2x **A4**

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PIMEAINFRA

2018

Neighborizome

Where to?

Decide who will serve as a chairperson and a vote counter.

1. *The chairperson will introduce the rules for the group and verify that everyone understands what happens during the walk.*
2. *The chairperson will summon participants to the voting events. The chairperson cannot vote or propose initiatives.*
3. *The vote counter will count votes and verify that the initiatives will be executed accordingly.*

Vote on which direction the group will move towards.

1. *The direction which gets the most votes will be chosen and the group will head to that direction until someone makes an initiative (the first vote does not count as a initiative).*

Everyone in the group must move within a listening distance from each other.

1. *The person whose initiative was selected will lead the group.*
2. *The vote counter is responsible for monitoring that the direction stays the same as defined in the initiative.*

Each participant must give an initiative, which will be voted upon.

1. *The initiative can be about any act or gesture. For example which direction to turn to at crossroads or what to do when the group faces an obstacle.*
2. *Initiatives can be given at any time.*
3. *Every participant must give an initiative.*

After the initiative has been presented to the group it will be voted on.

1. *The vote will decide if the initiative will be executed.*
2. *Everyone must participate in the execution of the initiative.*

If the initiative gets half of the votes it will be executed. If the initiative gets less than half of the votes the group will continue following the previous initiative.

1. *Only new initiatives pause the previous action.*
2. *Every initiative which is voted on counts.*

Everyone is responsible for stating if the exercise is uncomfortable and to ask for a pause.

1. *The pause lasts for as long as needed or until someone makes a new initiative*

The walk will reach its halfway when everyone in the group has made an initiative that has been voted on.

1. *After this the group will decided on new rules and return to the point of departure.*
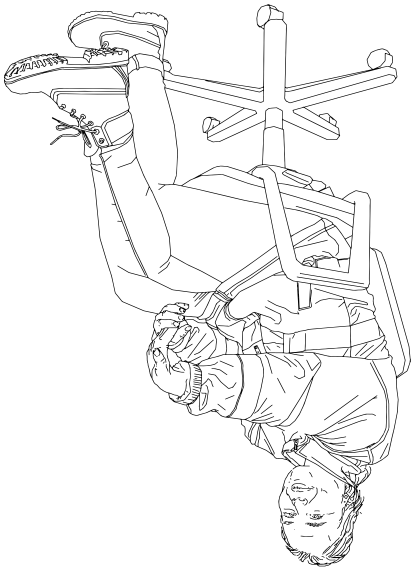
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Architect Eyal Weizman has studied the strategies of the Israel Defense Forces and identified how post-structuralist theory is used to guide the movement of troops through the city. Soldiers and tacticians are trained to see the city as "operational architects". Highways are built as walls-of-speed which segregate populations and seemingly innocent structures, such as homes on the Israeli outposts, are built so that they serve military purposes. These constructions can be identified as a from of sinister dark-infrastructure. I believe that Weizman's analysis can be extended to criticize a variety of features embedded in contemporary lifestyles. We should investigate modernist urban landscapes built to facilitate automobility as dark-infrastructure. "Cars exert spatial and temporal dominance over their surroundings" says sociologist John Urry. Cars touch the environment through pollution as one third of greenhouse emissions are caused by transportation.

Modern cities are dependent on citizens who are capable of self-regulation. This is evident in our road transport systems. Contemporary lifestyles rely on cars and each driver is granted a right to catapult a one to two ton steel cage through densely populated areas. The road transport system is an exercise of trust. Drivers are granted the responsibility for the lives of others. Ritualistic performances manifesting trust emerge daily on highways and suburban roundabouts. An independent self-regulating driver, expressing their free will, serves as the foundation for the road etiquette. Attacks made with cars are shocking because they deconstruct the foundation of this modern driver subjectivity.

In the aftermath of the attacks some politicians are targeting the notion of public space as a site meant to foster free speech and public assembly. City dwellers now fear that governments will limit the use of public space and pass espionage laws which threaten free speech. Roadblocks, barricades and digital fences are being built to control our movements. Cities are steadily developing into bastion forts, where even our private life are surveilled. How can we counteract these developments? The "we" I'm calling for are people who imagine that they are able to responspond to the these threats.

Necropolitics (2003).
violence and sovereignty portrayed in detail in Achille Mbembe's perceives as a cry for justice. The structural relationship between we are witnessing today. What we perceive as terrorism, the terrorist such schemes for a long time and predicted the global restlessness organized to protest against neoliberal economics have fought against These are old claims… Anti-globalisation and de-growth movements, form the foundation of the dark-infrastructure of development. for exhibiting personal independence rely on fossil fuels. Fossil fuels regimes which favour hyper-individualism. Contemporary methods perspective "development" appears as an instrument for establishing who strive to express their personal freedom of choice. From this deemed less developed. It is yielded collectively by masses of people themselves technologically advanced, against regions of the world it is investigated as a weapon it seems to be used by those who deem This is why climate change should be approached as a weapon. When

destructive their impact on the planet has become.
independent people have imagined themselves to be, the more
can choose to live without direct contact to animals and the more
wledge them. This is the first era in history when some humans
in silence. Witnessing their struggle would force people to ackno-
suffer the global consequences of human-centered development
ly or shipped to isolated wildlife reserves where they are expect to
discretely eaten away, converted into commodities, killed random-
individuals of a shared murky history, which is why they must be
from modern habitats. The presence of animals reminds modern
and animals which are difficult to manage is continually removed
to be self-reliant and separate from nature. Undesired plantlife
cy on others. Cities favour modern individuals, who are thought
Contemporary cities have been designed to hide our dependen-

Instead of using public space as a venue for exercising personal freedom, it should be re-established as a forum where we come together to express our codependency. Human-centric modes of organization have failed us and our cities are in desperate need of new infrastructure which enables and supports cohabitation, the organization of self-defining assemblies and cross-species collaborations. All arrangements supporting co-dependent livelihoods and lifestyles should be understood as a part of green-infrastructure. Instead of separating non-human and human life spheres we should find ways to combine our efforts and to discover dependencies, which are not steered by human-centric infrastructure.