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INCOMPLETE
PROVOCATION

Exceptional/Exceptionable Space
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Exceptional/Exceptionable Space

Pronko – Ji – Crespín – McNeil – Connah
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By reasonable discourse I mean a way of talking not
to but with each other, a manner of speech that simply
makes the constant promise of transforming some segment of the
world that we commonly, or communally, between us, experience.

David Cooper 'Beyond Words', *The Dialectics of Liberation* (1968)



<http://www.bbc.co.uk/news/magazine-32900601>

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Indifference and the Exception

What we have to do quite simply is to
deploy all our personal resources in attacking
the institutionalization of experience
and action in this society
David Cooper (1968)

We began the idea of ‘exceptional space’ out of a seminar on ‘indifference’. We – professor and students - perhaps should have known events would occur that could both validate our idea and then turn it upside down; these are the events that can appear and transform quicker than academics can respond, quicker than our intellectual or metropolitan formations can take on board. We are swamped. We now have E-space, Extra-Space, Migrant Space, Diasporic Space, and a whole host of liminal spaces become real zones of spatial, trans-political and existential ambiguity. All sorts of variations follow.

Faced with this condition we began to ask how we could freeze any idea-in-flux long enough to explore it, discuss it, research it and register its implications, especially when every migrating and migrant crisis grows to re-frame its own suffering and pain. Always personal, always political, what use were our intellectual endeavours to hold this back, to capture this idea, cut it, edit it, shape it and (re) serve it to our academics?

Recent discussions on the BBC and other news channels take on migrants, refugees, asylum seekers - the unfortunates of all types. All sorts of charges are made, more or less genuinely though this is difficult to determine, so damagingly convincing has disinformation and 'manufactured consent' become. The sum of it, as one hears the bickering on radio, social media and parliamentary exchange, the sum of all the banter: we are paralyzed in our own edged discourse. We are warned so often against framing our own reasons to speak. Why should we be listened to? What value has our experience over another?

Perhaps this was where our indifference came full circle: if we do not learn the failure of our inter-disciplinary tokenism, if we do not confront indoctrination, servitude and manipulation, how can we relate to such ill-defined global events that might constantly prove us a sham to our own academic inventions and ingenuity?

So why and what is exceptional space, and how do we get to the exceptionable? How do we began thinking of this spatial seduction, even the urban pornography and political pull of such images as the remote Chinese house surrounded by the mechanization of Chinese 'master' development, or the body of the 3 year old Syrian boy Aylan Kurdi carried from the beach near Bodrum in Turkey (September 2015)? Spatial seduction becomes political abandonment and offers new, or what we think are new, critical spatio-political dramas.

It is not difficult to comprehend that as such seduction and resistance reaches general BBC programs and the global media, the world is more relational than we might perhaps have ever thought. Damascus in Syria will alter Hungary, whilst Paris will affect Ukraine, and Moscow will plunge the US into delirium, and the latest shooter (unnamed now to deprive them of the oxygen of skewed fame) will open all wounds once more. Iconic images now come daily, tweeted hourly not weekly not monthly; Croatia will alter Germany and Germany will affect Calais. And so on. How did we ever think we could still go on making comments and think within and beyond the academy about ever present movement and flows of people, of families, of disasters, tragedies and fortunes?

And how does this affect us all if we meet in a space and environment in a university more akin to NASA called 'The Discovery Centre'? What should we be saying? Not Houston we have a problem, but Canada we have a problem, Ottawa we have a problem, London we have a problem, Damascus we have a problem.

We live in a mobile world but we also live in a constructed world. Social, cultural, political and economic implications of the movement of people remain central domains of research for many university departments and programs. Yet the academy cannot always contain and control the discourse or the events that change in front of our eyes. How do spatial disciplines like architecture and academic disciplines like history, more topical fields like peace and conflict studies, globalization and international studies explore the political, metropolitan and intellectual implications of dramatic movements on our urban and rural environments? How do we map movements that can now shut down borders, transit hubs, ports, cities and airports? How do we map our own innocence and engagement? This is a space of exception, a zone too.



<http://static01.nyt.com/images/2015/05/15/world/>

We will use the term Exceptional Space to explore a growing phenomenon that is as yet uncommodified and - dare we say - 'uninstitutionalized' by the academy. Why does this interest us so? There is a reason for this – we seek an enquiry and response to issues and emerging urbanisms, geographies and (political-cultural) spaces of exception. Spaces that are both on the move and rapidly being shaped and re-shaped by spatial politics. Spaces that are being constructed globally whether those already recognized (and theorized): the Special Economic Zones in China, Masdar City, the Calais Camp or DMZ in Korea. The list can go on: Second Thomas Shoal, El Eiidi, Sierra Madre 'ghost ship', Detroit City, Migrant ships, Kowloon Walled City. But we seek a dialogue, a discourse - a dialectic of yet another liberation if you will - that cannot be closed down with accepted generalizations and other comforts of the academic mind.

see Spiegelhalter's: *The ultimate symbol*
of holding out, Justin Parkinson
(BBC News Magazine 28 May 2015)
<http://www.bbc.co.uk/news/magazine-32900601>

*What then is Exceptional Space?
A migrant ship afloat outside Thailand?
Turned away, turned to where?*

Roger Connah

Exceptional/Exceptionable Space: an introduction

Can we find some way of disarticulating
the circuit somewhere from within? We might be able to
consider what are the weakest, what are the strongest
threads that maintain the tapestry in its tightly woven state.

R.D Laing *The Obvious* (1968)

There are no prior rules or academic definitions for this space. If existing demarcations offer themselves, if heterotopic space vies with de-territorialization for political and critical validity, if e-space becomes f-space somewhere along a discontinuous line, we do not really care that much. Instead I will begin this introduction with a willfully personal slant, using the country I resided in whilst writing this.

Laos is an exceptional (land-locked) country bordered by China, Vietnam, Cambodia, Thailand and Myanmar. Each country is waiting to pounce further and use their own competitive 'capital' edge in the Asean region to manipulate and – more likely - take advantage of the conditions of poverty and 'exception' within Laos. Laos is a single state still known as Communist that survived - in some way – the combined American and North and South Vietnam fighting and devastating manipulation made out of it by the US in the 1960s and 1970s, from 1963-74. Laos is a people of many ethnicities, mountain hill tribes, villagers and with a significant post-colonial residue, mostly French. The capital of Laos, Vientiane, still demonstrates its French *Indo-Chine* provenance

We can say this if we accept the meaning of 'exceptional' as both the notion of something superior (unusual, 'different', separate) and then something thereby often isolated and isolating, to which we could qualify this as 'exceptionable.' In other words, the latter would signify that which is left alone, or something (person, place, object or world) more formally considered objectionable. This could even be extended to that which causes offense, that which is offensive. Offence here clearly delineated by whoever defines that centrally and controlling normative from which offense can be claimed.

I take from this a licence to propose two concepts; the exception as in the 'extraordinary' – in Laos perhaps the Buddhist Monastery, temple or Wat. And secondly, the country itself and parts therein considered as in the phrase 'exceptionable space'. These would be landscapes, environments, cities, bomb craters and villages all still in waiting to some extent for the explosions and accidents (from UXO – unexploded ordnance known as bombies from the Vietnam War) that still disfigure the whole country.

Eternal Harvest The Legacy of American Bombs in Laos.
K.Coates, J. Redfern ThingsAsian Press (2013).
Laos: Lonely Planet Guide, The Rough Guide (2014)
One Foot in Laos Dervla Murphy (2000)



www.UXO.laos.org

For example, from where I am now, in jungle and bamboo isolation on the River Namkhan near Luang Prabang, we can not only take the Plain of Jars as anthropological exception and then look into crater, cave and the aftermath of war as the exceptionable, we can also suggest diversions into injustice and alibi and the migration and diaspora of the mountain tribe, the Hmong, some of whom left to the US, during or after the Vietnam war. Known to almost everyone fighting in that region as The Secret War it was fought over the skies of, and in the hills, mountains and valleys of, Eastern Laos. It had relatively nothing to do with the Vietnam War yet the US exceptionally transgressed a whole country. The Ho Chi Minh trail is still one of undiscovered 'exceptional' horror. But Laos is an exceptional country, an exceptional geography of mountains, valleys, rivers, jungle and a few small cities. It also has more exceptional examples of landscape besides *The Plain of Jars*.



The Plain of Jars, Laos

For reference, and this is useful as we develop the exception in the accepted, and the exceptionable in the offensive, the country of Laos received more bombs dropped by the US administration than both German and Japan during WW2. The figures are offensive in themselves. The US dropped an exploding or unexploded bomb (bombie) every 8 minutes for 9 years (1964-73). Even, in inhuman terms, this is truly 'exceptional' and (in terms of any country) 'offensively' exceptionable.

But it is the spatial and dramatic residue that makes Laos politically and spatially exceptional. It allows us to begin to understand what it might mean to speak of the country and the space of the exceptionable. Laos has war ruins, many of them. An infinite collection considering the number of bombs dropped on the country. Bomb craters, bomb sites, abandoned secret airports (the CIA airport-city north of Vientiane was called Alternative), displaced villages, a living dead Ho Chi Minh trail, and – still – an untold amount of Unexploded Ordnance (UXO for short). It has quite the biggest prosthetic department and factory of the whole region of South East Asia in Vientiane. It is – without doubt – one the most information-deprived countries of the world; incentives are low. How is this country exceptional? How is this space ‘exceptionable’? And is this willful to think we can bring new alertness to map and test current global, political and urban conditions? From which direction, using whose voice and which discourse?

All of this, initial and brief, can correspond to what we might call *Exceptional Space* and how we may wish to discuss and re-configure it with the notion of Exceptionable Space. How can we ground this even more? We are not only talking about something exceptional (not necessarily ‘superior’) as in the over-used term today, the *iconic*. We are suggesting our attention should turn to that which stays apart for whatever reason, that which succeeds to detach itself from institutionalization, from the commodifying and commodifiable, even any neoliberal conjuncture.

We are speaking of the act of *expecting* somebody or something to emerge, yet holding back. We are speaking of exclusion. This might mean somebody or something excepted to which a rule does not apply; the Chinese inhabitant holding onto their house in the face of massive pressure?



J Redfearn *Eternal Harvest*

When I speak about being beyond exception, I see no air no light, I see only the consensual. It might be more appropriate in our case then, at this early unformed stage of our enquiry, to extend this and consider how we can take exception to something or somebody and survive. Something that causes objection (objectionable?) and thus forms an exception? Here we have the confusion between two words that elide: *exception* and *the exceptionable*. A traditional house, a small monastery in Laos on thick bamboo struts or a traditionally elevated house built and supported with the shells of unexploded bombs. We choose to move between these two. We would like to see how the exceptional (the outstanding/unusual and even iconic) gives way to the intelligently and critically more formal word meaning *objectionable*; even – in some cases – allowing us the importance of seeing things as necessarily *offensive* to the dominant mode, thinking or trend.

For this in terms of literary space – the exceptional/exceptionable, one might consider Marguerite Duras's *The Lover* and her other re-write(s) of the narrative in *The North China Lover*. Indeed for a study of the French Indo-China past and post-colonial present Duras is indispensable for this. It would also be possible to trace the *exception / exceptionable* in Georges Perec, where his work includes potential literature (OULIPO), notions of the *exceptional/exceptionable*, extraction, subtraction and exclusion – even repressive exemption or tolerant exception.

That said what are we seeking here in this open enquiry? We are not rushing to identify something *exceptional* in terms of its unusual, often superior nature (whoever defines that superiority). We are not seeking that which is not to be surpassed, as if engaging in some global competitiveness. Instead we are seeking the boundaries of the (politically and institutionally) exceptionable, that which relies on the 'exception' for its existence; that which - stubborn or not – will and does remain outside. At times sovereign, even authentic!

So there we have it, a start, an introduction, possibly willful, to our invented field; a small prologue on *Exceptional/Exceptionable Space*. How does this help a more collaborative framing of this invented inter-disciplinary topic? Among other topics, discussion might surround questions of: the deployment of new technologies of surveillance and practices of securitization; how is urban space restructured and what are the implications for global migration flows? What are the impacts of migration flows and diasporic patterns and new dronescapes on the construction of urban space, policy and governance? These are not just social, cultural, political, and economic questions but architectural, geographical, spatial and urban. How does this allow us to perform in the interdisciplinary manner? How – when we talk so much about the inter-disciplinary, the hybrid and diversity – do we achieve any common debate?

More than a Fleeting Open Invitation

Symptomatic of the conditions of increasing migration flows, urban densification, shifting socio-political climates, war, disease, natural disasters, population growth, and market forces of global capital—exceptional spaces are springing forth globally in scale and form. The spatial fixities and topographies of urban space and their relation to shaping, inhibiting, aiding and transforming migration remain essential to understanding migration flows and diaspora patterns. Studying these patterns in relation to the urban environment affords the possibility of not only fostering interdisciplinary research, but unpacking the conditions for an emerging network of methodologies for examining contemporary exceptional spaces. We will proceed by looking at four typologies to help us approach exceptional spaces: the parasitic and informal, resistance and survival. The ‘framing’ of exceptional spaces in this context proceeds on the understanding that reference remains dynamic. In no way do we presuppose a categorization or fixation on a particular feature or quality of what is under investigation.

Parasitic + Informal

Spaces exist because of the relations between (sites) places at which events and objects (things) are located, occur, and expressed - the occurrence of these two relations is what manifests space(s). Invariably, alongside changing environmental conditions, spaces are shaped and constructed through social and material practices of people and things. Since space provides the resources and frames of reference in which places are constructed, according to Agnew, and people are an inherent part of how spaces take shape and become defined - exceptional spaces are specif-

ically identifiable places that bear uniquely dynamic architectural and urban features, often connected by common struggles.

John Agnew, *Space and Place*
in J. Agnew and D. Livingstone (eds.)
Handbook of Geographical Knowledge.

London: Sage, 2011), pp. 19.

see also Antognazza, M.R. (2008)

Leibniz: An Intellectual Biography. Cambridge

"Spaces exist because of the relations between
(sites) places at which events and objects (things)
are located, occur, and expressed - the occurrence
of these two relations is what manifests space(s)."

Exceptional spaces cannot be identified as standalone entities. Identification occurs relationally, through that which they remain juxtaposed to - namely the exceptionable. Spaces also function as "suppliers" and "by-products" of production, action, and exchange, as - for example - satellite settlements, 'pop - up' villages and business and factory parks on the outskirts of cities. These remain dynamic and fluid within the landscape yet inevitably parasitic to it. These spaces evolve from feeding the needs of the already urbanized areas while benefiting from alternative resources provided by these urbanized areas. They remain, however, excluded from the urban from which they are fuelled and fuel.

The relationship between thriving urbanized cities and their by-products is symbiotic rather than parasitic. The question remains: are the excluded suppliers and by-products parasites of the urban spaces or is the urbanized city a parasite of its suppliers? Moreover, the intimate transactions and exchange of physical material, information, and even populations between the included and excluded areas of the urban make the parasitical conditions reversible and conditional. Who is the parasite? What indicates a space to be parasitic?

Shenzhen

In Shenzhen, China, the term “urban villages” is familiar and often associated with cheap rent, over-crowding, substandard housing, and a variety of safety concerns. However, to renters and landlords, these highly centralized clusters of “urban villages” are goldmines. Being a special economic zone almost entirely reliant on migrant workforce, Shenzhen has a disproportionately huge demand for affordable housing as yet unfulfilled by city-initiated projects. Here the “urban villages” intervene in the system. Evolved from remaining agricultural land and transitioned to residential use over the long period of Shenzhen’s development, the building regulation of these sites are often vague. Landowners are able to intensify and increase property value by building in-between existing apartment buildings, taking advantages of loose regulations long before the city establishes any official documentation.

The “urban village” phenomenon also betrays a unique economy. Landowners became landlords with a handful of rental units as a result of un-regulated infill projects. Due to the huge demand for affordable housing by migrant workers, the annual income of a typical landlord in an “urban village” can hike up to billions of Yuans. The landlord communities also have the option to incorporate their entire “urban village” teaming up with bigger real-estate investments for more return. Renters are usually migrants with no permanent addresses, from Hukou in Shenzhen. They favor the villages not only because of affordability, but also their proximity to CBDs and transportation nodes, and – inevitably – the vibrancy inside the high-density fabric. These villages may be eyesores at first glance but there are no shortages of amenities, services and facilities. Ranging from a community health center to narrow streets filled with restaurants and shops, these urban villages are as well equipped as newer communities in their vicinity, only less expensive to live in.

Density and quality of housing are a major concern, again as a result of unregulated residential infill, yet the “urban villages” have become too costly to clean up. The amount of affordable housing units provided by “urban landlords” far exceeds the amount of units the city provides despite their poor quality. It seems fair to say that the problematic “urban villages” are parasitic: they feed off the city’s infrastructure and business districts, and in return they are the hosts of countless migrant workers who are actively constructing the future of cities like Shenzhen, whilst desperately needing homes that are affordable and livable.

Exceptional spaces, then, can be seen as parasitic to the conditions of global urbanization. What then is the exceptionable? Is it not that which is outstanding and even in some sense offensive to the status quo? It is ultimately, the exception - in Shenzhen - to law, code, social and cultural standard. In the case of the urban we might then be speaking of the resistant and that which is then deemed unlawful or law breaking.



<http://wikimapia.org/15885610/Huanggang-Port>

Resistance + Survival

In contradistinction, we might say that the exceptionable is the comparative unit of analysis, the exclusive 'authenticating extension' that reveals something about the exceptional. It is this outer boundary of the exceptional that consequently reveals both the exceptionable and the exceptional space in question, as distinct and yet interrelated parts of the same whole namely space and place. In this sense, exceptional and exceptionable urban spaces reveal something quite unique, if we choose to look carefully.

How should we do this? One way to identify an exceptional space would be to turn our focus towards global sites that remain 'resistant' in some way. These sites retain common, yet dynamic features depending on the surrounding economic, socio-political or environmental conditions. For instance, sites of implosions of socio-political struggle whether, temporarily as manifestations of a deeper societal unrest such as Tahrir Square, Zuccotti Park, or the Maidan in Ukraine, or enduring urban resistances such as Torre David and Calais. Today resistance is being manifested in a variety of architectural and urban forms, and in some cases remains continuous or near-permanent as in the Calais migrant camp in France, or the slums on the outskirts of Sao Paulo and Dharavi, Mumbai, or the Sierre Madre Ghost Ship.

Under the pressure of urban and economic density, those attempting to survive within the spaces of the city are reacting by creatively constructing spaces that are seemingly natural 'outgrowths' of current conditions. Consider the self-built workers' settlements sprawling on the roofs of Hong Kong's high rise buildings, the once super-dense Kowloon Walled City, or life on the border of Tijuana and the United States of America. In this sense, exceptional spaces are stacked, wedged and liminal; these are architectural and urban spaces that remain markers of the not-too-

distant, surrounding exceptionable space. In some cases, then, exceptional spaces can be whole cities, cities that are sites of 'ruination' and abandonment such as contemporary Detroit or the ghost towns of China, or the Chinese ghost towns in Mongolia or Africa - where people have either long packed up and gone, or never arrived at all. What is survival under these conditions?



<http://www.bbc.co.uk/news/magazine-32900601>

Torre David

Torre David is an unfinished 45-stories tower located in Caracas, Venezuela. The construction of what was to become Caracas' new economic centre (Centro Financiero Confinanzas) began in 1990, but was suddenly interrupted in 1994 due to the death of the tower's main investor David Brillembourg and to Venezuela's banking crisis. After the Tower had been abandoned for more than a decade, hundreds of citizens organized to take over and squat the concrete tower in 2007. At some point, up to 3000 people lived in Torre David up to the 28th floor, despite the fact that the building had no elevators, water or electricity, becoming the tallest squat in the world. On one of its sides, the tower's glass façade had not been installed, exposing the concrete structure and gaping windows filled with brickwork constructed by the inhabitants. Through its inhabita-

tion, Torre David became, according to McGuirk, “neither a skyscraper, nor a slum, but some new kind of hybrid”.

McGuirk, Justin.
“Torre David: A Pirate Utopia.”
In *Radical Cities: Across Latin America
in Search of a New Architecture*.
Verso, 2014. p.176, p.177, p.179

Here, survival as a form of exceptional space is understood as a space emerging from a will to access primary needs such as a shelter and/or other basic amenities. Slums being a ‘typical’ form of informal settlements where the majority of people live in Caracas, Torre David becomes the exceptional space within those. Emerging as a vertical informal community, the typology that is Torre David does not exist elsewhere, it is uncommodified, illegal and certainly does not fit into any neo-liberal definition of our contemporary world. Torre David was intended to be a very sophisticated symbol of Capitalism but the outcome is quite the opposite, an informal housing site appropriated by the poor. Justin McGuirk defines the tower effectively as “an emblem of speculative finance capitalism that has been taken over by those who were disenfranchised by the neoliberal policies of that era - the poor.”



<http://ideas.ted.com/communities-in-unexpected-places-from-ivan-baan/>

The tower in itself could also be defined as exceptional in the sense that it is an isolated and isolating object, especially for the dwellers that live on the upper floors, further disconnected from the ground; this distance being decoupled through the absence of elevators. Throughout the years dwellers self-organized the tower into a microcosm where all daily needs could be satisfied, from convenience stores to barbershops. The alienating condition of the tower as 'exceptional/exceptionable space' seems to unfold into an appropriation of the site where citizens try to re-create conditions of 'normal' life through the use of wall papers, self-made partitions, decorations or curtains. The makeshift constructions emerging represent direct solutions to specific needs that the citizens have. Beyond an architectural phenomenon, Torre David represents a social phenomenon where citizens appropriate their city in an uncommon way, to fulfill their need for survival, thereby creating an exceptional spacewall papers, self-made partitions, decorations or curtains. The makeshift constructions emerging represent direct solutions to specific needs that the citizens have. Beyond an architectural phenomenon, Torre David represents a social phenomenon where citizens appropriate their city in an uncommon way, to fulfill their need for survival, thereby creating an exceptional space.

Exceptional Mobility - fleeting other spaces and places

Numerous forces impinge upon people and prompt them to migrate (across landscapes and territories that are complex transnational urban spaces) and conglomerate in a given locality. One resulting consequence is an intensification of the density of a place within a given space especially within and on the periphery of contemporary global cities. Consider the hutment camps on the outskirts of El Ejido in Spain or Dubai. Again, consider the Calais camp—a modern geopolitical 'way-station' of mobility where migrants either

remain trapped in an urban liminal zone of exception with little if at all any resources, or attempt to make it elsewhere. As Keller Easterling points out in *Enduring Innocence* (Global Architecture & its Political Masquerades 2007): “desire and consumption are so addictive that the tourist is compelled to look for new territory, while the immigrant must travel to another territory for survival.”

Emerging urbanisms break through and decenter existing frames of reference, forcing us to question whether the exceptional as exceptionable could also be the temporary and the mobile, such as the numerous migrant ships packed and abandoned by smugglers, turned away from their destination. Like many others adrift, these ships become mobile exceptional spaces of humanitarian crisis, socio-political turmoil and legal grey zones.

Exceptional space in some instances aims towards nation building and border-extending practices, such as the numerous reef reclamation projects in the South China Sea and the sinking Sierra Madre ghost ship. Docked on a reef near the Second Thomas Shoal, located roughly 120 nautical miles from the coast of the Philippines it is situated more than 800 nautical miles from the Chinese coast. The exceptional here is not just the standoff that ensues between the Chinese coast guard and a handful of Philippine mariners, but that the battle is played out on an aging ship stranded in a reef. The conditions of this ‘waiting’ game and resulting consequences determine the expanding geopolitical debate. Though this situation is unique, how many more like this will we see in the future - a blockaded fishing boat, another artificial island, a newly emerging ocean urbanism?



<http://www.bbc.com/news/uk-29074736>



<http://www.parismatch.com/Actu/Societe/Calais-partir-a-tout-prix-599036>

Daniel McNeil

The After-word

*To imagine a new way of belonging
– with time and space, and with each other*
Lawrence Grossberg (2000)

Was it possible to escape those clarion calls to reimagine time and space at the dawn of the twenty-first century? Did we deserve those politicians denouncing the rebels of '68 in order to appeal to the man in the street, the soccer mom, the suburban voter, the aspirational figure in low-income housing, and other ghosts in our media-post-industrial-entertainment machine? Did we desire the return of sixties radicals in the guise of distinguished professors and grandparents dispensing sage advice about Cultural Studies in the Future Tense, affects of time in the Visual Arts, and permanent transitions in Curatorial Studies?

This explorative, suggestive and provocative document invites such questions when it asks us to think more deeply about interdisciplinary tokenism that is a euphemism for entrepreneurial academics in a neoliberal age. It asks us to do some fresh thinking about tales of swamping and swarming migrants that are farcically repeated by our political and cultural elites, as if the ghost of Margaret Thatcher looks on, smiling, with a whisky and soda in one hand and a copy of Samuel Huntington's *Clash of Civilizations* in the other. Above all, however, the interventions in this pamphlet seem haunted by worldliness of intellectuals such as Stuart Hall, and their long war of position against Thatcher's authoritarian populism. In this brief afterword I'd like to suggest that the worldly don of Cultural Studies, the public intellectual who rejected a self-promotional ethos, and the postcolonial theorist determined to develop lucid accounts of power and resistance, provides us with a powerful guide to the ironies and contradictions of exceptional/exceptionable space in the late twentieth and early twenty-first centuries.

The Jamaican-born Hall is the exceptional, articulate Other who wins a Rhodes scholarship to England in order to study at Oxford University. He is the mimic man, the hybrid, the British intellectual who is invoked by timid academics in search of interdisciplinary glamour (rather than, say, a deep engagement with a Black political identity that challenges neocolonialist practice anywhere in the world).

The Jamaican-born Hall is the exceptionable, offensive Other who was never at home in Oxford in the 1950s. He is the mimic man, the hybrid, the activist who let politics interfere with his scholarship. If he didn't exist, he may have been invented by Conservative back benchers and members of the radical right who needed someone to unite a long list of fifth columnists and alien threats that had invaded their nightmares (such purported threats to "British family values" included, but were not limited to, Black power and student power; public broadcasting and pornography; and the degenerate forms of jazz, reggae and punk transmitted in politically infused acts of pleasure).

One of Hall's prominent rejoinders to Thatcherite appeals to law-abiding, respectable folk was recorded in a public talk entitled "Racism and Reaction," which was subsequently published in *Five Views on Multi-Racial Britain* by the Commission for Racial Equality. In it, Hall reminded his fellow Brits that "race" was not an external problem to have arrived in the United Kingdom with the onset of post-World War II immigration from Africa, Asia or the Caribbean. In contrast, it had deep roots in the sugar they stirred; it was implicated in the routes that led to the famous British "sweet tooth"; it could not be shaken from the tea-leaves at the bottom of the "British" cuppa. In the early 1980s, Thatcherism developed more sophisticated forms of visual rhetoric in order to pronounce dire warning about the alien threats of exceptionable Black communities while including exceptional non-white individuals into the British family. As is evident by the infamous Conservative political posters manufactured by the Saatchi and Saatchi advertising agency in 1983, Thatcher's political, cultural, economic and political project involved a form of bad faith that not only invited viewers to see beyond "race" and celebrate entrepreneurial individuals, but also asked advertisers to strategically position the posters in forms of public transportation that travelled through areas with large numbers of so-called "ethnic minorities".



If there was to be some black in the Union Jack, what was the price of admission? Did non-white individuals need to perform exceptional respectability in a suit and tie, as is the case of the passive aggressive figures captured in the Saatchi and Saatchi political campaign? If so, were they also expected to repress dreadful objectivity about exceptionable acts of police brutality, and historical context about the terror inflicted by the imposition of racial hierarchy? It is in the context of creating national treasures for overseas consumption that we may read the eulogies for Hall in the American media that positioned him as the godfather of British multiculturalism. As if the intellectual who was uninterested in state-sanctioned multiculturalism from above can be reduced to a one-name brand like Oprah, Spike and Beyoncé for *The New York Times*. As if listeners of National Public Radio need to be reminded that everyone, even Hall, can be turned into a commodity. As if the funding that Barclays Bank provided for the creation of a Stuart Hall library at Rivington Place, "London's global art space," offers something more material than Hall's contribution to the anti-Apartheid struggle in the United Kingdom and the boycotting of Barclays Bank and its South African subsidiary Barclays National Bank.

Perhaps instead of thinking of identity as an already accomplished fact, which the new cultural practices represent, we should think, instead, of identity as a 'production', which is never complete, always in process, and always constituted within, not outside, representation. This view problematises the very authority and authenticity to which the term, 'cultural identity', lays claim. Stuart Hall (1989)

We have to take over time and own it



Jerry Redfern Eternal Harvest Laos (2013)

We can put no trust in princes, popes, politicians,
scholars or scientists, our worst enemy or our best friend.
With the greatest precautions, we may put trust in a source
that is much deeper than our egos – if we can trust ourselves
to have found, or rather to have been found by it.
It is obvious that it is hidden, but what it is and where it is,
is not obvious.

R D Laing (1968)

Here we have merely set out some ideas on our journey: how to identify, discuss, define the *exceptional*. But we cannot avoid at the same time discussing the *exceptionable* and the relation of one to the other. We are interested in research before it happens, before it is theorized and institutionalized; here we admit to an echo to Stuart Hall's contention that institutionalization is a "moment of profound danger". What might connect together the identified exceptional spaces with the contextual and often surrounding exceptionable spaces is that they remain dynamic sites of struggle that are continuously changing in response to, and shaped by, current conditions. These two cannot be separated; our task is both enquiry and action.

We have offered a framing paper prepared in conjunction with students and professors of architecture, history, globalism, political science and other disciplines. We will open this topic with a visiting speaker. The writer and professor, Keller Easterling will be asked to engage the exception - exceptionable in relation to - or in opposition to - her own work. Infrastructural Space has been explored in her recent book *Extrastatecraft: The Power of Infrastructure Space* (Verso 2014). It is quite possible we could follow up also on Easterling's mention in this volume of the 'exception' (exemption) in relation to Carl Schmitt's 'the state of exception, a legal concept deployed by the German jurist...granted the Third Reich an exemption from law...' (p.58) cited from Giorgio Agamben, *Homo Sacer: Sovereignty, Power and Bare Life* (Stanford 1995). How does this connect us with a discipline like architecture and its deepening and complex turn towards urbanism? Why is it important to go outside an architecture faculty or school to engage issues that are so closely connected to architecture and urbanism? How can we identify sites of struggle currently unarticulated; how do we critically approach the exceptional and the exceptionable? And, with further critical speculation and knowledge, what might our actions be, to whom and for whom? We can hope to keep the conversation going, but as David Cooper introduced in the published proceedings from The Congress of the Dialectics of Liberation held in London in 1967: *Hope has to have another appointment. Not now and not then, but some other time, its own time – which is our time. We have to take over time and own it.*

ZONE

The Spatial Softwares of Extrastatecraft

Keller Easterling

Today urban space has become a mobile, monetized technology, and some of the most radical changes to the globalizing world are being written, not in the language of law and diplomacy, but rather in the spatial information of infrastructure, architecture and urbanism. Massive global systems — meta-infrastructures administered by public and private cohorts, and driven by profound irrationalities — are generating de facto, undeclared forms of polity faster than any even quasi-official forms of governance can legislate them — a wilder mongrel than any storied Leviathan for which there is studied political response.

One of these meta-infrastructures is the phenomenon of the free zone — a highly contagious and globalized urban form and a vivid vessel of what I have termed *extrastatecraft*. A portmanteau meaning both *outside* of and *in addition* to statecraft, extrastatecraft acknowledges that multiple forces — state, non-state, military, market, non-market — have now attained the considerable power and administrative authority necessary to undertake the building of infrastructure.

The zone — a.k.a., the Free Trade Zone, Foreign Trade Zone, Special Economic Zone, Export Processing Zone, or any of the dozens of variants — is a dynamic crossroads of trade, finance, management and communication. If, in the contemporary scene, diverse spatial types demonstrate the ways in which architecture has become repeatable and infrastructural, then it is the zone that demonstrates the ways in which urbanism has become infrastructural. Though its roots are ancient, dating back to the free ports of classical antiquity, only in recent decades has the zone emerged as a powerful global form, evolving rapidly from an out-of-way district for warehousing custom-free goods to a postwar strategy for jump-starting the economies of developing countries to a paradigm for glittering world cities like Hong Kong, Singapore and Dubai.

Zone: The Spatial Softwares of Extrastatecraft Extract of an essay first appearing in *Places* (June 2012) marking the release of *Extrastatecraft: The Power of Infrastructure Space*, Verso. ©

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Education is our job, but education in a new sense....
To activate the repressed and manipulated contradiction,
to make it operate as a catalyst of change, that is one of the
main tasks of the opposition today. It remains
and must remain a political task.
H Marcuse (1968)

- 1 *Exceptional* Space – a space for discourse, dialogue or misunderstandings?
- 2 A response to an emerging issue – repression carried over?
- 3 The un-commodified, the un-awakened and a vocabulary of terror?
- 4 How many more moments of profound danger or manufactured consent?
- 5 *Exceptionable* Space – to bridge at least two or more exceptional ill-disciplines?

(to be continued)
Pronko – Ji – Crespin – McNeil – Connah
Exceptional Space 2015

BREEZY REFERENCES...

SEDUCTION

THE PRIVILEGE OF
ANACHRONISMS
USA EN ASIA

BEAUTIFUL
NARCOTIC

UNIDENTIFIABLE

BACK TO THE LOVE
BOAT

HYPERBOLIC
LIBERTY

HOW TO BECOME
A DOUBLE AGENT

BACK STAGE
RECIPES

MONKEYING W
THE CURRENCY

ANECDOTE

IT VBRIS

AN ELEGANT
R A U T

AGEDY OF
NINBLES

DENIAL OF INFORMATION = TROUBLE

EXEMPTION OF MEANING

SITUATIONISM

BORD -

AUTHENTICITY

RIGHTOWNERS

MAKING ONE'S OWN
WEATHER

THE BELIEVER

PERMANENT R.E. PRETHING THEY

THE CON - THE CHEATER

Tell enough lies and the
cheater succeeds

SPECIAL
STUPIDITY

OBSCURATION of
meaning

BEYOND
UNCOVERING

SPIN

The mechanics
of rhetoric

FLATLINING -
SOLEPISM

NOT ONLY STUPIDITY
PHENOMENA

Stay on message
WHY - HOW
COMMON TOOLS
OF POWER
ARCHITECTS

DUBAK OF THE
ARCHITECTURAL

FAIRY
TALES

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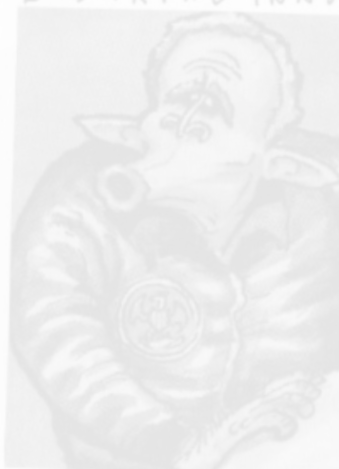
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