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Multiplicity and Reversibility of Postindustrial Space – Paracity and Abstract Machine

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Abstract: Under a tight global economic working structure, it is hard to avoid centers and boundaries territorially and produce uneven dependent relationships between countries and places. Zoning regulations in modern cities often conjest many unusable segmental spaces and scatter across landscapes. In Taiwan, the dwellers would often use these spaces to recreate, they might be vegetable gardens, toolsheds and informal trading stands, and these behaviors is often acceptable by city council. Paracity is to take these phenomenon and response to another level. The sandbank between Taipei and New Taipei City has been in use and 'own' by roughly 20 people. Due to the rainy season in summer, the sandbank would disappear about 30 days, and therefore is not guided by urban zoning regulations. The project of Paracity is to build on such place and reuse waste of two cities for its water supplies and materials. The agitated space remains after modernization, is Paracity would response. It attempted to bring them into a transformation, a statement of archaeology of knowledge. A series of paradox of urban development striated with many ruins, became a readable stratum of multiplicity. Here, Paracity is standing on a reterritorialization position, it is a Deleuze's Abstract machine of ideational event, turned to a living derivation of two-folds. Similarly, by Casagrande, these are 'pressure points' of living organism, the urban acupuncture is to serve these space and revitalized in all system. Paracity is a 'knowledge building', crisscross space point of unconscious of chaos, a virtual regime of signs as a regeneration of natural spaces to a natural organism. Paracity bifurcates genetic power on a knowledge building of assemblage of monads, engender of other dimension to deterritorialization. This paper is

focus on Casagrande Laboratory's latest design on 3rd generation city, as a vision of bigger scale compare to previous works. The design is the result of many researches of unique characteristics of Tamsui River which divided Taipei and New Taipei City. It further elaborates expansion of urban boundaries by Nomadology theory. It is the architecture without metaphor, an architecture representation of postindustrial era.

Keywords: Paracity, urban acupuncture, reterritorialization, nomadology

1. Taipei's informal gardens and Paracity

Urban space started as a single political, economic or traffic navel. The motor of bodily movement surround it and created discrete topology. Urban space is origin of sociology, the bodies became cities, then became societies. As Georg Simmel said there are supernumeraries in the city, the most visible are bodies of fashion and imitation interpersonal trait. Behind that bodies of fashion, there is slums, crime, prostitution, drugs and alcoholics. Society is a question of fortunate or unfortunate of different group. The microsociology of dealt with this molecular level of social life and offered an alternative to class analysis, is a complete urban hybrid reterritorialization strata. Deleuze emphasized urban space is not territorial. The urban body and social spaces always in a double existence and a corresponding ideal, then it repeats. So there is always in inner city inside a city. So would Baroque is the origin of modern urban space, it has include of composability, incomposability, so the panoptic strata can be recognized.

There are many informal vegetable gardens in Taipei, people tended to use every single inch of open land, sometimes waiting for city council to renovate or newly developing. They took their own action, with consent of landlords or even landlords themselves, to grow something consumable waiting to reuse. Such action most of the time are accepted by city zoning community. This action signifies Taipei citizens not simply want some green inside the city but also exhaust every possibility to use their own land. In today, Taipei facing urban revitalization stage as many developed cities in East Asia like Singapore or Hong Kong. These vegetable gardens plays interesting role on land redistribution and development. In some vegetable gardens, there are 'illegal architecture' built by self-organized communities. Such nomadic way of using open lands is Taiwanese unique urban elements. With further small designs input to these informal vegetable gardens, they became organized communities gathering spots or recreations.

Paracity is to take such idea even further. In between Taipei and New Taipei City there is Tamsui river separates the two. The sandbank on the river are vegetable gardens on sandbanks too. The land owned by roughly fifty citizens unofficially. Since these sandbanks are to be cover by river during raining season from May to August, these island cannot be developed. The idea of Paracity is to build a community on sandbanks between Zhongxing and Zongxiao bridges. The skeleton or its infrastructure is constructed out of six meters long (50x50cm profile) of CLT (Cross-Laminated timber). The CLT primary structure has earthquake and fire proof characteristics. Furthermore, it takes wastewater from the two cities, treated on the roof layers, then move to lower levels. The gardens on the upper levels

purify water biologically, then oxidized while draining. It becomes a positive parasite, provide roughly 15,000 – 25,000 inhabitants for a place in a postindustrial city.

Paracity is C-lab, led by Finish architect and artist, Marco Casagrande's latest design to respond Taiwanese urbanization characteristic, with further push of open *form design*, directly tackle on issue of uneven development of lands in order to contribute an innovative way not only in design also in theory of future true smart city.

2. Abstract machine: space without property

The space planning of abstract machine is an absolute of time-associate intellectual form. Paracity is such example of existing in time and sense-motor, in order to reflect on Deleuze's abstract machine. The human concept of boundary and form are products of society, and creates from logic of social construct. Different logic or changing pattern in space can be identify in stratification and can be perceive by 'archaeology of knowledge and statement'. Then abstract machine can hold sense-motor with extensive hypothesis, in order grasp (difficult concept time-image) in tensional space. Therefore, Abstract machine is a direct touch of ever changing coordination, shaping prospect into a schema. Spatial theory under time, are included Deleuze's *Rhizome* and *Fold* theories, they explained why a virtual multiplicity or bifurcation in natural development of 'becoming', thus change is a kind of epistemology of time, and *Élan vital* functionality. Paracity has characteristic of Deleuzian *nomadology*, it is without property, one of first draft of realization of such spatial organization in architecture form.

There are many touch of senses under drastic change around the world: fluidity, fragility, and segmentation in contemporary society. It is not because of pervious 'stable society' is constantly under destruction, in reality we are continued under slowness, and include conception of timeless space, lead into a simple historical or spatial abstractive elements area or routes. Because of in perception through the sense has confound under phenomenon or its result and cannot distinguished conscious nor sense of psychology, especially under a vector change perceptual and complex world which subconscious a simulacrum. The connections of homogeneity or heterogeneity sense structure are already exist in the illusion of movement of celestial objects. Thus, a motion-image or time-image of sense-perception, is noema of bifurcation of the living in transcend of levels.

The fluctuation of fluid and multiplicity in pure spatial aesthetic are already exist in modern intellectual thinking, such as tensor product of vector spaces in *theory of relativities*, or *discrete differential geometry* in mathematics, the idea even shown by modern artist Paul Klee as non-volunteering jumping or flowing rhythmic, and automatism in surrealism. As whole, the reality as discrete series of topology figure, we may put perception on vibration onto a receptive surface. We as modern human has to accept a drastic change of new issues in the world. And reposition on the vision of simultaneity of fluxes, deepen change and bifurcation, multiplicity and heterogeneity is the subjects in contemporary design, especially in architecture practice.

Architecture, urbanization under modernized society and its form a representation characteristic, Fredric Jameson understood modernity as singularities under narrative category; In Michael Hardt and Antonio Negri's '*Two Europes, Two Modernities*', and Tafuri's *architecture as critical framework*, are

already pointed out importance of modernity as display in public spaces. Under the stage of reproduction of modernity, many dependent under political, market economic and systematic structure, thus resulted unbalanced poverty, incompleteness, opposition and conflicts. Under many Oedipus complex and schizophrenia, architecture, after modernism movement, architecture are similar to art, ever developing into multiplicity, attempted to add more issue-solving, join, and create new possibilities. Project: Paracity is one of them but with more accurately approach by finding paradox or contradiction in order to break through stalemate, a result of acupuncture in urban environment.

The thought of Abstract machine, there is a possibility to branch beyond family species, it can avoid unity and negatives of hierarchy opposition. It is a series of movement-image and time-image, a self-govern subjectivity and in every events of vicinity, assemble an extension under time and inner or outer experience and conclude a stratum altitudinal or plateaus. It does not exists an absolute property nor denial, only a bifurcation and taking an advantage of transcendental. Abstract machine is not a distance, but a rhizome and also anti-genealogy, to be reflect on territorization-deterritorilization.

From the above, abstract machine in space without property is only assemble an extension quality. This signifies logic in general governing with synthetic judgement. Other than logic proposition, it may jump to image-semeiology. In modern society, the consuming needs are uphold by tight grid and networks, like an unsolvable knot without biopolitics or biopower. In recent architecture practice, with postmodernism or deconstructionism movement (in architecture), many endeavor to escape reproduction under distribution. Fredric Jameson's postmodernism theory take architectural space as a social context, and civil technology become reversible. Such as simulacra collage wrapping rupture under its reversibility and degraded into populism. The reversibility here, is only a segment of Deleuzian *reversibility*, reversibility is not only rupture in difference, but ultimately multiply by concept without human interference.

Moreover, time did not terminated in transformation, the reversibility in time is in second material aspect of subjectivity-will be the design for an assumed end or result. Reversibility is a sensory-motor, then under repetition then refract and absorb. Space poses avatar as transcendental aesthetic. Nomadology is restructuring not metaphor. Abstract machine space without property, nomadology space property only exist in memories of membrane or cerebral virtual.

3. Space as temporal planes

The temporal planes are physical perspectives becomes virtual and realize as intelligible synthesis or postulates of linguistics. In architecture, the presentation of temporal aesthetic under duration, is the time-image of nomadic virtuality. Modern researches on intelligible synthesis is already known difference between cognitive-development and genetic epistemology as awareness, and other psychogenic unconsciousness. We may not avoid scientific flawed sense of movement, and other possible simulacrum or phantasm of illusion was based in two influences the deepest part of the intelligence. Temporal planes in a sense experiential body as expression and speed and action, there is a prehension intelligible precision.

Deleuze's theory is based on Bergson's memory ontology and continued developing and extending. This ontology is similarly to Kant's *space form*, the form of intuition as synthetic knowledge of transcendental faculty, as basic condition. There is an inquiry of living body is a proposition that a time-space priori and is not empirical. The epistemic priority is to position sense-motor as a first condition, a transcendental faculty, signify duration unity of movement become second condition of cognitive. If auto faculty cannot grasp precisely under priori schema, then transcendental aesthetic cannot be par excellence, possible become illusion in psychology.

Now Deleuze and Bergson's duration in general is different than Kant's time-space form and transcendental ideas and given (also include *good sense*, Husserl's horizon *noema* in phenomenology). Because sense-motor only exist in pure temporal openness or freedom. This is not sensory motor of schema and is an agent of abstraction in transcendental field. The pre-temporal of abstract machine is only thing can be reflect on true nature of a heterogeneity and possibility, even in bifurcation world, and not a unity.

From the above, after Kant, it took modern science a long period of time, the human are start to understand a division of things correspond in numerical distinction, or all multiplication implies the possibility of treating any number whatever as a provisional unit, people may sink into a spatialized time or mistake sense of movement, and cannot fully grasp the concept of time. Such behavior is extensive especially under the notion of the virtual to its highest degree of logic, it leads to denial of opposition or deliriousness from ideology. The duration of intuition in time, always double causality of event and enfold signs-image. This is virtual multiplicity or bifurcation in epistemology-time and meaning of Elan Vital. Illusion of transparency only exist in quasi-causality in time, such is a possible future existing-by-itself positioning.

This fluctuation of time reveal re-understanding of architecture and space in urban space, the significant of abstraction of time may prove Marx's historical dialectic and psychoanalysis as symptomatic reading, or modern art movement, especially Avant-garde art's uncomfortable and disturbance mixed historiography meaning. This is a foundation we may shape a pure artistic movement, as Henri Lefebvre's *production of space* or Foucault *space as archaeology of knowledge*. Historical formation of archaeology of knowledge and thought of the outside (denotative extension). This extends forward horizontally in time is the master.

Space as temporal planes may understood from Deleuze in *Baroque fold* that moving along two infinities, or section which could be brought infinitely closer together, the way to infinity space. Thus explained the motion type. The autonomy fold up to infinity of differential relation, there is a motif of 'derivative forces' that materialize an infinite spiritual force (The fold pg122). As pre-established harmony or sufficient reason. Baroque such an infinity of horizontal melodic lines, fabric of time and space and form, is a spirit of how natural universe enlightenment, a different Rinascimento. Baroque illustrated a nature universe under modern science and modernity, as presupposes a difference of potential and aims to fill. This is translation is vibration, radiation and external to qualities which move (Cinema 1, 8-9).

The whole Baroque manner of infinities fold are in two stages or floors in Baroque Housing architecture. As a Baroque monastery, there are a sacristy, crypt, church, theater, study, print room put together, there have been places what is seen is inside, and assembly the monad or molecule as number to entailed as an architecture. Baroque illustrates intellectuality, temporal planes' first characteristics. Deleuze did not agree with Christine Buci-Glucksmann to position Baroque to a narrowed western perspective, to see it as the definition of an optical fold. For example: Herbert Knecht's *coincidence of opposites*. Baroque meant for liberation of folds, not an art of structures but of textures. There is to define as temporal planes has programs without form, and cannot separate parallelism and expressionism.

So if architecture is art, it has no civil meaning in time aspect and can become a *monad's* spatial theory and direct it into a non-historical nor non-conceptual plane of immanence and prospect. The fold space as temporal planes has optimistic attitude toward Tafuri's *history of architecture*. So we do arrange Deleuze's perception of matter as an image: simplified explained the series of immediate datum, there are three images spatial sense and further classified four propositions:

Nomadic attribute is under existing in micro-interval, vicinity is to be incurved subtraction of temporality and movement series of image is transform into change line under three levels:

- (1) The sets or closed system which are defines by discernible objects or distinct parts;
- (2) The movement of translation which is established between these objects and modifies their respective positions;
- (3) The duration or the whole, a spiritual reality which constantly changes according to its own relations.

Here, a bloc of space-time surfaced in different in itself. But there are never any movement change would cause bifurcation result. But an active epistemic analytic, can penetrate phantasm, in order to reveal inner and outer quasi-causality.

Movement series is only a foundation in inner sense, or initiate sense of temporal planes, virtual abstract machine. Material aspect of subjectivity in semiology sign which appears to be a particular image which represents a three types of image: 1, movement-image, as perception relates movement to bodies, 2, perception-image, as things moved, action relates movement to acts which will be the design to a quality as lived state (Cinema 1, p71). Maybe people would argue these are cinema images but would they suit for defining architecture and space? We may explained as, 1, image as coordinate division also a sense-image composed as temporal space. Similarly we may understand how Foucault's *archaeology of knowledge* as a visible space knowledge in space, close to afterimage or superimposed, a mobile section image. 2, All description or modern cinema, also include architecture as a matter in the world as a virtual mental image, as opposite of our sensory-motor. But the image are recollection, and turned into recognition.

Therefore subjective and objectives of time-space of inner and outer sense, are not a simple aesthetics or duality, more of parallelism or epiphenomenalism. Sensory-motor-recognition are different in active or passive. Active pure movement would not stagnate in habitus. Temporal planes only reflect the sensory-motor schema as an agent of abstraction, this is the ontology of eternal return.

The predicate in proposition, in synthetic judgment or inclusion would reflect on four presentations:

1. Forms or attributes, being identical
2. Relations among definers, being definable
3. Requisites relation being conditionals
4. Event-relations with existence, being individuals.

The first two are statics series, and later two are dynamical series. The four imply five inclusion as logical, physical, psychological, epistemological, and metaphysical. This concludes Deleuze's theory on epistemology, express a modern automatic machine, self-indulge autonomous and public social assemblage. There are about the logic of sense and bifurcation mentality of body and mind. The complete question in contradiction, similitude, sufficient reason, and indiscernible principal, aggregate submit continuous tonality. (The fold p56-57)

The series of continuum and potentiality, Husserl's phenomenology avoid negation of *epoch*, or Merleau-Ponty's *space as temporal sight*, only stood up on intra-temporality inside time or timelessness perspective. Because phenomenology anchoring the world, time horizon only can be understood as a place in history. Phenomenology horizontal exclude time-image and infinitude duration image. Phenomenology is horizontal place of intention, and rhizome is an assemblage place of time-image in real time. Phenomenology of motif hold a possible historical sufficient reason and there is an occasional event of *harmonic par excellence*, a rational of reterritorialization power and symbol. Assemblage is a pure concept of difference without negation. Rhizome and nomadic unfold is a space as temporal planes, a virtual smooth textile. Space as seeing expression, a rational positioning in reality. Impersonality of phenomenology of motif is not a personality phenomenology horizon noema.

4. Paracity as an awareness of space

Paracity as a touch of space, because it suggests fold *harbors*. It is unlocked a timelized space or a space of time. Paracity is a realization of nomadology, because it only exist between the two articulations. It is specific temporal planes by assemblage. The space is simply a container, architecture form is not for function/pattern nor fiction/non-fiction. Such architecture is a machine, not metaphor or decoration nor renovation, it is an avatar of reversibility and virtualization, especially to take allegory from temporal planes to time surface anecdote, in other words, an awareness of space.

The characteristic of Paracity:

1. Paracity situates at a border of cities, it started with remaining spaces from land distribution. It may exist on fragmental lands, sandbanks, and any abandon factories or farm sheds. Given to habitants unlimited possibilities to create their own ideal living environment, it is not a renovation of existing building.
2. The landscape of Paracity is a receptive facet in activity. Paracity did not finally articulate that

which it in space. It attributed to bodies, to state of affairs - nomadology.

3. Paracity did not use past space as a historical nostalgia as a horizon, so did not take space as a reflecting history as a knowledge building as design strategy. It is an uneven aleatory point, in order to follow a time continuum, the bifurcation or ramifies its possibility, as it is history in itself, it first situate itself in a milieu.
4. If Paracity only to be a perspective of 'paraspaces', because we may not fully grasp spatial strata. It would only to let itself on the top of strata, such it says it escape from itself. It is not always to situate itself on a traumatic atrophied experiences and without its own language. Paracity reorganized itself from the sign of fold and to become a second language, and not a self-language. Nomadology space without property, it is only expressional time-image in vicinity of aleatory point.
5. Paracity is a knowledge building, as an urban acupuncture pressure point and reversibility in ideational quasi-cause to be a cognize behavior. The existence is not a contradiction but a paradox of polarities of skin. Space into contact (or vicinity) without distance. Its interior sensory-motor found in a happening derivation of two-fold phenomenon causality.
6. The surface tension in architecture is intermediary milieu the disruption membrane. Membrane is existing in between molar and molecular. Therefore, to have body is to have territory, signify an outer contour characteristic, memories of membrane of the world. Paracity signify molar surface expression to bifurcate or ramifies genetic power, also a realization of molecule assemblage

Architecture is metaphoric in deconstructionism of 'nothingness', but its existence contradicts of 'present' in constructionism. Thus, explained architecture is same as art, the significance need to be express by certain form. But in reality of usage of space, architecture, differ from art, not just limited by materials, also economy and regulations. Especially after Fordism, the tight division of labor under global economy. It may not escape such condition, even after post-colonization, such condition did not liberate from economic structure but tighten by dependency of reconstruction.

Architecture realization under economic structure is globalized city of Manhattanism. The geography as a rules under urbanization, the megacity region fasten by vast networked urban complexes and developing in polycentric megacity region. There is no pre-industry nor pre-urban. Architecture did not need to ask about political economy structure, but to ask what the limitation under them is. The language of architecture under form is not be illustrate a new language, but its new functionality. Space only limited by its own self. There are many possibilities to be renovate. Paracity is an escape under different geography and social affect.

Paracity as a realization of nomadic space, as a Deleuzian time-space reflection, it is both a language and functionality. Paracity is to reterritorialization as its own time, an experiment of third generation city after post-industrial development. It may start as a self-reflection and realization, then to put social relationship as priority, so it cannot limited by region. As a language of units, not representation of pattern nor forms, it has more freedom. It also may reflects on imagination of non-continuum space. As

open form given none in human association (often poorly) in form. It only reflect on size and dimension and to be further develop by needs and environment. To reflect on Deleuze theory, Paracity behaved as a molecular in nature stats, and its form did not generate by similarity of shapes. We may understand it is not a process of assimilation but simultaneity of fluxes, from *assemblage* to *becoming*. Paracity first exist in sensory-motor recognition of nomadology, as a perspective with no dimension nor property. Its virtual reversibility are under human body-cerebra function and ontology, before pre-posed chaotic sense and awareness, not order and acceptance after form.

5. Conclusion

Paracity is a realization of nomadology. It supersedes the distribution relationship of dependency, then further pushes a paradox or contradiction under urban development: a death-pressure point, or Achilles' heel and reversed into a living organism. Such molar memories construct by assemblage molecule in sustaining nature and architecture, may be a future strategy of design subject or a narrative design, push not just reality but also theoretically to next level. Paracity in reality is a knowledge building of strategy and mission, as to be an example of third generation city. In result, this is a critical realization. Ideational event in space, as modernity after enlightenment, is not pre-industry nor pre-urbanization nostalgia, it directly tackle on contemporary public social issue. The ultimate meaning of nomadology in transcendental aesthetic, not a disenchantment negative nor dialectic. Rhizome is constant reterritorialized and becoming to be a reversible of ideational quasi-cause, then to find another derivation of two-fold and its causality, as is Paracity.

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