

>> Unleashing the Creative Urban

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[Current] intellectualism (...) is blind to the mode of existence and co-existence of perceived objects, to the life which steals across the visual field and secretly binds its parts together.

(M. Merleau-Ponty, "Phenomenology of Perception")

Contemporary urban potentials lie not only in the trans-forming of an outdated urban fabric to accommodate a new urban socius, but moreover in creating an urban condition seasoned for creative appropriation. This paper strives to unveil some of the limitations inherent in our blinded perceptual fields concerning urban space and place positing for a *sense-driven* approach facilitating urban dynamics, as opposed to a *place-making* approach constrained by modernist epistemologies. Simultaneously it ascertains to raise an awareness constituting 'cultural identity' as a processual product *actualised* in the realm amidst spatial-political correlations in order to acknowledge prospective consequences regarding massive urban restructuring upon cultured inhabitants.

Part I: A 'modern' reflection

Looking at the present global state of affairs, we observe that seldom in history has there thrived such a prosperous economic development; specifically in the West have intense financial growth patterns been witnessed.¹ The results of the so-called 'First world' nations have produced economic frameworks that warrant optimal financial revenues. The foundation of their establishment has been set to ensure that through deep-rooted economic structures, a continuous profit-oriented urban expansion is realized. The embeddings of capitalistic structures – through policies, regulations, and control – facilitate the necessary transactions required for successive progression. 'Third world' countries, which may or may not have been exploited along their evolutionary pathway, currently find themselves in a complex situation. While they strive to escape their current predicament, outdated international agreements seemingly streamline the financial dispersal of monetary grants to the nations willing to comply with this intricate global economic model. Freedom, liberalism or democracy it seems, go paired with a capitalistic 'way of being'. The question I put forth is: To what end, and to what e/affect?

Before we try to answer this, we need first look into what *type* of urban model is required to create such an elaborate economic framework. The *optimal* urbanities of the Western first worlds are today the product of a Modern conditioning – a contained urban setting. Regulation, standardization, and control are the keywords to ensure the maximum profitability of these urban worlds. Today we witness how the legacy of modernity still affects the spaces of the city. A homogenous urbanity extends over the natural surrounding, as 'thin' urban spaces underlie the contained pockets of urban livelihood.² Vibrancy, dynamism, and vitality are seemingly only discovered within the historical centers; a legacy of the traditional city. Here one can

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experience the 'thick' spaces of the city, where the spatial configuration and layering of space-times experiences offer the opportunities for *vivacity*.³ Beyond these historical centers however, we find the *peripheral* spaces of the city where industrial areas, housing quarters, recreation zones and business parks exist as separate units in a fragmented urbanity; spatialized categorizations of urban *sorts*, which in turn establish the 'optimal' urban setting wherein each of its pre-programmed operations are executed; each spatial *unit* containing its own homogenous life-world; a grid-locked layout in which creative cultural evolution is virtually eradicated.

So what in fact does this 'optimal' engender? Borrowing insights from systems theory, we learn that *optima* are attainable through *direct* relations; one-to-one correspondents where cause and effect are closely, if not entirely related. In fact pure optimums only truly exist where the 'ins and outs' are directly correlated; an organization that can assure such an *absolute* condition can only be found in a *closed* system; acting like a vacuum or container of relations. This entails by definition that the 'system' is established with clearly defined and highly rigid borders where direct relations are 'properly' inserted or extracted, and monitored; the fixed exchange of *materia* passing from one segment to the next, producing its projected causal effects. Similar to a computational mainframe, the system of logics adhere to ones and zeroes, with little, in fact no space for 'error', 'marginality' or the 'residual' – adjectives that are inherent in creative practice.

And what could possibly be the effects of such a closed model of thought within a continuously evolving world? What are the consequences of this optimal system of operations? We can logically propose that the parts of a system should reflect aspects of the whole. The internal effects on the societies that inhabit a closed and directly related urban setting would likewise result in what one could refer to as a *society of direct relations*. If each inhabitant, or cell, in such a system strives for its own existence – an inherent human condition – we result in a society of entirely dependant individualism, an almost Darwinist mindset in its surrounding constituents; a closed and competitive society yet adhering to highly governed authorities. While we reflect how the early 20th century illustrates the epitome of the 'disciplinary society', the new millennium societies of our contemporary metropolis are undergoing intense transformations as a merger of *disciplined* societies from across the globe co-inhabit spaces governed by foreign politics. Globalization – while creating new economic possibilities which further exploit Third World resources – not only redistributed foreign goods, but also converge people, ideas, and beliefs of myriad foreign cultures.

However, here is where the unintentional effect of this process or exploitation starts to become more apparent and present in everyday urban life. The contained system, in which they operate, starts to destabilize. The former direct correlation between the space of the city and its cultured society would undergo serious alterations. A new society consisting of so-called 'minorities' starts to inhabit the urban life-worlds of a previously contained society giving rise to frictions in the socio-spatial relations in the urban fabric. Eruptions become apparent in the evolutionary process of an 'imploding-exploding' city (Lefebvre 1970). The public space turns into spaces of outcry as the residuals of the constructed societies strive to effectuate their presence, seeking solidarity in their new urban environments. As a result, the 'ministers of knowledge', the political organs of urban life seem confused as they loose control over *their* citizens. They transmute the misfortune of their theories, into theories of misfortune. (De Certeau 2002) And how do they respond? With a 'Hammer and Rock' (Davis 1990) they re-establish their authority over their citizens; coming down hard with new regulations to enforce the proper behavior of their constituents leading to increased control over a new and seemingly uncontrollable society. Tension increases as the individuals strive to find their *place* in the city. Harder reactions follow from both sides

generating the eventual society of the 21st century, a 'society of fear' reigned over by a 'government of control'; a society where those that fall out of the constructed order, are destined as 'errorists', or worse, terrorists. The ultimate effect is a configuration with a socio-spatial segregation blindly enforced by its own leadership. A spatial causality emerges; from a disjunctive and fragmented urbanity to a disjunctive and fragmented society.

A seeing in becoming

The evolution of 'the urban' has resulted in what one could term as an increasingly complex city. Complex (not complicated) by its layering of forms and relations in intricate realms; a physical space-time reality as new forms of mobility and motility emerge reconfiguring such notions as 'proximity'; an apparent 'virtual' reality become visible as we begin to acknowledge the 'lived spaces' of the city where social beings *inscribe* their temporal spatiality in a city etched with modernistic *scriptures*; and also in the emergent 'digital' reality in which new forms of inhabitation through digitalized movement and communication emerge as global informational access instigate an open interrelated system of planetary relations.⁴ However, these ever-increasing dense urban spaces are seemingly still attempted to be understood by an outdated and simple modernistic perspective which struggles to regulate, yet indirectly only further entangles its correlations.

Edward Soja referred to the creative lived spaces of the city as the 'Third Worlds' (Soja 1996), the spaces where desires and aspirations are realized. Our contemporary urban planners, entrapped in their 'set' perspectives, limited by their own blind fields strive to *induce* creativity resulting in such notions as 'creative economies'. Preconceived and regulated pockets of opportunity are inserted, from garage like spaces (in the form of studio, ateliers, etc) which spatially and financially support creative activity beyond a 'normalized' world, to policy regulated support systems seducing creative minds to exact their aspirations within an artificial milieu.⁵ Many of these initiatives only implemented after their market-value has been researched and illustrated as being economically viable, or proven to be low-risk investments. Presented as culturally enriching, these often state funded initiatives are eventually yet another example of a misguided approach which secretly only further empowers the governing bodies.

The so-called *third world* capitals or developing nations, whether found in South America, Africa or South East Asia have potentials to develop and evolve beyond our current limited rationalized perspectives. We can not see beyond that which we cannot *perceive*; consequently, the established relationship wherein the dependency of developing nations for financial support from the developed nations is upheld. So while such nations may have not yet reached a similar economic condition as that of the advanced West, a potential to this seemingly degraded state lies hidden; there still remains an opportunity to evolve towards an urban model that is aware of the societal consequences of overdevelopment.

The current pursuit for new development strategies mounting up in the East is one that will undeniably reshape global relationships for all time. While it seems that the world waits which direction China, Russia and India wish to embark, anxieties and tensions escalate as economical and environmental doom scenarios⁶ are projected and counteract measures are hypothesized and researched.⁷ 'Size really does matter' is a conclusion that can safely be made as the overwhelming population of China and India has the capability to effect dramatic change on a global scale. If natural resources have proven their worth, then the human resource capital of China (1.3 billion) and India (1.1 billion) amounting up to more than 1/3rd of the world's total population will perhaps prove to be the greatest resource yet.⁸

While the development and growth of China towards an inevitable super power arise, urban development strategies are conjured up to facilitate possible new futures; particularly since western financial guru's are invited to help reorganize the former industrial based structure into a digitalized based software and hardware structure. At first it seems that the East looked to the far West to study and replicate the massive development strategies illustrated particularly in North America. Large urban projects were initiated in order to realize higher densities of peoples, activities and eventually economies. At a later state, European models were appropriated as 'new towns' were emerging that had overly distinct European flavors as witnessed in the recently completed 'International Automobile City'⁹ in the new town of Anting near Shanghai. One would almost suspect that the West has been invited to 'colonize' the urban field with their praxis and mindset.

However, while the Western model may seemingly prosper, we can also witness the consequences that such a *productive* model inflicts upon its constituents. The gradual decline in the overall *health* condition of its citizens is more and more apparent. Not only does this result to *financial* consequences as health care costs account for approximately 12 percent of the gross domestic product (!), escalating yearly, but the *social* consequences are perhaps even more alarming as many of us are not aware of the emotional, cognitive and physical consequences as we strive to manage the stresses of everyday living in increasingly denser and demanding worlds.¹⁰ While the local inhabitants of these nations tend to suffer from this overall process of constant development, the citizens across the globe are suffering from the *environmental* effects that this process produces. The East may wish to engage in a process to 'westernize' their current urban models, but must be aware of the consequences that it brings with it. They have the opportunity – perhaps even the obligation – to progress in a manner that is mindful of the social and environmental consequences resultant by the Western model of development. Undoubtedly, the effects upon the time-honored cultural identity through hasty yet enforced spatial and political restructuring may likewise transpire to be detrimental. These usually hidden attributes are destructive, not only for its current livelihood, but for all living matter now and in the future.

A new urban

If we can deduce that the current global tendencies stem from a *reactive* perspective where nations attempt to advance or simulate their current socio-economic model, perhaps we could propose for a more *progressive* approach. We could start an approach that moves from a society not of revolution, but of co-evolution striving for an urban equilibrium. A paradigm shift will need to take effect moving from a 'society of control' which induces fear, to a 'society of inter-dependency' in which actions facilitate as opposed to exploit. Governing bodies need not only search for ways to generate spatially accommodating conditions in the urban field, but also to find ways to open new possibilities in the space of our minds; our perception and perspective, our own urban positioning. Perhaps we can attempt to loosen our grasp over an already uncontrollable society and find potentials in new accommodating ways of thinking. 'Uncertainty' is often seen as a threat to the constructed order, oddly so, since it also offers possibility, opportunity and thus potentiality. Urban practitioners set out to manage our urban life-worlds. A closed organization attempts to regulate its constituents yet is shocked when the apparent reality does not comply with their prognosis. Henri Lefebvre referred to this form of Urbanism as a 'black box', he states: "The architect and the urbanist, sometimes confused as partners in an ambiguous duo, sometimes as twins are warring siblings, as distant colleagues and rivals, examine the black box. They know what goes in, are amazed at what comes out, but have no idea what takes place inside." (Lefebvre 2002). The residuals, the marginals, the anomalies of urbanity are ever-increasing, how far can we go to control these forces through a continual process of imposed rectification.

Here is where the creativity of the city spawns; here is where new ideas to *progress* emerge outside the purely constructive order. Here is where the *actualized* conditions of a constituted culture reside; a people whose *way of being* is the result of an inhabited spatial organization that is overlaid and zealously held in tact by a political body executing its regime. Genuine cultural creativity needs to be facilitated, and not prescribed. This potential lies hidden in many urbanites, yet if we choose to solely conceive so-called 'creative spaces' or construct 'optimal environments' then only those that have access to the proper terminals will be able to capitalize from these hidden opportunities, while in avertedly our natural creative praxis slowly finds its demise in an increasingly artificial setting. Creativity – the foundation for evolutionary progression – is found in the ways new societies struggle to spatialize their *presence* in outdated urbanities, and not conformed to artificially regulated patterns of habituation with momentarily outlets.

The search for a new urban way of thinking commences; one that not simply re-searches problems to find solutions, but one that searches 'the urban' for its concealed potentials. Albert Einstein stated that we cannot solve problems by using the same kind of thinking we used when we created them, in fact I put forth we can not even see the problem with an outdated mindset (or set mind – one that has been set in its foundation by a closed way of thinking). In order to break free of the grasp of modernity, we need to break free of the tools that conditioned and effectuated modern thought. The *words* we used to reflect what we see, directly conditions us to what we are able to see. Maurice Merleau-Ponty stated: "If objects may never show us more than one of their facets, that is because we are ourselves in a certain place from which we see them and which we cannot see. If nevertheless we believe in the existence of their hidden sides and equally in a world which embraces them all and co-exists with them, we can perceive *realities* that sustain their co-existence and communicates to it all the pulses of its duration.¹¹ As a result, the means of representation to communicate what we are then able to perceive, will also need to be invigorated. We need to let go of purely binary epistemologies, where ins and outs, rights and wrongs, truths and lies predominantly reside, and open ourselves to 'Other' realities and possibilities. For example, we do not simply inhabit a 'private space', versus a 'public space'. There is not simply one space, or one public. We can choose to address the non-private *public space* of the city as the *spaces for diverse publics*. Likewise, we do not simply have a neutral undefined urban *space* versus a preconceived and defined *place*. But in effect have gradients of *placeness* that we as social beings *inscribe* through our social engagements. If we only use concepts such as 'program' to *activate* the spaces of the city, then the *operationability* of one such program is as dependant as a light bulb at the end of an electrical circuit. One glitch in the system and the entire operation breaks down. However if we choose to see 'place' – whether enveloped or not – as a *space of affordance* that is activated through an openly interpreted convergence of myriad social forces, then an inter-dependant structure may be realized. This is not a plea for some form of anarchy. Urban practitioners must still architect the configuration of this system, but should do so through an open perspective, by offering an open-ended structure that retains its structural integrity adhering to globally governed necessities, while embracing and mediating subjective intentions in the locally creative places of its citizens.

The urban body

Reflecting on the current operations from which we describe urban life, we witness that in actual fact we do not merely sleep in homes, work in offices, shop in malls, or play in parks. Our lives consist of a rich multiplicity of engagements and actualizations. The 'everyday', our individual and unique urban life-worlds actualize in intricate space-time conditions. We are the products of our relations; relations that come to us through our *senses*, over time, in various spaces. Our sensitivity, our attunement to these forces 'opens' us to the possibilities of our beings; our way of thinking, our way

of engagement. As most of us are products of a predominantly urban life-world, we could construe that as human beings we are the embodiment of the urban; an *urban body* if you will. Using a similar perspective towards the city, we can perceive the city too as an embodiment of urban processes; an urban body with inter-related cells in constant deliberation.¹² Developing an attunement to the vast amount of forces actively flowing in the urban field can open a world of possibilities and potentials heretofore concealed behind our own blind fields. A new *sensational* urban awaits to be unleashed.

Searching for the conditions that 'move' the city and its constituent cells is the engagement that should occupy our minds as urbanists. The city is in process; forces of relations generating temporal crystallizations. The convergence of social experiential forces create 'place' (e.g. social space), the creative space of the neighborhood children as they appropriate the corner of the street to share lived stories. Similarly, the convergence of market demands, economic benefits, political empowerment, and logistical distribution generate the malls and business centers that are superimposed over the city – yet another embodiment of urban processes.

Postmodernity proposed a variety of pathways to *counteract* the burden of Modernism. Second Modernity proposed us to initiate Large Urban Projects where the confinements of Modernistic homogeneity were once again counteracted by larger gatherings of a variety of homogenous ingredients in the hope to create dynamic and vibrant spaces which seemingly operate as large, yet virtually gated communities; bordered, regulated, and self-contained systems, operating effectively as a 'void' in the larger natural urban evolutionary field. We need to stop believing only what we see, and start seeing and acknowledging what we know is actually there. A greater sensitivity to the urban through a higher plane of thought is required. Spawning this awareness will steer us from a state of *indifference* to one of *acknowledgment* where the concealed potentials of differentiation versus standardization may finally be unleashed.

To support this shift in urban perspective, I propose we first look at one of the primary mechanism that in effect engenders this overwhelming problematic; namely our means of visualization. Not only do we need to evolve our means to see beyond the constructed order, but once we start to bare witness to the ethereal forces at hand we will need to find ways to re-present and communicate it. New forms of representation are thus called for that relay complex and dynamic realities. Furthermore, as our audience to whom we communicate may still be encapsulated in a world where their perception is dictated by imagery, we will at first need to search for new techniques to visualize our findings. The advancement of technology is not only there to further advance established habits of movement and communication, but can spawn new ways of being, and could be used to propagate new ways of seeing, visualizing and understanding. Taking this course of action could further help substantiate our proposed urban interventions. Our proposals would not only be *located* in space, but would need to be *situated* in dynamic space-time relations. "We are currently operating in an era¹³ where the emergent reality, intensely invigorated by new space-times - generated through *movement* and *communication* - have exponentially complexified the urban field generating tensions concerning its relations. It would be not only insensitive, but thoroughly naive for any spatial profession to engage with the city without a careful consideration of its immanent desires. The acknowledgement of its immaterial relations and consequences is essential if we are to attain a truly sustainable urbanity. A re-conceptualization of the urban as *constituted* is critical if we are to address its rising problematics." (Vollebregt, 2006) These are the *immaterial*¹⁴ relations that make city. These are the processes that spawn creative urban *becomings*.

A global reflection

Looking back at the course of history, we witness that *man* – blatantly so in the last 200 years – has opted to abuse *his* natural resources. The challenging question we may need to pose is: Can we move from a way of thinking of ‘me’ to one of ‘we’; ‘we’ not only being us as people, but ‘us’ as part of all living entities? A move is required away from a structure which is *dependant* on its own regulatory system, generating societies that act predominantly *independent* – and often indifferent – to their surrounding, to a society not of simply of *co-dependency* – which enforces constant dependency, thus taking away creativity, individuality, and self righteousness – but to a society based on *inter-dependency*. We may choose to generate a milieu where its process and products are part of an inter-dependant system; acknowledging its extended relations and indirect effects. We are all part of an inter-related evolutionary process. Is it so impossible for us to imagine an urban that is economically viable, environmentally sound, and socially inspiring? Urban philosophers, theorists and critics of the 20th century constantly proposed further investigation into the residual; the idiosyncrasies that leaked out of the constructed order. Merleau-Ponty, Heidegger, Lefebvre and Deleuze all refer to a hidden reality. Modelling and understanding the city as a processual field – through which *place* is activated as a result of complex dynamic relations and not merely induced through simple superimpositions – allows for the relational and dynamic affordance of the city to be visualized... This active extensive space, producing local emergent placeness in the midst our conceived reality connects us and our perceptions to the urban system as a whole... to understand and embrace the city’s sensitive interrelationships we can search for the conditions through which located realities come to be. We seek an integrated urbanity... a ‘natural’ and open urban ecology through which we can sensibly realign past, present and future becomings. (Vollebregt, 2006)

Choosing for an open minded philosophy – one that evolves in harmony with the life-worlds it spawns and is not simply reacting to the unforeseeable futures it confronts – is a stance that is continually searching for a global urban equilibrium. A gradually reconfiguring of our current economically-enclaved urban model is the challenge that faces us. Understanding the conditions of how the cultured citizen is *affectively situated* in an interrelational field between the physical spatial urban fabric and an overlaid administering political body may be the key to realizing truly sustainable urban life-worlds. Could this be an awakening towards a new and conscious urban? I hope so...

A Cry for Freedom

Relieve yourself from the conditions that have entrapped your soul and unveil a world of infinite possibilities where in effect a boundless reality just cries out to be unraveled from the entanglement of life’s injustice. Our ALL-ENCOMPASSING gave us a world natural to all Beings and Becomings it spawned. Why o why do we forsake our own existence? Why do we cancer this Geo of emergent energy from which we are in mind, body and soul its temporal crystallizations?

Allow the infinite possibilities dormant in your dreams to unleash you of your waking rationalized disabilities!

Spiritus Igneus¹⁵

Part II: A global concern

Since the end of the Second World War – a moment in time that savagely shook up the global evolutionary process – we have witnessed a gradual yet intensifying rise in global economy.¹⁶ Thanks to advanced technologies, the economic welfare of the global-market has exponentially grown. More *virtual* money goes through the global stock exchange each day than *physically* exists! However promising this may seem, another more disturbing effect is gradually witnessed, one that bears a much larger global concern. I am referring to the apparent increase of social deprivation and environmental degradation on a global scale. Although WWII claimed the lives of over 62 million individuals (of which 60% were non-military) primarily European inhabitants¹⁷, the global *avoidable* mortality since then has been over 1.3 billion.¹⁸ Especially alarming is the rise in suicides by the generally deprived societies of the first world countries (over 1 million by 2005)¹⁹, as well as the astonishing rise in mortalities due to natural disasters.²⁰ Global social deprivation has also led to numerous civic uprising as witnessed during the 1965 Watts Riots and the 1992 Los Angeles Riots in the far West, to the Tiananmen Square Protest of 1989 in the far East, and the recent Banlieu Riots which ignited a serious uprising in Europe.

Simultaneously, from an environmental perspective, we must ask ourselves what the indirect consequences could be while we insatiably exhaust this planet of its submerged natural resources. We seem to be coming to a consensus that the gradual rise in global warming is related to the production cycle processing earthly resources; but is there a further correlation to the global increase in natural disasters; from the Tsunami of 2004, to Hurricane Katrina in 2005, to the most recent earthquakes and eruptions of 2006?

I don't know if 'Mother Earth' exists, and I don't know if this planet may have a *spirit* of its own. But if it does, I think it is trying to *tell* us something. I think it is trying to *awaken* us. It seems to have been dormant throughout the abuse it has received over the past hundred years, specifically since industrial technologies has allowed us to penetrate its skin and drain its hidden, yet vital resources (e.g. coal, oil, gas, etc), the detrimental effects are now causing it to 'react'. Could it be that during this process of *awakening* 'cracks' are produced in its ecological makeup? Is the shifting of plates deep in the Earth's core truly unrelated to our abuse of its hidden resources?

While the recurrent natural disasters deprive us of countless lives across the globe, they seem to leave an impression on a growing number of individuals as we experience these global tragedies. They challenge us to find answers for our dismay; they stimulate us to progress our outdated mindsets (or set minds). Advanced technologies²¹ have given rise to a more complex and relational thinking pattern leading to advanced perspectives that broaden our own horizons. The organization of vast, layered and inter-related information sets – originally reserved for such complex domains as biology (e.g. neurology) and ecology – are now more present and accessible to a global public than ever before; witnessed in the huge internet database systems connected through infinite 'links' in hyper-reality. The layering and interconnectedness of limitless informational fields have aided our own psychological expansion in understanding and engaging in complex systems. The new millennium hyperlinked individual – a product of the informational era - is building a vital understanding and attunement towards relational informationality. Accessibility of potentially infinite databanks communicating *local* events to a *global* populace in *real-time* through *hyperspaces* proliferates the effects that mediated technologies engender; namely, a rise in global awareness on an unprecedented scale. It seems we are finally becoming planetary conscious beings.

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- 1 Source: GeoHive (<http://www.geohive.com>)
- 2 Source: GeoHive (<http://www.geohive.com>)
- 3 Source: GeoHive (<http://www.geohive.com>)
- 4 See Read, S.A., 'Thick' Urban Space: Shape, Scale and the Articulation of 'The Urban' in an inner-city Neighbourhood of Amsterdam, presented at the 3rd Space Syntax Symposium, in Atlanta (2001).
- 5 I intentionally use this word to clarify the *life generating* conditions that traditional city centers generated, and are apparently still the most commonly frequented spaces of the city. 'Vivacity' stems from the words 'viva', meaning life and 'city'.
- 6 For a further elaboration concerning these three notions of reality refer to my paper *Immaterial Relata in the Urban Construct* in the forthcoming publication *De-/signing the urban: Technogenesis and the urban image*. Bruyns, G. & Healy, P. (editors)
- 7 In the Netherlands there exists the 'Broeiplaats Beleid' (Breeding Places Policy) to stimulate intellectual innovations.
- 8 Rise in CO₂ (carbon dioxide) emissions resulting from 'higher' standards of living as private means of mobility (e.g. motorized vehicles) threaten a rise in global warming at an unprecedented scale.
- 9 Italy for example opts to confront the *quantity* of China's mass-produced designed textiles and crafts with high-end *quality* designs aiming at the middle to higher income populace.
- 10 While oil, coal and natural gases have the ability to produce direct financial revenues as an exportable asset, the exportation of ones cultured inhabitants simultaneously distributes all the cultural attributes that a nation comprises. Languages, beliefs, foods, and everyday way-of-life are baggage that migrating individuals in avertedly carry with them. This sets in process incremental flows of new assets establishing enhanced relations and inter-dependencies.
- 11 AS&P (Albert Speer and Partners)
- 12 Forty-three percent of all adults suffer adverse health effects from stress; 75 to 90 percent of all physician office visits are for stress-related ailments and complaints; stress is linked to the six leading causes of death – heart disease, cancer, lung ailments, accidents, cirrhosis of the liver, and suicide; the Occupational Safety and Health Administration has declared stress a hazard of the workplace. (http://www.healthyplace.com/Communities/Anxiety/stress_4.asp)
- 13 Taken from Maurice Merleau-Ponty's study into the experience of the body and classical psychology in *Phenomenology of Perception* (2002) Routledge Classics
- 14 In his short film documentary Peter Russell takes this notion to a global scale, referring to the world as a single living organism. (*The Global Brain*, 1995)
- 15 entity-relationship-attribute
- 16 I intentionally use this word to react to the limited interpretation that is commonly accepted for the word 'material' as that which is purely physical; and not the definition offered by most dictionaries wherein 'immaterial' is defined merely as irrelevant.
- 17 Source: (<http://spiritusigneus.blogspot.com>)
- 18 Source: World Trade Organization (http://www.wto.org/english/res_e/statis_e/its2005_e/its05_longterm_e.htm)
- 19 Source: Wikipedia (www.wikipedia.org)
- 20 Post-1950 avoidable mortality as a percentage of present population has been 2.7% (Overseas Europe, comprising North America, Australasia and Israel), 5.0% (Western Europe), 7.5% (Eastern Europe), 9.4% (Latin America and Caribbean), 10.9% (East Asia), 20.7% (Central Asia), 23.0% (Arab North Africa & Middle East), 25.1% (South East Asia), 27.3% (Pacific), 31.9% (South Asia) and 43.2% (non-Arab Africa). Source: United Nations Populations Division (<http://esa.un.org/unpp/index.asp?panel=1>)
- 21 While the process of Globalization gradually spreads development to more and more countries, it also spreads the amount of countries where suicides are becoming more and more apparent; from only 11 countries in 1950, to 50 by 1998. Source: International Association for Suicidal Prevention (<http://www.med.uio.no/iasp/files/papers/Bertolote.pdf>)
- 22 Between 1994 and 2003, almost 5,700 natural disasters claimed the lives of 673,000 people and affected 2.58 billion, according to the International Federation of Red Cross and Red