

# State of the Community 2016

CITIZENS, COMMUNITIES and  
MULTILAYERED IDENTITIES



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# State of the Community 2016 Report

## Dhillon Marty Foundation



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**Yona Friedman**

## BIO-SOCIOLOGY

There might be proposed a kind of social science—a hybrid one—for which I coined a hybrid term: “Bio-Sociology”: its subject matter of sociology, using concepts originating of life sciences. It might be a kind of ethology with a different approach, comparing human society to the organization of cells. I see, in a way, my body as a “welfare state” of cells. A hundred million of them. These cells’ citizens of the state are each of them. Autonomously “governed” by a central organ—my brain—but the brain has only quite limited power for determining the behavior of individual cells. It is, surely, an information center and a “super-intendant” that regulates the supply of material necessary for cells to function. It is acting through a specialized endocrine system, the digesting apparatus, the transport network, etc. Besides this “state,” the collective organization, individual cells form local “solidarity groups,” with neighbors, or acting individually. Local “reparations” are performed by individual or by local groups, by their own initiative.

There is no “vote” nor “elections” for general welfare; “police force” intervenes with more or less success. Cancer means local disobedience which can spread all over the “state.” Healing is another kind of local initiative.

Menenius Agriha, a senator of the ancient Roman Republic, pacified a riot with a tale about the revolt of organs. In the meantime, our understanding of biology changed. The modern parallel is different.

I don’t stand on the validity of my welfare state; but the image directs attention to certain fundamental features of human organizations. “Body” as welfare state is technical: it does not refer to ideologies or to political principles. All social groups are welfare-oriented,

starting at the family level. Even more importantly: all animal societies are welfare states; differing in organizational patterns, species by species.

Thus, I am a “welfare organism.” My name does not count: Lamarckian, as it is created partly through heredity completed by acquired factors. It is both heredity and traits acquired through experience that define the behaviour of the species. Our societies are human in the biological sense. They manifest qualities of our species—qualities we are often unconscious of. Bio-sociology is centered on our species’ qualities.

To start with, I will try to define society as a collection of individuals linked through communication. Human communication, as a species quality, is substantially different from that we observe in other species. It makes use of language, a system of abstract symbols. Abstraction is one of our inventions that determines our way of building society. Communication making up society can be mapped by graphs. Graph theory is a branch of mathematics’ structural rules of graphs. Certain graphs are impossible, thus social organizations’ analogue to such graphs are impossible.

Communicating through symbols is an intellectual act, involving biologically determining capacities of our brains. Such capacities, among others, are what I call Valency; another one I call Transfer Capacity. Both Valency and Transfer Capacity can be expressed by numbers definable through experiments. Valency means the number of concepts our brain can understand during a chosen reference period. Transfer Capacity means the rate of errors that occur at the transfer of a message from one person to another. In a graph mapping communication, Valency figures as the degree of a given point: the number of lines arriving to that point. Transfer Capacity could be signaled by the numerical value of information lost.

Structure of a society of communication means the matrix of an oriented graph, indicating the sum of the incoming and outgoing lines from a given point. It defines the

influence a person exercises in his society. According to that interpretation, social structure depends on ordered hierarchy—who is influencing whom.

For simplicity, I presume two main types of such order. I call the first one *egalitarian*: wherein the sum of influences is the same for everybody, and the second *hierarchal*: wherein influence sums decrease from the center to the periphery. Both egalitarian and hierarchal societies have their typical group size. If we take a very short reference period (as a society has to react, often, to immediate challenges), we find that egalitarian structures cannot be kept on for groups over 12 to 15 members, and hierarchal ones disintegrate over a thousand. Obviously, over a longer reference period these number can grow to a multiple. (I understand by the term *disintegrate*, the blockage of the influence chain: communication becomes anarchic—the Babel Syndrome.)

But critical group size is only one of the special characteristics, even if the most important, for social organization, as it characterizes the chain of command. We can observe critical group-size in practically every animal species: elephants have a particular group-size, wolves have their own, the same with birds of different kinds, or fishes, or insects. One of the main characteristics of a species is its critical group size.

But besides the numeric value of the sizes of animal groups, most of them have other structural characteristics. For example, the group leader does not give orders—it is simply followed or not. Opposition in that group means simply leaving the group. With society it is different: the chief commands.

Another species characteristic is the implementation of exclusive property. Most animals don't have praxis of exclusive appropriation. For example, they leave the rest of the food to others. Contrary to humans, they don't own areas, prohibiting them to others. The concept of property shaped human development: we invented exchange. Humans are the only animals who practice exchange of goods or of "rights." Rights are an abstraction of the same

kinds of language our mythologies are based upon. Exchange is a typical Darwinian-Lamarckian species characteristic. Economy, religion, policy, and imagination in general are implementations of the abstraction “exchange.” We don’t know their conceptual equivalents in other species.

These considerations lead us to a general hypothesis. For Bio-sociology, all our conceptual thinking is specific to us—the kind of animals we are. I could list here some of our basic concerns; I think they are also species characteristics following our physical structure, explaining our logics, particularly human principles—not necessarily the same for other species. Such principles are: that of identity, that of the necessary existence or rules of causality, the principle of conservation of energy, that of divisibility of a whole into components (analytic thought), and lastly, even aesthetics.

All our behavior patterns rest on the unconscious use of such principles, at any level of culture. Animism theoretic physics, poetry and mathematics are species-specific. We have to get used to seeing ourselves as a kind of animal—for this is the right to look at the behavior of other kinds’ anthropomorphic thinking and is what we call intelligence, even artificial intelligence.

Note: It is important to remark on a new factor of our species characteristics changed through modern technology. Social groups are no longer determined by geographic proximity. They are not local. A sort of intellectual proximity replaced the geographic one. This transformation did not cancel the rule of critical group size. Another new factor is absolute mutual dependence. Technical services which increase our physical capacities are produced through assistance by a great number of technicians. They cannot be assured by an isolated person himself. Robinson Crusoe cannot survive in our context.

Through our extended capacities and tightly knit dependence of each other we became a species completely ruled by laws of exchange. All our intellectual inventions, languages,

counting, science and creeds became essential to these new species: in a new form, magic became reality. We became, really, what a philosopher called the “Prosthesis God.”

The best model for human society is the human body itself: a model of the welfare state. It is stupid to compare the state with the beehive or with the ant hill. They are often misinterpreted. The Queen is not the head of the state but simply the Mother.

The welfare state of the body is the autonomous individual acting of millions of individual cells. There is the brain—the intendant—who directs the proper distribution of the necessary livelihood for the cells, processed by the specialized organs and distributed by blood circulation pumped by the heart. All organs are interrelated but are largely autonomous, like all the individual cells. The objective of collective welfare is never obstructed by any organ or groups of cells. There is no competition. No organ has the command. It is the undivided whole that works. There are no principles nor ideology. It is homeostasis that counts as an objective.

I would call the social model analogue to the human body a disciplined anarchy. It is a model that works: I live.

*A NOTE: The misleading concept of evolution.*

It is not evolution that is false in itself. It is the idea corollary to it. The “competition,” the “struggle for life.” It is not principally inevitable. The cells of my body don’t fight. They cooperate, they are capable of learning to adapt without struggle. Maybe I am in error, but a large assembly of individuals, autonomous ones, don’t compete; they cooperate as far as possible. My brain, my stomach, my kidneys, cooperate. They don’t fight. Evolution means cooperation survival is not for the strongest but for those who learn to fit in. Emphasizing *fight* is a fake law of nature. Survival is adaptation. It means cooperation. It is our apish aggressiveness that looks for fight.



## **Sonia Dhillon Marty**

### OPENING REMARKS: STATE OF THE COMMUNITY 2016

Dear esteemed Delegations to UNESCO, especially Japanese, American and Dutch, Georges Kepenekian, Deputy Mayor of Lyon, Kengo Kuma, Yona Friedman, UNESCO colleagues, expert speakers and panelists, guests, professors, and students from many institutions—especially Paris Val de Seine, American University in Paris and the American School in Paris—on behalf of Dhillon Marty Foundation, I welcome you all to our fourth State of the Community Conference: the present portrait of our world today, and where we want to go.

I live between California, Japan, and France; and childhood was in Punjab, India. I am the East and the West. I am a mother, wife, and a woman, a Silicon Valley entrepreneur, an artist, an intellectual, and a social activist. Such multidimensional identities are not so unique in our interconnected global society. Thus, I am one of over 7 billion people sharing this earth with many other species of animals and plants. So today, we are here to build a dialogue on what is that balance between me—the individual—and the community in macro and micro scale. The community is physical, emerging, and it is virtual. Our world community is made up of many physical, emerging, and virtual communities: from a sports club, to a Facebook group, to a Nation. But we are all interdependent and interconnected simultaneously in multiple ways.

As I was working on how to build the discussion on “Citizens, Communities and Multi-layered Identities,” I started to think maybe our next discussion needs to be why we need identities, and how they are developed, or the human being’s needs are much more fundamental. For security and protection, we gather ourselves in communities; for emotional expressions we need the company of others. In the 21st century of disruptive technology, our

need for security, protection, food and shelter, and emotional contact are being addressed in rapidly changing ways. Thus, developing multiple identities, we are constantly connected to new people as we take on new identities while layering them on our existing identities. The negotiation of multiple layers of identities is true for individual citizens, and the communities which are physical, emerging, or virtual. Here today we will focus on “Citizens, Communities and Multi-layered Identities,” and how to build a sustainable relationship between I and society.

In 1972 “The Limits to Growth” report by the Club of Rome announced that due to the limited natural resources of our earth, the world cannot have infinite growth. Here we want to go a step further: that our world not only has limitations due to its natural resources, but it also has limitations due to human nature to adjust to disruptive changes. We can see this all around us: the anxieties to globalization of our identities and economies, just like genetic modification of the seed versus slow modification of the seed in the nature. Given this, the need of the time is to redefine the concept of Citizen and Community.

## **Kengo Kuma**

### **ARCHITECTURE TO REVITALIZE SOCIETIES**

I have built architecture with wood and shadow as a theme. Trees need shadow. Trees generate shadow. Then animals gather under the shadow. They protect themselves from strong sunlight, ultraviolet rays and strong rain. Of the works of ours, from Asakusa Culture and Tourism Center to FRAC Besancon, and beyond to the new national stadium, our twin protagonists have always been wood and shadow, playing a role as mediator between humans and nature.

Let me explain why wooden buildings matter. My observation is that cities in the 20<sup>th</sup> century were completely covered with products of the industrialized society, represented by steel, concrete, and glass. However easily available, the quality of these materials was poor, especially in that they were too hard and cold for humans to touch, feel, and smell. Air and noise pollution are frequently identified as imminent threats for the urban environment, and that can in part be attributed to the use of industrial materials. The close and balanced relationship between human bodies and natural environment was lost in the process of forming modernized societies, which we find difficult to retrieve.

As for the relationships with materials, it could be said that concrete became widespread because it was best handled by companies or contractors large enough to handle systematic and efficient construction logistics. In other words, the 20<sup>th</sup> century was an era of giant organizations that developed cities with concrete buildings. That was true of Japan, too—the country has moved forward based on the structure of big enterprises versus small individuals for the last seventy years.

However, such pictures became totally invalid, as the country has gone through a number of great earthquakes and disasters. Already in 1923, the year of Great Kanto Earthquake, writer and poet Paul-Louis-Charles Claudel, who was serving as the French Ambassador to Japan at the time, wrote that Japanese people had been made aware of “God” by way of the shaking ground. We who reside on the land of Japan have experienced huge natural disasters since then, among them the Great Hanshin Earthquake (1995), the Great Eastern Japan Earthquake (2011), and Kumamoto Earthquake (2016), which have hit Japan almost in regular cycles. Each time, we are reminded that humans are after all “weak” beings who do not necessarily find safety in concrete and steel.

Now is the time to reconnect the relationship between human beings and nature, relying on trees. Trees go between people and natural environment in a method that cannot be carried out by other materials. In principle, wood is in the hands of a carpenter. A carpenter—an individual—carries pieces of wood by himself and combines them to build a structure. We call it a human-scaled, human-friendly building. Carpenters are neither artists nor members belonging to big organizations; but houses and buildings can still be built one after another. In Japan, society was operating this way in the pre-industrialized period. There were earthquakes and all sorts of natural disasters, but using wood as warm, light and soft mediator, people were living in harmony with nature.

Wood not only acts as an intermediary but also as a memory archive for people. In Japan, architecture in towns and villages that had existed before industrialization was mostly made of natural materials—wood, earth and washi paper—and they were also rich in texture and aroma. It can be said that the delicate smell generated by such materials connected people and nature as well. They absorbed various air and fragrances or essences from people’s lives, and the accumulation of smells formed a sense of nostalgia that allowed them to feel the passage of time.

What we are doing now is trying to revive wood in modern architecture. Similar attempts are being carried out in many parts of the world. It has been proven that wood can play a dual role as a mediator and as a shelter to interact and integrate with nature. Restoring wooden architecture in the current context will bring a great and positive impact on people's lives worldwide. I believe that is the task assigned to all architects of our time.

## **Erin Moore**

I want to thank the Dhillon Marty Foundation for bringing us together today.

*To introduce the session:*

In the volume “Projective Ecologies” (Actar 2013), designer and theorist Christopher Hight writes: “If environmental transformation is this century’s greatest concern and central narrative, ecology is perhaps our most important framework for understanding and projecting possible futures.”

As a cultural lens or as a natural science, ecological thinking illuminates the breadth of ways in which human prosperity is inseparable from the well-being of the earth’s systems. Ecological principles such as systems thinking, complexity, and carrying capacity may offer ways to understand layers of individual and community agency in an era of rapid globalization, urbanization and climate change.

Simultaneously, the built environment at every scale—from energy transportation to school yard—is the interface that defines relationships within communities, both human and ecological. In this context, what is the role of design in engaging the interconnectedness of human and natural systems?

What lessons does the field of ecology offer in thinking about citizenship in the global city? What are topics in the design of the built environment that are critical to issues of citizenship and ecological sustainability? Here I am referencing the Dhillon Marty Foundation’s flash mob FREE TO BE project. How can design thinking, from a global ecological perspective and for our shared global climate, transcend national boundaries in new ways?

*To introduce myself:*

I am an architect and an associate professor in the Departments of Architecture and in the Environmental Studies program at the University of Oregon in the United States, where I study the expanded site of architectural design in climate change and the way that built environments shape and reflect cultural constructions of nature, including with built work in my architectural practice FLOAT.

We have an illustrious panel and so it is necessary that I abbreviate people's accomplishments in introductions or I would take the full 50 minutes that we have to list everyone's honors. I will be brief, but for this topic, I am delighted to be in the company of:

**Florian Hertweck** is an architect (Hertweck Devernois Architectes Urbanistes) and a professor of architecture with a focus on Ecological Urbanism at the University of Luxembourg. He is currently working on a theory of architecture about earth (sol) as a major architectural element.

**Iryna Volynets** is the principal of Volynets Architectural Bureau in Lviv, Ukraine. Volynets works at the intersection of building and landscape with a focus on the potential of landform architecture to engage topography, territory, and urban ecosystems. Her work was recognized by the magazine *Forbes. Ukraine* (December 2014) for its potential to influence the future of Ukrainian cities.

**Antoine Santiard** is one of the three partners of h2o architectes based in Paris and is teaching faculty in Columbia University's New-York/Paris Program. h2o works on a wide scope of projects and scales, including historical monuments and sites, public spaces, architecture, and design.

**Matthieu Wotling** is an Architect and Project Director at Kengo Kuma & Associates and founding Partner at Volga Urbanism & Landscape. Wotling joined the Kengo Kuma team's Tokyo office in 2008, and now provides leadership for the ongoing projects in Europe, and the strategic and design direction of the firm's development in Paris.

We have 50 minutes. I have asked each panelist to speak briefly in the hopes that we will have some time to discuss.

*To introduce the session:*

While the “site” of architectural design is usually local or regional, the impacts or “site” of climate change is global. Does the changing climate as a global issue change the way that you are thinking about your role as a designer? OR, your role as a citizen?

What are the most important tools that designers can use to shape cultural dialogues about any topic? Is the tool the building or the built work? Or are there other important ways that designers can engage?



## **Iryna Volynets**

### **CITY, COMMUNITY, AND LANDFORM IDENTITY**

“The ultimate purpose of a city in our times is to provide a creative environment for people to live in...one which generates the maximum of interaction between people and their urban surroundings” (Lawrence Halprin 1963).

In a time when global citizenship and ecological sustainability become the most popular topics for discussion not only amongst architects, but also among other practitioners and researchers who influence the process of our city formation, create the shape of it, predict the social connections and interactions—it is essential to talk about the influence of the built environment on the relationships between humans and natural systems.

Landform architecture is one of the most successful design approaches that inspires, educates, and makes citizens aware of their environment. Public spaces designed in landform style position people as a main catalyst of social and cultural development. Such spaces create a new artificial landscape and look like different topographic forms. They not only bring natural surroundings into architecture, but propose a new way of looking at complex relationships between nature and people.

One of the examples of the insertion of nature into the city is a HOOD LOOP design project. It was a response to the University of Oregon’s John Yeon Center for Architecture and the Landscape, and Design Week Portland invite to define, design, and bring to life Portland’s proposed “green loop.” The idea of a six-mile pedestrian/bike urban promenade was to make a series of identical public spaces and create a linear park in the central part of the city.

According to *Time*'s recent article "The 6 Best Big Cities," Portland is one of the cities on the West Coast that offers all the benefits of living conditions, great quality of life factors, and access to green spaces. It is a city defined by its natural surroundings. Thus, the ultimate goals of designed spaces were to reflect the identity of this city, represent unique views, let people gather and pause to watch urban life or consider the next step along the route (Figure 1).



Figure 1. Portland culture and identity. The design industry has begun successfully to orient science and technology toward the organic and the "gentle" by establishing popular standards for a less violent impact on earth, but it has yet to outline a clear concept and practical approach for elegant and the beautiful (Lance Hosey 2012).

The journey along the route starts with the mighty Willamette River that slices through the city's core, with the even mightier Columbia signaling its northern edge. But one landmark, though not geographically part of the city, commands the attention of Portlanders from afar. Mount Hood, Oregon's tallest peak, rises prominently from the Cascades, reminding the city that they are never far from spectacular natural scenery. This proximity to the outdoors—not only mountains, but also the rugged Oregon coast—is central to Portland's culture, one that celebrates the joy of spending time outside. A successful urban bike path should be more than a healthy, fuel-free method of commuting. It should be a convenient and safe option to take to meet up with friends. It should encourage biking without agitating

drivers, while working for all types of users. Visually, its course should be consistently clear, keeping bikers highly visible and separated from car traffic. The path should add aesthetic value to its surroundings, enlivening the urban realm with foliage, design, and color.

Hood Loop celebrates Mt. Hood and the Cascade Range in its six-mile circumference of Portland. The mountain form is ubiquitous in the bike path's design, expressed in its ground cover pattern, separation from the road, and art that energizes adjacent facades. The form stretches, peaks, and subsides as the path navigates neighborhoods with distinctly different qualities. With the city's nearby natural splendor in focus, Hood Loop not only encourages a sense of pride for residents in their city and region, but also reminds them of the places they are helping to protect by moving from four wheels to two.

The implementation of the mountain's topographical lines in street design led to the interplay between pedestrian, cyclist and green zones. Overlapping lines form the design for walking and biking paths that weave together at various points. At these points, we create spaces for small gardens, bioswales, and seating. These also act as transitional spaces between the different uses.

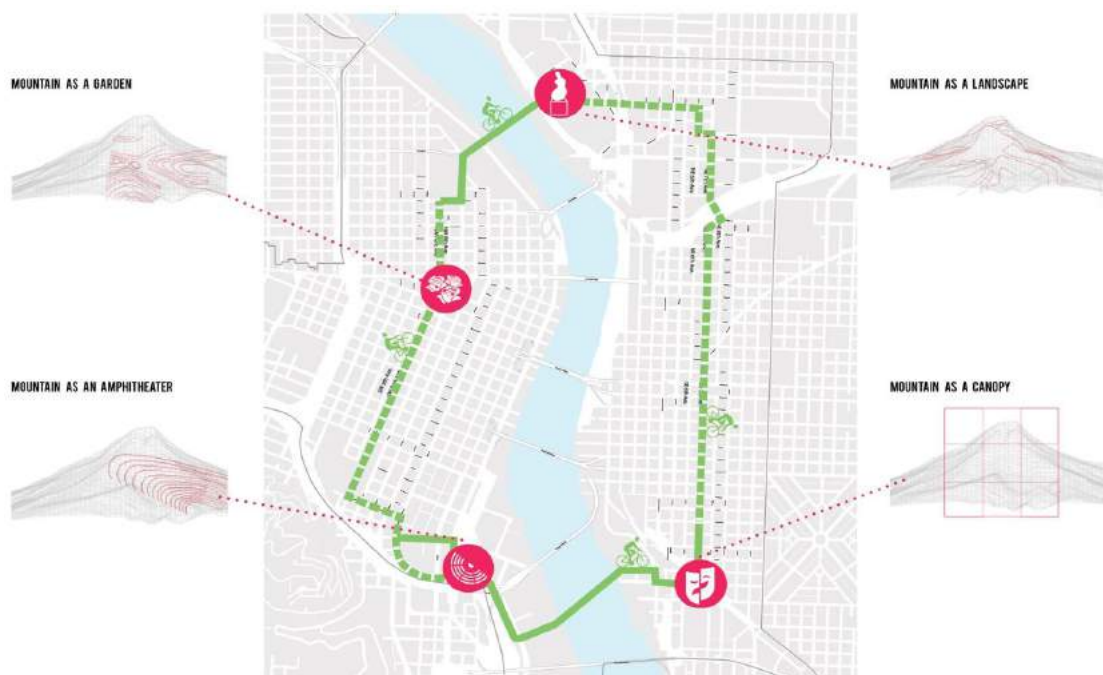


Figure 2. Public spaces along the Hood Loop, by I. Volynets, M. Protsyk, L. Wan, T. Duncan  
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*Mountain as a Landscape.* Public space (Figure 3) is adjacent to the Moda Center and the Veterans Memorial Coliseum, where Hood Loop makes its grandest gesture. A dynamic urban waterfront, responding to the Waterfront Park Trail across the river, redirects visitors' attention to the Willamette and expansive views of downtown. While the loop hugs the river, a sprawling landform creates a new public center for recreation. Atop the landform sits a restaurant—easily accessible from both arenas—as well as a pavilion and shelter structure, providing spaces for meeting and socializing. From above, the entire insertion at the waterfront follows the mountain form that permeates the Hood Loop.



Figure 3. Rose Quarter Waterfront, by I. Volynets

*Mountain as a Canopy.* As the Hood Loop winds its way south from the Moda Center, the urban context takes on a decidedly more modest tone. At the intersection of Southeast 7th Avenue and Southeast Sandy Boulevard, with little open space (Figure 4) and a mix of small businesses, we wanted the Loop to be the best possible transit corridor, bringing color,



greenery, and public art to the streetscape. Under the canopy, a flexible space allows for changing art exhibits, performances, and gatherings: a canopy that provides acoustic and visual insulation from the highway infrastructure.

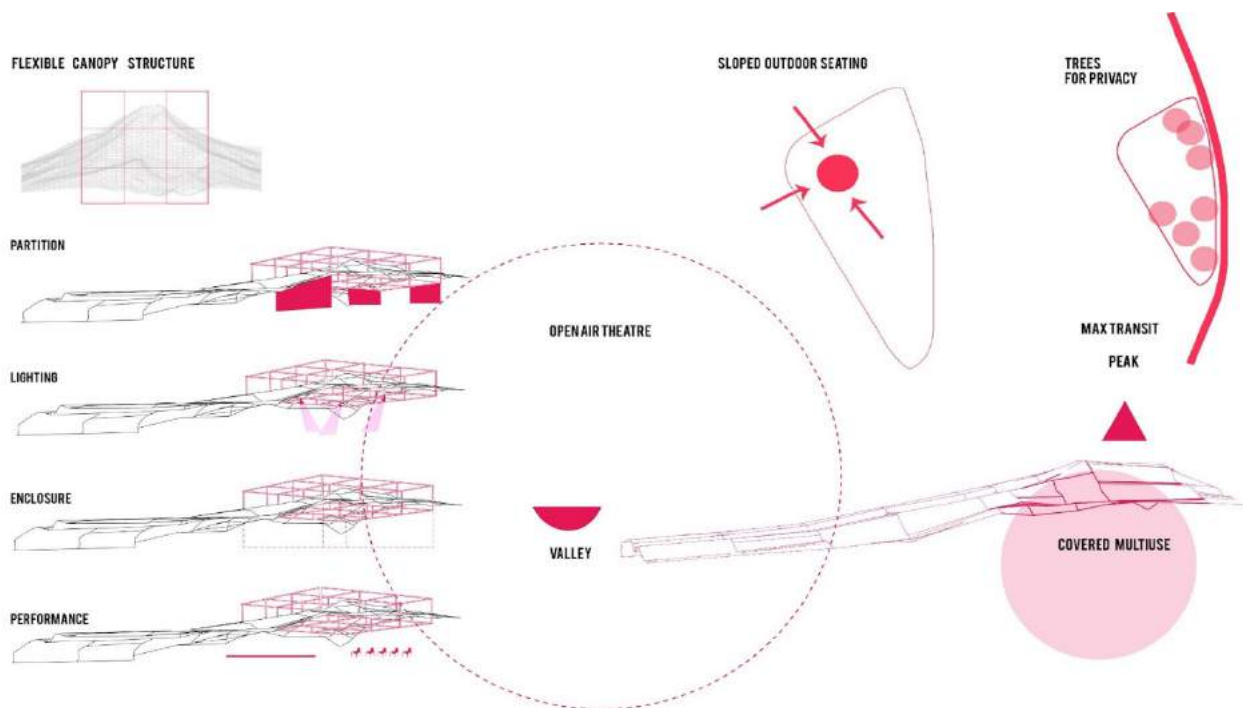


Figure 4. Southeast 7<sup>th</sup> Avenue, by L. Wan

*Mountain as an Amphitheatre.* Currently, the southwest waterfront feels cut off from Portland State University and adjacent blocks by Southwest Harbor Drive and the monstrosity of Interstate 5. The area could be improved for pedestrian and bike appeal. A new green connection links the waterfront with terraced seating (Figure 5) in the landscape between Southwest Harrison Street and Pacific Highway. Within this space, a new outdoor social hub is created.



Figure 5. South Downtown, by M. Protsyk



*Mountain as a Garden.* Downtown, the Hood Loop passes by a revitalized public square, where a new rose garden celebrates the beloved flower of Portland. Bold abstractions of the mountain form's topographical lines draw visitors to the square's center, where seating and a fountain encourage lingering and socializing.



Figure 6. Rose Garden, by M. Protsyk

The HOOD LOOP design project shows how architecture can have a positive influence on ecological systems and even small changes in one place provoke chain reactions elsewhere. Landform architecture helps to establish social connections, improve the city's ecology, and bring nature into the design. This approach creates a new artificial landscape that dissolves into existing surroundings or creates a new one. Public spaces designed in landform style blur the boundary between people and natural systems, where the main emphasis is on cultural and social connections. Such spaces evolve over time, respond to changing circumstances of climate, and adapt to the citizen's need.



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## **Antoine Santiard**

### **BUILDING WITH AND FOR PEOPLE**

As representative of h2o architectes, I would like to thank Sonia Dhillon Marty and the Foundation and also Erin Moore for inviting us to participate in this discussion.

We are very happy and honoured to contribute, in a humble way, to the reflection of defining some notions of sense of community.

As practicing architects, we are daily involved in doing and building. This action is important for us; it's a way to give birth to our ideas for people and with people. Our contribution to space is mostly oriented toward usage, which is our direct way to touch and influence the way of living.

The architect's tools are evolving.

It's interesting to note that we used to develop projects in the office, based on the context and the program, in a simple relation with our clients. Projects were done, not necessarily against the neighbours or the residents, but without them. Sometimes critical situations would happen and the project was blocked for years.

To answer to public protest, public or private developers introduce public consultation meetings. Originally done in a kind of orientated way to win over as many people as possible to the project, these meetings are slowly changing too.

Nowadays we initiate in close relation to clients, an open way to enrich the project with the public. New tools are developed such as workshops, public discussion, "walk and talk" urban diagnosis, and physical model sessions. The public involved represents a wide range of people: all ages of residents, associations, storekeepers, users, etc. The process, as part of the project, becomes a new way to integrate it more, for, and with the community.

I will briefly present 2 projects of different scales and contexts. They are both trying, in a different way, to involve people, both during the process and after completion.

*1. The Familistère de Guise. A Housing project in Paris.*

The Familistère de Guise is located in the North-East part of France and is one of the few built utopias. It is part of the phalanstery movement from Charles Fourier, based on social vision and organization of life and work around 1840. The Familistère was founded by Jean-Baptiste André Godin in 1859 in relation with the stove manufacturing business.

Beside the factory, a large public space organizes a composition of housing blocks with communal courtyards, a theatre (instead of church), two schools, a nursery, a company store, a laundry, a pool with movable floor and a large public space.

Step by step the industry activity slowed down; the estate has been abandoned and lost its meaning. The building cohesion has been lost and all parts remained detached.

Utopia is a public program which has been trying to reactivate the site since 2000, a cultural development, involving tourism, social and economic redevelopment.

We luckily had the opportunity to participate in the design of the public space, the restoration of the housing blocks and glass roof, and programming the different blocks.

It's a human adventure for us since 6 years ago, trying to develop a project based on two fundamental themes: heritage dialogue and contemporary reactivation, and experimentation with the local population.

The project establishes a new sense of unity between its different existing parts. One simple and continuous ground made of brick links all buildings and reconnects the topography (bridges, ramps among large flat spaces). At the heart of the site, a series of thematic "islands" at a reduced scale allow for easy and constantly renewed use. The program of events on these thematic islands is open to constant improvisation and experimentation, echoing Godin's philosophy about invention and incompleteness.

The site recovers its active role, welcoming everyday life scenes and special events such as labour day, truly exceptional here!

## *2. Housing complex located in Paris' 15<sup>th</sup> arrondissement.*

This dense program plays a unifying role among the neighbouring existing buildings of different height and size (eleven stories on one side, two on the other side). The main building is made up of three fragmented volumes creating an articulation between the different blocks and street alignment.

We also propose connecting the building in a more global Parisian context, playing with the materiality of the city. The stone is one of the immediate ways to recognize Paris, because of its materiality, proportion, and colour.

Thus, the building is made of structural stones, mixing ancestral technique with recent technology. The thickness of the stone associated with internal thermal insulation allows reaching the best energy-efficiency label. The challenge is to reactivate a sleepy and crafted sector (the stone) in the age of speed and industrial logic. The project is currently under construction, following its own rhythm and savoir-faire. The contractor and developer are proud to give birth to uniqueness and a meaningful environment.

We have now been developing projects for more than 10 years: a short period, but long enough to feel an evolution of needs: step by step things have to go faster and be cheaper.

With this pressure, we invent to maintain and combine, in every project and on different scales, a controlled duality between a determinate possibility of uses and some situations offering possibilities for appropriation. These somewhat uncharted spaces allow for the invention of any kind of practices and customs, and therefore, for the modification of the individual's place in a more and more controlled social space. Thank you for your attention.



Figure 1. *The Tree Oak and the Reed* (tale), Jean de la Fontaine (1661-1695).

Imagine and design of human living spaces and the values we want to share for the future is entering in a dynamic that is underway, a movement that embraces us. This echoes the metaphor of Michel Corajoud (French landscaper 1937-2014) talking about his urban work: “it is like entering in a conversation: it interferes with something that began before and will continue after.” The territory is a palimpsest, but if you want to write a new story which makes sense, you need to know the stories before. There is a first time to listen and observe. Thereafter, we might try to create something unique which has to be a new step of evolution and definitively a new ecological path between nature and us.

Architecture is a very thin dusting on the earth’s surface; equally delicate is the planet’s ecosystem. In Japan, I learnt humility facing nature forces whereas I grew up in my countryside gamboling over medieval stone fortresses, in ruins, yet built to be unshakeable. That contrast reminded me of the famous tale by Jean de la Fontaine: “The

Tree Oak and the Reed,” and I made a connection with Hokusai’s work. Nature regularly reminds us of the fragility of human creations. There is a gap between apparent strength and real resilience. To try to live in harmony and create a sustainable and humble connection with nature, to stand with and not stand up against, should be a constant goal for architecture as well as for society.

Design is multivalent, based on a mutual dialogue between experience, natural phenomena, site context, and technology.

Kengo Kuma’s philosophy is constituted of a paradigm emerging from the roots of architecture, jumping over the modernism founding principles and transcending the idea of architecture as objects. It specifically tries to reinterpret traditional craftsmen know-how and permanently requisitions the limits of natural materials’ intrinsic properties. With the following text, I would like to share a few thoughts illustrated by selected projects to introduce ways of achieving a sustainable attitude for our world environment and society.



Figure 2. *The Great Wave Off Kanagawa*, 1831, by Katsushika Hokusai (1760-1849).

*Act 1. Create Experiences Based on Phenomena Rather than Objects.*

The way we design and build is the same way we buy, eat, and get our power: it is a citizen and political act which shapes our future. Each individual can be a change-maker. An architect transforms territories and concretizes the world of human activities. By our design and the way we build, we can change our relation with nature and with each other but also accelerate the destruction of biodiversity.

Architecture started first in the mountain's graves. In a second step, we built shelter to protect people against natural forces. From the modernist period, we tried to find solutions to accommodate housing for a massive population growing exponentially while not stopping to be mindful of the destruction of biodiversity in the planet. Currently, we collectively fail to create decent solutions, even temporary, for the massive migration of people running away from wars. To create spaces where reconciliation of people with each other and with themselves is a possibility again is essential.

We imagine architecture to welcome people, allow for shared experiences, and open them to poetry of spaces and nature. But often there is no nature anymore. In that situation, we need to recreate it as much as we can, humbly, to provide the conditions to make biodiversity grow again and create atmospheres which can inspire people in a positive way and empower us as citizens first before customers.





Figure 3. *Saint-Denis Peyel Train Station* @Kengo Kuma & Associates.

For the *Pleyel Train Station* project, the new landscape and the synergy with facades and pedestrian slopes allow urban spaces to be invaded and avoid conventional limits: the traditional façade decomposition, the interweaving of public space, and the building volume, erase the frontier of the convention and the monumentality, and give a possibility of appropriation to people as well as allowing spontaneous meetings.

With the growth of cities and their scale, public buildings of the 20th century were likely to be driven away to the suburbs, often as isolated concrete boxes in parking lots. For the *Nagaoka City Hall Aore* project, the city hall has been moved back to the center of the town and revived, a real “heart of town,” located within walking distance from anywhere, and working along with people’s everyday lives. This is exactly like the city hall historically nurtured in Europe; and it embodies the idea of a compact city in the environment-oriented age. We adopted the traditional methods of “Tataki” and “Nakadoma” functioning as a meeting point for the community. No longer the mere concrete box, the heart of the project becomes a new place of life given to the inhabitant, gently surrounded by placid structure, finished with wood and solar panels.



*Act 2. Think Small for Large Sustainable Effects.*

We created huge international organizations which should help us with a much-needed sustainable revolution. Sadly, these organizations depend on national subsidies and are surrounded by multinational companies. In that way, they are limited, like national government, to take the decisions in the stakes level for people. A radical change can only grow through each of us. Individually, we cannot do anything. With a growing community consciousness, we can try to change the world with every single act.

For Spinoza, nature is at every moment an infinite collection of particles, of recomposition and decomposition, of relations between different parts which includes man. In this sense, any distinction between natural and artificial comes from our imagination. Building on a small scale and handling materials is extremely important in Kuma San theory and architecture: accumulate small particles, assemble them in a way that allows you to overpass the simple idea of volumetric and controlled buildings and erase notions of limits. This could be a metaphor for what we can do on the scale of the planet: accumulate small energy and willpower in the same goal to create a global movement. There isn't only one answer but plenty we need to explore: the diversity of our solutions will need to answer and be inspired by the planet's biodiversity.



Figure 4. With the Prosth Museum Research Center project, the imbrication, an ultra-precise notching system, and accumulation of small wooden particles inspired by the Chidori (Japanese toy for children), allows us to surpass the simple idea of volumetric and controlled buildings and erase notions of limits between building and nature, striving for an expression of infiniteness.

*Act 3. The Way We Produce and Economize Energy is the Way We Imagine Future Humankind Relations.*

Energetic autonomy is a guarantor of a people's independence and democracy, and the base of sustainable justice between each other. We definitely need to turn away from our total dependence to fossil fuel subsidies in the hands of very few, which are and will continue to be sources of conflicts and wars. In that way, to support a price/taxes on carbon and invest massively in renewables seems unavoidable. We have many examples which give us multiple directions for transition. Sustainable energies are identified and they are coming from nature without limits. But we need to work twice as hard and use twice as much imagination to find better yields and new storage solutions. On the other hand, we need to continue to favour our body's primary energy, making everything accessible and allowing people to be pedestrians and bicyclers.



Figure 5. *Hikari* @Kengo Kuma & Associates.

*Hikari project*, built in 2015, is the first positive energy building in Lyon, meaning it produces more energy than it consumes. The project was carried out as a new waterfront city, located at the confluence of rivers in the south of Lyon, France. We designed three buildings for offices, housing, and commercial facilities as one “flow of light.” Cut-outs (notches) made on the buildings, slight staggers between floors, glazed screens with built-in solar power panels, all subtly control light that helps to connect nature and humans. Abundant use of local stone makes up the gray exterior, the angles of which change gradually giving varied expressions of light and shadow. It also harmonizes with the brilliance of the water’s surface.

For the project, we used a cogeneration plant in vegetable oil, photovoltaic panels on the roof and facade for a coverage of 80% of electricity consumption of the block and 90% of heating needs. An absorption chiller produces chilled water to cover 80% of the cooling requirements of offices and shops. We used geothermal energy to participate in cooling.

Eventually, the building is expected to produce 15% over its one primary energy consumption for all uses.

*Act 4. Regeneration & Reuse Rather than Expansion.*

To combat urban sprawl, to take every opportunity to reuse, transform and explore new typologies of density, is an absolute necessity. On the other hand, an efficient and sustainable network of transportation must be a systematic precondition of every human settlement.

Because of that exclusive relation to the context, to identify the strategic and structural forces of a site as well as the elements that make the permanence, provides unicity and diversity to each project.

As the key in Judo where you have to use the opponent's force—his strength, balance and momentum—the constraints of a site, program problematics and sustainable stakes, shape the future qualities of the project. It can be imagined from what is already there, present but hidden in the territory, which is another way to see the uniqueness of the time where past, present, and future combine.



Figure 6. *Central Academy of Fine Arts* @Kengo Kuma & Associates.

The Central Academy of Fine Arts (CAFA), in Beijing and China Academy of Art in Hangzhou, serves a central role in the field of art education in China. This museum, which was planned for the China Academy of Art in the outskirts of Hangzhou, was designed with the objectives of being in harmony with the environment and proposing a new relationship between people and art by creating seamless and highly diverse display spaces. The structures were designed with cross-sections that blend in with the mountain slope instead of grading it, with the display spaces seamlessly being revealed as you go through the museum.

Roof tiles used to cover old homes in the area were gathered, and these and other various locally available materials with rich textures such as cedar, were used inside. The reuse and reinterpretation of those materials, in addition to the sustainable effect, give a second life—prolongate and regenerate the history of the site.

The group of small roofs that were made using these tiles give the museum the appearance of a village. The tiles are held in place with stainless steel wire to create a screen which controls the light and view, and a façade that has a rich variation of shadows. This methodology proposes the idea that rather than the gardens being in contrast with the architecture, the soil from the tea gardens is gradually transformed into the man-made architecture.

#### *Act 5. Use of Natural Materials & Resources Traceability.*

In our daily work, we are constantly requisitioning the limits of natural materials' intrinsic properties. That constant use of natural materials is obvious: the vision, the touch, the smell of wood, stone, etc., directly influence human well-being and peace of mind as it reminds us of our roots, simple feelings, and our necessity to live in harmony with nature.

Nature could easily go without us; but on our side, we should not put ourselves in the



situation to live without nature. It is not only for the romantic reason—to let our children to experience the same emotions that we had the chance to—it is simply a question of survival.



Figure 6. *Mont Blanc Base Camp* @Kengo Kuma & Associates.

Architecture is related to the history of the site, which includes local products and industry. For the *Mont Blanc Base Camp* project, we exclusively used wood that came from forests nearby the site; and the craftsmen metalwork workshop is situated 200 meters from the project. Natural materials, such as stone and wood, are extremely easy to control, especially in traceability. Today more than ever, to support local economy, as well as to control how and where building resources are coming from, is an ecological and social duty, and a part of human resilience.

In a planet on its way out, indefinite economic growth is an aberration in a limited ecosystem. That growth is constantly invoked by politicians as the solution while it is the impasse of our civilization: it sets up an unquenchable humanity that, instead of perceiving the world as a wonderful oasis, a miracle to protect, uses earth as a resource deposit to exhaust until the last wild animal—until the last wilderness—has disappeared. However,

prosperity is possible without growth, working on quality, yield and regeneration. But all laudable efforts to protect the Earth and to achieve energy independence by using renewable energy are compromised if the size of the population fails to stabilize.

Diversity is fundamental in nature—I believe it is the same way in economy and architecture: keeping resilience means creating a local ecosystem inspired by nature, respecting its laws and its biodiversity. A reversal of values is already growing in a new generation, where basics become again essential values. To be connected to everybody is to be connected to nobody; and thousands of acquaintances do not make one real friend. Any accumulation of money will never overpass the simple feeling of taking a loved one in arms, helping a stranger with only a smile back, or feeling in harmony with nature while walking in a forest, breathing pure air. In my very romantic and naïve thoughts, nothing will override our physical relation to other humans, animals, and our natural environment. I wish for this simple feeling to always be accessible for everyone, no matter their social level. High technology as a means, and not as a final objective, will help us regain more primary relations to nature, which fundamentally increase the quality of human life. Architecture, as well as our community, should not be conceived as standing against nature—it should be entirely part of the cycle.

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## **Chafica Haddad**

### **INPUT CATEGORY: NEW CHANNELS FOR KNOWLEDGE COLLECTION AND THOUGHT DEVELOPMENT**

Ms. Sonia Dhillon Marty, President, Dhillon Marty Foundation; Mr. John Crowley, Ms. Yuko Hayashi, Mr. Georges Kepenekian, Mr. Bernard Reber, Mr. Mark West, distinguished participants, ladies and gentleman:

1. I am pleased to take part in this conference in my capacity of Chair of the Information for All Programme (IFAP), and Deputy Permanent Delegate of Grenada to UNESCO, a Small Island Developing State for which technology and communication are so important.
2. The session calls for the general review of strategies for global citizenship in the 21st Century. But given the technological orientation of the present societies towards information/knowledge societies, I will call it “review of strategies towards global digital citizenships” and my point of interventions will be the role of the Information for All Programme in building inclusive knowledge societies and communities.
3. The Information for All Programme (IFAP) is an intergovernmental programme of UNESCO established in 2001 to provide a platform for international policy discussions and guidelines for action in the area of access to information and knowledge, and to support the participation of all in the knowledge societies.

4. The Information for All Programme represents a credible and important response to the challenges of digital divide and attaining the objectives of internationally adopted sustainable development goals within the framework of the Programme priorities: (i) Information for development; (ii) Information literacy; (iii) Information preservation; (iv) Information ethics; (v) Information accessibility; and (vi) Multi-linguism in Cyberspace.
5. In addition, the Program initiates concrete projects on the ground to respond to the needs of the Member States: in particular to promote gender equality, intercultural dialogue, entrepreneurship, better living together, and the fight against radicalization and extremism through the Internet, with particular focus on youth, girls and women, disadvantaged communities—including refugees—and persons with disabilities.
6. In the framework of the Information for all Programme, UNESCO and the Government of Quebec organized in Quebec City, Canada, from 30 October to 1 November 2016, an international conference on *Internet and the Radicalization of Youth: Preventing, Acting and Living Together*. Throughout the event, participants from some 70 countries stressed that violent extremism does not reflect the tenets of any religion, culture or ethnic group, and reaffirmed the positive potential of information technologies to build bridges among people and convey narratives that counter hate speech and violent extremism, promote inclusion, equality, intercultural dialogue, and peace.
7. The Information for all Programme promotes Universal access to information to build global digital citizenry. We are all concerned by the digital divide between those enjoying access to information online and those not. We need to foster multiple platforms to make information available for everybody and all communities through reinforcing the Internet

Universality principles: (i) that the Internet is human rights-based; (ii) open; (iii) accessible to all; and (iv) nurtured by multi-stakeholder participation. This is critical to shoring up universal access to information, which is a pre-requisite to developing global digital citizenry.

8. We could suggest that all stakeholders, including governments, private bodies and civil societies, should increase access to information by releasing as much data as possible under open licenses.
9. It is noted that access goes further than being important for the global citizens only as a means of consumption to seek and receive information, but also extends their opportunity to employ the Internet as a means of expression and access to and production of services.
10. In this regard, Media and Information Literacies (MIL) are necessary to develop global digital citizenry: UNESCO defines MIL “as a set of competencies that empowers citizens to access, retrieve, understand, evaluate and use, to create as well as share information and media content in all formats, using various tools, in a critical, ethical and effective way, in order to participate and engage in personal, professional and societal activities.” This is a pre-requisite to build global digital citizenry. We need to build up competencies in young people and to develop critical skills among all citizens to differentiate the right information from the wrong/harmful information. Global citizens could produce media products which would spread multiple narratives. It may be necessary now to integrate MIL in education curricula, as well as in informal education, to prepare the future generation for global citizenry.

11. A high level of information ethics is needed to prepare global digital citizenry. Through its work in the field of Information Ethics, the Information for All Programme has organized several international and regional meetings on governance and the Ethical Dimensions of the Information Society that developed guidelines and adopted declarations related to Ethics in the Information Society. These documents are serving as a reference point for many governments, public bodies, and civil societies.

We need to promote ethical dimension of information/knowledge societies by raising awareness about the ethical implications of Information and Communication Technology (ICT) use and development, particularly among young people, to equip all citizens with the skills and competence to participate actively and knowledgeably in the information society. New info-ethical and info-civic pedagogical paradigms may be envisaged in this regard to support new modes of global citizenship, fully integrating digital media and virtual political spaces.

We look forward to strengthening in the future our cooperation with the Dhillon Marty Foundation in these fields.

I thank you for your attention.

## Georges Kepenekian

Ladies and gentlemen, dear friends, dear Sonia: first of all, I would like to thank Sonia Dhillon Marty for her invitation to this important day and for organizing this meeting. This is a necessary time to exchange, discuss, and combine our wills and initiatives to build our societies.

I have listened with interest to different presentations this morning, and I would like to contribute three points: (1) what do we need to do about the state of our societies? (2) what should be our goals for the world of tomorrow? (3) what can be the new levers?

### *1. The Report.*

We are all aware of the challenges our societies have to face:

- The rise of populism and extremism in many countries
- The presence of a worrisome, ever-increasing international terrorism
- The questioning of public policies and the values that define our societies
- A deep crisis of political representation
- Protectionism, nationalism, and an ever-increasing call for more security
- Solutions for the challenges of migrations resulting from many conflicts but also from social and economic crises in many countries

All these elements have been present in the political events of recent years: the rise of extremism, Brexit, the elections in Hungary, the American elections. And yet, in history, our societies have never been so diverse; never in history has the democratic regime, that of the expression of all, freedom and discussion on common objectives, been so present—and used. Never in our history has it been possible, without danger, to express different identities,

cultural, religious, and national. Identity is multi-layered, as we all know; and that is what makes the wealth of the individual, the wealth of our lives, the wealth of our societies.

## *2. What should be our goals for the world of tomorrow?*

In this period when words and nauseating agitations merely sow trouble, we must act.

- We must reject the speech of fear, of decline, of withdrawal into oneself and of division: speeches which push one part of the population against another. Never in history did these discourses advance a country or a society—quite the opposite.
- We must reject discourses that make culture a prisoner of identity and manipulate it to solve all the problems of society with a return to imaginary roots, as some propose.

We have to face these problems. Barack Obama in his last speech on the State of the Union in January 2016, said it with these words: “We must not be afraid of the future, but build it.”

## *3. The News Levers.*

Faced with these issues, two points seem to me particularly important:

- The rise of cities (metropolises)
- Investment in culture

And that is what we have been working on in Lyon for more than 15 years with Senator Mayor Gérard Collomb.

Why invest in the development of metropolises and local authorities? Because today we are moving in a very strong tendency towards metropolisation. Indeed, we live in what Pierre Veltz calls an “archipelago economy” in which economic flows, but also great movements of intellectual and cultural exchange, take place between the great metropolises of the world.

We know how the great sociologist Max Weber stated: “the air of the city makes it free.” This proverb, already present in the medieval world, testifies to the role of cities in the freedom of citizens and in the circulation of ideas. Look at the results of the elections in many countries today and you will see the effect of freedom and moderation expressed in the towns. This is my first remark: we must strengthen the major role of cities with a commitment to economic, social, and ecological development.

The second priority is to associate this movement with a strong commitment to culture. If culture is inheritance, it is also a project, and in this it must be, like other themes, at the heart of the project for our country and thus for our cities. Cultural diversity—that which produces and transmits knowledge, that which allows us to create and imagine other possibilities which lead to the construction of inclusive societies and intelligent cities—this deepens our visions.

Look at the world: the big cities that invest in the future invest in culture. Economic dynamism based on innovation cannot be dissociated from cultural dynamism. We need the artists that stimulate our imaginations and help us create the future. For example: the charter of cultural cooperation (22 institutions engaged in the territory); the network of intercultural cities; the delightful network.

In Lyon, we have the profound conviction that culture is one of the fundamental pillars of the development of our city: yesterday, today, and even more so tomorrow. It is this message that I wanted to bring to you today, that of courage and the will to always progress, for the benefit of all. In this difficult period, let us remember the words of Churchill: “it is in the darkest nights that the stars shine the brightest.”

## Stein Van Oosteren

### GLOBAL CITIZENSHIP

What can International Organizations do to build Global Citizenship—what Facebook can't do?

1. Provide physical meeting rooms so that real people can meet.
2. Convening power: bring people to those rooms and create networks.
3. Structuring power: propose missions and action plans to produce change.
4. Ensure accountability: keep the conversation going outside the room; discuss results and try to shake hands once in a while.

Key message:

1. Don't think that Facebook is going to do the job: Facebook connects opinions but doesn't make people meet.
2. A global community is nice, but don't forget that a global community is made up of glocal communities where people can shake hands and directly inspire each other. That's what I encourage you to do: invest in your glocal community, because that's the only way for global ideas to inspire local people, which leads to local change.

My talk is about four things that International Organizations do to build a Global Community, which Facebook doesn't do. First of all, I have to say this—and I'm sorry to say this here—Global Citizenship doesn't exist. At least not in its pure form: meaning a global community of people who fully aware that they share the same planet and that they need each other to solve global problems. (Example: picture about climate change.) But how come it's so difficult for us to build a global community?



The answer: because we're not global citizens but local citizens, and at best glocal citizens. We may be able to *think* globally, but we can't *be* and *feel* global. If we were suddenly threatened by Martians we would feel global, but for the moment we can't. Our thoughts, our feelings, and our intention to do something is always rooted in a much smaller community that is not "the world" but a *local* community like our relationship, our family, our school, our city, our region, and our country. That's why the Brexit happened: the Brits didn't *feel* European enough to justify the bill they had to pay every month. No matter how big the bills they have to pay to their own government, they will always feel Brits!

Question: what four things can International Organizations do which Facebook doesn't do to build a global community?

*1. Provide a room.*

Social media can connect, but it cannot make people *care* for each other as a community. Because to care, people need to meet physically. They need to be with each other and get used to each other as people.

Facebook cannot do that because you cannot meet in Facebook. When you react to someone on Facebook, you think you are meeting them, but in reality, you are reacting to an opinion and to a profile. To build a community you need a physical room where you can really meet the person behind the opinion—because with an opinion you can do nothing, but with a person you can.

*2. Convene people to the room.*

But a meeting point is not enough: you need to bring people to the room. While Facebook only connects you to a virtual room, UNESCO actually gives you a physical room and invites people to come to the room. UNESCO has plenty of rooms in the world: not only

52 Field Offices, but also the rooms it rents when it wants to convene one of its many communities.

### *3. Coordinate the people in the room.*

But meeting is not enough. You cannot bring people to the room and hope that they will make a peaceful world. You need coordination and a plan. That's what IOs (International Organizations) provide on a global level: world heritage convention, international UN years (IYL2015), global action plans. All these plans must help to implement Agenda 2030: which is the recipe for a better life for everyone, which governments decided at the UN in New York last year.

### *4. Make the people accountable.*

When I tell people about the IYL2015 they say: "Yes, you have a nice meeting about the international year, and then... what?" Ephemeral, just words. IO's have something to turn words into reality: they create accountability. They ask people (governments and citizens) what they did concretely and what the result was.

*Example:* One day, UNESCO brought people together to discuss digital unsustainability: what you write today may no longer be accessible tomorrow because software changes all the time. So we got enthusiastic about it and decided to create an initiative called PERSIST. We're gonna do this. At the end of the meeting we thought: we have Facebook and internet, so we can work on this via internet when we're back home. Very tough. Why? Because at home people have their own things to do. It's extra work. To overcome this, you need accountability: somebody who keeps the conversation going to see if we make progress.

Not just by ticking the boxes (this done, this done), but also by bringing us together in skype conversations—because this conversation brings back that feeling of enthusiasm/fervor we had in the real room. These meetings remind the virtual community of the real community behind it: real people doing real things together. This helps the community take its mission seriously and stay motivated.

*Wrap up with these 2 thoughts:*

1. Don't think that Facebook is going to build a community: Facebook connects opinions but doesn't make people meet.
2. A global community is a nice idea, but don't forget that in reality it is made of glocal communities where people can shake hands and directly inspire each other.

So to conclude, I propose that we measure the success of this meeting by the number of people that will shake hands with each other in and around this room today. The more happy handshaking I see, the more fruitful this debate will be. Thank you for your attention.

## Takuya Saito

### KANT ON COSMOPOLITAN RIGHT BETWEEN THE “UNIVERSAL” AND “PARTICULAR”: REPUBLIC, COSMOPOLITANISM, AND PATRIOTISM

*Introduction: What purpose does Kant’s cosmopolitan right serve?*

Today, I will begin our panel, *Conditions of the Possibility of Global Citizenship in East Asia*, with an attempt to reconstruct the modern problematic concept of global citizenship by approaching it from the perspective of the cosmopolitan right of Immanuel Kant (1724-1804). Kant is one of the first thinkers who tried to define *das Weltbürgerrecht*, namely “world citizen right,” “world citizenship” or “cosmopolitan right” in the history of ideas. Katrin Flikschuh gives an account of the systematic place of “cosmopolitan right” in Kant’s political philosophy: “Kant recognizes three distinct though related levels of rightful relation: the ‘Right of a State’ specifies relations of Right *between persons within a state*; the ‘Right of Nations’ pertains to relations of Right *between states*; and ‘the Right for all nations’ or ‘cosmopolitan Right’ concerns relations of Right *between persons and foreign states*” (Flikschuh 2000, 184; my italics).

Kant formulates cosmopolitan right and adds it as a *necessary supplement* to the system of law and right of the state and of nations (Kant 1996c, 330-331 [AA 8: 360]).<sup>1</sup> What purpose, then, does this *necessary supplement* serve, and what role does it occupy? My aim in answering these questions is to explain the conditions for cosmopolitan right in the political thought of Kant, because what is at stake for Kant is also to change reality gradually, but at the same time radically, in accordance with his ideal.

In the following, I shall first explain the basic idea of Kant’s cosmopolitan right as hospitality (Part 1). I shall then introduce Seyla Benhabib’s interpretation and discuss her

alleged limit of this right (Part 2). Third, I shall reconstruct the systematic position and function of cosmopolitan right in the conception of Kant's political thought (Part 3).

### *1. Kant's cosmopolitan right as hospitality – In what sense?*

Immanuel Kant deals with “global citizenship,” or more precisely, “cosmopolitan right (*Weltbürgerrecht*)” in his political essay *Toward Perpetual Peace* (1795) as follows: “[c]osmopolitan right shall be limited to conditions of universal hospitality [Das Weltbürgerrecht soll auf Bedingungen der allgemeinen Hospitalität eingeschränkt sein]” (Kant 1996c, 328 [AA 8: 357]). According to Kant, what matters is not philanthropy, but right. In other words, *hospitality* in its usual sense is not at the center of the concept of Kant's world citizenship. Let me explain this point in more detail.

By this concept Kant does not mean hospitality as philanthropy, i.e. forcing people in the host country to be hospitable and warm-hearted to newcomers. What he tries to achieve here is more limited. So Kant uses the word “hospitality” in a narrow, particular sense, as follows: “hospitality (hospitableness) means the right of a foreigner not to be treated with hostility because he has arrived in the land of another. The other can turn him away, if this can be done without destroying him, but as long as he behaves peaceably where he is, he cannot be treated with hostility” (Kant 1996c, 328-329 [AA 8: 357-358]). Now it is clear that Kant defines “cosmopolitan right” not as “the right to be a guest,” but as “the right to visit.” “What he [the foreigner] can claim is not the right to be a guest (for this a special beneficent pact [contract] would be required, making him a member of the household for a certain time), but the *right to visit*” (Kant 1996c, 329 [AA 8: 358]). In the name of “cosmopolitan right,” Kant does not go so far as to require the philanthropic reception of foreign people, but tries to offer a possibility within the bounds of a negative restriction of an action, that is, *the permission to visit another country*.

Of course, there are reasons why Kant limits the concept of “cosmopolitan right” narrowly. In his time, in late 18<sup>th</sup> century Europe, some European countries were trying to colonize regions on other continents and islands. This process had already begun in the previous centuries, and it was growing more intense. Kant refers to some improper behavior of Europeans in Africa, the Americas and Asia as examples of this (Kant 1996c, 329 [AA 8: 358-359]; 1996d, 490 [AA 6: 353]). To prevent this sort of colonization and slavery, Kant restricts cosmopolitan right to the right to visit, not to that of being a guest.<sup>2</sup>

In this respect, Kant even praises China and Japan at that time, because these countries looked for ways to avert possible colonization by Europeans (Kant 1996c, 329-330 [AA 8: 359]). Anti-colonialism and anti-slavery are of great importance in understanding the reason why Kant restricted this right in that way.

In my paper, however, I will approach Kant’s restriction of “cosmopolitan right” from another perspective: Kant has to take a number of conditions into consideration in order to reach his most important political aim i.e. **perpetual peace on the globe**, where people could live without war. Among the conditions for perpetual peace, the most important are that of the just state (republic) and that of the federation of the states. The first condition is formulated as follows: “[t]he civil constitution in every state shall be republican” (Kant 1996c, 322 [AA 8: 349]). The second: “[t]he right of nations shall be based on a federalism of free states” (Kant 1996c, 325 [AA 8: 354]). But before looking at these conditions, I would like to analyze Kant’s fundamental argument for cosmopolitan right in order to show **the complexity of the problem**.

## *2. The Limit of Kant’s Cosmopolitan Right between the “Universal” and the “Particular”?*

As we have seen above, Kant considers “cosmopolitan right” not as the right to be a guest, but as the right to visit. This cosmopolitan “right to visit” is paraphrased as the right

“to present oneself for society.” Here it is clear that Kant proposes this right so as to promote the association of people on the globe and thereby gradually build a cosmopolitan constitution. “[T]his right to hospitality—that is, the authorization of a foreign newcomer—does not extend beyond the conditions which make it possible to *seek* commerce with the ... inhabitants. In this way distant parts of the world can enter peaceably into relations with one another, which can eventually become publicly lawful and so finally bring the human race ever closer to a cosmopolitan constitution” (Kant 1996c, 329 [AA 8: 358]).

It is important to note that this cosmopolitan “right to visit” is interpreted to derive from an original right of all to the surface of the globe. Kant explains the connection between these rights in the following manner: “[T]his right, to present oneself for society, belongs to all human beings by virtue of the right of possession in common of the earth’s surface on which, as a sphere, they cannot disperse infinitely but must finally put up with being near one another; but originally no one had more right than another to be on a place on the earth” (Kant 1996c, 329 [AA 8: 358]). Everyone originally has the right to visit anywhere on the earth, because the earth as a **globe** is finite and we have to share it.

In her inspiring interpretation of Kant’s cosmopolitan right, Seyla Benhabib points out that Kant deals with the idea of “common possession of the earth” in a different way from John Locke in *The Second Treatise of Civil Government* (1690), who maintains that the earth as *res nullius* belongs to all and none, and appropriation enables private property (Benhabib 2004, 30-31). Kant refuses the idea of *res nullius* and criticizes the imperialist attempts in Africa, Asia and North America to acquire lands forcefully or to cede them through contract by turning the ignorance of the indigenous people of contract to their advantage (Kant 1996d, 417-418; 489-490 [AA 6: 266; 353]).<sup>3</sup> Rather, Benhabib maintains that Kant’s cosmopolitan right to *visit* is not based on the idea of *res nullius*, but found in the main idea of the *Enlightenment*: “The right to seek human association ... and to seek ‘approach’ ... is for Kant

a fundamental human right. ... [I]n fact, the right to seek human association is at the core of what it means to be a *Weltbürger* [world citizen]. ... To deny ‘the possibility of seeking to communicate with prior inhabitants’ ... is contrary to cosmopolitan right. ...

[T]hrough increased contacts with other peoples and culture, ‘the human race can gradually be brought closer to a cosmopolitan constitution’” (Benhabib 2004, 37-38). Benhabib thus formulates Kant’s cosmopolitan right as the right of *temporary sojourn* which promotes communication among people, which is to be distinguished from *permanent residency* (Gastrecht) as a privilege (Benhabib 2004, 38).<sup>4</sup>

Through her sharp analysis, Benhabib exposes one limit of Kant’s cosmopolitan right. On the one hand, by constructing and justifying cosmopolitan right as temporary sojourn, Kant “delineates a new terrain in the history of political thought. In formulating a sphere of right – in the juridical and moral senses of the term – between domestic constitutional and customary international law, Kant charted a terrain onto which the nations of this world began to venture only at the end of two world wars” (Benhabib 2004, 49).

On the other hand, Benhabib brings a fundamental problem of Kant’s conception to light: “Kant clearly demarcated the tensions between the injunctions of a universalistic morality to offer temporary sojourn to all and the legal prerogative of the republican sovereign not to extend such temporary sojourn to full membership” (Benhabib 2004, 42). Benhabib brings out the structural contradictions and tensions between *universalist* and *republican* ideals of sovereignty, between liberalism and democracy or constitutionalism and nationalism, and calls them “*the paradox of democratic legitimacy*” (Benhabib 2004, 43). In modern democracy theory, first developed by Jean-Jacques Rousseau and continued by Kant, the sovereign people are supposed to be at once the author and the subject of the law in pursuit of self-government and autonomy (Maus 1992) – so as to guarantee the “rights of man” for themselves by acting in the name of the “*universal*” (Benhabib 2004, 43). But this



attempt to realize the *universal* principles of human rights is always difficult to accomplish, because in reality the sovereign people act in the context of a *particular* civic community with given historical, cultural and territorial backgrounds.

In short, according to Benhabib, Kant's cosmopolitan right of temporary sojourn is a historical achievement, developed in the age of Enlightenment through the system of public law, whereas this right is not only distinguished from *full membership of a state or republic*, but also *structurally unstable and conditioned* in the modern democratic state. It can be minimized by the democratic state for security or financial reasons.

On the basis of Benhabib's argument, however, we can formulate another question as to the systematic place and function of cosmopolitan right: What role does the cosmopolitan right to visit occupy in the conception of Kant's political thought? In the next part, I will return to and start from the "right of possession in common of the earth's surface," so as to show the systematic reconstruction of Kant's political thought, which seeks to bridge the gaps and mitigate the tensions between the universal and the particular in modern democracy, which Benhabib calls the paradox of democratic legitimacy.

### *3. Towards the Better in the Political Thought of Kant – a Dynamic Process*

So far, we have seen that Kant's cosmopolitan right concerns the relations between persons and foreign states, by permitting persons to visit them under certain conditions. It is also important to note that, from the standpoint of the Enlightenment, this right makes it possible to build up a sphere of global communication by promoting the capacity of all human beings to associate with others. It is then no mere coincidence that Kant refers to a possible political constitution, a "cosmopolitan constitution" in relation to this right. Such a constitution is the highest political aim for Kant in his historical-philosophical writings:

*perpetual peace* could only be possible through a cosmopolitan constitution that would be established in the future.<sup>5</sup>

If we reconsider Kant's cosmopolitan right from the perspective of this fundamental objective i.e. of *guaranteeing perpetual peace through an international, cosmopolitan legal order*, we can reconstruct a systematic view of its function and the relation between cosmopolitan right and universal principles of human rights (A).

In the literature, it is often pointed out that there can be found in Kant's political writings a conception of reform, according to which the hereditary order of despots should be reformed into a republican constitution (Riley 1983; Langer 1986; Ellis 2005; Kersting 2007). I would describe this conception as a gradual process of institutionalizing *universal* principles of human rights in the *particular* system of existing states and their federations (B). Moreover, it is noteworthy that this process goes hand in hand with a certain socio-moral attitude, that is, *patriotism* in the Kantian sense (C). In the following, I will sketch out the constellation of these three points, to outline the dynamic nature of Kant's political thought, which derives from the tension between the ideal and reality.

#### *A. Kant's Cosmopolitan Right and Restorative Justice*

According to Kant, "originally no one had more right than another to be on a place on the earth" and every human being has the cosmopolitan right to visit (Kant 1996c, 329 [AA 8: 358]). In exercising and practising this right, "a community of possible physical *interaction*" will be formed as a community of all peoples on the globe (Kant 1996d, 489 [AA 6: 352]). Through this community, "a violation of right on *one* place of the earth is felt in *all places*" (Kant 1996c, 330 [AA 8: 360]).

Is it possible, then, to restitute or redress the violation of right? According to Peter Niesen, "[t]he very point of Kant's introduction of cosmopolitan law [and right] in *Toward*

*Perpetual Peace* in 1795 is to extend to non-state entities [persons] the protection that was formerly only accorded to states under international law” (Niesen 2014, 189). If the cosmopolitan right to visit is abused, for example in the case of colonial appropriation, *the injustice can and should be restored* in the structure of Kant’s political thought, even though it is beyond complete restoration (Niesen 2014, 188 ff.). This restoration should be decided by the legal instances such as states and a league of states according to the laws of state and international law.

### *B. Institutionalizing Universal Principles in the Particular States and their Federations*

For Kant, possible conflicts of interest and disagreements over rights should be settled through the legal system in the civil state, and not out of court, by means of violence. In the legal order of the time, however, legal inequities such as hereditary monarchy and nobility were so deeply rooted that it was almost impossible to protect the members and inhabitants in this order through universal legal principles. Such an order needed to be reformed into a republican constitution based on the principle of self-legislation by the people. Kant formulates this in the following sentence: “[t]he civil constitution in every state shall be republican” (first definitive condition for perpetual peace) (Kant 1996c, 329-330 [AA 8: 359]). Only in a republican constitution are the principles of the freedom and legal equality of the members of society realized through a common legislation according to the public (general) will of the people (Kant 1996c, 322 [AA 8: 349-350]).<sup>6</sup>

Republican states should then organize a network in the form of a federation, so that public international law is established and the sphere of universal legal principles can expand (Niesen 2014, 173-174). This is necessary to bring about the gradual development of an international legal system, and is formulated as follows: “[t]he right of nations shall be based

on a federalism of free states” (second definitive condition for perpetual peace) (Kant 1996c, 325 [AA 8: 354]).

*C. Socio-moral attitude required: Kant’s Patriotism and Cosmopolitanism (again, the aim of establishing cosmopolitan right)*

A republican constitution is to be realized in each state, by establishing the principle of self-legislation by the people. The most important thing in this case is that the *universal* legal principles of the rights of man are guaranteed through self-legislation in a *particular* civic legal community, which, in turn, can only then be regarded as “patria,” fatherland, according to Kant. He calls this attitude toward the just state a “patriotic way of thinking” (Kant 1996b, 291 [AA 8: 291]).

Without this sort of patriotism, it is quite difficult to carry out the reform to achieve a republican constitution. Kant’s patriotism can be characterized as a reflexive attitude in that it enables the members of the political community to reinterpret the given social institutions and relations such as legal systems, manners and customs from a different perspective. This fundamental attitude toward one’s own state and government can be compared to the liberal way of thinking, i.e. an attitude to try to “think oneself (in communication with human beings) into the place of every other person,” contrary to egoism (Kant 2006, 124 [AA 7: 229]). This sort of attitude can be acquired through wider forms of association with other human beings, which *the cosmopolitan right to visit* permits. Kant’s cosmopolitan right promotes not only a cosmopolitan but also a patriotic way of thinking through communication.

*Conclusion – Kant’s Cosmopolitan Right as a “Necessary Supplement” to Institutionalizing Universal Principles*

Kant doesn't dare to derive global citizenship from the "right of possession in common of the earth's surface." Rather, Kant restricts cosmopolitan right to that of visiting foreign countries. This is not only because Kant wishes to prevent colonization and slavery. In my paper, I have attempted to show the systematic position of cosmopolitan right in Kant's political thought as a "necessary supplement" in the legal system of Kant. It enables and promotes a patriotic and cosmopolitan way of thinking, which sets off a dynamic process of realizing the "universal" in a given, particular civic community and gradually enlarging the legal sphere of justice and restorative justice on the earth. Cosmopolitan right in Kant's political thought can appropriately be understood in this dynamic conception. We could also describe the history of East Asia as the expansion of the rule of law through nation-states, but Kant's cosmopolitan right could also have a role to play with a view to communication and restorative justice among the countries in the East Asian region, and the peoples living there.<sup>7</sup>

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## Notes

1. English-language citations are from the Cambridge University Press edition of the works of Immanuel Kant. When referring to Kant's works, I also include the volume and page numbers from the standard Prussian *Akademie Ausgabe* [as AA] of Kant's writings.

2. Recent research has demonstrated that Kant changed his view on race and colonialism and began to criticize them in his writings in the 1790s after a controversy with Georg Forster (Kleingeld 2012, 92-123; Kleingeld 2014).

3. Not only cosmopolitan right, but also the whole of Kant's juridical theory excludes the possibility of imperial attempts at acquiring territory (Ripstein 2014).

4. "[G]ranting the first to strangers is an obligation for a republican sovereign, whereas allowing the second is a 'contract of beneficence'" (Benhabib 2004, 38).

5. To be precise, while perpetual peace as the "ultimate goal of the ... right of nations" is "an unachievable idea" for Kant, it is at least possible to realize the political principles to approximate this idea through forming an "association of states" (Kant calls it "a permanent congress of states") and should therefore be done (Kant 1996d, 487 [AA 6: 350]).

6. The public (general) will can only be realized by following the principle of the original contract "to bind every legislator to give his laws in such a way that they *could* have arisen from the united will of a whole people ..." (Kant 1996b, 296-297 [AA 8: 297]).

7. On the possibility of such communication in the age of postcolonialism see Ajei and Flikschuh 2014.

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## **Ching-yuen Cheung**

### **GLOBAL CITIZENSHIP IN HONG KONG AND JAPAN**

#### *Abstract*

In this presentation, I will provide an image of global citizenship in future China from the experience of Hong Kong and Japan. Hong Kong was under British colonial rule from 1842 to 1997. This small place became one of the most developed cities in East Asia as well as in the world. Nowadays, Hong Kong promotes herself as “Asia’s world city.” On one hand, many people from different parts of the world are working there; on the other hand, Hong Kong people have been migrating to different parts of the world since the 1980s. Strong globalization and weak nationalism have been advantages for Hong Kong, but there are some new challenges after the Umbrella Movement in 2014. Modern Japan, as described by Jewish philosopher Karl Löwith, is like a two-story house: it has a floor with many western items, but also a floor with Japanese things. Without doubt, Japan is one of the most modernized countries in the worlds, but it has also preserved many traditions. However, an overemphasis on nationalism has let Japan down in the 20th century, and it is still an obstacle for Japan in opening herself to the world. I will develop an idea of global citizenship with the notion of “mobility” developed by Karatani Kojin, a contemporary Japanese philosopher.

#### *Keywords*

Global citizenship, Hong Kong, Japan, mobility, Karatani Kojin

#### *1. Introduction*

In a TED talk, Hugh Evans defines “global citizens” as those who see themselves first and foremost not as members of a state, nation, or tribe, but as members of the

human race. Here, global citizens are expected to take action to fight against human rights issues: such as extreme poverty, climate change, gender inequality, etc. “These are ultimately global issues,” Evans says, “and they can only be solved by global citizens demanding global solutions from their leaders.”

This concept of global citizenship can be traced back to Immanuel Kant, who discusses the conditions of the possibility of “world citizenship.” In “Perpetual Peace: A Philosophical Sketch” (1795), Kant argues the law of world citizenship shall be limited to conditions of universal hospitality. He concludes that:

Since the narrower or wider community of the peoples of the earth has developed so far that a violation of rights in one place is felt throughout the world, the idea of a law of world citizenship is no high-flown or exaggerated notion. It is a supplement to the unwritten code of the civil and international law, indispensable for the maintenance of the public human rights and hence also of perpetual peace.

It is worth noting that Kant mentions some political situations in Asia. For example, he writes “In East India (Hindustan), under the pretense of establishing economic undertakings, they brought in foreign soldiers and used them to oppress the natives, excited widespread wars among the various states, spread famine, rebellion, perfidy, and the whole litany of evils which afflict mankind.” He also mentioned the cases of China and Japan as follows:

China and Japan (Nippon), who have had experience with such guests, have wisely refused them entry, the former permitting their approach to their shores but not their entry, while the latter permit this approach to only one European people, the Dutch, but treat them like prisoners, not allowing them any communication with the inhabitants. The worst of this (or, to speak with the moralist, the best) is that all these outrages profit them nothing, since all these commercial ventures stand on the verge of collapse, and the Sugar Islands, that place of the most refined and cruel slavery, produces no real revenue except indirectly, only serving a not very praiseworthy purpose of furnishing sailors for war fleets and thus for the conduct of war in Europe. This service is rendered to powers which make a great show of their piety, and, while they drink injustice like water, they regard themselves as the elect in point of orthodoxy.

Kant has never traveled, but he shows interest in and understands well the situations of different places in the world. What would Kant say about Hong Kong, a city colonized by the British Emperor in the 19<sup>th</sup> century that now promotes herself as “Asia’s world City?” In this paper, I am not going to answer the above question in a Kantian way, but to suggest that Hong Kong and Japan are two important cases in thinking about global citizenship in East Asia. Precisely speaking, Hong Kong’s modernization might have provided a necessary condition for the people there to become global citizens, but as we see from Japan, modernization may not be the sufficient condition for Japanese people to be global citizens. I will also mention Karatani Kojin’s idea of “mobility”, which may be one of the many conditions of the possibility of global citizenship.

## *2. The case of Hong Kong*

I shall begin with a brief account of the history of Hong Kong. Hong Kong was under British colonial rule from 1842 to 1997. This small city has become one of the most developed cities in East Asia as well as in the world. On one hand, many people from different parts of the world are working there; on the other hand, Hong Kong’s people have been migrating to different parts of the world since the 1980s.

In 1984, Chinese and British Governments signed the *Joint Declaration on the Question of Hong Kong*, affirming that the Government of the People’s Republic of China (PRC) will resume the exercise of sovereignty over Hong Kong with effect from 1 July 1997. This triggered the first wave of migration. Later, the second wave of migration began after the June 4<sup>th</sup> Incident in 1989. At that time, people were simply losing faith in the future. One year later, *The Basic Law of the Hong Kong Special Administrative Region (The Basic Law)* was adopted by the Seventh National People’s

Congress (NPC) of the PRC. It came into effect on 1 July 1997. Here, I will quote two articles of the *Basic Law*:

**Article 1**

The Hong Kong Special Administrative Region is an inalienable part of the People's Republic of China.

**Article 5**

The socialist system and policies shall not be practiced in the Hong Kong Special Administrative Region, and the previous capitalist system and way of life shall remain unchanged for 50 years.

The very basic “philosophy” behind the law is “One country two systems.” Needless to say, one country refers to the fact that Hong Kong will be part of PRC; but two systems means Hong Kong will have a high degree of autonomy and enjoy executive, legislative, and independent judicial power. Article 5 also mentions the incompatibility of two systems, i.e., socialism of PRC and capitalism of Hong Kong. As one of the most international cities in the world, Hong Kong was given a promise that its capitalist system and way of life would remain unchanged for 50 years. However, we lacked the imagination to predict how rapidly PRC has modernized in recent years, and in some cities, such as Shanghai, it is even more capitalistic than Hong Kong.

Although most of the population is ethnically Chinese, those who worked in Hong Kong for 7 years (except for domestic helpers) will receive the citizenship of Hong Kong. People in Hong Kong (except for some elderlies) are bilingual or even multi-lingual. In this sense, Hong Kong as a cosmopolitan is rather weak in nationalism, but it

provides a foundation for a strong globalization. This is the advantage of Hong Kong, but there are some new challenges after the Umbrella Movement in 2014.

Two years ago, the Chinese government proposed a new election method of Chief Executive of HKSAR, but it was not regarded as a true universal suffrage. People in Hong Kong soon occupied the streets in the downtown area. That was the beginning of the so-called “Umbrella movement.” But before the occupation, there was a strike in the university I am affiliated with. Ten thousand students showed up for a strike, and in the strike statement the students expressed their dissatisfaction with the proposed election method—but at the same time, they also mentioned it is not just about political reforms, but also about overcoming colonialism and capitalism from China. Here are some quotations from the strike statement:

A city’s death is mostly attributed to its citizen’s apathy; the end of an era is marked by the abandonment by its people. It is only possible to change the fate of a place, when its people resist with dogged determination... At this stage, if a legitimate democratic system is denied, Hong Kong’s people will have to, however unreasonably, live under colonist governance and authoritarian ruling of the party-state-capitalists bloc.

This is the first time in the past 30 years that Hong Kong’s people have demonstrated to the government so clearly our desire for self-determination. And shockingly, the government is insolent enough to simply ignore the people’s voices.

In other words, the nominating committee, which is to a great extent controlled by the capitalists, locally and from the mainland, will continue to turn a deaf ear to all kinds of rights and welfare we legitimately called for! Whoever is not cooperative with the Beijing government and capitalists will be kicked out.

Even the “democratic handover” initiative miserably fails, the Hong Kong-based democratic movement must carry on, challenging capitalistic exploitation and colonial rule in all walks of life and all aspects of civil society. In the long run, engaging ourselves to Chinese affairs is the antidote to build solidarity within Hong Kong and between HK-China. Only in this way can we understand our strengths and weaknesses, so as to emancipate ourselves from the control of the Beijing Government and its capitalist cronies and truly freely decide Hong Kong’s future.

This statement can be seen as a “left-wing” student movement against the colonists (Beijing government) and the capitalists (Red capital). However, students did not have many follow-up discussions about this “anti-colonialism” or “anti-capitalism.” They were busy with occupation on the streets, which lasted for almost three months. Drivers and commuters were all frustrated, and students’ leadership was questioned. Students should have retreated earlier but they missed the timing. Soon students lost the support of the citizens. The failure of the Umbrella Movement does not necessarily mean a complete failure of Hong Kong’s democratic movement; but the movement has definitely changed the minds of the younger generation in Hong Kong. Many of them no longer believe in “one country two systems;” rather, they try to support Hong Kong’s independence.

On 6<sup>th</sup> November 2016, there was a fierce confrontation between young people and police in Hong Kong. BBC reports:

Police in Hong Kong have used pepper spray to disperse thousands of protesters angry at China’s plans that could stop two pro-independence legislators from taking their seats... The issue started when the two lawmakers pledged allegiance to the “Hong Kong nation” and displayed a “Hong Kong is not China” banner during a swearing-in ceremony of the city’s Legislative Council, the territory’s parliament, last month. Their oaths were not accepted, and a local Hong Kong court has been looking into the case. However, China announced that its parliament would invoke its rarely used power to interpret Hong Kong’s mini constitution, the Basic Law, to prevent them from taking office. The case has been seen by many in Hong Kong as a risk to the freedoms granted to the former British colony when it was handed back to China in 1997, which included a high degree of autonomy, and judicial independence.

Unfortunately, this may be just the beginning of many confrontations. The young people in Hong Kong not only suggest the independence of Hong Kong, but they also believe in the existence of the “nation” of Hong Kong. This “Hong Kong Nationalism” can be regarded as a social imagination to fight against Chinese influences, but their nationalistic approach is highly problematic. Hong Kong should not be a place only for native Hong Kong people, but should be opened to the world.



I compare this to the Okinawa problem in Japan. In one of my lectures about Japanese culture in Hong Kong, I explained the problems of military bases in Okinawa and the debate on Ryukyu Independence. Many Hong Kong students were sympathetic to Ryukyu Independence, and suggested that Ryukyu should become an independent state.

In the same classroom, I have some students from Saga University. I asked them if they support Ryukyu Independence, and they answered no. They love Okinawa, so they do not want to lose that part of the country. Then I asked them if they could share the burden of Okinawa by having a new military base in Saga, they answered no again. Out of curiosity, I asked the Hong Kong students if they support Hong Kong independence, and to my surprise, almost 90% of the students supported Hong Kong independence, and I think that is kind of a reaction to the Umbrella Movement.

### *3. The case of Japan*

On his long journey to Europe, Kaneko Umaji (1870-1937) writes:

I have never been to other countries. I launched a ship to Europe and left Japan. It put in at Hong Kong so I made a visit. I was surprised that all the things I saw were completely different from what I had learnt. Someone told me that Hong Kong was a small island. Many Chinese thought it was nothing special. Later it became a British colony, and the island became a port... In Japan, ports are usually a part of the natural geographical landscape, but the port in Hong Kong was not a natural port but an artificial one... The courageous British people use scientific method to strive for the best.

Hong Kong developed as one of the most modernized cities in East-Asia. It is almost an artificial city without any traces of the past. Japan is, however, a different story. Modern Japan can be understood as a paradigm shift from the old motto of *wakon kansai* (和魂漢才), meaning Japanese spirit and Chinese knowledge, to the new motto of *wakon yōsai* (和魂洋才), which means Japanese spirit and Western knowledge. The new motto of

*wakon yōsai* in Meiji era still emphasizes the importance of Japanese spirit. However, the guiding principle is no longer the old Chinese teachings; rather, it is the newly imported knowledge from the West.

Modernization is not just about military or economic development. It has to be an enlightenment project. In *Discourse by Three Drunkards on Government* (1887), Nakae Chomin (1847-1901) names three characters: Mr. Gentleman, Mr. Champion, and Master Nankai. They not only represent three different positions on Japan's modernization, but also suggest three approaches of doing philosophy: Mr. Gentleman is a scholar in Western philosophy and political thought, and he emphasizes the importance of studying philosophy: it is not only for the search of truth, good, and beauty from a mere academic point of view, but also for the sake of enlightening Japan to an ideal civilized nation that does not even need an army. Mr. Champion opposes this "Philosopher King" approach. He argues that it is useless to study philosophy, and it is more realistic for Japan to build a strong military power. Master Nankai does not have a clear position, but he is against these two extremes: it is naïve to think that all problems can be solved by importing philosophical doctrines; but science and technology can be dangerous weapons that bring disasters. Blocker and Starling suggest a reason why the Japanese studied philosophy: "Japan felt it needed in order to compete with the West and avoid being colonized by the aggressive Western powers." In other words, studying philosophy was a political signal to the rest of Asia—Japan is leaving Asia and entering the West. As a result, *tetsugaku* is not conceived as a mere copy of the Western philosophical tradition, but a project to overcome the West. In other words, the Japanese tried to learn philosophy not because of their will to become part of the West, but because they thought it would make them capable of overcoming the West.

This is the twofold-structure of Japanese philosophy. On one hand, Japanese philosophy is presumed as a part of the project of Westernization. Some Japanese believe that *tetsugaku* should be distinguished from Confucian studies and Buddhist studies, since philosophy is exclusively a Western import for the sake of enlightening Japan. “Japanese philosophy” does not exist, for they see “philosophy” merely as a product from the West and hence the term “Japanese philosophy” becomes self-contradictory. On the other hand, Japanese philosophy is conceived as an “original” philosophical tradition since Meiji Restoration, with the ultimate task to overcome the predominant Western culture. In this sense, “Japanese philosophy” exists: it is not merely a sub-division of Western philosophy, but a philosophy that is capable of overcoming the problems in the West.

This twofold-structure of Japanese philosophy was witnessed by Karl Löwith (1897-1973), a Jewish philosopher who escaped from Europe and taught philosophy at Tohoku Imperial University (currently Tohoku University) from 1936 to 1941. In his essay entitled “The Japanese Mind – A Picture of the Mentality that We Must Understand if We are to Conquer,” published in the magazine *Fortune* in December 1943, Löwith points out that Japanese tried hard to learn philosophy seriously, but they were tied by their Japanese way of thinking. In other words, they struggled to live and think in two different ways, as they wear two kinds of clothes—kimono at home and foreign suit in the office. Löwith writes, “The Japanese claim that they have an extraordinary capacity for open-mindedness and synthesis. Most of them believe that they have integrated the old and the new... All the Japanese I knew believed that they had mastered everything that was to be learned from us and that they had even ‘improved’ it; they believed that Japan now stood above us.” Löwith observes that the Japanese were not only good at imitating the West, but they also tried to overcome or take over the West by means of

rapid modernization. On Japanese students of philosophy at that time, he noticed that many of them had an excellent knowledge of philosophy. Löwith observes:

In their philosophical education the same contradictions appear. The Japanese started with a rather naïve respect for our framework of ideas, working at it hard and patiently, without any material ambition, for many years; but this study did not influence their outlook. They read Hegel in German, Plato in Greek, Hume in English; and at least one of them studied the Old Testament in Hebrew. At the University of Sendai [Tohoku University], where I taught philosophy, I had as an assistant a Japanese who had studied the German literature of the Middle Ages in the original texts, which I myself could not read... There were Japanese “Hegelians,” Japanese “Kantians,” and Japanese “phenomenologists,” and the table of contents of their journals of philosophy were almost exact mirrors of the discussions that were filling our own journals.

Löwith notices that the Japanese tried their best to Westernize themselves in the study of philosophy. But Japanese philosophers are living in two-storied houses: they live and think in the typical Japanese way on the ground floor, but they read European books on the first floor. Some Japanese became conscious of the fruitlessness of reproducing foreign philosophies, and eventually focused themselves on traditional Japanese thoughts. In fact, one may see that many Japanese who studied the Western philosophical trends at that time became interested in the study of Japanese culture. Examples are Kuki Shūzō’s research on *iki*, Watsuji Tetsurō’s study on *fūdo*, as well as Abe Jirō’s study of Japanese culture. Löwith correctly states that there is a fundamental difference between *wakon kansai* and *wakon yōsai*, for “part of the Chinese culture is indeed integrated in Japan; the Western civilization is only adjusted and adapted.” Culture in the Western tradition has its root in the problem of cultivation, i.e. the organic process of the growth of a tradition. In the Eastern world, culture is about the process of “becoming humanity” (文化). In both traditions, culture is regarded as a living process, but different cultures bring different kinds of fruit. In the case of philosophy, the tree of philosophy in Japan is transplanted from the tree of philosophy from the West, but Japanese philosophy still needs to grow on the soil of Japanese culture for the fruit to fully ripen. However, the soil of Japanese culture is now covered with a thin layer of soil from the West since Meiji Restoration.

Nakae asserts that “from the past to present there has been no philosophy in Japan.” He continues, “People without philosophy do all things without a deep thought; they cannot avoid being superficial.” Nakae suggests that it is important to study philosophy in the future, but he is doubtful about the rapid import of things from the West. Later, Nishida Kitarō (1870-1945) is regarded as the “first Japanese philosopher.” This praise of Nishida can be traced back to Takahashi Satomi (1886-1964), who is one of the pioneers of phenomenological research in Japan. Although Takahashi was not satisfied with Nishida’s philosophy, he admitted that Nishida is “the first and the only Japanese philosopher” in his era.

Indeed, Nishida is well aware that it is not only one philosophy but many philosophies. For Nishida, there are many sources of philosophies from different traditions in the world. We might not agree with Nishida, who argues that Buddhism is more superior than the philosophical tradition in the West. But Nishida is right to point out that there are not only one but many philosophical traditions (Confucianism, Daoism, Buddhism, Shintoism, etc.) in Japan. Although it is true that many Japanese monks (Saijō, Kūkai, Dōgen, etc.) visited China to learn Buddhism, Buddhism was not the only philosophical tradition in Japan. Confucianism and Daoism had also contributed to the development of Japanese philosophy. Japanese philosophy without the source from the other philosophical traditions is fictional. Nishida has never said that there is a homogeneous “Japanistic philosophy.” He emphasizes the importance of the Japanese elements in Japanese philosophy, but it is misunderstanding to reduce Nishida’s philosophy to a Japanistic philosophy. Japanese philosophy relates itself to Japanese culture, not in the sense of Japanism, but in the sense of the cultural nourishment that provides the source for the development of Japanese philosophy. Nishida expresses this view of philosophy in *From Acting to Seeing* (1927):

It goes without saying that there are many things to be esteemed and learned in the brilliant development of Western culture, which regards form *eidos* as being and

formation as the good. However, at the basis of Asian Culture, which has fostered our ancestors for over several thousand years, lies something that can be called seeing the form of the formless and hearing the sound of the soundless. Our minds are compelled to seek for this. I would like to give a philosophical foundation to this demand (NKZ 4: 6 / 3: 255).

Nishida is well aware of the complex cultural background of Japanese philosophy. In fact, he endeavors to unveil the relationship between Japanese philosophy and Japanese culture.

Nishida shows his interest in “things Japanese” (日本的なもの) in Japanese culture. This attempt can be found in his early essay “On Things Japanese” (日本的といふことに就て) in 1917, and “The Importance of Searching for Things Japanese” (日本的なものを見出す必要) in 1935. From the late 1930s to 40s, Nishida began to thematise his problem of culture into the quest for the more nationalistic “Japanese spirit” (日本精神). In 1937, Nishida delivered a talk at Hibiya Park. The subject of the talk was “On the Scholarly Method” (学問的方法). It is one of Nishida’s first open talks on Japanese spirit.

In the talk, Nishida emphasizes: “We should not forget that, even if we engage in the study of foreign ideas and foreign disciplines, the Japanese spirit can manifest itself through that study. And this Japanese spirit in turn works toward things Japanese. We must not be misguided by mere outward labels” (NKZ 12: 394). Nishida is well aware of the problem of Japanism in philosophy as well as in culture. Facing the shift of *wakon kansai* to *wakon yōsai* in his era, Nishida is not satisfied with these two extremes. For Nishida, it is not impossible to return to the old ideal and to refuse Westernization, but it is also not impossible to ignore totally Japanese culture for the sake of receiving Western knowledge. Nishida followed neither the motto of *wakon yōsai* nor *wakon kansai*. In a letter to Katsube Kenzō, Nishida writes, “We must have a broad perspective and proceed in the right direction; we should neither turn our back on the novelties of the time nor blindly follow the fashion of the day” (NKZ 19: 119). However, it was easier said than done. Previously, *wakon kansai* has been a

comparatively less difficult cultural task, for Japan and China were in the same cultural soil of East Asia. *Wakon yōsai* requires the adoption of Western knowledge, which is a completely foreign cultural tradition of Western civilization. Nishida warned that it is dangerous to import only knowledge from the West.

Nishida was not obsessed with the imported novelty, but he was not saying to return to nostalgia. Rather, he tried to show how Japanese culture can become global. In the controversial “Problem of Japanese culture” lecture series in 1938, Nishida argues that *wakon yōsai*, a similar approach of *wakon kansai*, is “an extremely shallow and unprofitable approach” (NKZ 14: 399-400). The lecture was published as *The Problem of Japanese Culture* in 1940. Nishida’s position is that each culture is unique but not idiosyncratic. It means that each culture can contribute to the world culture and hence become part of the global world.

The very essence of Japanese culture, such as the expression: “cherry blossoms fragrant in the rising sun (朝日に匂ふ山桜花)” (NKZ 12: 279), may not be well understood by the world. The task of Japanese culture is therefore neither to Westernize Japan nor Easternize Japan, but to globalize Japan: to open Japan to the world. In fact, Nishida is well aware of the trend of globalism: “Today, however, because of the development of a global transportation network, the whole earth has become one world. Consequently, today’s nationalism has to take into account what it means to be a nation in the global world” (NKZ 12: 270-271). He reminds us clearly that the project of globalizing Japan is not to make Japan into a subject. Nishida’s position is to avoid subjectifying Japan, which may lead to a form of hegemony or imperialism. It is clear that Nishida is well aware of the problem of Japanism. He writes, “One of the fashionable superficialities going around today is the talk of a ‘Japanese science.’ The adjective *Japanese* adds nothing” (NKZ 14: 400). The true spirit of Japanese culture, as suggested by Nishida, is to see Japan from a global perspective

Nishida's view of culture is influenced by Leopold von Ranke (1795-1886), who suggests that the Roman Emperor united Europe and formed a cohesive world. In the history of Japan, Japanese culture has never become a global culture. Japan's task is not a matter of choosing either the Orient or the Occident, but to see how Japan can contribute to the future of world history. We may say that Nishida's project is beyond East and West; it is an ultimate attempt to erase this demarcation. The problem of Nishida is that he accepts Ranke's view unconditionally, and believes Japan can become the new global leader—at least the leader of the East Asian world. This leads to the problem of justifying the nationalistic Japanese spirit. Although Nishida tries to show he is neither a blind believer of the West nor a narrow nationalist, his approach of globalizing Japan results in the justification of Japan's "imperial way" (皇道). As one may notice from the quotation above, Nishida emphasizes again that Japan is no longer an isolated country.

Nishida argues that Japan should not close herself to the world. Japan is the only nation that has the potential to become a universal global standard, but at the same time keep its own Japanese spirit. In particular, he tries to justify the *kokutai* (国体) or national polity of Japan: Japan has the imperial family as her center, from which the "Japanese spirit" originates. Needless to say, the national polity presupposes the presence of the Emperor system, but Nishida argues that it is not totalitarianism. He writes, "The quintessence of the unbroken line of our national polity consists in the completion of the historical world itself with the Imperial House at its center. Our national polity signifies more than a center of an ethnic nation. Our nation's Imperial way [*kōdō*] contains the principle of world formation, i.e., the principle of 'Eight corners, one world'" (NKZ 12: 430). Here, we can see that Nishida tried to give a scholarly approach to soften the nationalistic nuance of the notion of *hakkō ichiu* (八紘一宇) or *hakkō iu* (八紘為宇). His approach is to emphasize the universality of Japanese Imperialism. This universal world is not an abstract world which



negates the particularity of each nation; rather, it is the world that unites all particularities and becomes one global unity.

Nishida emphasizes the universality of Japan as an attempt to show his discontent to narrow nationalists, who over-elaborated the uniqueness of Japan in the world. Nishida claims that the “scholarly approach” to Japanese culture is to follow neither the newly imported Western culture nor to go back to the old Eastern tradition, but to develop a third position that can nourish Japanese culture. However, Nishida’s so-called “scholarly approach” is too political. He claims, “Philosophy is not separated from politics, and politics is not separated from philosophy” (NKZ 12: 393). Nishida admits, “I think that for us to return to the original founding spirit of Japan is not just to go back to the ancient times but to take a step forward into an ever-new era. I humbly submit that ‘restoration of the old ways’ (*fukko*) ought to mean ‘thoroughgoing renewal’ (*ishin*)” (NKZ 12: 272). Nishida’s attempts at being both *fukko* (復古) and *ishin* (維新) resonates with the traditional Confucian notion: “to learn new things by revising the past” (溫故知新). But his approach is also a justification of nationalistic slogans such as “The sovereign and the subject as one (君臣一体)” and “All the people supporting the Imperial Way (萬民翼贊)” (NKZ 12: 434). Nishida might have tried to keep a distance from an engagement with the nationalists, but he failed to fulfil this commitment. Nishida’s approach is to globalize Japanese philosophy to overcome the liberalism of the West, but he inevitably Japanizes his philosophy. The political nuance of Nishida’s “globalism” is to overcome the European colonialism, but it is too ambitious to make Japan the new world order.

In other words, it eventually develops unavoidably into a Japanese form of colonialism. This justifies Japan’s militarism to “emancipate” East Asia.

#### 4. Concluding remarks

Karl Löwith argues that Japan is like a two-story house: it has a floor with many western items, but also a floor with Japanese things. Without doubt, Japan is one of the most modernized countries in the world, but it has also preserved many traditions. However, an overemphasis on nationalism has let Japan down in the 20th century, and it is still an obstacle for Japan in opening herself to the world.

Here, I will develop an idea of global citizenship with the notion of “mobility,” which is from a contemporary Japanese philosopher called Karatani Kojin. One of Karatani’s earlier and probably most widely read works is *The Origins of Modern Japanese Literature* (1980), but *Transcritique* (2003) also gained him much attention in the West—including Slavoj Žižek—with Karatani’s unique reading of Kant and Marx. And more recently he has been developing his own philosophy of world history in which he identifies four modes of exchange: A, B, C and D.

In *Yūdōron: Yanagita Kunio to Yamabito* (遊動論: 柳田国男と山人) (*On Mobility: Yanagita Kunio and the Mountain People*, 2014), Karatani argues that mobility of mountain people or migratory hunter-gatherers is the key to overcoming the capital-nation-state. Karatani writes:

The prey of the hunting and gathering is equally distributed to all, even to those who did not participate in hunting and gathering, and to those who are merely guests. Their way of living is not because the society is formed by hunter-gatherers; rather, it is because the society is migratory. Since they are constantly moving from one place to another, they cannot stockpile the prey. Possession is meaningless, thus they will equally distribute the prey among all the other members. This is precisely an act of “pure gift” that is not reciprocal. As they do not stockpile the prey, they are not thinking about tomorrow, and have no memory of yesterday. Therefore, the kind of reciprocity that consists of gift and return can only be possible after fixed settlement and storage become possible. If this is the case, we should speculate that there is no communal deposit (pooling) or reciprocal exchange in the society of pure hunter-gatherers before fixed settlement.

Fixed settlement does not only mean living in a place forever, it also means the beginning of agriculture and stock farming. Now, people develop new ways to store food, which leads to an inequality of wealth and power. Karatani concludes, “The earliest cities, in a certain sense, were the earliest states. The state was established by the farmers and nomads, and through the development of agriculture and stock-farming. Therefore, the mobility of nomads (遊牧民の遊動性), despite the apparent similarity, is different from that of migratory hunter-gatherers (遊動的狩獵採集民).”

Nomadology used to be regarded as a possibility for overcoming the state or capital. However, Karatani argues that:

this concept is based on the image of nomads outside the state. The principle of such nomadology may be able to overcome fixed settlements and the resulting territorialization or order, but it cannot overcome state or capital. On the contrary, it dramatically accelerates the expansion of state and capital. For example, nomads as the war machine may ruin a state, but will establish a bigger state (an empire). It is the same for capital. For example, financial capital is about deterritorialization, and works to destroy regional state economies.

In the case of Japan, nomadology was popular in the 1980s: “it was regarded as a radical thought as it transcends borders, nations, and corporate communities. But at the same time, corporations themselves welcomed this thought. Hence nomadology had at one point become a social phenomenon.” The mobility of such nomads never contributes to overcoming the “capital-nation-state.” Karatani believes, however, that the key to overcoming the capital-nation-state remains in mobility. This is not the mobility of pastoral nomads, but the mobility of the original hunter-gatherers.

Here, we can imagine a lifestyle of overcoming capitalism. In Hong Kong, property is getting so expensive and is not affordable for many Hong Kong people. So, we are forced to have a kind of lifestyle which is similar to the mountain people’s. We are no longer able to live in a fixed place, and we are going to move again and again, perhaps to other cities or countries. Hong Kong’s people have been migrating to different parts of the world. In fact,

they are actually realizing the potential of “mobility.” How do we overcome capitalism? It was one of the central themes of the umbrella movement. Unfortunately, the movement came to an end without providing a concrete answer. Karatani, with his re-interpretation of Kant, Marx and Yanagita, may provide some insights for us to think about how to overcome capitalism by mobility.

It is not merely a romantic or naive return to the mountain or to the past, but a return from an ethics of reciprocity (e.g. Confucianism) to an ethics of non-reciprocity (e.g. giving a “pure gift”). Overcoming capitalism is difficult, as suggested by Francis Fukuyama: at the end of history there is no other new way. However, there are still alternatives. Mobility is one of the alternatives to global capitalism. Meanwhile, it could also be one of the conditions for the possibility of global citizenship.

## Jun Sato

# FRENCH BRAID TECTONIC: HOW TO DESIGN A NATURAL, COMFORTABLE, SAFE WORLD

### *Overview*

This workshop was held over the course of three days during the conference *State of the Community 2016: CITIZENS, COMMUNITIES and MULTILAYERED IDENTITIES*, in collaboration between the students of my laboratory at the University of Tokyo and Marc Dilet with his students at the Ecole Nationale Supérieure d'Architecture Paris - Val de Seine.

In this workshop, we have built a pavilion to show a morphogenetic form which has potential as follows:

- Lightweight and ductile structure preventing death in the event of collapse
- Transparent / translucent structure which works as an environmental filter to generate Komorebi or Sazanami space

The form was developed using copper wire, referring to French Braid Hair geometry. The structure was composed of slight elements of 3mm diameter by manipulating geometry, buckling phenomenon, and the plastic state of material.

Komorebi: Sunlight through leaves, a term which has no counterpart in other languages

Sazanami: Ocean ripple

Generally, all the designers ought to be trying to design NATURALNESS to create comfortable living environments, such as instruments, furniture, architectures, townscapes or landscapes for COMMUNITIES even though the design looks more artificial. To optimize the shape to have target naturalness / comfortableness, one strategy using 2D spectrum

analysis will be shown at the end of this essay. It has a potential to provide  
MULTILAYERED comfortableness for human life.

Note that the lightweight, ductile and natural structure will also be applicable for  
*Lunar Base* and *Mars Base*.



Figures 1 and 2. *French Braid Tectonic in response to the State of Community 2016 conference.*

Metal wires are useful in composing quite ductile structures. Even in the event of collapse, it won't fall down suddenly, but rather makes a soft landing, because of the ductility. Referring to a following Nebuta Tectonic project, when the slight wires are composed into a 3-dimensional framework, the buckling length can be reduced and the wires are reinforced a lot. In this case Washi paper will work as tensile bracing. When the wires are braided as a following image, they will be much more reinforced.



Figures 3 and 4. *Nebuta Tectonic: Steel wire + Washi paper* by Jun Sato studio 2015. (Photo: Ying Xu). Traditional Pampas grass braiding, metal wire braiding in Okinawa, Japan.



Metal wires are also useful for developing fastener pieces. It is easy to develop interlocking, slotting, hooking or bouncing shapes, as in the following images.



Figure 5. *Carbon Cable Pavilion for the Housevision Exhibition 2016*, Architect: Kengo Kuma. Custom formed pad and fastener.

There are some options for strengthening slight metal wires. One is composing bunches and another is letting them cross at many points. Finally I imagined that the shape referred to as *French Braid Hair* would be the target.

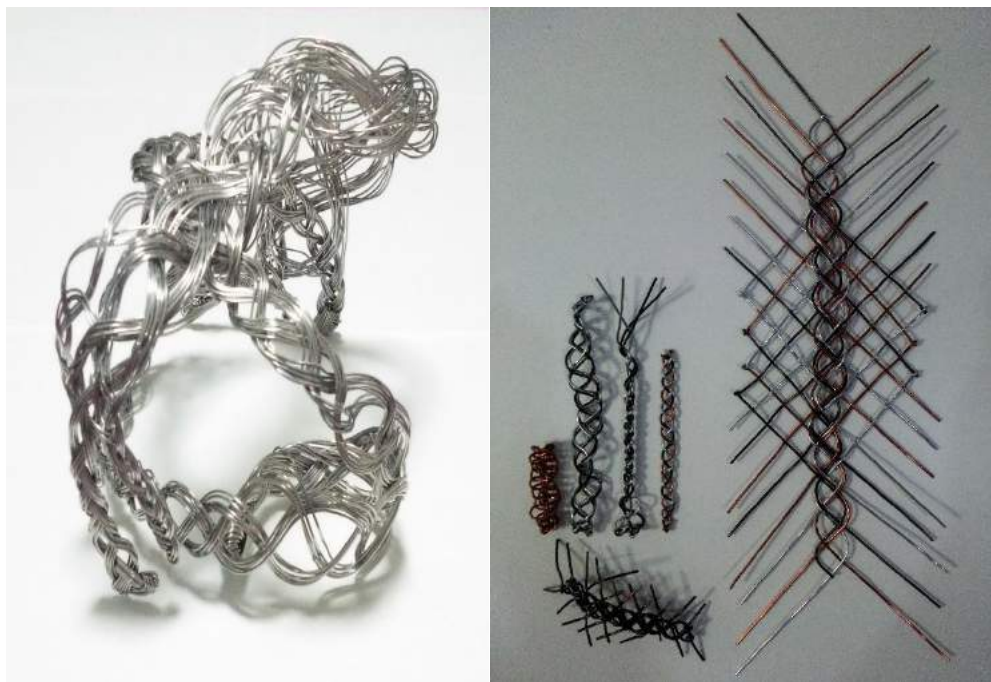


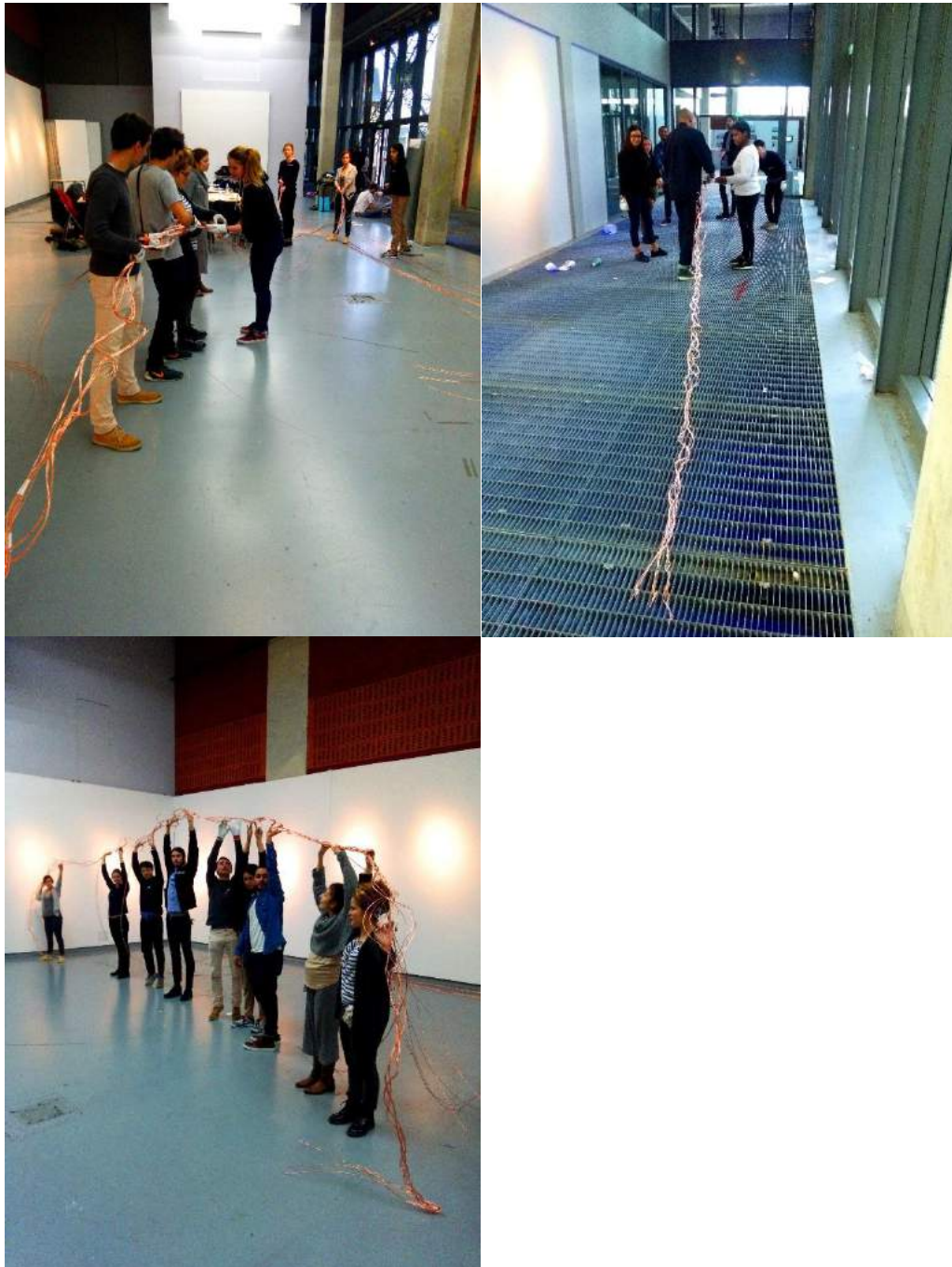
Figure 6. *French braid formed wires*. Samples of braiding technique.

For the material, I have selected copper. Even though copper is much weaker than steel, it still has attractive qualities. Copper is one of the materials in which we can enjoy the aged surface turned into dark brown or green. Copper has enough ductility—which means ability to deform and absorb the energy of the wind or an earthquake. We can think optimistically that because of the copper’s weakness, we can manipulate geometry and dynamics seriously and an attractive form will be generated by those manipulations.

*Day 1<sup>st</sup>. November 19<sup>th</sup>, 2016: Workshop kick off at ENSA Paris - Val de Seine*



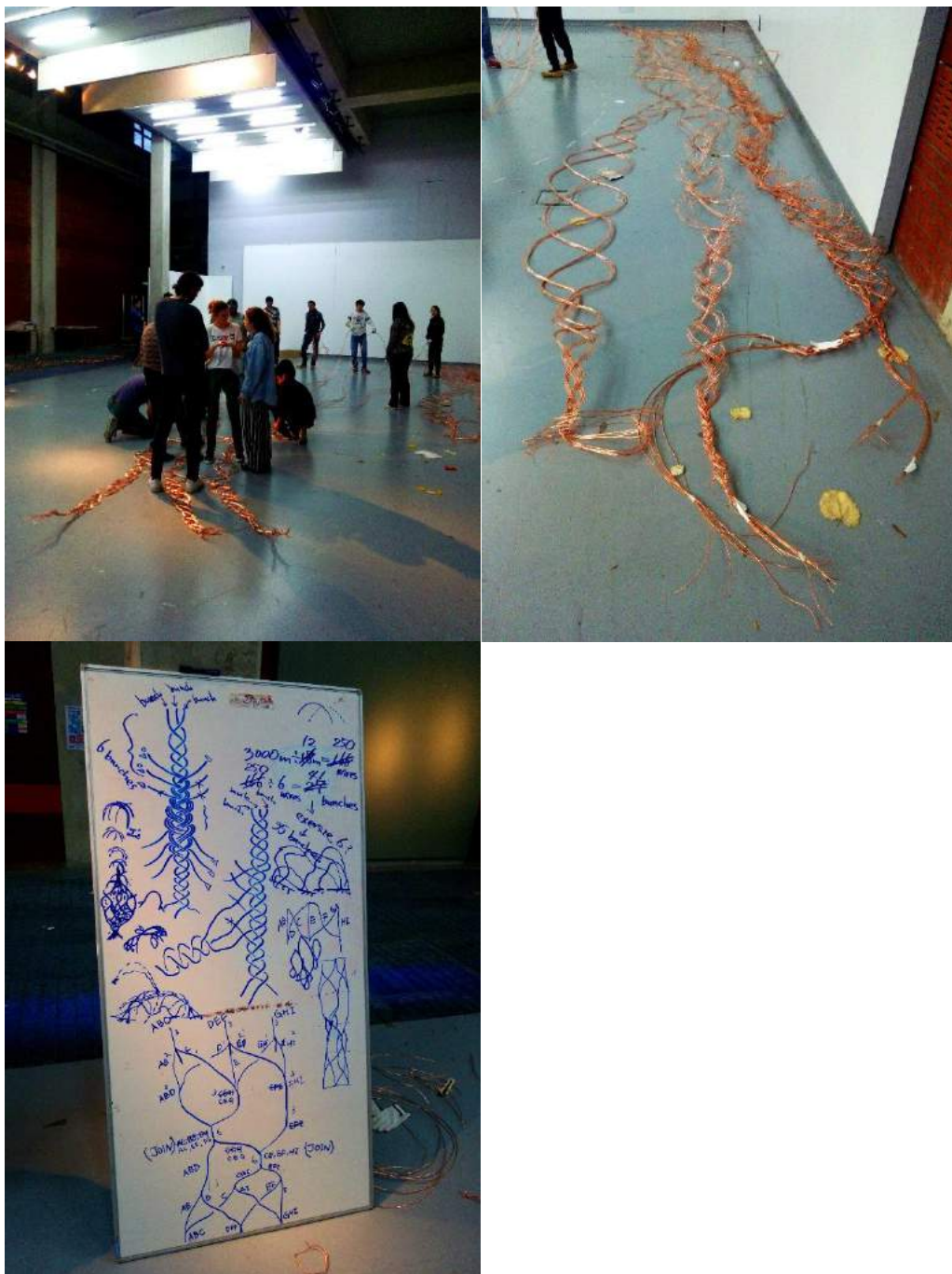
Figures 7, 8, and 9. Releasing the copper wire coils of 3000m long and composing bunches. Started learning how copper wire can be braided.



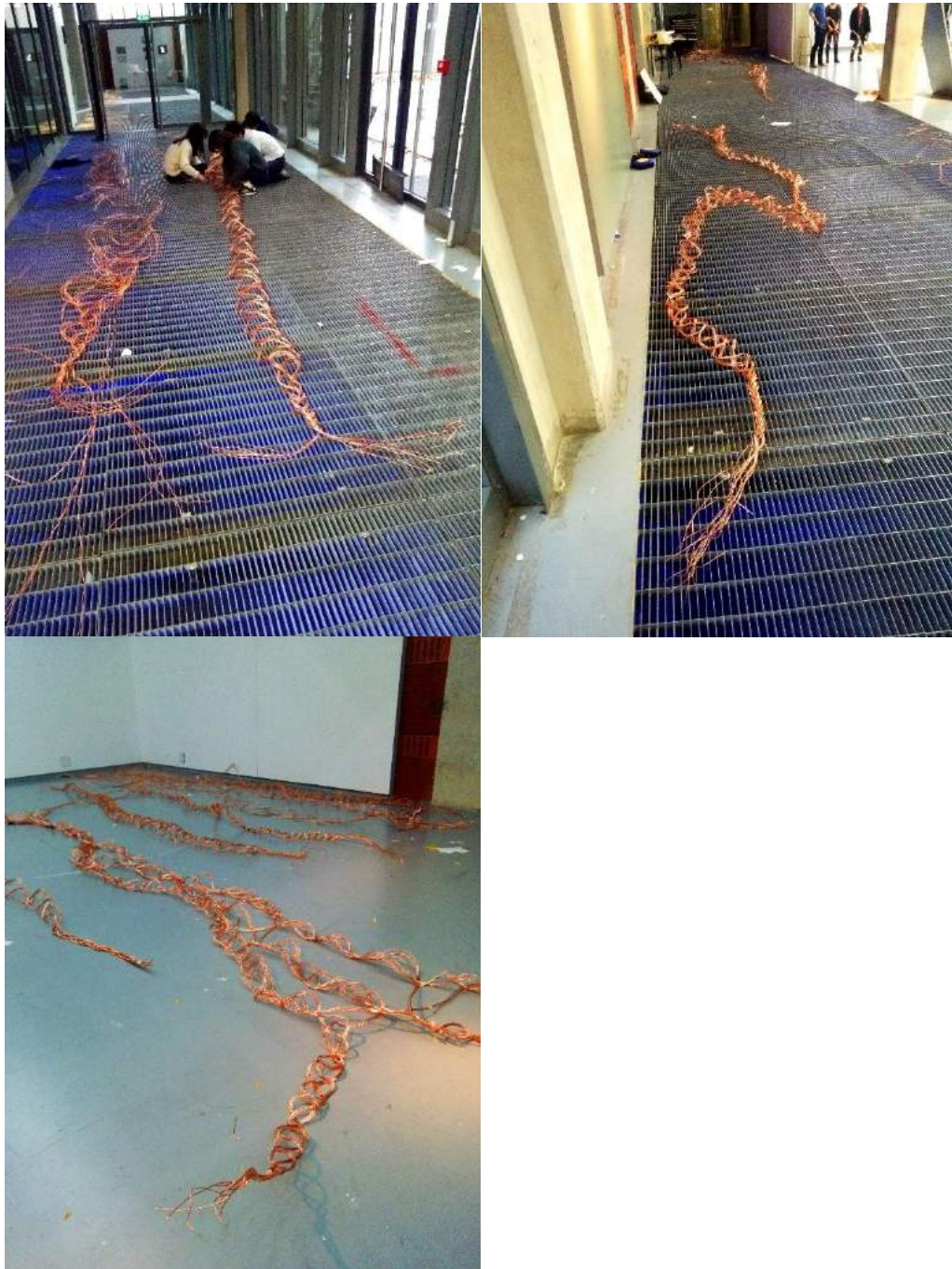
Figures 10, 11, and 12. Three people should hold the ends of the bunches and switch their positions in accordance with braiding order.



Day 2<sup>nd</sup>. November 20<sup>th</sup>, 2016: Fabrication at ENSA Paris - Val de Seine

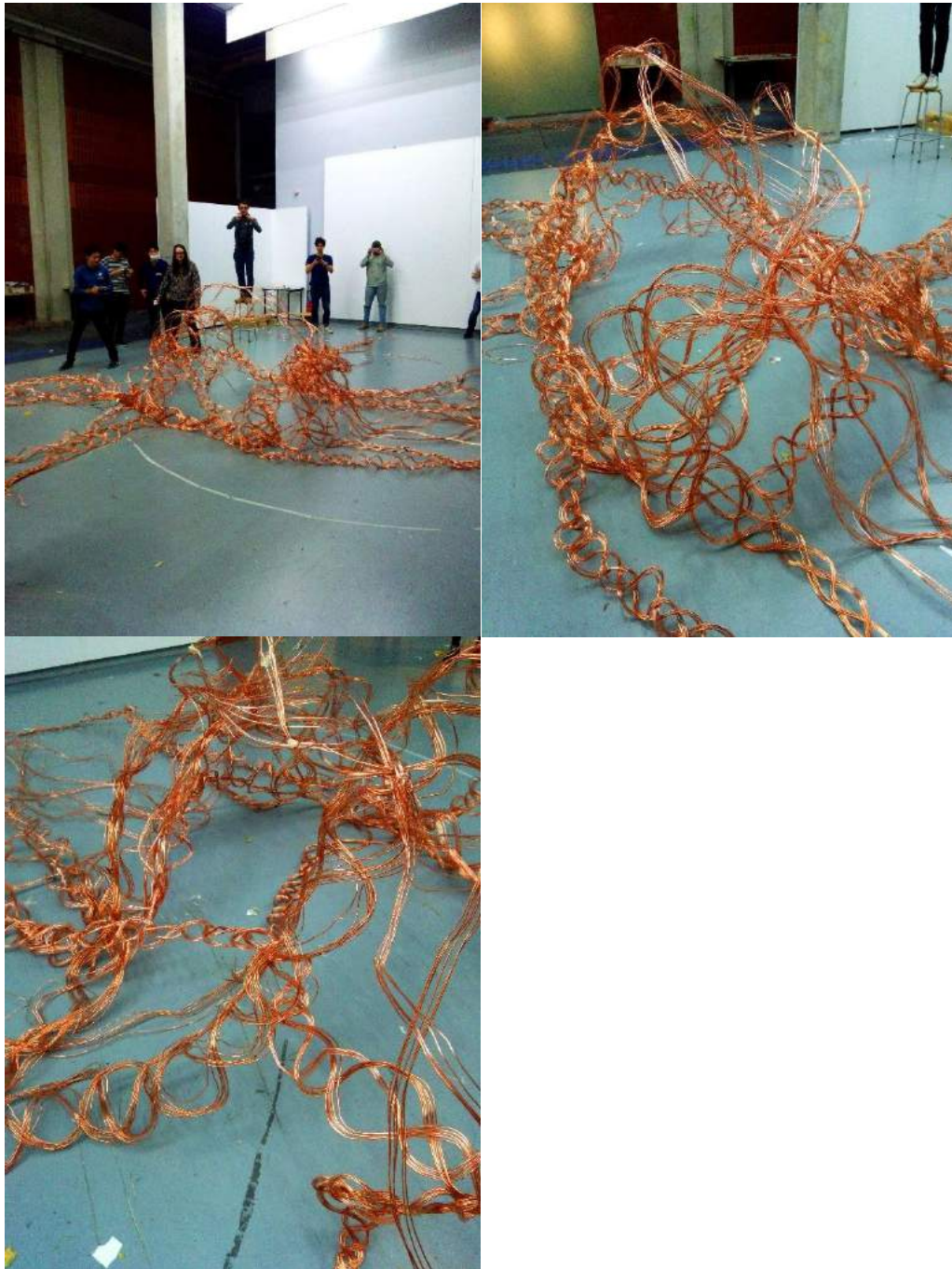


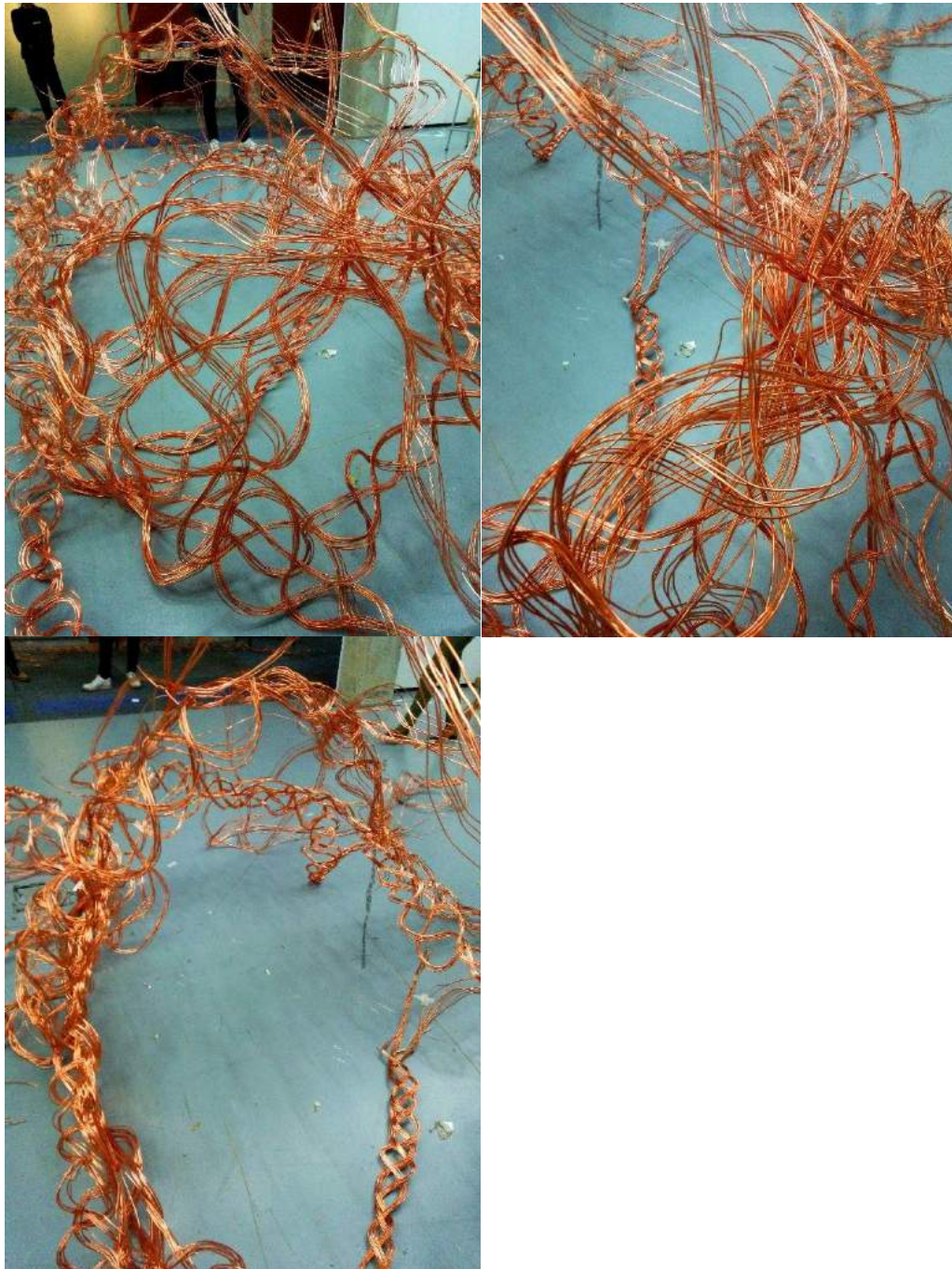
Figures 13, 14, and 15. Using French Braid geometry, a braided module can be branched.



Figures 16, 17, and 18. When ridge shape curvature was given, stiffness and strength of the braided module can be increased. The module could be winded 3 dimensionally.



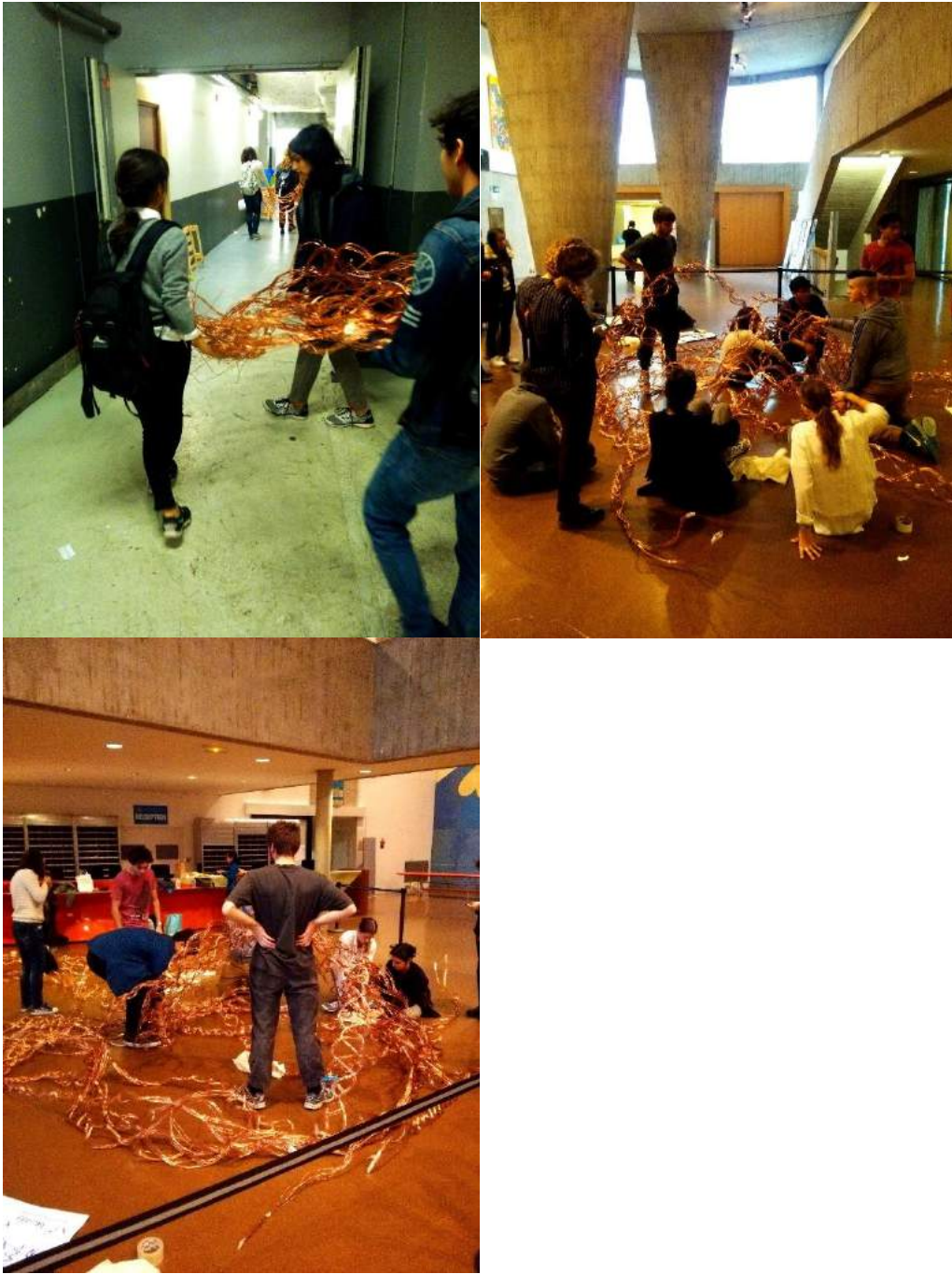




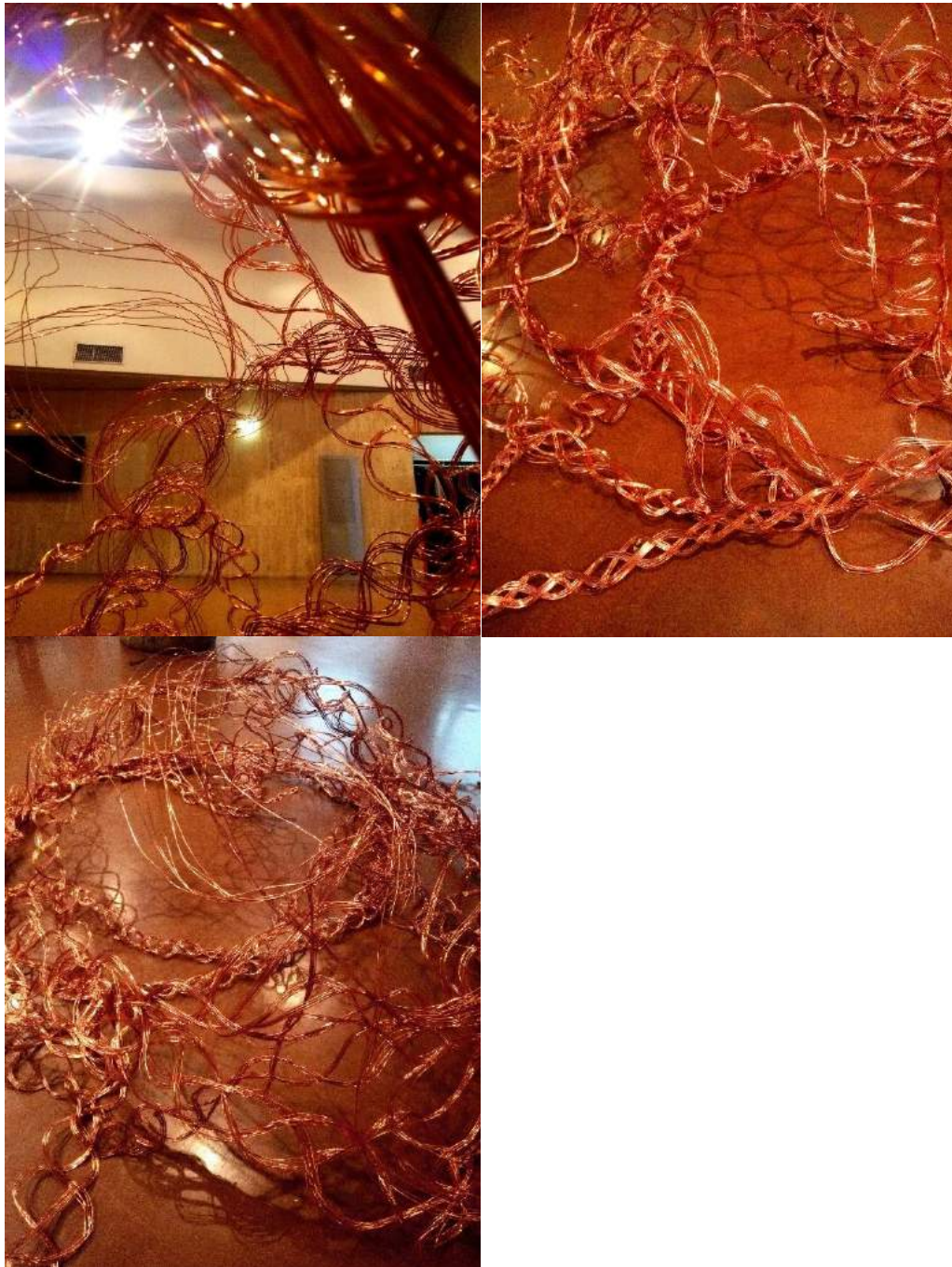
Figures 19, 20, 21, 22, 23, 24. Test installing and assemblage.



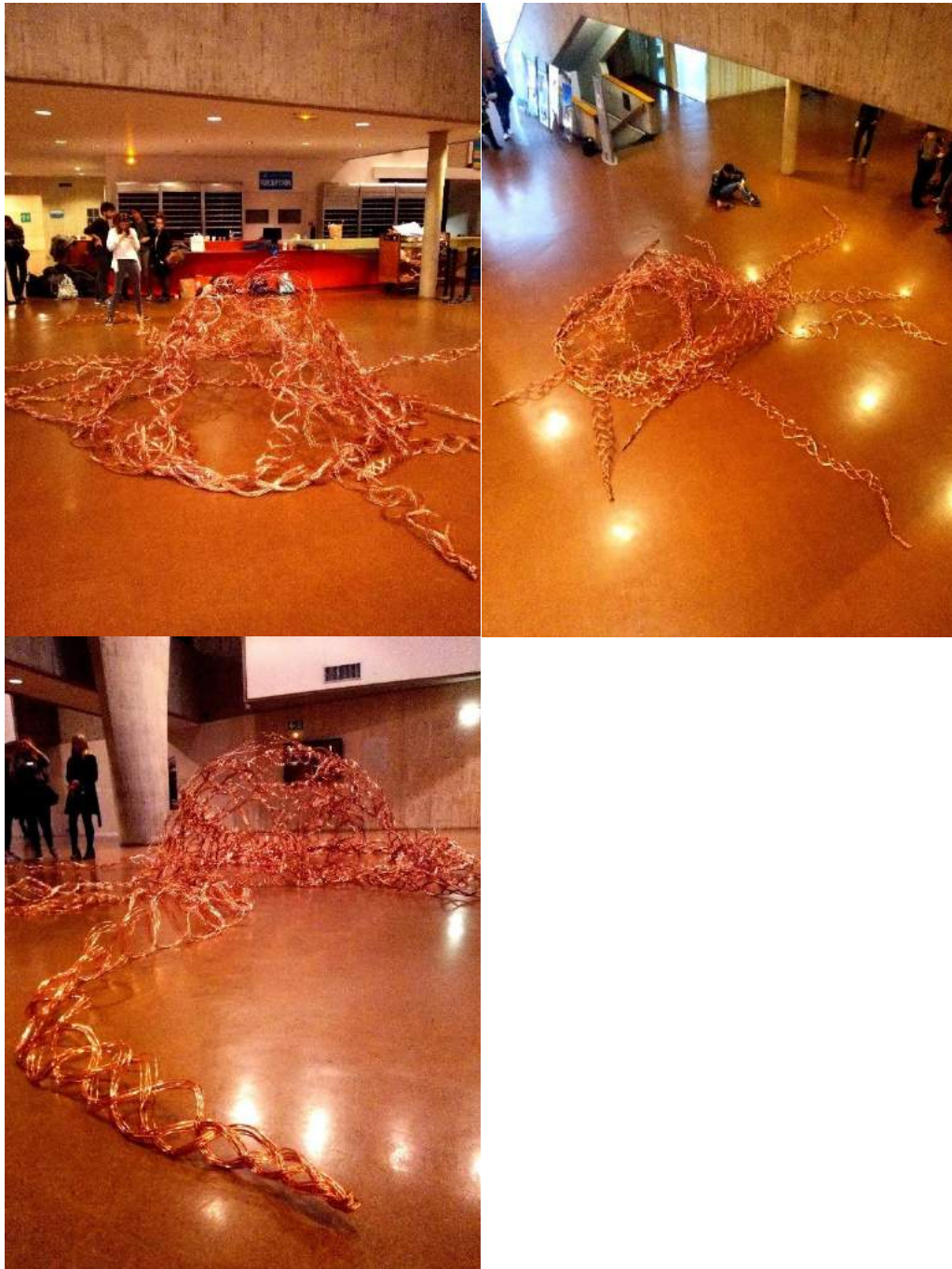
Day 3<sup>rd</sup>. November 21<sup>st</sup>, 2016: *Construction at UNESCO Headquarter Building, Paris*



Figures 25, 26, 27. Some students from American School Paris have joined the construction.







Figures 29, 30, 31, 32, 33. Overall form resulted in an ellipse dome composed of mingling arches. Dimensions of the dome part of the pavilion: 3m long x 2m wide x 1.5m high.

### *Review: Naturalness*

We can recognize the ellipse dome, whose overall form is generated by the Global Optimization of stress and stiffness. Also, we find the density contrast in a braid generated by Local Optimization. Moreover, we recognize that not only dynamical optimization, but Optical Optimization had been manipulated, as follows.

### *Spectrum Analysis:*

There is a theory of “ $1/f$  fluctuation” which causes music or visual patterns to be comfortable and natural. Many natural phenomena have this  $1/f$  fluctuation characteristic. And so, it can be expected to be useful in manipulating environmental matters.

This characteristic can be recognized when we see the 1D (single dimension) power spectrum of a wave calculated by Fourier Transform. This analysis is applicable to 2D phenomena using 2D Fourier Transform. When that idea is applied to a 2D visual image, we find the 2D power spectrum figure, as follows:



Figure 34. *Original image.*

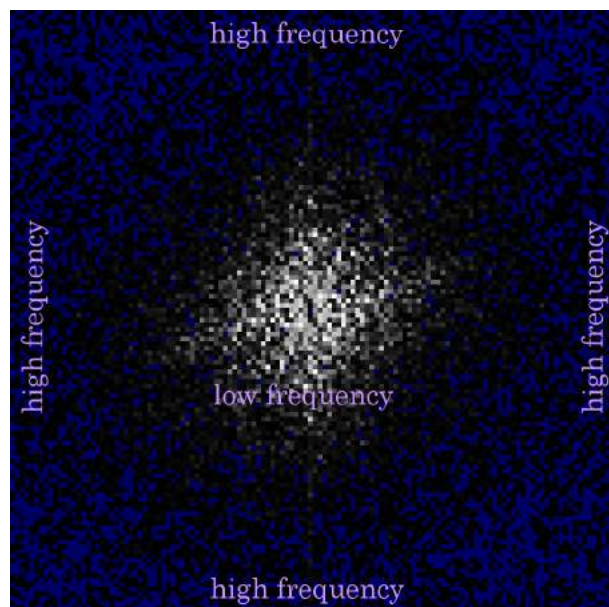


Figure 35. *2D Power spectrum in 2D gray scale.*

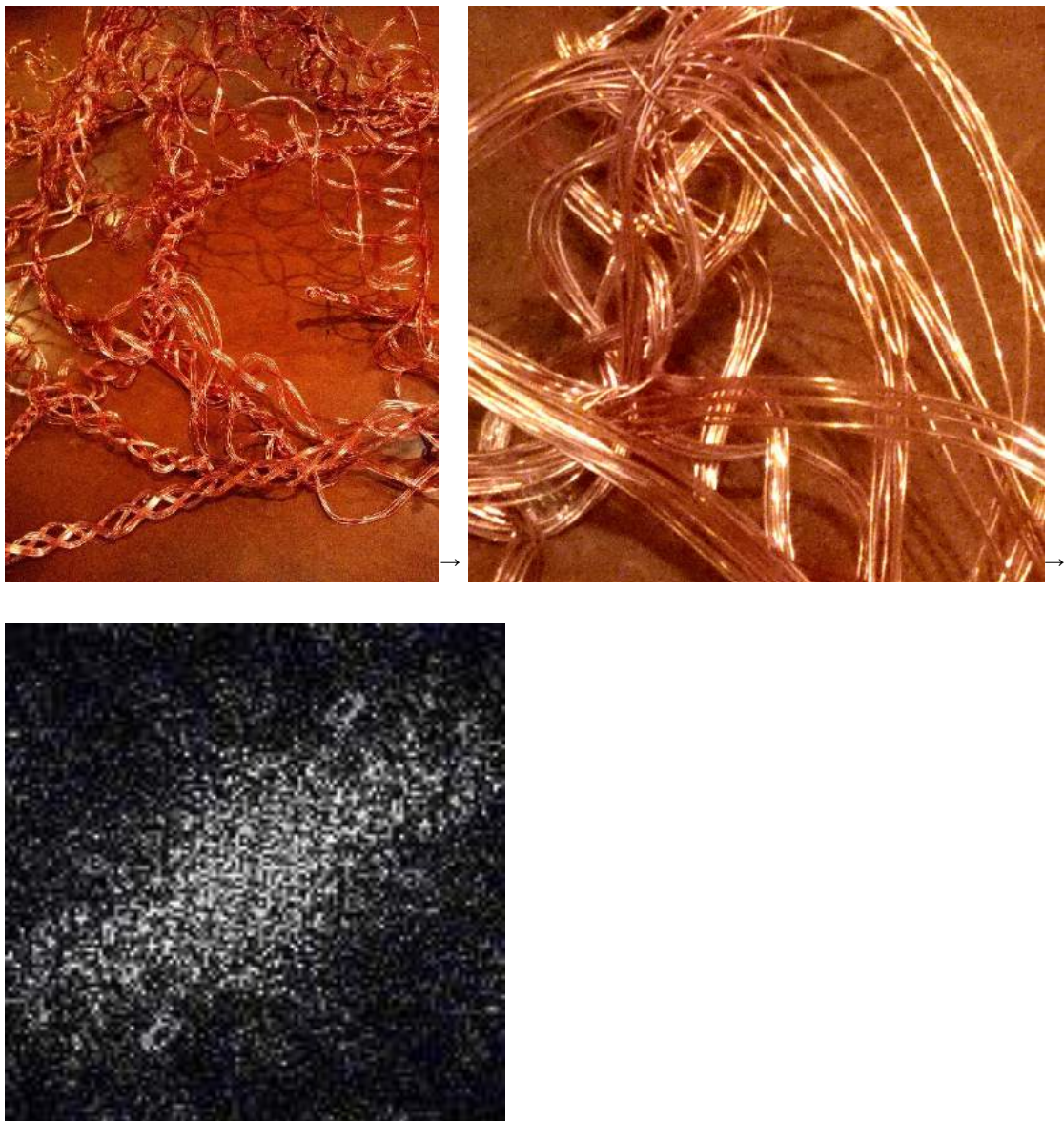
Values of R/G/B of the pixels are interpreted as 2D wave. White = high power, Dark gray = low power, Navy = 0.0



There are some options for this method:

- Use color / monochrome image. Color preference will be analyzed by spectra of such as RGB, CYM, HSV.
- Use full / fluctuation wave
- Filter by some functions before Fourier Transform

Finally, we notice some categories of spectra, for example: Natural / Artificial / Comfortable / Color oriented preference. The Braided Copper Wire pattern we have created has a 2D spectrum, as shown below:



Figures 36, 37, 38. *2D power spectrum of the Braided Copper Wire.*

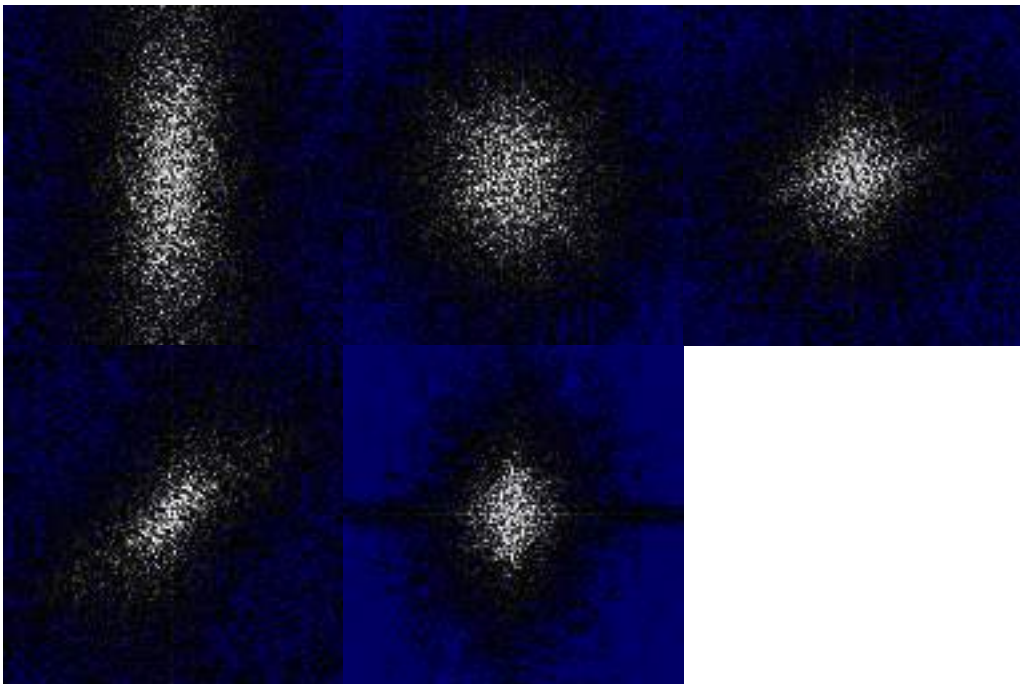
To analyze something's designed pattern, we should look at samples of 2D spectrum figures, as follows:



Figure 38. *Komorebi (Sunlight through leaves).*

Figure 39. *Vegetated Cliff.*

Figure 40. *Fleecy Cloud.*



Ocean Ripple / Cherry Blossoms



Figure 41. *Pampas Grass Field.*

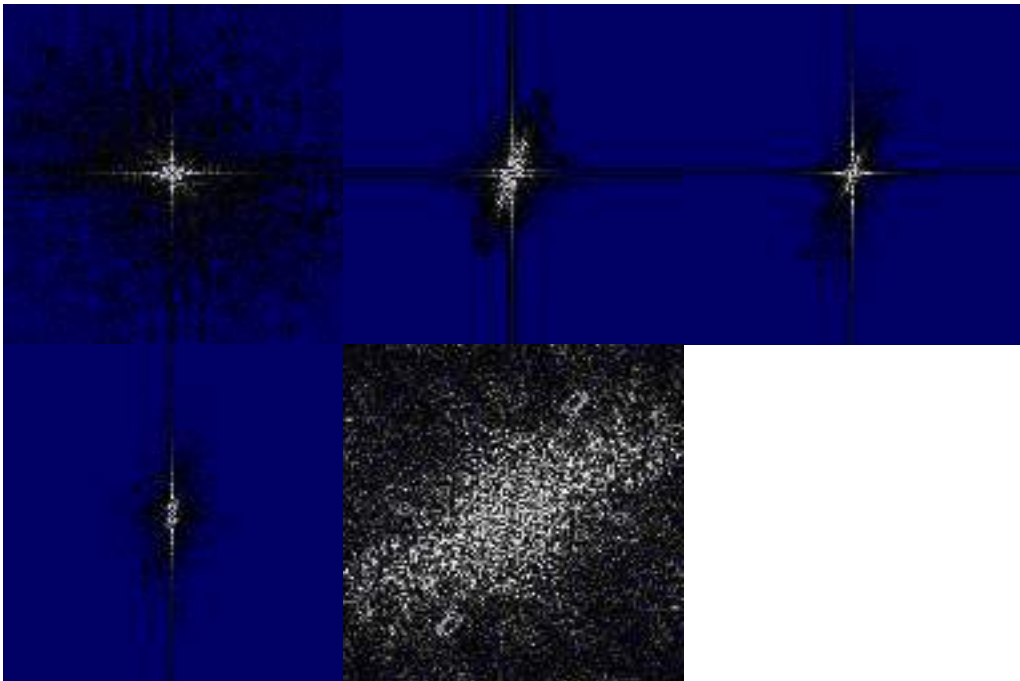
Figure 42. *Cirrostratus Cloud.*

Figure 43. *Cove.*



Figure 44. *Ridge.*

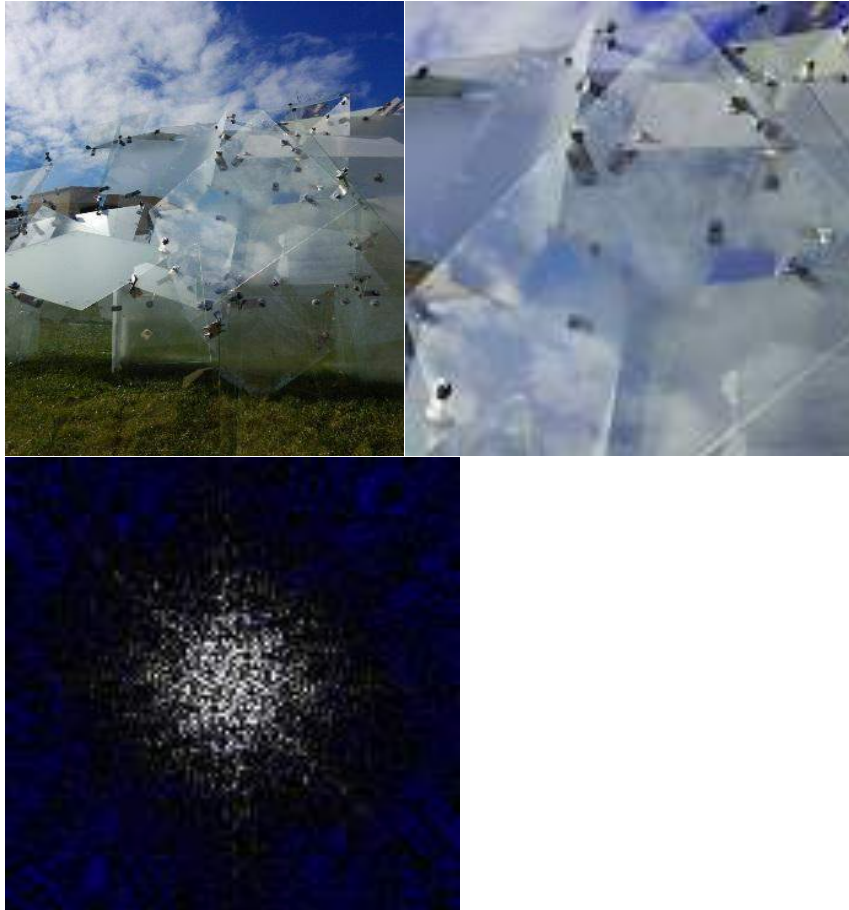
Figure 45. *Braided Copper Wire.*





Looking at these 2D spectra, it can be mentioned that the 2D spectrum of *Braided Copper Wire* has some similarities with *Ocean Wave* and *Vegetated Cliff*.

For example, a couple of other projects are analyzed as follows:



Figures 46, 47, 48. *Glass Pavilion at Stanford University Seminar & Workshop.*

Overlapping Glass Structure shows a spectrum quite similar to Komorebi scene.



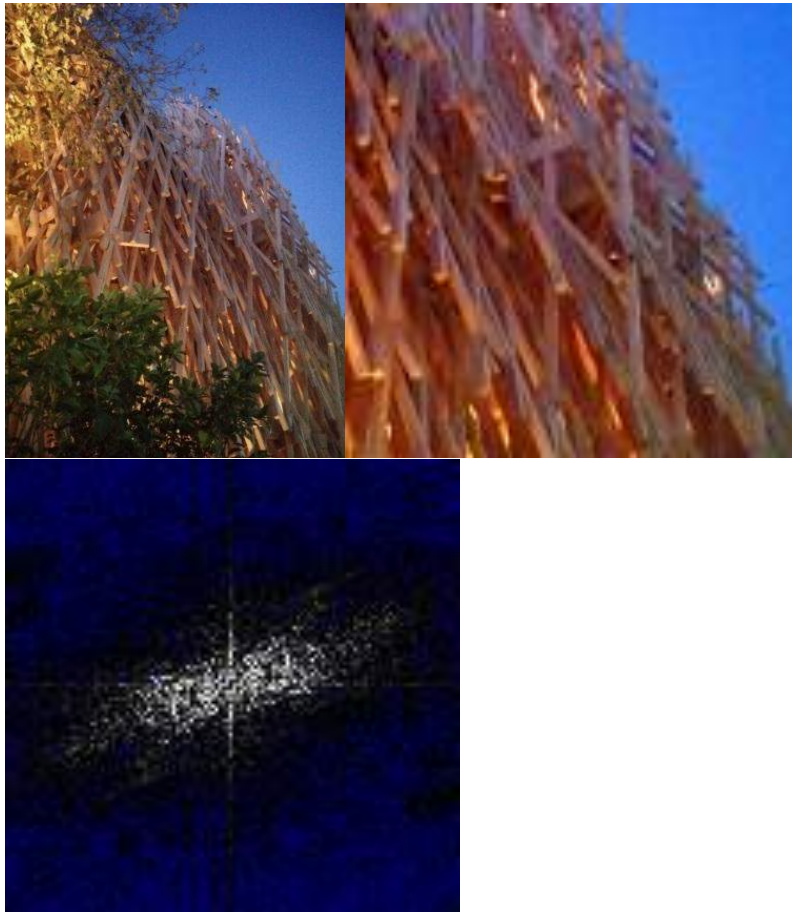


Figure 49, 50, 51. *Kigumi (timber joint) structure in “Sunny Hills in Aoyama.”*

Kigumi structure can be described as having a naturalness between the Komorebi and Pampas Grass scenes.

Through this research, we can expect the 2D power spectrum to be an evaluation value for form optimization. It will be applicable to MULTILAYERED elements of an environment such as acoustics, heat, airflow, waterflow, or ecosystem, as well as optical matters.

When someone prefers to live in an environment like a tree-house in the woods, we will be able to provide not only the structural design, but everything we design will have the Komorebi spectrum. When someone prefers to sit on an environment like a beach and read a book, we will be able to provide the Sazanami spectrum.

Little by little, learning Great Nature.

## **Amateur Cities: Christina Ampatzidou and Ania Molenda**

### **BOTTOM-UP INSIDE OUT**

#### *Top-down*

Observing the surprising pair-up between the increasing centralization of power and the rhetoric of citizen empowerment, one could wonder whether the proliferation of self-initiated projects is an honest, creative force or a smoke curtain for the stronger neoliberalization of society. Decision-making in urban development today isn't defined by the needs of empowered citizens but by two mutually supporting mechanisms: big corporate interests and retreating governments. Rather than a political vision of how life in cities should be organized, contemporary planning resembles a managerial task that coordinates flows of money, materials, people, and information. Effortless bringing together and processing information of all sorts, creates a contemporary illusion that cities can be represented by numbers and all their problems can be reduced to quantifiable, technical issues, which with proper monitoring will be utterly controlled. These computational and statistical solutions, however, tend to focus on the manifestations of problems rather than their origins, eventually diminishing the importance of socio-political aspects in urban space and promoting a technocratic, apolitical reading of the city. They also provide a perfect alibi to city managers to hide behind the alleged objectivity of the data and denounce political responsibility (Haque 2012). Unfortunately, this technocratic interpretation of the city is already popular—not only among city representatives and corporations engaged in urban development—but also among architects and planners, who tend to place unlimited trust in technological possibilities and give up their social and political agency (Scott 2001).

#### *Bottom-up*

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While centralized governance represented by large administrative, often unelected, bodies like the EU, NATO or IMF has been intensifying (Rydin 1998), the representatives of governmental and quasi-governmental structures have been increasingly advocating active citizenship, empowerment, self-organization, bottom-up and civic initiatives. Their rhetoric ever more frequently celebrates participatory culture, where citizens take matters into their own hands, and hides the inability of governments to fulfil their responsibilities—including, for instance, the provision of infrastructure and welfare. However, while citizens are being praised for their ingenuity and resourcefulness, they are being deprived of various rights to the advantage of the very same groups of interests that are responsible for the economic hardship and the crisis of democracy that forced them to become so inventive and independent (Sassen 2003).

There are plenty of examples of politicians praising the necessity of the bottom-up. The Dutch King Willem Alexander, for example, addressed that aspect in his first speech from the throne, when he proclaimed that: “It is an undeniable reality that in today's network and information society people are both more assertive and more independent than in the past. This, combined with the need to reduce the budget deficit, means that the classical welfare state is slowly but surely evolving into a participation society. Everyone who is able will be asked to take responsibility for their own lives and immediate surroundings” (Troonrede 2013). David Cameron’s Big Society, which gained momentum around 2010, in a similar way, promised the shift from ‘state power to people power.’

Ideologically, the concept was a mixture of conservative Neo-Thatcherite economy and an idea of social solidarity that would fill in the gap of the disappearing public welfare. Reporting on David Cameron’s speech introducing the idea of the Big Society, BBC wrote: “While reducing the budget deficit was his “duty”, he said giving individuals and

communities more control over their destinies was what excited him and was something that had underpinned his philosophy since he became Conservative leader in 2005” (2010).

By now it seems, however, that the offer of the participatory society seems to be exceeding the actual demand and that the bottom-up phenomenon has become a tool to divert our attention from the actual responsibilities of state and/or local governments. In many cases citizen initiatives embody a culture of inviduation that attempts to bypass the state and other forms of organized social action (Giddens 1991). The actions of such groups are limited to issues that do not insult anyone, that are widely agreed upon as positive (e.g. clean streets, urban greenery etc.) and that do not confront any formal authority, such as the municipality, the state, or other bureaucracies. On the contrary, they claim to assist these institutions, either by demonstrating what needs to be done or by substituting them and assuming their responsibilities. Politicians, in the meanwhile, allow themselves to sit back and limit their involvement to the acceptance of ideas and initiatives brought to them by the people, occasional provision of tools that empower the people to help themselves, watching things happen and presenting them as something they have done by shifting the power to the people. As time passes, such voluntary groups become institutional bodies to which local governments turn seeking for steady collaborations.

This is a paradoxical situation where the bottom-up does not stand in opposition to the top-down; it is encouraged by it. Even more surprisingly, it seems to be possible to declare ‘doing something from the bottom up,’ contradicting the actual meaning of the word, as the bottom-up describes an action that emerges without any organized impulse. It is impossible to organize or do something bottom-up. It either happens that way or not, but the language of the bottom-up has become so popular, it is often used without any even remote connection to community interests, which should lie at its core. Even if we assume that many such initiatives start with good intentions, we should note that their scope is limited to a colorful,

cheerful appearance and the promotion of a mentality according to which citizens ‘must’ be proactive towards their environment, ‘must’ keep it clean and eventually ‘must’ substitute a dysfunctional state. It may therefore be rather difficult to distinguish between the genuinely honest initiatives and those that are apolitical and superfluous, that are in fact unwilling to change anything for anyone. Even if, in some cases, they may not have been deliberately meant that way, they divert people’s attention from the core of the discourse. Citizens actively contribute to the functioning of their neighborhoods and the state first and foremost by paying taxes, which as old fashioned as it may sound, is inherently more democratic than self-initiated actions of small groups of individuals. That should keep us alert and critical towards the positive and heavily aestheticized image of the bottom-up culture not only in speeches but also in actions.

That is not to say that any form of bottom-up culture should be dismissed as a phenomenon appropriated by the retreating governments to introduce a shift towards participation society. In recent years, there has been a meaningful growth in both the amount and significance of self-initiated projects. Many of them are an honest demonstration of citizenship. However, it should be acknowledged that the discussion about these actions always has a political dimension and is not always positive in a straightforward way. Moreover, we have to remember that many of these projects start because of frustration and lack of alternatives to tackle rather mundane problems. Taking the responsibility to solve them and to implement the solutions is and will be dependent on the scope of future political intentions.

### *Inside Out*

Our societies will continue to face problems related to exploding urbanization, and not finding ways to deal with them or avoiding involvement will be dangerous to

communities all over the world. So far, the responses that have been brought about to address these problems by centrally organized democracies are deeply dissatisfying. Considering the fact that in a few years the striking majority of the global population will live in urban slums (United Nations Human Settlements Programme 2003), we face an immediate need to bring power back to the growing population of urban citizens, the vast majority of which will be poor. Bringing power back to the citizens does not mean shifting more responsibility towards them by taking their rights away, or taking advantage of their disempowerment, but giving them both rights and resources, as well as power to execute and decide upon them. The politics of urbanization—and politics in general—need to represent, address, and protect the interests of the citizens in the long term, and prioritize them over any commercial or political profit. As we know this idea is still far from current reality, we need to search for different possible ways of organization—which will be able to bring the changes that societies all over the world so desperately need. To do that, we will need to look more inside out than outside in. We will need to focus on the values that can help us imagine alternative ways of how modern urban societies can develop. Following Robert Park in his analysis of the city as a result of the human culture, we can say that: “The city is man’s most consistent and on the whole, his most successful attempt to remake the world he lives in more after his heart’s desire. But, if the city is the world which man created, it is the world in which he is henceforth condemned to live. Thus, indirectly, and without any clear sense of the nature of his task, in making the city, man has remade himself” (Harvey 2013).

Thus, if our cities reflect who we are and we know we want to change them, we must also accept that we will have to change ourselves—and part of this change will be to advocate for and eventually reintroduce the political agency of governments, planners, and citizens, as well as to bring human values back to the core of the urban discourse.

The 20th century has seen a significant commercialization and militarization of urban space. Moreover, this change has been taking place not only in the physical environment but also in the digital realm—which has become incredibly important in the shaping of the contemporary city. According to Mike Crang and Stephen Graham (2007) three major practices—commercial, military and activism—have been making the most notable use of digital technological advances in the recent years. Those practices might also be understood as the ones that will continue to have the biggest impact on the formation of urban space in the years to come. The first two of them do not need much explanation: companies want to know everything about us so they can sell us as many things as possible; the defense departments of governments want to know everything about us to be sure that we are not acting suspiciously. These practices and their implications, in both the physical and the digital environment, extend well beyond the scope of this paper. Here we take a closer look at the notion of activism and the role it can play in helping to redistribute the power in urban space by bringing more favor to citizens, as well as establishing a stronger position of the urban commons.

While commercial and military practices focus on singling out particular individuals—tracking and predicting their behaviors—the activist practices focus on the multiplication of individual resources, collective intelligence, and the power of the crowd.

According to Crang and Graham: “Activism is using shared inscription of memory, multi-authored overcodings, pluralisation of authorship, fostering new engagements with the environment, creating new associations, networking and collaboration to take the virtual community out of the wires and onto the streets” (2007).

Whether we consider physical appropriation of space or the use of new media to create networked publics, we are dealing with a process of delimiting a certain territory in which the difference between strategies and tactics can help us define both the difference

between the starting points of these practices and their attitudes. Both strategies and tactics are intentional efforts to delimit a territory, but while strategies operate from above, tactics are practiced by those who have no marked territory to act upon and are forced to act upon territories that belong to others (Brighenti 2010). Strategies deployed by the commercial and military practices are therefore more impersonal and planned-at-a-distance, while tactics used by activism are rather personal and situational: taking a form of practical, temporary spatial appropriations that are based on identification—not of territorial outsiders—but of temporal allies (Brighenti 2010). In that sense, activism can be seen as an attitude which values collectivity and diversity, and uses the available means (technological or not) to instigate change. It actively attempts to indicate and establish commons—the emergence of which takes place when a community takes up the responsibility to collectively manage a shared resource, regardless of its property status, prioritizing equal access and use (Walljasper 2010). According to Negri, “the common signifies that which costs nothing, that which is necessary, that which is participatory, that which is productive, and that which is free” (Obrist 2010).

The enclosure of the commons is, as a matter of fact, a perpetual process. In many cases, it may happen that these initiatives won’t be used to improve the lives of the urban poor, diminish the social disproportion, or make anybody’s life better—but will simply maintain the status quo by turning them in its favor. We also should not expect that approaches such as activism could compete with the resources, money, and power that governmental and other centrally managed institutions currently have, but we can expect the political attitude it represents to bring back the enthusiasm of being involved in the creation of the commons. It is therefore important to pay attention to these attitudes that can play an important role not only in growing awareness and exposing the hypocrisy of the system, but also in helping create a counterbalance, so that cities won’t become one-liners of institutional



control. There are several levels on which activism can play that role. Some of them are illustrated in the following examples:

### *1. Exposing hypocrisy*

In the fall of 2014, a group of architecture students from Vienna initiated what one of them called a ‘protest in concrete’ (Niranjan 2014). Their project, titled *Hypotopia*, illustrated an abstract economical implication of the failure of the Bavarian bank Hypo Alpe Adria in a way that was easily comprehensible. Lukas Zeilbauer and Diana Contiu were inspired by the Austrian population’s lack of reaction to the 19 billion Euros-worth bailout of the controversial bank. The reaction was limited to a collection of 15,000 signatures under a petition calling for an investigation of the case, which translated to only 2% of the whole population (Contiu 2014). As Zeilbauer told ArchDaily, they thought that “somehow this great sum of money surpasses the human power of imagination, and nobody can imagine what a great loss this is for Austria” (Rawn 2014). To better speak to the public imagination, and to explain what the loss of 19 billion means to the taxpayers, the Vienna architecture students decided to construct a model of an imaginary city that could be built for this amount. The model city housed 102,574 inhabitants—making it the sixth largest city in Austria—and included all of the public services and infrastructures needed for a city of that size.

The model city was designed over four months, made out of concrete blocks, and presented at Karlsplatz—one of the most important public squares in Vienna—for three weeks. It was a protest, and a physical illustration of the importance of public involvement in decisions of such scale. A group of young people managed to stir up public discussion and involve a huge amount of people who, thanks to the directness of the illustration, were shaken out of passively accepting political and economic manipulation at their own cost and without their consent.

## *2. Exposing marginalized communities*

In Los Angeles, an anonymous artist working under the name “Skid Robot” creates graffiti that portrays homeless people he meets in the streets of the city. He photographs them with a painted illustration of their dreams and desires. On his website, we read that:

A 2014 survey of 187 cities by the National Law Center on Homelessness & Poverty found: 24% make it a city-wide crime to beg in public; 33% make it illegal to stand around or loiter anywhere in the city; 18% make it a crime to sleep anywhere in public; 43% make it illegal to sleep in your car; and 53% make it illegal to sit or lay down in particular public places. And the number of cities criminalizing homelessness is steadily increasing (Skid-Robot n.d.).

Through his work, the artist aims to respond to this trend by placing marginalized people in focus to instigate a public discussion about the reasons and results of this cruel exclusion.

Through the simple act of giving them a name and presenting their story publicly, Skid Robot manages to bring a more personal perspective to the fate of the homeless, and separate them from the generic image—present in public opinion—which anonymization makes it easy to passively accept and ignore. The artist himself says that he wants to draw attention to the human being who is often viewed as non-existent.

## *3. Occupying grey zones*

*The Chapel* is a project by a Canadian land artist, Peter Von Tiesenhausen, that, beyond being an artwork, has become a form of legal protection for the land where it is located. It came in response to the controversial operations of a major Canadian energy company that has been conducting the development of important pipelines across Canada. The controversies were related to groundwater pollution caused by controlled spills (which the company has been accused of), safety and quality of pipeline development, and various forms of enforcement of development through private land and protected nature areas. Peter Von Tiesenhausen not only managed to make the company bypass his property in an

expensive detour, but also turned their practices against them by using an intelligent trick. In 1996, he claimed legal copyright over the land as an integral piece of his artworks that were developed there (Keefe 2015). Because of the copyright and the value that the art added to the land, he managed to increase the remuneration the company would have to pay him from \$200 to \$600,000 per acre to install the pipeline. Because the developers kept approaching him and offering money, he also registered himself as a consultant—which entitled him to charge the company \$500 an hour for speaking to him. They eventually left him alone. By using institutional tools to his advantage, Von Tisenhausen managed to exercise the power of his rights over a much more powerful agency. The level of legal acrobatics he had to do to achieve that reaches the level of absurd, but his determination and the actual result are inspiring.

#### *4. Provide practical tools*

A similar approach to the example presented by Peter von Tisenhausen, but applied in a more instructional way, has been realized by a Spanish artist—Nuria Guell—in her project from 2010-2011: *Displaced Legal Application #1: Fractional Reserveoffers* (Guell 2011). In her artwork Guell presents and explains a masterplan that allows people to use the money-generating mechanism deployed by banks to their own advantage. In this project, she has developed various tools to inform the public about that process and teach them *How to Expropriate Money from Banks* (Guell 2011). She held information meetings with experts and published a handbook. The artist has created the tools to build empowerment through understanding. By making the processes that are usually concealed from a broader audience transparent, she equalized the level of knowledge between the corporate world and so-called average citizens, and provided them with the tools to use it.

#### *5. Creating temporary communities*

In 2009 in Rotterdam, an artist named Giuseppe Licari initiated a project titled *Charlois Wine*. On the site of a formerly demolished housing block that used to be a part of a less-favored area of the city (temporarily available to artists while waiting for redevelopment), he decided to develop a local winery. Resisting the general lack of local conditions to grow grapes—the cold Dutch winters and feeding on debris and concrete—the vines brought together a community of wine enthusiasts, who harvest them by hand, crush them with their feet, and press them manually. Everything from taking care of the plants to designing the bottle etiquette and packaging has been done in a horizontal and open way, by people who simply care to join. Ever since the project started, the wine has been produced every year by an ever-changing community that includes not only the inhabitants of the Charlois area, after which the wine has been named, but also wine amateurs from all corners of Holland: who find it fascinating to produce local wine in a country that is not considered ideal for it.

#### *6. Develop public imagination*

*Metropoliz* (Metropoliz n.d.) is an abandoned factory in the outskirts of Rome, occupied since 2009 by approximately 200 people of different nationalities: Italian, Tunisian, Peruvian, Ukrainian, African and Roma. All of them were forced to occupy the building by their marginal social conditions—with no home, work, healthcare, or legality. In the project *Space Metropoliz*, the inhabitants used cinema as a tool to collect and represent their stories and visions, and to propose new alternative modes of cohabitation by creating a science-fiction metaphor of their current situation. In their story, the occupants of an old abandoned factory—renamed *Metropoliz*—decide to build a rocket to go live on the moon.

## *7. Be the alternative*

The Athens Wireless Metropolitan Network (2016), is a grassroots, mesh network created in Athens in 2002. The main objective of the AWMN—which forms a part of a larger network of similar initiatives in other cities in Greece and abroad—is to advocate and enable the development of free, public wireless Internet access. It is an entirely parallel wireless Internet functioning on a peer-to-peer basis, using a range of frequencies that have not been allocated to service providers. Thanks to the fact that it has been organized without any centralized or hierarchically superior nodes, the system is free of bottlenecks. It was developed using a variety of open source programs and equipment, and is growing on the joint trust of its users, which means that the AWMN is realized as an actual urban common.

## *Closing remarks*

These practices significantly enhance our understanding of contemporary cities and our ability to imagine alternatives that approach the idea of the city as a common. They reintroduce the importance of the political in urban space and help us claim our right to collectively shape the environments we inhabit.

David Harvey talks about our right to the city as a collective instead of an individual right, which is based “upon the exercise of collective power over the processes of urbanization” (2013). That statement is related to the fact that it is impossible to create a city based on any type of common without taking a political stand towards it.

So far, however, the manifestations of urban futures are produced by combined corporate and governmental powers, and find expression in projects like *Masdar*, *Songdo*, and the like. The spatial expressions of the activist pursuits remain at the fringe of tolerable practices. They are often ignored despite being a positive force that brings our cities closer to ‘our heart’s desire’ to make them a better place for living. To make our cities more ours, we

need to explore how to remake ourselves. To do that, we need to look inside-out and firmly place our desires and our political attitudes at the core of the urban discourse.

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