Arguably the new counter-culture politics is about building, alternative infrastructure, stealth colonisation, and bypassing traditional methods and institutions (avoid expending energy on non-constructive opposition).

New technology allows and often demands social change

[quote]

a new form of difference and dissent is emerging. A couple of examples would be the Open Source movement and the IMC (Independent Media Collective). The premise for this new form of dissent is constructive rather than oppositional, it is about building rather than stance.

In collectively developing Linux, the Open Source community have built an operating system which rivals Microsoft Windows. Windows is a product that has made Microsoft the most successful commercial organisation on the planet.

The IMC has created a world wide news network. Ordinary people can bypass or supplement the mainstream media, and, where they are involved in events, contribute what they have seen and heard.

Both Linux and the IMC are examples of new forms of collectively constructive community made possible by computer networks. Both have relatively flat, heterarchical, contribution and merit based hierarchies.

Computer networks allow opposition to organise, but more interestingly they make possible new forms of autonomous community and collective construction.

Location aware devices and the ability to mark and annotate real spaces will dramatically extend the possibilities for collective construction and experimentation.

Extra-geographical states based on common interest, perhaps with their own constitutions, currency, taxation, banks etc. Communities able to collectively reinterpret the real physical world around them. Marking, demarcating and annotating real space using networks they could live in a world of agreed upon and engineered meaning that people outside the community will not see.

"build amidst the confusion of others"

[end quote]

Dissent is moving from an oppositional to a bypass model, Napster, Open Source, IMC all oppose by offering functional and positive alternatives. Napster challenged the foundations of the recording industry without having a conversation, the conversation came later (and continues ..Gnutella etc ) the same is true with Linux.

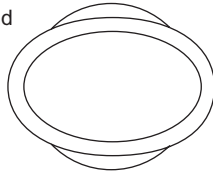
These people should not be confused with the old left or the new right. Something new is happening.

## reinterpreting anarchy as positive and constructive

Anarchy is potentially a state of grace rather than a synonym for destructive disorder.

Anarchy has survived the 20<sup>th</sup> century in better shape than other ideological labels. Despite being branded with a raft of negative associations at the hands of centralising and controlling forces, and falling to the hands of the purely disruptive and destructive, anarchy reinterpreted potentially has something positive to say that new technological and social conditions finally make relevant.

Anarchy could mean a network and infrastructure that would allow, integrated but separate constructive communities to be autonomous, independent, interdependent, and free. A further iteration on the ideas of the founders of the united states for example.



## prototyping future community

establish a common cause

start a bank

follow the form of Dee Hock (the man behind Visa) and other radical but realistic thinkers, build a network of similarly motivated companies and financial services

make that network the corner stone of a community that will be able to keep it's financial and non-financial transactions in line with a core of commonly held beliefs by keeping those transactions inside the community network.

This is an old idea, immigrant communities often semi-formalise the idea of keeping their dollars circulating inside their communities. Cooperative banks grew out of socialist ideas.

Make mobile and location aware devices an important part of your thinking.

[maybe find some next generation hardware and software, intended ultimately for general consumption, preferably at the point when it is being developed, tested and perfected and convince the developers to make your network its first customer].

Then conceive of this community in terms of a non-geographical state, where membership gives you access not just to conventional services but also the rest of the community ..and the community infrastrucutre: experiment with new ideas of value and exchange, share houses, cars, food and ideas.

Potentially a digitally mediated 21<sup>st</sup> century extended commune

In san francisco I met a group of serious people who are quietly doing all this stuff..

..the same ideas could equally be employed by the Aryan nation

## better ways

Disenfranchised and alienated communities are suffering a huge and present hangover in the form of the blunt instruments of the 20<sup>th</sup> century. Money, mass production, centralisation, mass media focused on broadcasting rather than dialogue, government by force aligned to the threat of total war and nuclear annihilation, government sanctioned by a token vote every five years, government sustained by involuntary taxation.

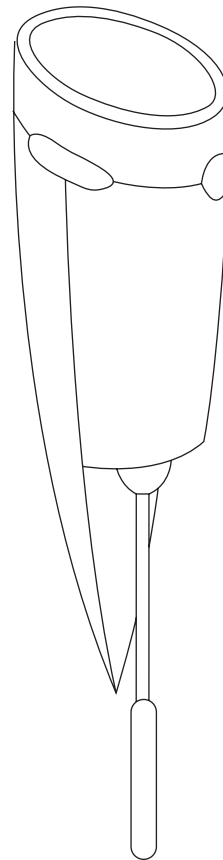
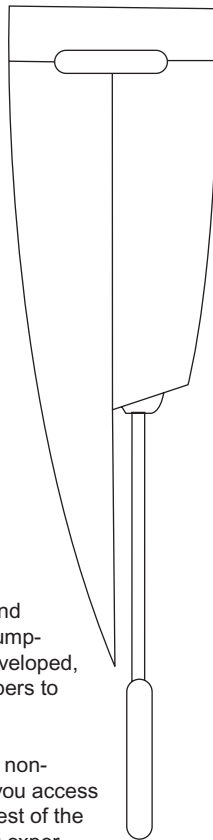
It seems difficult to imagine these ideas being marginalised, but formerly dominant forces going much further back, for example the vatican, the knights of malta (who are at the moment trying to get a seat on the UN), unelected tribal leaders like the British royal family, have been reduced to marginalised roles, displaced by new forms of social organisation rather than directly defeated.

Change for good is coming up with something better, not shouting abuse from the sidelines.

Better means of exchange

Better community tools

Better interfaces to local spaces





# headmap

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## notes

*the curious location aware device featured on the cover and on pages, 5 and 48 was designed by Marcus Gosling*

*the illustration on page 16 is based on an image generated by Fiona Raby and Anthony Dunne*

*the images on pages 12 and 43 are based on drawings by Amos Rapaport*

*the image on page 6 is based on a drawing by Cecilia Payne-Gaposchkin*

