A STRONGER SENSE OF PLACE IS POSSIBLE?
ANTHROPOCENE, NON-RELATIONALITY AND CHIASMS

A B S T R A C T

Anthropocene debates have ultimately generated an epochal sensibility regarding the extent and scope of the human ecological footprint on the planet, but also have actualised the importance of place within intricate ecological textures. By expanding a concept of chiasm, this paper addresses the uncertain localisations in the Anthropocene era, and advocates for a stronger sense of place. First, paper criticises approaches that severely undermine place by overemphasising its function in broader spatial processes and by concentrating solely on human symbolic constructions. Secondly, it asserts that, in spite of refocusing on materiality and providing an enormous role to the non-humans as mediators in composing places, accentuating the ontology of flows found in assemblage approaches still keeps places subjugated to space. By assuming that non-relationality has to be taken seriously in the Anthropocene era, it finally discusses how places, as chiasms present partial ontological condensations with various elements being unexposed and only 'locally' related. Besides non-relationality, it is argued that, in order to gain a stronger sense of place, the boundaries have to be thought of as something that allows the presence instead of separation and also events that conjoin and disjoin various temporalities. Beyond this ontological attuning, the paper concludes by discussing how the architecture could convene the endurance of places within shifting chiasmic context of the Anthropocene.

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INTRODUCTION

Anthropocene debates have ultimately generated an epochal sensibility regarding the extent and scope of the human ecological footprint on the planet.[1] Moreover, they have also pointed to fragile embeddedness of human life-forms within abiotic, biotic and technological flows. Albeit an ongoing officialising of the new geological era runs slowly and evokes hotly disputes on periodisation,[2] an enigmatic scope of the Anthropocene concurrently urges devising of proper means to articulate the ecological future, engage with uncertainty and maintain habitability in general. Namely, permanent exploitation of the living and non-living world ultimately provoked gigantic biochemical and thermodynamic reaction of the planet. This unenviable situation has generated an intrusion of non-humans, radically altering the landscape – once thought to be only a backdrop for human activities. An encounter with these kind of a fractured, diffused and concatenated events which vast formations of non-humans mobilise outside the human sight – pandemic included, also rescaled the proximities and distance, imposing a radical shift in our understanding of space. Emerging efforts to describe the Earth hint at this novel spatial sensibility. Notions of Gaia and Planet,[3] aim to encapsulate a fragile biophysical and geochemical coevolution series of contingent organic bonds and loops crucial to sustaining life in general. Outside the portrayal of a harmonious system, Gaia and Planet present the Earth as nonetheless scattered entity – depending on entangled, changing microscopic organic transactions which, quite unexpectedly, bring localities to the fore.

An emerging spatial grammar of the Anthropocene, albeit primarily encompassing a gigantic interconnectedness, has also enforced the re-emergence of talks on place. According to the philosopher Timothy Morton, in the ecological era, place "has emerged in its truly monstrous uncanny dimension"[4]. What he bears in mind is an "uncanny feeling" coming after places have multiplied, intersected and therefore lost the constant presence they previously had because of the vast amount of massively distributed entities which he calls hyperobjects. Coral reefs, human travel or global warming illustrate well these concatenated formations, where entities are immersed into each other. What Morton himself[5] and his fellow object-oriented-ontologists here find as intimidating are "withdrawn" aspects of beings: while these substantially affect what is present and immediate, their interactions largely go out of sight.[6] This situation engenders a radical uncertainty due to which space itself evaporates and place overtakes the primacy. Against quite unfavourable cosmopolitan routine and convenient fiction of the Westerners who exploited a modern myth of space as a pathway to transcend "one's material conditions,"[7] places are now becoming bound to various scales and temporalities that are more similar to a heterarchical mesh than to firm

hierarchical order. Tables, houses, streets, neighbourhoods, cities, the Earth, and ecosystem are hardly nested into each other; exactly because these overlap and imbue, they are somewhat juxtaposed and inextricably bound to other, non-present places. A unique phenomenological situation is therefore engendered: it requires new scientific, architectural and artistic interventions for encountering work of numerous entities whose effects might also be non-relational, distant and undisclosed.

A growing awareness that we live on an odd place called Earth still does not easily dismiss entrenched spatial orienteers: places we inhabit and to which we relate, such as forests or oceans, become strategically important for our ecological future but also, encountered with rather parochial conceptual pantheon.[8] Unlike some other traditions, the Western thought has not endowed the place with much dignity or grandeur, otherwise bequeathed to space. A peculiarity of this relation presents a widely addressed epitome of Western modernity which succeeded to, quite subtly, impose its categorical apparatus and privilege "mathematico-logical" space as a ubiquitous referential plane.[9] Market, class or culture, but also world history, civilisation, humankind or capitalism, as abstract spaces, have also carved homogenous territories around the planet, engulfing each variation and deriving it from this allegedly more complex reality.[10] A space/place relation has thus been regarded by many authors as an antithetical operation which, by alluring ability to "universalise" and exceed the "particularities", keeps the reportedly regressive and parochial realms such as places bound to the space. Moreover, Massey notes, "Not only under modernity was space conceived as divided into bounded places but that the system of differentiation was also organised in a particular way. In brief, spatial difference was convened into temporal sequence. Different 'places' were interpreted as different stages in a single temporal development. All the stories of unilinear progress, modernisation, development, the sequence of modes of production […] perform this operation."[11]

This fashion of keeping place firmly bound to space has astonishingly continued throughout late modernity, in spite of numerous attempts to unbound it. Even after a burgeoning interest since the 1970s and attempts to go against overly homogenising tendencies that were smuggled with space in favour of more twisted, refracted and altered fashion, as we will argue, place is again unduly seen as derived from allegedly more complex and intricate spatial processes. As Low has recently remarked, there is still a persistent tendency to conceive places either as separated or contained within space, despite the evidence from various anthropological settings which would rather favour conterminous or overlapping depictions.[12] Some progress has certainly been made with assemblage thinking, but in the era of Anthropocene, a complexity held in sites and contexts of simultaneous presence require going even one step further in order to engage

with more substantial questions of habitability, bare life and lively infrastructures. A stronger sense of place is therefore more than welcomed. As Chakrabarty masterfully denotes, a sudden encounter with the vast temporality of the planet and various other beings that are basically indifferent to human existence is only likely to push us to act solely if this is initiated through our habitat and dwelling. Namely, later seems to be the only scale where our response would be timely, efficient, feasible – and, emotionally appalling for us.[13]

Readdressing places as *chiasms* therefore, might potentially initiate a more thorough development of new spatial grammars stemming from the Anthropocene discussions and accentuate equally intricate and fragile character of places. Chiasm seems to adequately cover these aims, in spite the focus set by French phenomenologist Maurice Merleau-Ponty when redeveloping this notion as a descriptor for profound intertwinement of human sensory apparatus with an immediate environment. Namely, chiasm generally denotes a blurry intertwinement and subsumes the shaky process of *fabrication*, in which the "internal" and "external" are woven, crisscrossed and overlapped.[14] Therefore, it is situated within a broad relational understanding of space, which addresses places as temporary compositions with porous boundaries and immersed into flows and mobilities. However, in this paper, we also express the need to expand this position and gain a stronger sense of place. As we will explore in the following section, in spite of numerous attempts to revive it, place has been severely undermined by overemphasising its function in broader spatial processes and by concentrating solely on human symbolic constructions. Assemblage thinking has managed to escape from prioritising space over place, but only to a certain extent. In a subsequent section, we assert that, in spite of rectifying a number of errors in previous approaches, primarily by refocusing on materiality and providing an enormous role to the non-humans as mediators in composing places, accentuating the ontology of flows still keeps places subjugated to space. By assuming that non-relationality has to be taken seriously in the Anthropocene era, we finally discuss how places as chiasms, present partial ontological condensations with various elements being unexposed and only "locally" related. Besides non-relationality, we argue that, in order to gain a stronger sense of place, we must think of boundaries as something that allows the presence instead of separation and also events that conjoin and disjoin various temporalities. Our discussion finalises with the consideration on how the architecture might induce an adaptive design of places in order to convoke dynamic and uncertain context of the Anthropocene.

1. A SPACE/PLACE IN A STRAINED RELATION

Long before Casey's masterful overview of conceptual overthrow of place in the West since the 17th century,[15] considerations of place were largely lurking behind and developing within a narrow lineage. Phenomenological teachings of Heidegger proved to be essential for this thread of thought, not only because his fundamental ontology related the being-in-the-world as a firm relationship with things and regarded it as a continuous, reciprocal existential base for humans. In his later essays, Heidegger made an important twist by seeing the place production, such as the bridging the river as an act that produces the space and not vice versa.[16] Similar fashion was met in Yi-Fu Tuan's work who further extended this phenomenological emphasis given to distinct modes of sensations, perception and symbolisation.[17] Tuan also prioritised place over space: his comparative anthropological journeys and psychological considerations emphasised the enormous importance that place has for human upbringing, because it presents a principal experiential frame for encountering the world. What is even more interesting in Tuan is a balanced and reciprocal duality between place and space,[18] which will also be revived a couple of years later in de Certeau's work, where space presents a continuous setting of directions and velocities, whereas place holds the elements in coexistence and mutual attachment.[19]

Further developments have particularly enforced a strained relation of place with space, as the unbounding which differentiates place was regarded primarily as a political act which provides a more humanised frame than space. A "rebellious" impetus to denote the ruptures in symbolic landscape which helped different collectives to reclaim their identity and alterity has set this predominantly phenomenological current on new tracks. Even though it was narrowly related to social space, Lefebvre's work also profoundly echoed in thinking about place. Lefebvre recognised the dialectic sequencing that would cancel the most buried ideological conceptions that accord the space to preponderant societal forces and thus, initiate flourishing of more sensual, carnal and liveable relations.[20] This break that would lead to "lived space" involved what de Certeau couple years later on the same footing claimed to be "something that cannot be administered":[21] soft disruptions and idiosyncratic meanings evolving through the practical use. Besides the enormous inspiration for the theoreticians of everyday life who became more interested in linking, flows and condensation of specific attributes within everyday sites, this current also epitomised a burgeoning interest in late modernity. Namely, an emerging focus on "sense of/for placement" corresponded to numerous calls for rootedness and expressive identitarianism that were particularly driven by emerging global networks.[22]

For authors who witnessed a fast-paced globalisation in the 1980s and recognised the threats brought with time-space compression, it was evident that places succumb to a different extent to these, usually uneven, interconnections in which they are situated.[23] On the one hand, raising awareness that spatio-temporal geography of everyday activities which places condense went on to show how these sites enable broader social integration, otherwise related to usually vague, non-spatial indications such as norms, values, beliefs, etc. From this point of view, pioneered by Giddens, places channel principal institutional parameters for social reproduction.[24] The evident immersion of cities into world and global economy, along with numerous descriptions that testified on how the division of labour profoundly shapes these sites, additionally proved a dual nature of place in broader spatial structures. For example, Harvey emphasised that places present a "fixed capital" as opposed to increased, post-Fordist mode of production, with its hypermobile and flexible capital, accelerated with technology[25]. On the other hand, it also became apparent that places, as "fixed" sites, have enormous importance equally in retaining productive chains, but also as sites which social groups and individuals claim as part of their identity.

Bounding of places to porous networks of social relations, flows and mobilities, however, gave ambiguous results. While being aware that identarian issues often recall reactionary localism, rather than restoring an outré focus on detached processes in which the "symbolic" beings engage in their little parishes, these authors have generally combined both idiosyncratic acts which various groups and individuals undertake when delimiting the place, along with their relative embeddedness into complex structural frameworks. As some respectable research showed, in articulating various demands, social movements enact specific epistemologies when it comes to a politics of place, by inserting specific meanings and generally mobilising against translocal forces.[26] From this point of view, places succumb to more intense processes of composition which are seen as de-naturalised, constructed and opened for contested conceptualisations, segmentations and compartmentalisations.[27] By accentuating the fluctuating creation of boundaries, places largely become absolved of their pre-defined and bounded character. Still, this does not make them secluded. It is assumed that *boundary work* is driven by a continuous process of retaining political and economic control over places. Being non-static, with uncertain boundaries and enclosures, as well as not having a uniform and single identity, places in this perspective at best come as *intersected articulation* of numerous relations, experiences and understandings which entail far larger scales than the place itself.[28]

In a certain way, adopting this "neither introvert nor fully extroverted" strategy and its relational ontology which sought to subversively undermine various dualities, such as global/local or universal/particular, also proved to only declaratively underline the importance of places, while keeping them only in technical terms as *positions, locales or locations*. At least, Agnew notes, this tradition has managed to depart from the search for law-like regularities of social space. However, focus set on non-spatial processes such as class struggle, commodification or capital accumulation as such have led to seeing places as incidental and making them as mere epiphenomena of broader forces.[29] More profoundly, a key strategy to escape from the notorious "rooted or routed" dilemma was epitomised in undermining a bleak essentialism associated with idiosyncratic acts of place-making, while simultaneously leaving places within indefinite circulation firmly bound to spatial flows.[30] Dovey was right to conclude that, while "the essentialist conception of place often translates into practices of border control", the hegemony of scale with its top-down thinking simply gulps everything below: "global trumps the local, and the abstract encompasses the everyday; geography encompasses planning, which encompasses urban design, which then encompasses architecture and everyday life."[31]

In this sense, even some enviable theoretical developments from recent times, albeit not deriving places simply from political and economic processes, have extended this fashion of seeing places as condensed and enduring manifestations of spatial orders. Shields, for example, in his theory of spatialisation regards place as a "memory-bank for societies inscribed and read in ways which are sometimes ritualised but always much more embodied than merely visual."[32] As mnemonic settings, each of them becomes a "place-myth" – a virtual derivation in which relationally set social differences are spatialised.[33] Similarly, in her ambitious project, Martina Löw considers placement as an embodiment of localisation which itself enables spaces.[34] Namely, what is crucial is that places are "indissolubly intermeshed with spaces inasmuch as they are generated by spaces (sense of place develops with placement) and inasmuch as in terms of location they are a presupposition for the constitution of space."[35] Places, however, only surface through predominantly symbolic acts of placements in what is otherwise indeterminate and invisible space: they become nothing more than marked, named and bounded positions as they allow an endured linking of the entities which are foreign to each other.

No matter how much place has become present in these late modern accounts, an overt ontological prioritising of space still seems to block any substantial turn which would exceed sometimes quite vague insistence on relations and provide a stronger sense of place. The discontent of some authors in this regard thus

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seems appropriate. The fabric of place, as Sack claimed against quite popular constructivist approaches, entails an abundance of relational entanglements which exceed usually quite impoverished insistence on humans who insert the meaning. Materiality and plethora of other elements, such as parks, trees or roads do present an artificial intervention, a "construct", but these hardly subsume solely to the logic of profit; they are deposits which inversely shape those who are taken as principal "constructors"[36]. This inverted sense of place, as principal locus where the experience is generated, is further extended by Malpas[37]. His uncompromising Heideggerian endeavour situates the place as a principal existential region, along with expanding their internal heterogeneity. Malpas in no sense denies the interconnecting flows which relate the place to others. What he still questions is a simplified swamping of place under the banner of relationality which solely enforces an extrovert view, while neglecting the complex institutional relations coming from "within" places[38]. This is exactly what the Anthropocene times entail: a stronger sense of place which not only subsumes spatial entanglements, but locates place as principal region that, by hosting and allowing various bonds and mediations, create spaces.

2. EMPOWERING PLACE: NON-HUMANS, ASSEMBLAGES AND RELATIONS

Attempts to prioritise place over space have been running against traditions considered above for a long time. An infamous actor-network theory, with its beginnings in science and technology studies, has empowered a certain *micrological* perspective where places, such as laboratories, substantially affect and sustain more complex, concatenated formations in which humans and non-humans intertwine.[39] The proliferation of widely taken assemblage approaches in urban theory was equally concerned with a dynamic ensemble of humans, environment and technology where locations are primarily *hybrid bundles* related to other places in these flattened spatial arrangements thanks to a number of mediators and infrastructural clamps.[40] However, bringing places closer to their material composition is only one among many adjustments which ontological setting such as the Anthropocene requires. With the Anthropocene, we certainly arrive at places of uncanny mixtures, the chiasms which are uncertain, not only because they are radically disclosed, but because various events which essentially leave them enclosed in *non-relational*, fragile states and condensate intricate ontological textures on their own.[41] It is for these reasons why we need a stronger sense of place which exceeds simply being laden to other places. A widespread relational formula which sees places as an outcome of ontology of flow, multiple geographic expressions and connectivities therefore needs to be reconsidered.

Various accounts that have profoundly relied upon entanglements that at once make places knotted sites and involve radical openness in terms of movements, supplies and loops, have for good reasons become an alternative ontological model to rigid categories of scale or territory. Recent times have particularly seen reorientation towards these *horizontal models of transactions*, as possibly enhanced models for describing the human-environment relations and more profoundly, for explaining how placed coexistence emerges from an extensive wayfaring, especially in organic terms. The concept of *lines* here plays an important role. Pioneered by Ingold, lines depict various lateral movements of entities that slide and join together in places. "Places, then, are like knots, and the threads from which they are tied are lines of wayfaring," Ingold denotes.[42] Knotting together again reinstates the importance of trails which go well beyond places, but more profoundly, a momentous accent on placemaking in heterotopic terms. Similar fashion can be found in Latour's enviable Gaia project, where Earth is presented not as a unified territory, but as multiplication of localities.[43] What he calls a *critical zone*, points at networks of micro-actors that exchange materials, electrons and information. These networks also present heterarchical mechanisms that set in motion a multitude of entities and make each locality highly dependent on others. Like Ingold, Latour considers a representation of space as an occupied and completed framework filled with existing things as inadequate: networks which entities form through a long geohistorical associating are both complex lines of sustenance and emergence. "If climate and life have evolved together", Latour warns, "space is not a frame, not even a context: *space is the offspring of time*"[44].

Links set between various entities in these relational considerations are nonetheless crucial for understanding the Anthropocene, no matter how minuscule they seem, exactly because they materialise the placemaking and move beyond purely anthropomorphic learning, essentially estranged from any kind of hybrid intertwinement with non-human entities. As we have seen, in deriving the placemaking from "higher" causes, such as politics, economy or culture, late modern considerations of place have also proved to be terribly anthropocentric by confining the placemaking to symbolic operations and the cultural imprint that various groups and individuals leave on places. Such a negligence of materiality and intricate effects that various objects have in placemaking - whether or not they are human-made, fail to account for a "spectral gathering", that is, how the "things are folded into the human world in all manner of active and inseparable ways, and most especially in the innumerable interactions between things and bodies which are placed at particular locations."[45] Places as knots are thus hybrid set-ups consisting of transactions between the humans and non-human entities, where later also possess enormous agential capacities to enact, relate and therefore, enable and materialise a broad spectrum of human practices.[46]

Hybrid alliances that primarily attach humans to various non-human objects are a complex of mobilities and nexus of conduits, provisionally gathered in places. A radical openness of place facilitates a broader narrative of *reach* which these associations engender outside exclusive accent set on human experience, symbols and discursivity. Network theorists were first to acknowledge that porous extraterritorial flows and connections are more likely to be described as *robust topological links* where objects make spaces and enable a reach of physically distant events.[47] Scholars of everyday life have also emphasised how practices, arrayed in places, routinely succumb to various "distant" events because they are anchored in various paths and material objects.[48] Because of this, a vast number of locational activities substantially depend on innumerable "clamps" and performative aspects of supplying infrastructures, as many assemblage thinkers have shown. Complex, mediated and artificial set-ups, such as cities are more likely to be described as temporary products of technological mediators and artificial intelligence than as fixed settings emerging from human experience. The enactment of human subjectivity, particularly in carnal sense, therefore, is profoundly associated with various other adjunct non-humans embodied in mundane objects and machines which regulate and direct various parameters of urban life.[49]

Although this model of relationality is nowadays widely adopted, its key limitations are not allegedly excessive focus on non-human entities and their interactive modalities which, by condensing together, create these quite fragile sites which are crucial for our way of living. A key problem seems to be in seeing these relational networks - understood "as perforated entities with connections that stretch far back in time and space, and, resulting from all of this, as spatial formations of continuously changing composition, character, and reach"[50] *without disruptions and discontinuities*. While a broad rebuttal of anthropomorphism, which has a giant share in Anthropocene discussions and moving beyond symbolic demarcation are more than welcomed in our understanding of places, what is thought by relations has to be reconsidered. Quite recent discussions on *solid fluidity* support this thesis.[51] A relatively common-sensical partition between the rigid blocks which modulate the continuous series of variations into stable regions of reality, against sometimes vertiginous changes, reaches a tipping point in the ecological era. As Ingold and Simonetti convincingly show, properties of various material formations such as ice, glass or concrete cannot simply be reduced to either solidity or fluidity, as they are concurrently plastic, viscous and elastic. This kind of a *phase transition* "nevertheless suggests that fluidity could be a constitutive property of matter even in its most solid state – that what we take to be particles, divided from one another yet undivided on the inside, are really the vortices of a flow, with each vortex a locus of spin

rather than an externally bounded entity."[52] Indication of the profound depth kept in each entity, along with their ability to disintegrate, unbound and suddenly implode, more specifically, disrupts the idea on relative continuity and brings the non-relationality to the fore.

3. A STRONGER SENSE OF PLACE IS POSSIBLE: NON-RELATIONALITY, CHIASMS AND THE ANTHROPOCENE

While escaping from the networked models of transactions - where the mediators are deprived of their depth and embeddedness into quite narrow relational formations seems necessary, the Anthropocene consequentially requires theoretical unbounding of places in order to historicize relations and enable a differing fabrication of chiasms through *non-relationality*. From what is being said, it is clear that places are not only "fixes" of the flowing spatial events; they are the emergence of broken, detached chiasms with the fabric of things that are only partially related to other places. A radical openness of place in this regard seems naive. Crossing from one arrangement to another does not hold the objects or places in which they are hosted in some continuous form. Without any need for retrieving of essentialism, by asserting that there is an urge to recognise the quite common disruptions allows us to think of places more thoroughly as partially secluded sites to find the means for their proper design and generally skip quite sloppy habit of inferring that "everything is interrelation", without questioning how places both bound and unbound, fold certain relations and unfold towards other locations. It is for these reasons a stronger sense of place has to be regained: a non-relationality induces a *radical uncertainty* upon places, bringing shape-shifting forms, redefining boundaries and altering their design through events.

Ladenness to conduits and flows generally fails to consider how these non-human entities – entrenched and stabilised in specific sites – also lodge a great amount of uncertainty not only because places act as intermediaries in between other places, but exactly because they contain elements and practices which do not succumb to broader interactions. For example, a neighbourhood is a complex material entanglement encompassing residential units, amenities and shops, but also an assemblage of architectural and planning forms, normative framings and materialised practices. Altogether, they set the place into flows of events of different scope and scale.[53] The removal of any part within this kind of an assemblage does not exterminate places, but it alters their shape: closing of a shop might cut the immediate access to various supplies for the inhabitants, as much as novel pedestrian pathways might recreate the practices and daily

mobilities within place. It is for these reasons that places simultaneously gather innumerable elements which are related only to other elements in specific places, thus not having an extensive geography. The furniture in my apartment, essential for various daily practices, has a rather narrowed relational format, embedded into place in which it has *performativity*: while I might research and trace the history of its making, it is fundamentally drifted away from localities and relations which initially assembled it. Endurance of what temporarily composes constellations found in one place, thus quite often depends not only upon performance of conduits, but also on backup that these elements provide. As Dovey in Deleuzian lingo recalls, "The assemblage is also dynamic – trees and people grow and die, buildings are constructed and demolished."[54]

When narrowed down, places display a constant phasing and *interplay of disclosures and enclosures*, where only certain elements and mediators remain bound to innumerable conduits, whereas others profoundly operate in narrowed, and sometimes, non-relational fashion. Discussions on non-relationality went along the debates on the Anthropocene and have sprung specifically with new speculative realist movement, by targeting a vast number of properties contained in beings which remain undisclosed. According to Harman, "Relational theories of objects often go wrong: they over-emphasise the links and alliances made by objects while neglecting to consider the ways that symbiosis protects an object from links, and thus further solidifies its autonomy."[55] Non-relationality therefore encapsulates a strikingly important moment for the Anthropocene because an enormous landscape of interactions remains secluded and deterritorialised at least for a while. Predominantly performed by non-human entities among each other, these *contingent gatherings* are temporarily left with no intermediaries that could link them with other places, or at least expand the effects of these interactions. Bryant rightfully reminds us that even the most minute topology of our everyday remains undisclosed: organs in our bodies interact with each other; bricks, armature and concrete that hold our buildings do too; icecaps melt thousands of kilometres from us.[56] Yet, whereas these interactions quite often do not have intermediaries and remain non-integrated with other locations in a same spatial plane, sudden eruptions, malfunctioning or simply a transmission of events once kept secluded is what makes the Anthropocene places so fragile and uncertain.

Boundaries are therefore particularly at stake because a *shifting* of relationality brings the scope of place into various contractions. A general conclusion to which many authors have come after abandoning essentialist learning, seems to be on point: places succumb to various intersecting socialites, therefore having only relative boundaries.[57] This general mood has been summarised

well by Shields, who rightfully noted that distinct elements and procedures used when demarcating places present "always a bounding and assembling that, like addition, is *an operation rather than a fact.*"[58] Whereas connectedness of place and overlapping territorialities have brought more fluidity and porosity in bounding of places,[59] understanding of boundary-making process as contested, prone to negotiations and predominantly an outward move which aims to set a distinction to what lies beyond the place,[60] largely dismisses the very performativity of place. Namely, later fashion severs place from ontology to a large extent: we rob it from the potency to be performative upon relations and elements that are *temporarily enclosed*, to recreate relations anew and unfold unforeseen realties, as long as we derive boundaries solely from operations of separating instead of condensation.[61] In other words, even though a vast number of discussions rightfully point to political, administrative and cultural grounds of enclosure – that usually exceed the material settings as such, what is usually forgotten is that bounds cannot attain only to separation.

Boundaries therefore do not separate places neither outwards nor inwards firmly: however counterintuitive it might seem, boundaries instead *condensate* relations. Namely, setting chiasms as relatively affirmative towards boundaries traces back to astounding analysis of Heidegger who insisted that the boundary is what *activates the presence*.[62] To think in terms of *presencing*, gives place the ability to activate and situate the practices that are otherwise thought to be radically distinct only by being "local" – both in outward and inward manner. Cooking is usually placed in the kitchen not as outward activity against, for example, a living room, but as inward activity of food procession which, due to a shape of places and various objects it condenses, impose an inward boundary and ultimately a phase transition to the objects involved. Fires in Amazon rainforest also initiate the presence: it is the creation of these inward boundaries, gradually expanding with fire destroying acre after acre, which bring to the fore the ways how the Brazilian government operates, along with profit-driven farmers, indigenous population facing destruction of their habitat and animals and plant species brought to a brink of extinction. Studios also appear as situated environments in which the creative work and practices are organised, maintained and supported through equipment; as such, the output of this kind of a condensation does not make place only a locale in broader cultural space, but by generating cultural artefacts and inventions, a site that has profound environmental impact.[63] Outside a simple effect of wrapping up the place with a firm or defined boundary, attaining presence of materials and practices, which certainly runs back and forth on an inward-outward continuum, appears as temporary condensation. This is why Jeff Malpas was right to assert that places contain "enclosedness within bounds."[64] As he claims,

Places can turn outwards to reveal other places, but they can likewise turn inwards to reveal their own character or the character of the subject who identifies with that place. In this latter respect, the possibility of taking a place to be variously oriented, to be folded either inwards or outwards (or, as it might also be put, to 'unfold' in a way that reveals something of its own structure or features of the world).[65]

Each of these points underlined by Malpas – turning outwards, orienting inwards or unfolding into multiple directions – ultimately brings eventfulness of chiasm to the fore and initiates the issue of *temporality*. What is specifically puzzling here is that because of being semi-disclosed, chiasms juxtapose multiple temporalities. Certainly, Massey was right to assert that "the vast differences in the temporalities of these heterogeneous trajectories which come together in place are crucial in the dynamics and the appreciation of places."[66] As such, each of this temporality exceeds the place: some elements which play part in current composition of place as deposits that enable certain endurance, such as rocks and other solid materials, were present long before the place got its shape and might simply outlive it; some practices are purely rhythmically distributed, as in cases of each small retail and the circulation of goods and customers. But this juxtaposition is not an integration of time-space, as Massey claimed. While she was right to point at event of place as coming together of previously unrelated processes, attributing this kind of spatial narratives to a configuration of famed 'throwntogetherness'[67] of place, dismisses the *power to disintegrate*. Namely, what is conjoined through a certain event of place – an assemblage of practices and materials – also succumbs to *phasing* which disrupts the bonds the place temporarily keeps, potentially unfolding or establishing new relations.

Temporal composition of chiasm is imbricated with what is present and thus, disrupted by events that impose rhythms. Describing the 9/11, Wagner-Pacifici has marvellously indicated how such an event, occurring both in proximity of witnesses and being mediated through a live broadcast, impinges the everyday sites with relations that previously were not on the site.[68] Inversely, events induce disruptions, particularly through *rhythmic temporalities*. In his final, posthumously published book, Lefebvre has situated rhythms as prime markers responsible for the alterations of space. Namely, rhythms appear at the conjunction of place, time and an expenditure of energy. Among the rhythms that he lists, there are repetitions of movements, gestures, actions, situations, along with interferences of various linear processes as well as cyclical ones, but also those that involve a steady-paced emergence and disruption: birth, growth, peak, then decline and end.[69] All of these rhythms might be considered both as organic

continuity, but nonetheless, technological permanence and mediation. Giving a rhythmicity to presence, however, substantially leaves each chiasm bound to *solid fluidity* rather than being a mere fix. Albeit some temporalities, especially those concerning the firmness of materials, appear to be more consistent and allowing chiasms to maintain its principal forms and folds, the multiplicity of rhythms occurring elsewhere in non-associated manner, generally contain the potential to unfold and imbue the place. Indeed, Chakrabarty was right when stressing that "one way to think about the current crisis of anthropogenic climate change is to think of it as a problem of mismatched temporalities."[70]

4. CHIASM AS A MATTER OF DESIGN

Even if an apparent paradox might be that the Anthropocene primarily targets the phenomenology of temporality, it unexpectedly develops an intricate spatial framework. Besides the imagery of fractured and flattened Earth epitomised in concepts of Gaia and Planet, the Anthropocene events are highly localisable and, to a certain extent, profoundly bound to what place gathers. Ecological disasters provoked by the land grab and massive destruction of the Amazon rainforest are good illustrations:[71] while these events show how such places are equally under a topological reach of physically distant political and economic powers, we learn that these places have enormous, strategic importance as ecological "production sites". Apparently, reconsidering places as chiasms brings us directly to these condensations which are not simply interrelated, but fractured, stubbornly separated and thus filled with uncertainties. This aligns exactly to what Harman calls a "surplus reality":[72] something that lurks beneath the current manifestations and might implode anytime. Such a forethoughtful claim nonetheless brings the question of design to the fore.

If places are more or less composites with intricate ontological fabric, what they condense also has to be thought of quite vigilantly both in terms to what they relate as well as what potential events might bring harm and crush their composition. A paradox with the Anthropocene is that it simultaneously expulses humans as prime proprietors of the planet and cancels a conceitful habit of negating non-humans from many of their agential capacities, while it also sets none other than humans as principal designers of their own ecological future. Because this chiasmic coordination has to be thoughtful and assembled in such a way to enable a proper dose of "penetrability" and constructively engage into setting adequate relational frames, feedback loops and supplies for our living, it substantially needs to account for what is distant and undisclosed as well. A number of solutions to this conundrum of engaging with non-presence have

been devised from Haraway's principle of staying with trouble which seeks to insert the uncertainty as indissoluble part of our lives,[73] all the way to Latour's call to revive the old topic of apocalypse in order to encounter rationally our ecological future.[74] Yet, beyond this ontological attuning, the question is how the architecture convene the endurance of places within such a shifting context?

Enhancing our sensibility towards uncertain scenarios of the Anthropocene nonetheless comes as a matter of design, where architectural interventions might articulate and even invent new modes of coexistence, as Elizabeth Grosz rightfully pointed out.[75] Albeit bequeathing the architecture with a task of devising the means to articulate the ecological future through engineering and design appears somewhat burdensome, the fabrication of habitability anew, particularly in terms of constructing places and their uncertain and relatively unbounded character, seems as an exigency. Architecture in this respect comes exactly as coping with a phenomenology of temporality. Quite intense changes in a landscape that was once thought to be firmly encapsulated by knowledge and engineering articulation now engenders substantial harm for inhabitation: geology and weather, but also the extinction of species radically alter the setting for the architecture as well. To facilitate these new modes of coexistence, architecture has to correspond to flows of movements, bodies, practices. Simultaneously, this means corresponding to air, heat, cold, electricity, along with flow of materials that are used in construction. The possibility for engagement lies exactly in the capacity to bound these rhythms and temporalities and make them ordered repetitions through spacing, materials and movements created by architecture.[76] Furthermore, this loose alliance enabled with the design induces a matrix where accommodating velocities and the flows of energy have to articulate a life-sustenance in *form of cycles*,[77] that is, to provide phase transitions that both display firmness and adaptability to an altering ecological circumstances.

Besides an indeed *resilient* character that architectural design has to incorporate in order to articulate a series of flows, the latter point also pushes towards *aestheticising* these contingencies condensed into contexts of simultaneous presence, thus displaying a fundamental ability to even unveil and present fragile working of materials and non-human entities in sustaining the human life. Namely, a design and proper "attuning" of chiasms also necessitate to be accompanied with an aesthetic moment – as something that discloses a vast landscape of non-relationality. An emphasis set on these non-present contingencies can already be found in some architectural discussions. As some authors emphasise, newly emerging inhabitations should encapsulate the *performative aspects* of the components circulating within place, exactly in order "to focus on the sensorial, productive and emotional operations of materials and elements in relation to,

and as extensions of, human occupants".[78] Discussions on "open forms" by Sennett and Sendra involve advocating the idea of unfinished and resilient urban structures, but in particular, the construction of various infrastructure links that are usually little visible and accessible.[79] Bio-digital aesthetics similarly targets what is usually shaded in design and exhibits, for example, workings of various non-humans in creating an organically achievable environment with a help of artificial intelligence.[80] There is, however, further implication of introducing the aesthetical glimpse in spheres once thought to be disturbing and inappropriate for the modern gaze. Exactly the unenviable situation fuelled with the Anthropocene, where beings are largely "withdrawn" and work from a distance, paradoxically engenders a new function for the aesthetics, as Morton warns.[81] Non-relational simply seems haunting. It is for these reasons why the fabric of places, under such uncertain circumstances, equally requires to be treated as a fundamental existential importance and nonetheless acquiring specific treatment as a pathway to our environment more habitable.

NOTES

1   For useful overviews and discussions, see for example, Anders Blok and Casper Bruun Jensen, 'The Anthropocene event in social theory: On ways of problematizing nonhuman materiality differently', *The Sociological Review*, 67 (6) (2019). 1-17; Pierre Charbonnier, 'A Genealogy of the Anthropocene. The End of Risk and Limits', *Annales HSS* (English Edition) 72 (2) (2017), 199-224.

2   Will Steffen et al. 'The trajectory of the Anthropocene: The Great Acceleration'. The Anthropocene Review (2015), 1-18; Jan Zalasiewicz et al. 2011. 'The Anthropocene: a new epoch of geological time?' Phil. Trans. R. Soc. A 369 (2011), 835-841.

3   Bruno Latour, *Facing Gaia. Eight Lectures on the New Climatic Regime* (Polity Press. Cambridge, 2017); Dipesh Chakrabarty, *The Climate of History in a Planetary Age* (Chicago: University of Chicago Press, 2021).

4   Tim Morton, *Dark Ecology. For a Logic of Future Coexistence* (New York: Columbia University Press, 2016), 10.

5   Ibid.

6   Levi Bryant, *Onto-Cartography: An Ontology of Machines and Media* (Edinburgh: Edinburgh University Press, 2014); Graham Harman, *Immaterialism: Objects and Social Theory* (Oxford: Wiley-Blackwell, 2016); Graham Harman. *Speculative Realism: An Introduction* (Cambridge: Polity Press, 2018).

7   Morton, *Dark Ecology. For a Logic of Future Coexistence*, 10.

8   Outside the portrayal of various ecological harms made by humans, many authors regard the Anthropocene as a "golden spike" for initiating a far greater metamorphosis of an ontological framework. These attempts embody not only surpassing the notorious 'Great Divide' and its unduly partition of humans' cultural frameworks against the solidity of nature and matter, but also involve a profound dismissal of anthropocentrism and engagement with post-human political course, where non-humans appear as co-constitutive. It is why many among them enlist indigenous knowledge as far more adequate for attaining ecological bonds, along with quite active revival of political theology and the thematic of apocalypse as an indicator of ontological uncertainty (e.g., Chakrabarty, *The Climate of History in a Planetary Age*; Charbonnier, 'A Genealogy of the Anthropocene. The End of Risk and Limits'; Deborah Danowski and Eduardo Viveiros de Castro, *The Ends of the World* (Wiley: London, 2017); Latour, *Facing Gaia. Eight Lectures on the New Climatic Regime*.

9   Cf. Henri Lefebvre, *The Production of Space* (Basil Blackwell, Oxford, 1991), 1-9; Rob Shields, *Spatial Questions: Cultural Topologies and Social Spatialisations* (London: Sage Publications, 2013).

10   John Agnew, 'Space and Place.' In *The SAGE Handbook of Geographical Knowledge*, edited by John Agnew and David Livingstone, 316-330. (London: Sage Publications, 2011); Doreen Massey, *For Space* (London, Thousand Oaks, New Delhi: Sage Publications, 2005).

11   Doreen Massey, *For Space,* 68.

12   Setha Low, *Spatializing Culture: The Ethnography of Space and Place* (London New York: Routledge, 2017).

13   Dipesh Chakrabarty, *The Climate of History in a Planetary Age*.

14   Maurice Merleau-Ponty, *The Visible and Invisible*. (Evanston: Northwestern University Press, 1968).

15   Edward Cassey, *The Fate of Place: A Philosophical History* (Los Angeles: University of California Press, 1997).

16   Martin Heidegger. *Poetry, Language, Thought* (New York: HarperCollins Publishers, 2001).

17   Yi-Fu Tuan, *Space and Place: The Perspective of Experience* (Minneapolis: University of Minnesota Press, 1977).

18   Ibid., 6.

19   Michel de Certeau, *The Practice of Everyday Life* (University of California Press, Berkeley, Los Angeles, 2002), 117.

20   Lefebvre, *Production of Space*, 36-46.

21   de Certeau, *The Practice of Everyday Life*, 95.

22   Arjit Sen, and Lisa Silverman, 'Embodied Placemaking: An Important Category of Critical Analysis.' In *Making Place: Space and Embodiment in the City*, edited by Arjit Sen and Lisa Silverman, 1-18 (Bloomington and Indianapolis: Indiana University Press).

23   David Harvey, *The Condition of Postmodernity: An Enquiry into the Origins of Cultural Change* (Blackwell, Oxford, 1989) 260-283; Doreen Massey, 'A global sense of place' *Marxism Today* (38) (1991), 24-29; See also: Manuel Castles, *The Rise of the Network Society, The Information Age: Economy, Society and Culture* Vol. I (Cambridge, MA; Oxford, UK: Blackwell. 1996).

24   Anthony Giddens, *The Constitution of Society. Outline of the Theory of Structuration.* (Cambridge: Polity, 1984), 110-145.

25   David Harvey, Justice, Nature and the Geography of Difference (Cambridge MA: Blackwell Publishers, 1996), 238-247, 261-267, 291-326.

26   Arturo Escobar, *Territories of Difference: place, movements, life, rede*s. (Durham and London: Duke University Press, 2008).

27   Charles Withers, 'Place and the 'Spatial Turn' in Geography and in History.' *Journal of the History of Ideas*, 70, 4 (2009), 637-658.

28   Doreen Massey, *Space, Place and Gender.* (Minneapolis: University of Minnesota Press, 1994)

29   John Agnew. 'Space and Place'.

30   Tim Cresswell, *Place: An Introduction.* (Malden, MA and Oxford: Wiley-Blackwell, 2015)

31   Kim Dovey, 'Place as Multiplicity.' In: *Place and Placelessness Revisited*, edited by Robert Freestone. & Edgar Lui (London: Routledge, 2016), 246.

32   Rob Shields, *Spatial Questions: Cultural Topologies and Social Spatialisations,* 32.

33   Ibid.

34   Martina Löw, *The Sociology of Space: Materiality, Social Structures and Action* (Basingstoke: Palgrave-Macmillan, 2016).

35   Ibid., xvii.

36   Robert David Sack, *Homo Geographicus* (Baltimore, Johns Hopkins University Press, 1997).

37   Jeff Malpas, *Place and Experience: A Philosophical Topography* (London and New York: Routledge, 2018).

38   Ibid., 1-22.

39   Cf. Bruno Latour and Steve Woolgar, Laboratory Life. *The Construction*

of Scientific Facts. (Princeton: Princeton University Press, 1986.); Bruno Latour, 'On actor-network theory: A few clarifications plus more than a few complications.' *Soziale Welt* 47 (1996), 1-14; Bruno Latour, *Reassembling the Social. An Introduction to Actor-Network Theory* (Oxford: Oxford University Press, 2005); John Law, 'After Ant: Complexity, Naming and Topology'. *The Sociological Review*. 47(1999), 1-14; John Law, 'Objects and Spaces'. *Theory Culture Society*, 19 (5-6) (2002), 91-105; Annemarie Mol and John Law, 'Regions, Networks and Fluids: Anaemia and Social Topology'. *Social Studies of Science.* 24 (4) (1994), 641-671.

40   Kim Dovey, Becoming Places. *Urbanism/Architecture/Identity/Power*, (London: Routledge, 2010); Kim Dovey. 'Place as Multiplicity'; Hesam Kamalipour and Nastaram Peimani. 'Assemblage Thinking and the City: Implications for Urban Studies' *Current Urban Studies*, 3(4) (2015), 402-408; Collin McFarlane, 'The City as Assemblage: Dwelling and Urban Space'. *Environment and Planning D: Society and Space*. 29 (4) (2011), 649-671. Collin McFarlane, Ben Anderson, 'Thinking with assemblage'. *Area Volume*, 43 (2) (2011), 162-164.

41   This position is principally derived from the immaterialist principles suggested by Harman, Immaterialism: Objects and Social Theory. Besides criticising overly epistemological position of numerous relational theories, which still think in "correlationist" terms – that is, deriving ontological existence of things from observations of humans, Harman underlines that "(1) entities are partially withdrawn objects rather than merely public actors, (2) relations between objects may be non-reciprocal, (3) relations between objects may be asymmetrical, (4) there is a difference between the important and unimportant relations of an object, and (5) one of the tasks of philosophy is to find a new way to classify different types or families of objects." (Ibid., 106-107).

42   Tim Ingold, Being Alive. *Essays on movement, knowledge and description* (London and New York: Routledge, 2011), 149.

43   Latour, Facing Gaia.

44   Ibid.: 106, original emphasis. Latour and his associates are also interested in finding novel means to represent this thin biofilm called the critical zone as a flattened and heterarchical spatial arrangement. More specifically, these presentations induce tracing of waves of actions performed by various entities (see particularly: Alexandra Arènes, Bruno Latour, and Jérôme Gaillardet, 'Giving depth to the surface: An exercise in the Gaia-graphy of critical zones', *The Anthropocene Review*, 67 (6) (2018), 1-18.

45   Nigel Thrift. 'Steps to an Ecology of Place.' In *Human Geography Today*, edited by Doreen, Massey, John Allen and Phillip Sarre, (Cambridge: Polity Press, 1999), 312.

46   Particularly, this applies to everyday equipment. See: Sarah Pink, *Situating Everyday Life: Practices and Places* (London: Sage Publications, 2012); Theodore Schatzki, *The timespace of human activity: on performance, society, and history as indeterminate teleological events*. (Lanham: Lexington Books, 2010).

47   John Law, 'After Ant: Complexity, Naming and Topology'; John Law, 'Objects

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and Spaces'. *The Sociological Review*; Annemarie Mol and John Law, 'Regions, Networks and Fluids: Anaemia and Social Topology'. See also: John Allen, *Topologies of Power: Beyond Territory and Networks* (London: Routledge, 2016).

48 Schatzki, *The timespace of human activity: on performance, society, and history as indeterminate teleological events*.

49 Ash Amin, 'Lively Infrastructures'. *Theory Culture Society,* 31 (2014), 137-161; Ash Amin and Nigel Thrift, *Cities: Reimagining the Urban.* (Cambridge: Polity Press, 2002); Ash Amin and Nigel Thrift, *Seeing Like a City* (Cambridge: Polity Press, 2017).

50 Ash Amin, 'Regions Unbound Towards a New Politics of Place'. *Geografiska Annaler Series* B, Human Geography, 86 (2004), 33.

51 See: Nigel Clark, et al, 'A Solid Fluids Lexicon', Theory, Culture & Society, 39 (2) (2021): 1-14; Nigel Clark, 'Planetary Cities: Fluid Rock Foundations of Civilization'. *Theory, Culture & Society* 39 (2) (2021), 1–20; Christian Simonetti and Tim Ingold, 'Ice and Concrete: Solid Fluids of Environmental Change', *Journal of Contemporary Archaeology*, 5 (1) (2018), 19-31.

52 Tim Ingold and Christian Simonetti, 'Introducing Solid Fluids', Theory, Culture & Society, 39 (2) (2021), 5. Clark also masterfully shows how these transitive events between fluidity and solidity transition serve as a backbone of civilisation by unbounding various formations from the geological sites from which materials for building were taken. The product of an "emergence of large-scale sedentary or urban life is a self-organising process involving a phase transition between relative fluidity and denser, more tightly-bonded structures". (Clark, 'Planetary Cities: Fluid Rock Foundations of Civilization', 10).

53 Cf. Cresswell, Place: An Introduction; Dovey, 'Place as Multiplicity'; Kamalipour and Peimani. 'Assemblage Thinking and the City: Implications for Urban Studies'.

54 Dovey, *Becoming Places. Urbanism/Architecture/Identity/Power*, 10.

55 Harman, *Immaterialism: Objects and Social Theory*, 93.

56 Bryant, *Onto-Cartography: An Ontology of Machines and Media*.

57 Arjit Sen, and Lisa Silverman, 'Embodied Placemaking: An Important Category of Critical Analysis.'

58 Shields, S*patial Questions: Cultural Topologies and Social Spatialisations*, 137, original emphasis

59 Amin, 'Regions Unbound Towards a New Politics of Place'.

60 Massey, *Space, Place and Gender*, 5-6.

61 Talks on solid fluidity once more affirm this assumption. While the condensation at the first sight might solely be related to solidity, in this case, it also operates as phased reconnection of flows, a contingent gathering which imposes a specific mutation to the entities involved in this narrowed relational format (cf. Clark, et al, 'A Solid Fluids Lexicon').

62 Heidegger. *Poetry, Language, Thought*, 152.

63   Ignacio Farias and Alex Wilkie, 'Studio studies: Notes for a research programme.'

64   Malpas, *Place and Experience: A Philosophical Topography*, 172.

65   Ibid., 174.

66   Massey, *For Space*, 137.

67   Ibid., 141.

68   Robin Wagner-Pacifici, *What is an Event?* (Chicago: University of Chicago Press, 2017).

69   Henri Henri Lefebvre, *Rhythmanalysis: Space, Time and Everyday Life* (London & New York: Continuum, 2004), 16.

70   Chakrabarty, *The Climate of History in a Planetary Age*, 49.

71   Pierre Charbonnier, ''Where Is Your Freedom Now?' How the Moderns Became Ubiquitous.' In *Critical Zones: The Science and Politics of Landing on Earth*, edited by Bruno Latour and Peter Weibel, 76–79. (Cambridge, MA: MIT Press, 2020).

72   Harman. *Speculative Realism: An Introduction*, 188.

73   See: Haraway, 'Staying with the Trouble: Anthropocene, Capitalocene, Chthulucene.'

74   Latour, *Facing Gaia*, 184-219.

75   Elizabeth Grosz, 'Time Matters: On Temporality in the Anthropocene – Elizabeth Grosz in Conversation with Heather Davis and Etienne Turpin.' In *Architecture in the Anthropocene: Encounters Among Design, Deep Time, Science and Philosophy*, edited by: Etienne Turpin, (London: Open Humanities Press, 2013), 131.

76   Ibid., 133.

77   See: Piotr Gradzinski, 'The impact of the Architecture on the Climate Change in Anthropocene 'IOP Conf. Ser.: Mater. Sci. Eng. (2019), 603.

78   Colin Ripley, Geoffrey Thün, Kathy Velikov, 'Matters of Concern', Journal of Architectural Education, 62 (4) (2009), 10.

79   Richard Sennett and Pablo Sendra, *Designing Disorder: Experiments and Disruptions in the City.* (Verso: London, 2020).

80   Claudia Pasquero and Marco Poletto, 'Beauty as Ecological Intelligence: Bio-Digital Aesthetics as a Value System of Post-Anthropocene Architecture', *Architectural Design*, 89 (5) (2019), 58-65.

81   Morton, *Dark Ecology. For a Logic of Future Coexistence*, 17.

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DA LI JE JAČI OSEĆAJ MESTA MOGUĆ?
ANTROPOCEN, NE-RELACIONO I HIJAZME
Stefan Janković

Antropocenske debate su konačno stvorile epohalni senzibilitet u pogledu opsega i obima ljudskog ekološkog otiska na planeti, ali su takođe aktuelizovale važnost mesta unutar kompleksnih ekoloških tekstura. Proširujući koncept hijazma, ovaj rad se bavi neizvesnim lokalizacijama u antropocenskoj eri i zalaže se za jači osećaj mesta. Prvo, rad kritikuje pristupe koji ozbiljno podrivaju mesto prenaglašavanjem njegove funkcije u širim prostornim procesima i koncentrisanjem isključivo na ljudske simboličke konstrukcije. Drugo, rad tvrdi da, uprkos ponovnom fokusiranju na materijalnost i obezbeđivanju ogromne uloge ne-ljudima kao posrednicima u komponovanju mesta, naglašavanje ontologije tokova pronađenih u kolažnim pristupima i dalje drži mesta podređena prostoru. Pod pretpostavkom da se ne-relaciono mora shvatiti ozbiljno u eri antropocena, konačno, rad raspravlja kako mesta, kao hijazme, predstavljaju delimične ontološke kondenzacije sa različitim elementima koji nisu izloženi i samo su „lokalno" povezani. Pored ne-relacionog, tvrdi se da, da bi se stekao jači osećaj mesta, granice se moraju smatrati nečim što dozvoljava prisustvo umesto razdvajanja, kao i događaje koji spajaju i razdvajaju različite temporalnosti. Osim ovog ontološkog prilagođavanja, rad se završava razmatranjem kako bi arhitektura mogla sazvati izdržljivost mesta unutar promenljivog hijazmičkog konteksta antropocena.

KLJUČNE REČI: ANTROPOCEN, HIJAZAM, TEORIJA MESTA, NE-RELACIONO