RESILIENT COMMUNITY IN AN ERA OF ABANDON

by

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(Under the Direction of Douglas Michael Pardue)

ABSTRACT

The study of Situationist International and Social Ecology within the contemporary context of landscape urbanism can influence the design process of communal spaces in order to help design resilient community spaces in urban areas that respond to the critical needs of the American post-industrialized landscape. Through the use of contemporary design examples across the American landscape, a new language of resistive communal landscape can be developed and nurtured. The thesis asks: How can landscape architecture leverage the social theories of the Situationist International and Social Ecology to reinforce the activation of resilient communities?

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DEDICATION

This thesis is dedicated to the love and support of my family without whom I
would certainly not have made it to where I am today. Thank you Mom, Dad, and
Bryant. Also, I would like to dedicate this thesis to Sarah, my fiancée, whom I will be
continuing the work started in this document and in Athens for the rest of our time
together.
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TABLE OF CONTENTS

LIST OF TABLES ..........IX

LIST OF ILLUSTRATIONS ..........X

CHAPTER

1 Operational Discourse – An Introduction ..........1
   Part 1: Thesis Questions ..........4
   Part 2: An Introduction to The Situationist International ..........4
   Part 3: An Introduction to Social Ecology ..........10
   Part 4: An Implication for Resilient Community ..........13
   Part 5: Delimitations ..........15
   Part 6: Chapter Summary ..........15
   Part 7: Hybridizing the Theories ..........17

2 The Past: Community, The Public, and Hierarchies ..........20
   Part 1: The Situationists’ Social Critique ..........21
   Part 2: Ten Conditions of Unitary Urbanism ..........23
   Part 3: New Babylon as an Incubator of Unitary Urbanism ..........28
   Part 4: Planning the Resistance through Game of War ..........33
   Part 5: Social Ecology and Bookchin’s Case for Resistance ..........37
   Part 6: The Synthesis of Three Ideologies ..........40
3 The Present Situation: Resistance, Activist Mapping ......43
   Part 1: The Situationist International in Contemporary Urbanism ......44
   Part 2: Dérive and Psychogeography ......47
   Part 3: Activist Mapping in Contemporary Landscape Architecture ......50
   Part 4: Détournement of the Spectacle ......54
   Part 5: Contemporary Examples of Unitary Urbanism ......56
   Part 6: Social Ecology After the Death of Bookchin ......58
   Part 7: Synthesis into a Working Paradigm ......59
4 Methodology: Development of Synthetic Operations ......61
5 Application Towards a Situation: Atlanta’s Beltline ......65
   Part 1: Implementation of the Situationist’s Methods ......68
   Part 2: Narrative, Observations through a Stroll ......70
   Part 3: Dérive, Observations through a Stroll ......72
   Part 4: Design Proposition ......85
   Part 5: The Purposefulness of Experience ......91
6 Discussion, Insights and Limits: ......93
   Part 1: Opportunities for Engagement ......93
   Part 2: The Drawback to Decent ......94
7 Conclusion ......96

BIBLIOGRAPHY ......99

APPENDICES ......104

A 10 Values of Unitary Urbanism ......104
LIST OF TABLES

Table 1: Summary Table of Situationist International and Social Ecological......60
<table>
<thead>
<tr>
<th>Illustration</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Mega City Complexes</td>
<td>10</td>
</tr>
<tr>
<td>2</td>
<td>Methodological Panarchy Diagram</td>
<td>14</td>
</tr>
<tr>
<td>3</td>
<td>Constant with New Babylon</td>
<td>27</td>
</tr>
<tr>
<td>4</td>
<td>Constant’s Gypsy Camp</td>
<td>30</td>
</tr>
<tr>
<td>5</td>
<td>New Babylon Model</td>
<td>32</td>
</tr>
<tr>
<td>6</td>
<td>Active Game of War</td>
<td>34</td>
</tr>
<tr>
<td>7</td>
<td>The Naked City</td>
<td>50</td>
</tr>
<tr>
<td>8</td>
<td>Toponomy</td>
<td>53</td>
</tr>
<tr>
<td>9</td>
<td>Détoured Billboards</td>
<td>54</td>
</tr>
<tr>
<td>10</td>
<td>The Heidelberg Project</td>
<td>56</td>
</tr>
<tr>
<td>11</td>
<td>Structural Panarchy</td>
<td>64</td>
</tr>
<tr>
<td>12</td>
<td>Freedom Parkway Panorama</td>
<td>72</td>
</tr>
<tr>
<td>13</td>
<td>Under the Bridge</td>
<td>72</td>
</tr>
<tr>
<td>14</td>
<td>New Skate Park</td>
<td>76</td>
</tr>
<tr>
<td>15</td>
<td>Art Along the Beltline</td>
<td>79</td>
</tr>
<tr>
<td>16</td>
<td>Painted Bridge</td>
<td>80</td>
</tr>
<tr>
<td>17</td>
<td>End of the World</td>
<td>82</td>
</tr>
<tr>
<td>18</td>
<td>Dérive Map</td>
<td>84</td>
</tr>
</tbody>
</table>
Illustration 19: Water Collection at Bridge ......87
Illustration 20: Community Gardens by O4W Park ......88
Illustration 21: Open Marketplace ......89
Illustration 22: Community Garden by Highland Bridge ......90
SITUATIONIST INTERNATIONAL
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We only ask of you a little preliminary work, to verify objectively (in your own interest as well as ours) how close you are to our concerns and your ability to participate fully in our undertaking (the SI does not want disciples):

1. Choose for yourself a point in the theses published by the SI that you consider important and develop some arguments and possible expansions of it (minimum one page typescript; no maximum).

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N.B. This is not a meaningless game. The SI often proceeds like this in order to reexamine its own bases and develop new ideas. Perhaps you will chance on a point already criticized. But you might also initiate an appropriate critique of a position insufficiently questioned by us until now. Thus your critique, if it is well done, will be valid in any case; and may even be useful in putting forward something new!

SITUATIONIST INTERNATIONAL 1963*

* Knabb, p. 134
CHAPTER 1

OPERATIONS – AN INTRODUCTION

Documents such as this often begin with a foreboding prediction of the future; something that tells of a dystopian future and the only way for mankind to survive is through an immediate course correction. But, much to many forecasters’ chagrin society has yet to fall, we have not had another world war, our economy has not completely collapsed, and the sun still rises. If there is anything that living in the twenty-first century has allowed us as a species, it is the perspective to acknowledge that we will adapt to changing global economic, ecological, and political forces. Our localized communities have the ability to adapt and evolve much like an organism would to adverse physical conditions. Each new generation of citizens leave their mark on the developmental futures of our communities. The United States of America has endured many changes of the last two hundred fifty years but is still young compared to other nations of the world. We, those of us in the sloppily named Generation Y, are of the age and mind to start making our mark on this country and we know we can do better. In this thesis we will see that by embracing the fringe values of generations of avant-garde philosophies, specifically Social Ecology and the Situationist International, and applying them to our contemporary situation, we can draw on their inherent ability to adapt. As the final product of this document is meant to add to the literature of the Situationists, this document is written in their style through the use of meandering
thought processes and dérive inspired logic jumps that will unfold throughout the chapters.

The beginning of the twenty first century has become the century of preventable inevitabilities. Many social, ecological, economic, and spiritual issues that were initially identified in the 1960s, a pivotal decade in social theory that will be explored thoroughly throughout this project, have matured into tangible issues that require intense cultural engagement. The experience of turning on a television and watching the evening news illuminates the viewer on a host of negative ecological and social issues. Environmentally, 2012 was the hottest year ever recorded in the continental United States.¹ Ecologically, the thirst for fossil fuels has created larger, more destructive, environmental impacts than ever before. As of 2012, we are still discovering new negative effects from the Deep Water Horizon Oil Spill that are impacting not only nature's ecological functions but also food production for anyone harvesting food from the Gulf of Mexico. Mutations and deformities in sea life have become consistently and unnervingly common.² In the North, the debate over the benefits of hydraulic fracturing has wedged the country between issues of job creation and cheap energy or environmental protection and sustainable energy.³ The strict political divide over the previous two years (2010-2012) has stalled any hope of meaningful economic growth for the un- and under- employed for 2013. In fact, the economy shrank in late 2012 because of economic uncertainties associated with the

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¹ Harris
² Jahall
³ Detrow
public bickering branches of the federal government.⁴

Clearly, the United States is an era of extreme social divide on issues that range from environmental to economic. However, these issues are not new; they have been with us, sometimes recumbently, for several decades. We can look back to 1950s America as the decade when many of the woes currently facing our country emerged.⁵

The 1950’s galvanized our country into the computer age and the service-based economy while still remaining firmly in manufacturing for the foreseeable future, finally coming into its own after a decade of post-WWII development, while the 1960s began the immediate and continued reflection, research, and adaptation to those issues. Reevaluating and integrating this era of design theory brings forward the elemental origins of contemporary design paradigms as a way of revitalizing the subversive under-pinnings to our design processes to better equip contemporary designers with the ability to process the morphological state of the contemporary urban milieu. The more radical propositions of these artists, writers, and designers has been neutralized by the new left of the 2000s into shadows of the previously resistive operational schemas. During the 1990s, the confluence of social, economic, and technological change transformed the country into the thriving economic engine it is today but we as a country have only recently begun to assess the consequences of such rapid change on the environment and our health.

As commentators and political dissidents, two groups that initially peaked in the 1960s are of significant importance to our current situation because of the lasting

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⁴ Taylor
⁵ Colomina, p. 7-18
impacts they created on contemporary thought and the initial ideals that could benefit our current condition. The study of the Situationist International, as a socially resistive design paradigm, and the theory of Social Ecology, as an organizing principle for resilient community design, are important to influence the design process of communal spaces. This is especially true for designing resilient community spaces in urban areas that respond to the critical needs of the American post-industrialized landscape.

Part 1: Thesis Questions

**How can landscape architecture leverage the social theories of the Situationist International and Social Ecology to reinforce the activation of resilient communities?** For the purpose of this thesis, resilient communities are communities able to recover quickly from adverse economic or ecological conditions either back to their original state or a modified version of that state. The communities would, however, retain their initial culture and place-specific attributes while adapting to new socio-economic conditions. What were the circumstances that created the Situationist and how did they influence contemporary urban design? Where did social ecology come from and how could its focus on rural communities be applied to urban neighborhoods? Through the investigation of the Situationist International and Social Ecology, a framework for resilience will be established to help underserved communities in the urban milieu.

Part 2: An Introduction to the Situationist International
The Situationist International (SI) were an art and social theory movements from the 1950s-70s that produced a body of tools for interpreting the urban environment from a post-structuralist perspective. Post-structuralism refers to the rejection of culture as a structure that can be understood as a language, or more cohesively through language.\(^6\) Instead, the Situationists would prefer life to be lived as art and reject the separation of life and art as a mental construct and subsequent critic of culture. This is the basis for the Situationists' theory of unitary urbanism. People who espouse the theories of the Situationist International call for the dismissal of art and culture and the creation of a new world of phenomenological experience, a more humanist world rather than a humanist commentary of the world. The group was primarily active in Western Europe dealing with the effects of post-war capitalism and the threat of communist invasion from the East. The redefinition of the human experience through sensorial expressions is a significant departure from the efficiency-driven design of modernism and lays the groundwork for our current post-modern interpretation of the city. The group traveled between France, Italy, Denmark and England, while Paris would often remain the headquarters for the groups work. The Situationists argued that the modernization of cities has produced an environment of banality.\(^7\) The city, in their opinion, was once a place where people freely exchanged goods and ideas in open public, spaces. It was in these places that human culture emerged and flourished for many centuries. However, the twentieth century created a new kind of place, a monument to industry, the private block. Situationists felt as

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6 Sadler, p. 5  
7 Knabb, p. 2
though architecture had betrayed the public by creating inward facing worlds that were
purposely built for industry\textsuperscript{8}. In post-war developments, the exchange of goods was
moved from public outdoor pavilions to private indoor shopping centers. The
Situationist's critique of the city was not an isolated discourse but a shared
observation across many academic groups and cultures. In the United States Jane
Jacobs, wrote in her book \textit{The Death and Life of Great American Cities}, described the
decline of American urban centers due to the mass exodus known as white flight. Both
the Situationists and Jacobs, along with a significant portion of others, read and
internalized Lewis Mumford's theoretical work on utopia and the implications they have
on society.\textsuperscript{9} The important difference between the Situationists and their
contemporaries, however, was the form in which the Situationists proposed an
oppositional resistance to contemporary culture. They proposed the dissolution of art
as a commentary on life itself and the embrace of life as art through active interaction
with the city acting as a backdrop for active play. The criticality of this divergence from
their contemporary urban theorists cannot be understated. The Situationists had over
the course of their tenure developed a series of elaborate operations to mitigate the
cognitive passivity of the modern citizen dealing with the banality of contemporary life
in the 1960s but officially disbanded in 1972 due to artistic differences.

The operations fell under the design paradigm of Unitary Urbanism. Unitary
Urbanism asserted that urbanism, as a physical thing, does not exist; instead,
urbanism is the manifestation of our ideals as a culture. The only philosophical truth

\textsuperscript{8} Ibid., p. 2
\textsuperscript{9} Sadler, p. 9
was architecture, as architecture is tangible; however, it is from the infrastructural networks that the city is experienced. The experiential networks of landscape architecture gives it the ability to enact meaningful change on an urban level, thus making landscape architecture well suited to enact social change.\textsuperscript{10} The Situationists predicted the eventual change of our economic system from a capital producing, manufacturing based, economy to that of a surplus driven economy where want and need are subverted to the point of extinction. The 1960s showed that capitalism was more pervasive than Marxist predictions foresaw and Western capitalist thinking has continued on the course that has brought us to today’s current issues.

Historically, the Situationists became the backbone of a distinct political and social discourse in architectural design theory through their publications. It was their utopian visions of a future free from work and centered around play and interaction that has continued to impact the design community for the past sixty years. Through these provocations, the negation of urbanity as object, the transformation of architecture as structure, the experience of the landscape \textit{field} as discourse reinvigorates the traditional relationship between city planners, architects, landscape architects, and society. Traditionally, architecture has been the torchbearer of the Situationist discourse but I posit instead that it is in fact landscape architecture that is most suited for the tools they propose. Perhaps these operations have always been around for the landscape architect but it is not until the recent awakening of the profession in America, that the profession has begun to explore the more radical and obscure

\textsuperscript{10} Knabb, p. 2
methods that architects have been discussing off and on for decades. This is not to say there is a fundamental intellectual deficit in landscape architecture; rather, by broadening the scope of the profession, landscape architecture becomes more influenced and influential in the urban design world.

With regards to architecture, the Situationists have been there in one form or another for theoreticians to cut and neuter aspects for their own cause. In a paper by theoretician Lebbeus Woods, he recounted a conversation with architect and educator Peter Cook of the architectural group Archigram. In the paper Woods states that Cook and his colleague Mike Webb saw a lecture by then resident Situationist artist and designer Constant Nieuwenhuys around 1959. At the time Constant was discussing his project New Babylon, an exploratory utopian project based on the writings of the Situationists and Constant’s own thoughts on urban space. Cook and his partner decided they could do better. Archigram then produced their Walking City, a technological feat imagined in the age of cold war technology, a concept that took only the aesthetic of the Situationists and none of the politics, setting a disturbing precedent for the next generation of designers. However, we can trace the architectural connection deeper. In 1959, Guy Debord, the Situationist leader, released a publication in 1959 publicly dismissing the Rational City of Le Corbusier proposed for Paris. The project proposed the development of isolated residential towers in a large turf grass landscape. The environment would have been sterile and efficient, the opposite of what the Situationists were proposing for cities.

11 Woods, Constant's Vision
in architecture known as Team 10 also parallel many of the urban theories developed in Unitary Urbanism early in the Situationist's development.\(^\text{12}\)

We can assert that the Situationists were not operating in an intellectual vacuum and were in fact a small part in a larger discourse, especially due to the architectural manifestations of Constant Nieuwenhuyjs’s New Babylon project; however, the Situationists created a distinctly separatist ethos dealing with the social issues of modernity. While many architects and designers saw the machine age as an opportunity to streamline the work of humanity, the Situationists developed a disdain for the isolation inherent in such acts.

\(^\text{12}\) Sadler, p. 24-25
In the 1960’s, a young political dissident and author Murray Bookchin, became disillusioned with the plight of the workers' movements which he had been an integral part of for twenty years. Murray Bookchin formed the theory of Social Ecology out of

Part 3: An Introduction to Social Ecology

*Illustration 1: Evolution of the initial ideas of the Situationists' City through the development of Constant Nieuwenhuys design precedents until today.*


the workers' movements he participated in the 1940s and 50s. Bookchin was the son of Jewish-Russian immigrants who were part of the peoples' revolution in Russia in 1907. His family fled the country when Stalinists took over in 1917 to avoid the persecution of newly formed totalitarian state. Bookchin was forced to work in manufacturing early in his life due to his family's economic situation. The early work he did in factories along with his family's radical political background inspired Bookchin to become part of many worker groups, eventually becoming an organizer and political agitator. Bookchin would spend his life searching for rational alternatives to his socialist upbringings; the teachings of which he saw as meaningless because they had failed to enact any positive change in society. He eventually began to flesh out theories revolving around the idea of libertarian socialism, a form of government that relies heavily on the involvement of citizens at a local level to create immediate change in communities with loose communal associations at the regional and national level. In the 1960's, Bookchin became an early adopter and supporter of the Green Movement and took part in many student protests. Over the course of his career, Bookchin was a tireless activist for citizens, especially in his adopted hometown of Burlington, Vermont. He practiced what he preached and produced a large body of work dedicated to community involvement and the Green Movement. His first book, *Our Synthetic Environment* (1962), predating Rachel Carson’s *Silent Spring*, displayed a strong understanding of the environment and its role in society. The eventual outcome of his research started in this book was the creation of the foundation for Social

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13 Bookchin, Social Ecology and Communalism, p. 2
14 Ibid., p. 10
Ecology.

Social Ecology is the theory that all of the world’s ecological problems originate within individuals and are a direct result of social problems. Specifically, Bookchin states, “to make this point more concrete: economic, ethnic, cultural, and gender conflicts, among many others, lie at the core of the most serious ecological dislocations we face today – apart, to be sure, from those that are produced by natural catastrophes.” The theory calls for us to see society and nature as interlinked systems that feed each other where mankind exists between the two worlds.

Evolutionarily speaking, man’s first nature would be that of the natural world, the world inhabited by those animals and plant systems seen as separate from humankind while our second nature is a construct of society, these two natures are historically seen as separate but instead, Bookchin proposes their reciprocal relationship. Furthermore, the social hierarchical order, our second nature, evolved from inherent biological factors like lineage. The inherent biological factors became the basis of culture through the social orders they created out of the need to survive. Lineage formed clans that formed larger and larger groups eventually leading to our current social distinctions. Social ecology advocates for the reintegration of our second nature into the first nature. Social issues, therefore, inform ecological concerns. If we free ourselves ecologically from the controls of our contemporary hegemonic order, we can then free ourselves socially.

15 Bookchin, Social Ecology and Communalism, p. 19
16 Ibid., p. 29
17 Ibid., p. 31
Part 4: An Implication for Resilient Community and Participatory Democracy

Resilience as a conceptional model used for the assessment of ecological systems was introduced to the academic community in 1973 by C.S. Holling. He defined of ecological resilience as “the amount of disturbance that an ecological system could withstand without changing self-organized processes and structures.”

In the article Ecological Resilience – In Theory and Application, by Gunderson, the goals of resilient thinking are explicitly described through the deconstruction of two major states of resilience - dynamic and stable - are examined through the examples of different ecologies. The paper discussed the resilient conditions of lakes, wetlands, and semi-arid rangelands. However, if we are to accept Bookchin’s position, society is also an ecological order that has evolved in much the same way as the wetlands, lakes, and rangelands. The inclusion of society as an ecological system allowed for the application of resilient thinking into social theory and furthermore gave this thesis a lens through which site research and design operations can be leveraged across multiple fields.

Resilience theory uses a panarchical approach to explained the ebb and flow of ecologies over time. Panarchy is the lens through which the complex organization of ecological systems is broken down into specific governing and reacting factors. The diagram of panarchy is used to describe the changes that occur to an ecological

18 Gunderson, p. 425
19 Gunderson, p. 428-429
20 Bookchin, p. 19
system as it becomes more resilient. The framework states that it is through multiple metastable regimes that an ecological system exists rather than an singular equilibrium. Also, these multiple states of equilibrium are promoted through episodic change through a multiplicity of scales. It is through those changes that resilience is achieved. Panarchy is described through a three denominational mobius-strip diagram of the four-phase adaptive cycle. The four phases are exploitation, conservation, release, and reorganization. Each of these phases represents an operation on a single nested panarchy that feeds into a larger system. The following thesis will begin to deconstruct the relationship of the Situationist International to Social Ecology in order to form a new schema for the implementation of social resilience on a community level, helping to improve the democratic processes on which American society is based.

Illustration 2: Methodological Panarchy Diagram.

Part 5: Delimitations

The following thesis limits itself to purely theoretical procedures involving community activation, much in the same way that the Situationists originally operated. A limit to the research lies in a lack of physical involvement with the aforementioned groups that could produce the change that is advocated. Instead, there is a conscious effort to focus on the development of an internal and personal process that can be used to meld with other external design factors to produce a more dynamic design. This thesis, finally, attempts to create a personalized design philosophy inspired by the philosophies with the understanding that the result may be more utopian than pragmatic.

Part 6: Chapter Summary

The following is a summary of the chapters that follow in this thesis.

Chapter 2: The second chapter introduces the basis for research into the Situationist International and Social Ecology. It attempts to place the theoretical concepts of the Situationists into a context of post-war urban renewal and allow their critiques to describe the contemporary city. Social Ecology is introduced as the basis for a wide-spread redevelopment of social structures in an effort to create ecologically and socially resilient communities inspired by the Situationist International. Both concepts are presented in their historical contexts to provide background information on their significance towards contemporary planning and design.

Chapter 3: The evolution of and present condition of the Situationists and
Social Ecologists is presented in the third chapter. The techniques of urban disturbance that the Situationists developed during their active years are introduced and updated. Also, the historical footprints of the the theories are analyzed and brought into the present day through examples of works by contemporary practitioners and historians. A synthesis of the two theories is presented at this time to be further developed.

**Chapter 4:** In chapter 4, the methodology of executing resilient community design is elaborated upon through a series of executable steps. The implementation of the Situationists' disturbance techniques coupled with the reorganizational techniques of the Social Ecologists is used to establish a design process for furthering activating resilient communities in urban contexts.

**Chapter 5:** The application of the previously established methods is now put into a theoretical practice. The formative actions of the Situationists are presented through practical application. The project, though distinctly utopian, presents itself as a series of provocations that are designed to engage the community in an active manner much like the proposed installations of the the Situationists.

**Chapter 6:** In the sixth chapter, a clear critique of the issues and conclusions presented by the theoretical project is presented through the careful analysis of the work itself. Much of what is stated and the resulting insights thereof came from the open discussion during the open thesis defense.

**Chapter 7:** The final chapter presents the conclusions to this thesis. A summary of the provocations from the Situationists and Social Ecologists is tied
together in order to show the advantages and limitations garnered from the juxtaposition of both philosophies. Further, the impact that they present on landscape architecture is presented as a closing comment for future research and design operations.

Part 7: Hybridizing the Theories

The integration of Bookchin’s theory of Social Ecology into the established operations of the Situationists will be beneficial to the evolution of resilient communities that are able to deal with external stresses in post-industrialized America. The two groups worked to create socially dynamic environments that promoted a more democratic and progressive lifestyle for people living in urban settings. But culturally, America was not ready to accept the changes that would occur if its society were to create democratic experiences by developing non-hierarchical urban spaces with ecological services based on local community needs. It is my assertion that our society has finally reached a level of ecological awareness that will allow for the production of a landscape equipped for social and ecological changes to come.

In contemporary culture, the politicization of the urban fabric is explicitly defined through the hegemony inherent in our cities. The urban developments that were topics of discourse for the Situationists are now the normative means of economic development for an urbanized district. Cities that were once lively with interaction are now arteries of singular transportation, a side effect of the sprawl of the 1950s and 60s. Physical isolation is an accepted state of contemporary urban life, with steady hours of
commute and diligent office work when the conscription of secondary education is completed. However, the generation born during the 1980s is slowly repopulating the city. From 2000 to 2010 the amount of white children under the age of five living inside the city limits grew 56% with the average age of urban dwellers peaking around 27 years old, making the correlation between the two age groups and urban residential communities very compelling. The hyperlocal news outlet EastAtlanta.Patch.com is describing this influx ex-suburban white urban dwellers as the next white-flight, back into the city, making Atlanta one of the most diverse and racially integrated cities in the country. The effects of these new dwellers on the urban core can be described as both exuberant and destructive depending on the neighborhood. However, what it is characterizing is the codification of concerns the ecological and social movements of the 1960s into an identifiable ethos of a new generation that values the distinct benefits of urban life. What the communities now need is an urban landscape to acknowledges these changes, that reflects the multiplicity of views and experiences of those citizens, old and new.

Social Ecology can fold the Situationists into their resistive regime to provide a new landscape for social interaction and ecological resilience, creating a new Ecologique Internationale Situationniste or Situationist Ecological. The new landscape can provide the localized, ecologically focused, infrastructure to support a community in the grips of redevelopment through directly democratic operations based on the needs, aspirations, and desires of the city dwellers in order to facilitate the

22 Apperson
development of resilient communities.
CHAPTER 2

THE PAST:

COMMUNITY, THE PUBLIC, AND HIERARCHIES

The evolution of Western society in post-WWII developed around a central idea, isolated domestication and suburbanization of the general population. During the 1950s, the domestication of American society became a by-product of the modernization of the urban centers through modern and newly centralized planning principles. The Situationists referred to the new *banality* of our cities as the *conditioning of space*. The banality of the city came from the streamlining of daily events and the engineering of more efficient modes of transportation that no longer allowed for the random encounters that enriched the lives of urban dwellers. Conditioning in this instance held a negative connotation because it described the indoctrination of citizens into the isolating consumerist lifestyle that the Situationists hoped to destroy. However, the current influx of residents to the city from the suburbs pushes the problem to a new level of urban skepticism. The Situationists compared their contemporary city of the 1950s and 60s to the pre-war time cityscape while now, the American city of today is compared to what the Situationists considered the banality of the 1960s. The translation essentially points to our contemporary city being a condensed version of the suburbs rather than the urban landscape of pre-war
America and Europe. The city as we know it is twice removed from the ideal the Situationists strived to re-engage. The present development of the urban political atmosphere can be described as a *New Left*. The New Left marked themselves politically by separating from the old belief that all economic and social disparity comes from the production of capital and the anticipated end of our late economic age. Instead, they saw the agility of markets to heal and evolve through shifty productivity and consumption. The New Left would place themselves as a resistant force from the conditioning of society into mere consumers and align with groups searching to create rational and egalitarian states based on ecological principles. The Situationists marked the end of the Old Left and the transition into the New Left with their post-structuralist viewpoint on modes of economic development and their critique of the city. Social Ecology on the other hand would become the new paradigm for the reorganization of communities into strong municipal units in order to create more reactive groups of development to deal with contemporary ecological and societal issues. At the turn of the 21st century, we can now amalgamate the two theories that were once hostile contemporaries into one system of resistance and execution.

Part 1: The Situationists Social Critique of their Contemporary Condition

The Situationist International was primarily a group of leftist political dissidents in reaction to the post-WWII redevelopment of Western Europe. The origin of the Situationists is steeped in the desolation of war and it is out of war that they begin to

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23 Bookchin, Reflections: An Overview of the Roots of Social Ecology
imagine a new city and society but were left with the drudgery of what they see as the banality of modernity. Modernity to them is not an architectural aesthetic but an urbanist mindset. Within that context, the architect and landscape architect shape experience and the mindset of the city planner as one of unqualified consent. The over planning of the modern city without the consent of the people is to blame for the banality of the urban experience, according to Situationist theorists, Attila Kotanyi and Raoul Vaneigmen. The two wrote in *Elementary Program of the Bureau of Unitary Urbanism*, “… what characterizes it at the “city planning” level – as opposed to its merely architectural level – is the insistence on popular consent, on individual integration into the inauguration of this bureaucratic production of conditioning.”

According to this perspective, the urbanity that was constructed in the 1950s and 60s was a neutered urbanism consisting of isolated experiences through gregarious zoning that lacked the depth and humanity once associated with more historic cities. The industrialization of a citizen’s life meant the compartmentalization of one’s actions and psyche. The Situationists proclaimed that urbanity was in fact, a form of social propaganda in which the citizens, who are the dwellers of urbanity, are held captive in an “organization of participation in something in which it is impossible to participate,” essentially rendering the stakeholder input a non-issue as they, the active users of space, are not of consequence to the end product.

In the initial incarnation of the Situationists a unified effort existed to spread the critical analysis known as *Unitary Urbanism* within the academic, student populations.

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24 Knabb, p. 65
25 Ibid., p. 66
and labor organizations of Western (Industrialized) Europe. The ideals of Unitary Urbanism were organized around ten tenants that provided an observational framework for future interventions that were positioned to help counter the new banality of the city, making urban life exciting and worthwhile again. The importance of this theoretical framework from the Situationist’s early artistic criticism to their adopted title of urban reformers is what allows designers now to reorganize urban growth using their initial paradigm, implementing new schemes to exploit the urban experience to its greatest potential. The bridge from art to design creates the necessary connection needed to propel the Situationists to the undercurrent of Avant-garde architectural theory for the next fifty years.

Part 2: Ten Conditions of Unitary Urbanism

Unitary Urbanism, as a paradigm, presents the outline for which the Situationists and subsequent followers and augmenters projected their urban intentions into the public mindset and the urban milieu. Without Unitary Urbanism, the Situationists have little basis for their critique of the city making it exceptionally important to contemporary adopters to reassess the critical issues brought to forefront of their work at the time. The ability to apply these tenants to contemporary issues can bring to manifest the goals of contemporary Situationists and Social Ecologists in ways that would not necessarily be evident with further contemplation. The community that develops these issues into goals can then become the master of their local urban

26 See Appendix A for complete list
situation and guide further development with an onset to produce more active urban spaces for dwellers rather than empty space for occasional occupants.

The following is a summary of the ten conditions of Unitary Urbanism as originally described in Attila Kotanyi and Raoul Vaneigmen’s *Elementary Program of the Bureau of Unitary Urbanism.* The framework developed here is of relevance to the contemporary condition of communities situated within the post-industrialized cities of America. Unitary Urbanism was formed under the pretense that Urbanism did not exist and was simply part of a Marxist ideology. Ideology is thus defined in Marxist terms as a superstructure, or a form of hegemonic order under the pretenses of capitalism.

The Situationists saw urban planning as a control tool used to reinforce the hegemonic orders produced by capitalism. The habitual control enacted by the hegemony develops an inability for the masses to criticize the city architecturally due to the real human need for shelter. The city was instead the “organization of participation in something in which it is impossible to participate.” For example, the development of traffic circulation created the state of universal isolation for pedestrians and residents. The energy once devoted to community interaction was exhausted during isolated transportation. Humans no longer lived within the city but within a hierarchy tied to mode of transit, distance traveled, and number of distinct destinations. One could safely devise that long trips in single occupancy vehicles to multiple locations throughout the day could ascribe relative importance within a social hierarchy while multi-passenger transportation, with short distance, to a singular location would

27 Knabb, p. 65
28 Ibid., p. 66
describe someone of lower means.

Key to the development of a resilient community in the face of gentrification and conquest by suburbanite offspring is the ability to recognize the *spectacle*. The spectacle is defined by the Situationists as an act of commodities ruling the consumer rather than the consumer ruling the commodity. It is essentially being told what is good for you rather than coming to that conclusion on your own outside of mass media.\(^{29}\) The spectacle of the urban milieu can only be subverted by the suppression of its network based society and the distanciation from the reified core. When identification of our surroundings stops, free mutual integration can occur but only outside of the previously described transportation networks. The removal of one’s self from the urban network is the first active directive of the ten conditions Unitary Urbanism ascribes to modern society. It is through the re-engagement with place that much of the negative effects of modernity can be reified into a tangible humane future.

One of the principle tools of the Situationists was the implementation of détourment. Détourment as an act was most closely alignment with the Dadaist beginnings of the Situationists during the Letterist years in the early 1950s. However, the importance of the détourment in the development of a cognitively active urban milieu is imperative. Détourment is the modification of a previous work from the spectacle for the purpose of exposing its lack of depth. It is basically a technique of turning accepted notions of power and consumerism back on themselves as theater. The détourment of urbanism with the use of Unitary Urbanism will be the model that enables the de-alienation of society through the devaluing of waste-based passive

\(^{29}\) Knabb, p. 30
consumption. Through Unitary Urbanism new, meaningful societal organization are developed. It is by this new standard of interactivity and play that the architectural and urban revolution can no longer look to the past for heroes but must instead use the tools of Unitary Urbanism to establish a new order of freedom and create a new history divorced from the conditioning of modernity. The mark of détournement is the mark of the Situationists in the operable sense of the urban landscape. Debord practiced détournement through his films while Constant created sculptures for the public to interact with on a primitive level.\textsuperscript{30} These actions were the creation of constructed \textit{Situations} in an act of pedantical defiance to the established art world. The city becomes the art gallery.

Unitary Urbanism effectively establishes that the conditioning of modernity is leaving society wanting. The Situationists were seeing the negative effects of modern zoning and constructed developments on their community and the loss of ties to place that occurred in the name of functionalism and rationalism we unreconcilable with their conscience. As a reaction to the perceived loss of connection the place, they strove to remove themselves from these new systems in order to better live their life as an evolving critique of this condition and to provide means for others to join them in this new freedom. They read the decay and desolation of the city as an opportunity to establish new relationships and originations within their local to enrich lives and not boost productivity.

In the early 1960s, Unitary Urbanism as a prescribed set of actions was abandoned.

\textsuperscript{30} Knabb, p. 56
and replaced with two operations lead by the charismatic leaders of the Situationists, two major architectonic ideals developed for the implementation of the initial ideas of Unitary Urbanism. The first, and most often cited, is the work of Dutch artist and experimental architect, Constant Nieuwhuys. A major portion of his life’s work, New Babylon, attempted to manifest the goals of the Situationists to subvert accepted economic structures with the creation of winding architectural spaces floating above the remnants of the city. The second was Guy Debord, the brash leader and voice of the Situationists. Throughout his life he developed the board game, *Game of War*, to help better express and explore his views on the ability of a citizen to remove his or her psyche from the conditioned urban experience.

*Illustration 3: Constant with New Babylon Model circa 1968,*

*Source: Constant, 1968. Dada and Radical Art.*
*<http://members.chello.nl/j.seegers1/situationist/constant.html>
Part 3: New Babylon an an Incubator of Unitary Urbanism

In 1958, Guy Debord and Constant Nieuwhuys set to document the tenets of Unitary Urbanism in the document, The Amsterdam Declaration. The document attempted to combine the two authors distinct views on the implementability of Unitary Urbanism. Constant, the artist and architect of the Situationists, declared a decidedly spatial analysis of the Unitary Urbanism by stating that Unitary Urbanism was attempting to create and entirely perfect combination of art and life through artistic and scientific means. Debord, he strategist of the group, believed that Unitary Urbanism was divorced from aesthetics and was, “the result of a new kind of collective creation, making revolutionary sociocultural activity the … immediate task of today’s creatively active people.” These two, distinct views, would inevitably drive the two thinkers apart. The Situationists had, from the beginning, strived to develop an organizational path for the city that stood on the contributions of the collective populations rather than the individual. Constant’s New Babylon, drawing inspiration from the imagery and criticism of old Babylon, became the masterwork of a singular man. It was this fact that forced Constant out of the Situationists in 1960. In 1963, Constant wrote, “New Babylon is not a town planning project, but rather a way of thinking, of imagining, of looking at things and at life.” However, the importance of New Babylon as a manifestation of Situationists ideals of the times and a manifestation of the their early utopian ideals was important to the architecturalization of their work.

31 Amsterdam, 10 November 1958 reprinted in Internationale Situationist #2 (December 1958)
32 Sadler, p. 121
33 Sadler, p. 121
34 Ibid., p. 122
35 Wark, p. 24
The project is called New Babylon after the historic reference the old Babylon as the manifestation of modernity and decadence. Paris, starting around 1870, would often be described as a Babylon of Industrialization, baring a brief devolvement into socialist-anarchism known as the Paris Commune in 1871 during the end of the Franco-Prussian war. Constant saw the rebuilding of Paris and London in the 1950’s as the rehashing of these same issues. The 1950’s saw the modernization of cities as a dehumanizing event. The city was now something automated with increased traffic, mechanized landscape, and the removal of pedestrians.\textsuperscript{36} Constant saw artists as complicit in the cruel acts of modernization and instead chose to align himself with the Situationists in opposition to the effect of modernity in an effort to pull society from its relative complacency.

\textsuperscript{36} Sadler, p. 123
At the first public showing of New Babylon during 1959 in Stedelijk Museum, Amsterdam, Constant aligned himself with the tradition of utopian visionaries who attempted to create a new direction for developing the urban milieu. He proposed a new city built on the ruins of the old world, built literally above the old world. The architecture promoted free play through multi-use structures dependent on new, contemporary, architectural technology. The spaces created were meant to be free from the hegemonic world below. Spaces would become flexible and open to change so that users could modify their function as they wished. The Gypsy Camp that Constant designed in 1953 exemplified the proto-Situationist developments of Unitary

Illustration 4: Constant's Gypsy Camp, Pre-Situationist, 1953 image


37 Sadler, p. 127
Urbanism as a manifestation of the infrastructure of a camp that is developed to produces spaces outside of the normative hegemonic orders of a city. The design itself is based on the idealized community of the Italian Roma community and their nomadic movements across the country. The space exemplified the freedom that was inherent in the Roma culture and became an extension of their pathos as well as an architectonic expression of place with no place. New Babylon was seen as an extension of these initial insights into the culture of the Roma through the development of Karl Marx's predicted scenarios of permanent play and pursuit of new experience. To both Constant and the Situationists, the only direction for the future was revolution, a common ethos of historic political dissidents.

The specifics of New Babylon were left vague on purpose. The architectural space is the physical manifestation of the Dadaist dérive developed into a space of humanist exploration. Each space was presumably movable atop a platform 40 meters deep and 15 meters above the ground. The platforms become an ever-expanding scaffold for life. In effect, New Babylon was a playground for the reification of life that the avant-garde in Europe had been advocating for the past 50 years. New Babylon was presented as a technical artist’s project, with a series of intricate drawings, paintings, and refined architectural models. The work produced controversial responses from both artists and architects. Artists would see the work as something outside of themselves, moving beyond commentary; architects criticized the work as too real, with the implementation of models that expressed themselves as

38 Ibid., p. 127
39 Wigley, p. 13
While some would argue the Situationists called for a return to the anarchical street patterning of medieval city development or a traditionalist architect, Constant pushes the Situationists into modernity, beyond the modernist projects from the turn of the twentieth century. New Babylon was a product of its age and relied on Le Corbusier’s pilotis to raise it above the detritus of the city, but there was a crucial difference. New Babylon was important as an emblem of social discourse to

Illustration 5: Model from New Babylon structure showing connectivity of planar spaces.


40  Wigley, p. 49
41  Sadler, p. 130
contemporary practitioners. The connection was in the form of the field. New Babylon proposed a field for unplanned interventions to occur upon the old city. Here, we can see Landscape Architects taking up the torch of the Situationists to propose the architectonic interventions in the contemporary urban landscape. The Situationists negated the effects of the environment on the design process, as do many modernists, but by bringing the field of the Situationist intervention down to the level of the public we can begin to develop the ideas of Unitary Urbanism as a new schema that is forced to deal with the environment as a generating factor. Now, the new Situationists must create a dynamic new environment in the existing city, augmenting our reality through development of situations dealing with the environment. In this new development we can employ Social Ecology as a driving factor for the changes necessitated by the Situationists. But first, the Situationists determined the need for an implementable strategy the other side of the Situationist coin. Guy Debord later theories compliment New Babylon with a strategic take on Unitary Urbanism with Game of War.

Part 4: Planning the Resistance through Game of War

“The proletarian revolution is the critique of human geography through which individuals and communities will begin constructing places and events suitable for the re-appropriation not only of their labor, but also of their total history. By virtue of the resulting mobile spaces of play, and by virtue of freely chosen variations in the rules of

42 Sadler, p. 130
the game, the autonomy of place and the authenticity of life will be discovered.”

– Guy Debord, Society of the Spectacle

Illustration 6: Active Game of War playing. 8/9th June 2012 - Artists' Talk and Guy Debord's 'The Game of War', Postspectaclism LIVE ART Festival, Kampnagel Hamburg/Germany.


Growing up, Guy Debord (1931-1994) was subject to the the searing effects of living with the Nazi bombings of France and the pains of feeling out of control of his life during World War II. The effect of war on his psyche provided an undercurrent of conflict and emotional indiscretion throughout adult life. The inevitable outcome for Debord was the production of a strategy game based on chess named Game of War.
Game of War was first patented in 1965, but the production of the first board was in 1977.\textsuperscript{43} To the avant-garde, the creation of a board game is no new development; in the Dadaist tradition of Marcel Duchamp, who also gave up art to pursue chess, Debord produced a game based on the seemingly mindless connectivity of a gridded board game.\textsuperscript{44} The terrain of the board can be seen as an extension of Unitary Urbanism’s use of the urban field as a connective tissue and Constant’s use of the field as a place for social interaction. The game itself utilized the classic war game pieces of cavalry, artillery, and infantry while introducing something wholly modern: communication. The game play is for the collective liberation of the proletariat.\textsuperscript{45}

Game of War is derived from the Marxist notions of permanent play, creating homoludan in a post-scarcity society. Debord proposed Game of War as a tool that added strategy in the assemblage of a collective offensive against the spectacle. The player types represent the varied actors in modern society. Through the allegory of gameplay, possible movements and positioning of socio-economic interventions in the real world can be levied to the fullest potential of deployment for the Situationist ethos. All characters in the game represent real world activities. Each player is allotted two nodal arsenals for development of a base.\textsuperscript{46} These are nodes on the field placed for strategic purposes; if connection to these nodes is lost, the game is over because as military history has taught us, in war a communication breakdown signifies defeat. Debord asserted there is no optimal placement of figures but instead only relative

\textsuperscript{43} Wark, p. 28
\textsuperscript{44} Wark, p. 29
\textsuperscript{45} Black, 02:00
\textsuperscript{46} Ibid., 04:50
positioning versus the opponent. In this sense, game play is equal and the outcome is determined by the will to win alone. In Game of War, the army then relied on four cavalry units; these were the most mobile and powerful units in the army. The cavalry sent out the most brutal assaults but were most likely to fall. A player could loose the entire cavalry and still win; it was the moment of attack that is crucial. Debord saw the role of the Situationists as that of the cavalry.  

The role of the Situationists was to push for the advancement of the proletariat but the dissolution of the Situationists in post-1968 France was caused by the fear of becoming like other people’s revolutions in Russia and Spain. The cavalry helmed the revolutions, but then quickly became the arsenal as the state became militarized. The downfall of the Russian revolution was the people’s allowance of Stalin, a product of the cavalry, to take control. The Situationists were far more engrained in the movements of the anarchists in an attempt to produce a more communitarian approach to governance, as is the case of the Social Ecologists. Next, the lines of communication act an extension of the arsenal in an effort to produce forward motion of the movement. Anyone who plays the game becomes a Situationist because the operations of the game help one create participatory networks.

The architectonic nature of designs like New Babylon coupled with the participatory operations of Game of War and the development of the social actors, could become the tools of political discourse in the twenty-first century. The rules developed are in direct opposition to the digital networks of contemporary times, place

47 Black, 09:05
inhabitants in direct communication their surroundings, both literally and figuratively. The instantaneous availability of the players is the missing piece of the Situationists' puzzle, so perhaps now we can reinvigorate their propositions and apply them to contemporary design and planning.

Part 5: Social Ecology and Bookchin’s Case for Resistance

In its four thousand year history, the sociopolitical environment of Europe has evolved from tribal communities to city states to nations to a federation. The continent is like a theatre where the role of government is explicit in the lives of its people. These attitudes allow for groups like the Situationists to thrive in the public sphere without fear of dismissal. What was once a thriving economic engine for centuries could be turned on its head in only one day as the Situationists, college students, and labor groups in the summer of 1968 in Paris found to be the case. However, the case for Murray Bookchin and the social ecologists is distinctly different due to his American perspective. The American government is a politically young experiment, the first of its kind and something built on few precedents. The social development of our society has arose out of the Enlightenment and economically driven hierarchies that allow for more fluid social mobility than the lineage-based system that had evolved in Europe.\footnote{Bookchin, Social Ecology and Communalism, p. 68}

Social Ecology has evolved from the traditional Left as a reaction to the increased gregariousness afforded by the technological developments of World War II as an economic engine.\footnote{Ibid., p. 69} The Labor Left saw the redevelopment of our cities from the
traditional centers of capital production to more engrained forms of social domination. The 1950s saw a shift from the debates of material abundance to that of the critique of social change. Increased focus on the relaxation of traditionally conservative views on feminism, civil rights, appearance and social norms have become the new focus of domination in our society, modes of production are seen as something outside of this critique.

The current radical Left recognize the potential of the post-scarcity society, much like Constant and Debord did in Europe, for their opportunity to facilitate contemplations on the potential utopian future. The social critique of society as well as modes of production cannot be separated as they are both organized in a panarchical system that feeds into the larger cultural landscape. As individual communities take hold of their ecological situations, they become more adaptable to the unstable social and economic climates of the contemporary era. The two systems, ecological and social, feed off each other, in the way that those in Detroit have adopted the urban agriculture model to deal with food scarcity and economic deficiencies that are a result of the loss of modernity’s normative modes of capital production. Social ecology is an attempt to rationally deal with the evolution of capitalism in these post-WWII years. They would seek a return to the revolutionary ideals of the Age of Enlightenment that had originally spawned the formation of an independent America. The social ecologists were attempting resistance to the prescribed systems of production through isolated revolutions just as our country was originally founded by a multiplicity of actors across vast networked landscapes. The importance of creating a
rational society, a trope left over from the age of modernism, was paramount to creating a society that is egalitarian to all its citizens. The second half of the twentieth century saw the evolution of the oppositional forces of wage labor and capital dissolve into less significant issues. The shift culturally has produced new hierarchies in the social situations of citizens. Bookchin goes on to state that now, as classes become more obvious, social dissonance becomes more engrained into society as a whole. The outcome of which is greater inequity of the populace.

Social ecologists advocate, “a reconstructive and transformative outlook on social and environmental issues, and promotes a directly democratic, confederal politics.” They seek to restore ecological issues to the forefront of social debate in order to create a rational economy and culture that preserves the freedoms that are afforded to us in our country. The Social Ecologists make the same observations about the efforts of reformers as the Situationists, citing the city as the global engine for re-imagination and exchange of ideas. The exchange of ideas in democratic assemblies rather than through exchanges of capital as has been the case of post-war economic developments. The steady increase in the importance of the exchange of capital has been at the decline of social capital and ecological health. Social Ecology, from a political and physical perspective, see’s the city in the way the Situationists did, as a place for the exchange of ideas and democracy. The city, as a political engine, is where local ideas and initiatives are born. Through a re-imagination of the hierarchies

50 Bookchin, Social Ecology and Communalism, p. 68
51 Institute for Social Ecology
52 Bookchin, Social Ecology and Communalism, p. 94
of the city by way of physical design, in the form of communal redevelopment and by way of policy implementation the social ecologists hope to create a more rational direct democracy that allows for a freer exchange of ideas. When those citizens who are burdened with the production of excess capital become freed by the unnecessary burden of globalized production through the reification of local economic and developmental goals they are given the freedom to pursue internal goals rather than the goals of the hegemonic system. The Institute of Social Ecology has been actively been creating new communities, issuing journals, and staging protests across the country since the 1970’s to some level of effectiveness in the Northeast through the development of co-housing communities and the codification of community ordinances.

Part 6: The Synthesis of Three Ideologies into a Singular Paradigm

In 2003, Bookchin wrote, “perhaps the most sophisticated leftist “movement” of the sixties—and certainly the most arrogant, namely, the French Situationists and their American hangers-on—witlessly denounced me as “Smokey the Bear”(a childlike symbol of the US Forest Service!), so irrelevant was the issue of humanity’s place in the natural world to the Left of the sixties.”

53 The Situationists have always been on the side of the humanists and saw the inclusion of ecology into the social critique of society as a ploy by the capitalists to diffuse the momentum of the radical left. 54 Conversely, Bookchin goes on to point out that even the initial foundations of the

53 Bookchin, Reflections: An Overview of the Roots of Social Ecology
54 Ibid.
environmental movement were not based on human facts but rather on a non-anthropocentric vision for the implicit importance of the environment. He stated that thorough readers of Carson’s *Silent Spring* (1962) would realize that the effects of toxic chemicals was more important to birds than humans.\(^5\) In this sense, Social Ecology is the bridge between the humanist concepts of classic Marxism and the radical environmentalism of the *New Left*. But, it would take another 50 years for the *New Left* to evolve into a group that recognized the importance of human interaction with the environment as an essential function of life and society. Our evolution as a social species into a hierarchical system, from a human-to-human standpoint, is analogous to that of the human to nature hierarchical values that we have in society today. Unfortunately, nature is still seen by the voting public as another commodity to be traded and dominated just as from a Marxist standpoint, the bourgeoisie would dominate the lower classes of humans.

The new standard for social and ecological adaptation can now be placed the in the field of social ecology as a set of operations for modern communities to base their reasoning for future action. Social Ecologists wish to reorganize our society through the implementation of biological equilibriums adopted from natural modeling concept to help implement a new societal order based on their versions of direct democracy and decentralization. What they require now is a new form or architectonic organization. The spatial arrangements of these places of resistance are crucial to the execution of these new ideals. Constant’s New Babylon offers the initial architectural

\(^5\) Bookchin, *Reflections: An Overview of the Roots of Social Ecology*
methodology to creating these new spaces that are attempting to subvert hegemonic order in favor of more egalitarian urban space with the hopes of also rejecting the banality of modernism. However, the world Constant created was placed in the air, away from environmental issues. It is the Social Ecologists that must bring these ideas to the ground, the landscape, the urban field, to better instigate the change they describe as necessary for the future egalitarian community. If Constant offers the systemic and architectonic values for the project, Guy Debord offers the operational situations for initial identification of potential revelatory space and the necessary schemes for dealing with oppositional forces to these experimental developments. The Game of War described who the actors in these scenarios are and affords the users the opportunity to develop a backlog of opportunistic gestures to inform and arm the new community with in real time. Social Ecology then acts as the lens through which the community can adapt to operational changes as they become necessary to deal with outside oppositional forces with the Situationists acting as the resistive force implementing these modified ideals. The two paradigms form an operative loop with Situationists acting as operational agents and Social Ecology acting as useful skill sets for developing resilient communities.
CHAPTER 3
THE PRESENT SITUATION:
RESISTANCE, ACTIVIST MAPPING, AND ECOLOGICAL DEMOCRACY

Social Ecology, in America, has steadily evolved into an active and growing community of follows and practitioners over the course of the last fifty years through interdisciplinary university associations, not-for-profit advocacy groups, and community development. Over time, the various groups' work has dispersed amongst many institutions around the country. However, the pure Situationist advocates have lessened as a major driving factor of urban design. Instead, Situationism has evolved into a footnote for varied design processes focused on form production rather than social critique.

The emergence of Social Ecology can be seen as a parallel to the growth and general acceptance of the importance of ecological issues in the city coupled with the growing income disparity between the highest and middle to lower classes. Social Ecology attempts, through policy and practice, to give a voice to the underserved. It is through the incorporation of the Situationists' mindset and operations into the policy driven field of Social Ecology that a strong voice of the underserved urban community can be heard and effectively give ownership to a place. It is the principles of Situationists that will help current stakeholders know their landscape through fresh
eyes and it is social ecology that can guide them into a direction that will benefit the
community for years to come.

Part 1: The Situationist International in Contemporary Urbanism

The Situationists ended just as they had began, with only one man, Guy Debord. From 1958 to 1972, the Situationists produced many works that would go on to influence the way designers and political dissidents dealt with the sterilizing affects of modernity. While the importance of the Situationists to designers waned through the 1970’s and 80’s, the 1990’s saw the reemergence of their importance as socio-political drivers of architectural interventions. Deconstructionism, as an architectural style, came to prominence in the late 1980’s as a form of architecture that attempts to break down and reconstruct the built environment as a series of symbols that represent a collective language. In 1993, Mark Wigley published the definitive guide to deconstruction entitled *The Architecture of Deconstruction: Derrida’s Haunt*, marking the end of the deconstruction as a distinctly avant-garde practice in architectural design and leaving a void. Jacques Derrida, a French contemporary of Debord, proposed many parallel theories dealing mostly with language and cognition that could be expresses spatially. As a post-structuralist critique of modern architecture and city planning, Derrida through that the work of the era attempted to break down prescribed architectonic forms in order to produce a greater sense of accepted public play; however, their contemporary projects would often be misunderstood by the general public as economically excessive and lacked the necessary public participation the

56 Benjamin, p. 10
Situationists called for in their construction of urban situations.

The acceptance of public interaction into the production of space is a goal tantamount to the Situationists. Whereas the previous design paradigm proposed and executed by the deconstructionists merely attempted to show play, the Situationists proposed to build in the need to interact and play.

The bridge the situationists needed came in the form of the Parc de la Villette competition in Paris, France. Two proposals for the park bridge the gap to the Situationists through what has become the basis for much of the conversation of contemporary landscape architecture. The proposal by Rem Koolhaas/OMA and the built work of Bernard Tschumi bridge the gap between the now historical architectural deconstructionism and the contemporary field of landscape urbanism. In the essay Landscape as Urbanism from the Landscape Urbanist Reader, Charles Waldheim discusses the competition as the prototype for what is today, Landscape Urbanism but both projects are also a product of the contemporary deconstructionist school of thought.57 He describes the work’s as non-hierarchical and open-ended, meaning that the design of these landscapes became the new field through which hegemony could be subverted without fear of retaliation. OMA’s project consisted of strips that would juxtapose typological public spaces in order to create new experiences through movement while Tschumi created an over layered grid of architectonic follies in an open framework that would act as situational diversions while visitors invested local open spaces. The projects encourage open play without developing the political

57 Waldheim, p. 41
reasoning that the Situationists called for in their manifestos. The deconstructionist landscape that exemplify the building blocks to the landscape urbanist is also the basis of what could become the new Situationists' space.

In the void that followed 1993’s post-modern breakdown of styles, 1998 emerged as a year of published revival for the Situationist’s ethos in the design world. The age of deconstruction was on its way out of fashion as was predicted by Peter Eisenman in *Deconstruction In Architecture* during an interview with Charles Jenks when he stated the end of deconstruction will be when it becomes fashionable to the public. Conversely, it is Wigley that revived the architectural significance of the Situationists for his book, *Constant’s New Babylon: The Hyper-Architecture of Desire* for a 50-year anniversary retrospective of Constant’s work with the Situationists. The work of Constant along with the Simon Sadler’s work, *The Situationist City*, has become the basis for modern architectural research on the subject of the Situationist International. From an American perspective, the Situationists appear to be the natural progression for social design theory to move into. The current work of architects and landscape architects such as Morphosis, OMA, James Corner Field Operations, Stan Allen, and Raoul Bunchoten can be strongly attributed to Landscape Urbanism, but rests on the groundwork laid by the Situationists. The focus of much of our society now is that of participatory interaction whether it be through the *Web 2.0* or through the *Occupy Movements*, communities have become activated and the Situationist *Ecologique* is the forum through which this conversation can occur.

58 Jenks, p. 60
59 Wigley, p. 6
Through the lens of the three major operations of the Situationists, psychogeography, dérive, and détournement, the contemporary works of designers can be placed categorically within the framework of Situationist work. Each work or body of work can exemplify an aspect of the theories originally proposed by Constant and Debord by developing an aspect of their more radical propositions. In the future, an explicit coverage of the influence to the work of the Situationists would allow for more open discussions on the importance and relevance to the work.

Part 2: Dérive and Psychogeography

In Guy Debord’s article, *Introduction to a Critique of Urban Geography* (1955), the definition of psychogeography is given as “the study of the precise laws and specific effects of the geographical environment, consciously organized or not, on the emotions and behavior of individuals.” So, psychogeography can be interpreted as the cognitive interpretation of the environment through active, emotional, engagement. The manifestation of psychogeography is most often interpreted through abstract mapping techniques displaying the activist ethos of an individual or group experience that attempts to track an individual's distinct movements through elusive space. The interpretation of such maps can yield new insights into the development of socially cognizant, environmental space that is often misunderstood or neglected by conventional techniques of urban exploration.

If psychogeography can be articulated as the exploration of the the field, dérive

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60 Knabb, p. 5
is the term for the executing of psychogeography. During the infancy of the Situationists in 1958, Debord described dérive as, “technique of transient passage through varied ambiance … playful-constructive behavior and awareness of psychogeographical effects; which completely distinguishes it from the classical notions of the journey and the stroll.”61 Debord describes in a rudimentary fashion through the story of traveling through Germany and using a map of London for guidance.62 The goal of such a trip is to become as far removed from the immediate environment as possible in order to reinvest one's psyche into place in order to actively negotiate place with one's self. The interpretation of the technique is to assemble new mental relationships with places through active, cognitive interpretations of a space. The normative modes of urban transportation developed through the modernist planning of cities are in place to control the active hierarchies of society. The purpose of psychogeography and derive are tools to subvert the prescribed hierarchical values imbued in the urban landscape.

When practicing psychogeography, disorientation from prescribed space becomes a key experience for inhabitants to explore. The complacency that is inherent in the urban milieu produces a certain level on contempt and disenfranchisement for long term inhabitants of a place. The reengagement of place, attempting to utilize fresh impressions, could alert those invested in place to the inherent potentials of place. It is that transition from experience to potential that moves the Situationists into Social Ecology, guiding our perceptions and predictions into a

61 Knabb, p. 50
62 Ibid., p. 55
more dynamic panarchy of events that would eventually become a more dynamic community space that is adaptable to future engagements with the larger city-complex.

Détournement, however, is instead an act of artistic rebellion. It is an attempt to reify a subject from the grips of the spectacle. Debord defines détournement as, “short for *détournement of preexisting aesthetic elements*. The integration of present or past artistic productions into a superior construction of a milieu. In this sense there can be no situationist painting or music, but only a situationist use of those means. In a more elementary sense, détournement within the old cultural spheres is a method of propaganda, a method which reveals the wearing out and loss of importance of those spheres.” Détournement attempts to recapture the importance of art from the spectacle as a tool of social derision. However, this could also be interpreted as an act of urban recapitulation. An urban landscape could go through an act of détournement to create a constructed situation for the purpose of creating a cognitive reaction from an inhabitant.

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63Knabb, p. 45-46
The acts of psychogeography, dérive, and détournement are revolutionary tools that can be used by contemporary participants as relevant systems of interaction with urban landscapes. Through these acts, the development of post-structuralism societies with social ecology as a driving developmental act can be achieved. Social ecology benefits from the activist toolkit presented by the Situationists.

Part 3: Activist Mapping in Contemporary Landscape Architecture

In 1982, Kenneth Frampton described the importance of landscape architecture as the humanizing of urban landscapes as well as an important response to critical regionalism. Critical regionalism refers to the resistance in design to the homogenizing effects of globalization. Frampton sees the acts of globalization as something transformative with negative connotations but does not instead describe the transformative aspects of the new urban developments. Within the context of dérive,

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64 Shannon, p. 144
the act of creating maps can be described as an act of diagraming experience. The map is a tool for describing the psychogeographic experience of space to an individual for the purpose of exposing connectivity and unidentified juxtapositions for future exploitation. Situationists use maps to describe the ethereal moments and experiences in order to delve into what they would have considered an authentic urban experience. Maps then, in the urban context, describe the arterial spaces between buildings that allow citizens to travel. James Corner, a prominent theorist and landscape architect, described the psychogeographical work of Guy Debord as the systemic “cut up and reconfigure a standard Paris map as a series of turns and detours.” The importance of dérive is not lost on one of the developers of the now prominent school of thought known as landscape urbanism either. He finds the ability to discern “… the contingent, the ephemeral, the vague, fugitive eventfulness of spatial experience [becoming] foregrounded in place of the dominant gaze…” important in his own work. Corner, as a major shaper of the Landscape Urbanist discourse to contemporary urban development is discretely aware of the nature of the Situationists and their importance in discerning the complexity of the urban milieu.

The gaining importance of Landscape Urbanism as a developmental paradigm in the 21st century is an exciting step in the understanding of landscape architecture as an organizing agent of urban city life. Corner speaks of the field as coming into the academic and political field from a place of nostalgia through the recognition of the pastoral landscape, as exemplified by Central Park, and now as something of an

65 Corner, The Agency of Mapping, p. 161
66 Ibid., p. 162
avant-garde term shared freely between planners, architects and designers. Landscape architecture as an interpreter of the map, an active emotional agent of urban renewal, is a discrete element in contemporary urban design. However, landscape urbanism as a theoretical form of resistance is not explicitly political but it is transformative of nature on an infrastructural level creating new networks and juxtapositions while providing naturalized ecological services to the city. The term acts as a resistive element to the homogenizing effect of urban developments. It seeks to reintroduce the field as a urban experience critical to place, climate and culture, all of the goals of the Social Ecologist, back to the city inhabitant. They are simply a readjustment of the existing conditions of the urban milieu for the purpose of ecological freedom from the conditioned space of the contemporary city.

Social ecology, while dealing with the urban as a place for exchange in the age of modern developmental cycles, propose an adversarial alternative goal for society. While the Situationists were achieving larger recognition through the work of Wigley and Sadler, so to were the landscape urbanists in 1997. Landscape urbanism deals with the scale of the city, a modernist top-down approach to the developing ecological issues of our society while social ecology focuses on the community development through ecological freedom. Both frameworks ask how can the situation of those affected by greater disjuncture of society can effectively manage and adapt. The use of psychogeography and dérive in the development of social ecological plans at the community level could prove to be the missing tool for designers looking to move

67 Shannon, p. 158
68 Corner, Terra Fluxus, p. 23
beyond modernism’s continuously widening influence.


Source: Corner, Agency of Mapping, p. 165

New connections and frameworks within the existing urban landscape can become apparent through cognitive mapping techniques. One such contemporary practitioner of dérive, as a form of urban gameplay, perhaps in loose connectivity to Debord’s Game of War, is the London-based architect and theorist Raoul Bunchoten. The work Bunchoten produces through the group CHORA treats the urban landscape as a game board in an attempt to produce new insights into the city and the development of hierarchies. Within the gameplay schemes, actors in the game attempt to assess the creation of new urban opportunities for creative development. Learning through these games about the urban milieu offers the user new insights that would

69 Corner, Agency of Mapping, p. 165
otherwise be left to chance. Psychogeography and its successors employ a kind of tactical mapping system that is separate from the inventory map most often associate with developments.

Illustration 9: Détoured Billboards during 2012 Summer Olympics.


Part 4: Détournement of the Spectacle

Modern examples of détournement will help to distinguish situations from mere reinterpretations, such as the work of Duchamp. Contemporary practitioners are often
cited as groups like Ad-Busters and the Occupy Movement. During the 2012 Olympics in London, artists hijacked many of the city’s billboards in order to push social agenda and critiques of those in charge of the games. The games were seen as a ploy by the ruling hegemony to divert attention paid to social issues away from the public at large.

However, these ads prove important to the visual disorder effects to the urban landscape but how do they prove to be long-lasting influences on the general public? Within this question, we can open the range of détournement to include ecological interventions. In San Francisco, a community group has taken urban agriculture into their own hands. They are call the Guerrilla Grafters and their mission is improve the ecological condition of residents in low income neighborhoods by modifying the city plants ornamental plants with fruit baring limbs. The city has a ban on the plant of fruit baring trees as street trees because they are said to produce to much mess for the city and create hazards. Instead, the Guerrilla Grafters are placing fruit baring branches within existing trees for the community to cultivate into free food. The city has stated that this is a form of vandalism and fines would be issued to those perpetuating the tree grafting. Also, there is the work of Fritz Haeg through his Edible Estates project. He goes throughout the country and more recently, the world to develop prototype edible gardens in suburban or apartment housing situations in order to illustrate to residents the ease of home food production. The projects are a calculated attempt to

70 Anonymous
71 Wilkey
72 Haeg
subvert the pervasive nature of single and multi family residential turf grass coverage. He is actively attempting to challenge the American dream of a green front yard.

However, these are the kinds of actions that the social ecologists and Situationists could both regard as important to the development of a community based on the free exchange of capitals and competent interaction with the environment. In these cases, the citizens are gaining power of the city through the reacquisition of ecology.

Part 5: Contemporary Examples of Unitary Urbanism

Illustration 10: The Heidelberg Project.

Source: Guyton, Tyree. Heidelberg Project. 2013 <heidelber.org>

In the introduction to Mohsen Mostafavi’s *Ecological Urbanism*, the author positions Detroit as a shrinking city full of opportunistic urban farmers taking over the residential section of the city\(^73\). Detroit was even recently ranked the most miserable city in the United States\(^74\). He highlights an important part of the ecological

\(^73\) Mostafavi, p. 39  
\(^74\) Coleman
constructivity within the city, it is community driven. As the decline of industry within Detroit has fed the decline of the urban core of the city, many citizens have been forced to act in new ways to reinvent the post-industrial landscape. Architectural planners also are talking about the beginnings of new large-scale plans for the redevelopment schemes of the city of Detroit while trying to remain faithful to the emerging grassroots agricultural ethos of the city. From the Social Ecology stand point; this is a good turn of events. The community now has the ability to develop its own situational tools for interpreting and redeveloping the city into a healthy and holistic place.

The Situationists would advocate for the city to begin to emerge as a place where art become life. The people of Detroit have begun to create their own artist situations in the form of interactive public art. The Heidelberg Project is a recurring art installation in Detroit that reifies a residential street from the death grip of urban blights through the use of community created housing art projects.\(^{75}\) Using the art of the Heidelberg Project to activate the streets of Detroit puts into practice Unitary Urbanism's push towards the humanization of art into the the city. The project removes art from museums and turns it into the lives of citizens. However, the project suffers from the same issues that the Situationists have identified in their critiques of their own works. The work fails to spread locally beyond the street scape to encapsulate the urban experience as a whole but is instead relegated to side streets. The city requires a major overhaul from the grass-roots up. Conversely, the city is actively engage through public forums, and now has become the lead in the urban

\(^{75}\) Guyton
agriculture movement in the United States. The city has been forced, through economic collapse, to take hold of the ecological order of the city in order to produce the necessary goods and services required by modern living. The Detroit Works Project has recently released a comprehensive plan for the economic and structural redevelopment of Detroit into a powerhouse of capital production by the year 2050.\textsuperscript{76} Through the process, the city came to realize that the most important issue to citizens is engagement and public space. The municipal attitude is in direct conversation with the social ecologists. Acting through direct democratic documentation, the city of Detroit is attempting to regain a stronghold on the city that was pulled apart through global economic conditions. The city now recognizes the difficult path it must tread while being softer in its implementation of modern planning techniques. The lessons from the previous generations urban renewal strategies must be learnt and abided by. Municipalism through ecological cohabitation is the ongoing goal of these plans.

Part 6: Social Ecology After the Death of Bookchin

Social Ecology is rooted in humble beginnings. It came from an anarchist living in Vermont that wanted to change the way we see and experience community. As of today, the ideas presented in social ecology have become a movement of sorts amongst communities wishing to resist the economic troubles that are levied upon them by globalism. The Institute for Social Ecology states that they, “[have] been a pioneer in the exploration of ecological approaches to food production, alternative

\textsuperscript{76} Jackson
technologies, and urban design, and has played an essential, catalytic role in
movements to challenge nuclear power, global injustices and unsustainable
biotechnologies, while building participatory, community-based alternatives.”

The advantage of Social Ecology is that it has strong grass-roots initiatives to engage the
community; however, they are often seen as blinded from the local effects of globalism
due to their extreme focus on local issues. Social Ecology has over the course of the
last 35 years grown into a cottage industry of community activists across the country.

Social Ecologists now have college courses at University of California, Irvine,
and Prescott College in Arizona and Vermont. They are currently in the process of
raising funds for a co-housing project and have assisted many other such project for
others in the past. Also, they have a seed storage program similar to the world seed
storage bank. Social Ecology as a community is thriving through interaction and
communication throughout its active memberships. The mission remains intact for the
future while the goals and outreach continue to elevate whatever is possible.

Part 7: Synthesis into a Working Paradigm

Social Ecology and the Situationist International integrate into resilience theory
as separate entities on the panarchical diagram. The Situationists act as the agitator,
creating disturbances within the system that force a stabilized community to question
its equilibrium. Through the use of détournement in a community setting, citizens can

77 Institute for Social Ecology
78 School web access: <http://socialecology.uci.edu> and <http://www.social-
ecology.org/learn/ma-program-in-social-ecology/>
become aware of the existing condition and the unexplored potential of their local. Social Ecology can then act as the reorganizational tool through which the community can assess their current state and attempt to reorganize back to a state of conservation. It is at this point that Social Ecologists would propose improved democratic applications for community decision making and spatial developments. Strengths of this approach are the intense inclusion of local groups in the redevelopment process of communities as well as the reaffirmation of the importance of community input and open-space. A weakness of this system is the intense need for community involvement. The involvement of a community is often difficult due to the everyday distractions of life and the pervasiveness of generalized social malaise. Integrating the two theories could be the catalyst needed to bring forth the citizens that are consumed with malaise back into an engaged community mindset in order to produce a more resilient group within the city.

<table>
<thead>
<tr>
<th>Title</th>
<th>Strength</th>
<th>Weakness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Situationist International</td>
<td>Intense initial activity within urban context</td>
<td>Weak finish allowing for unknown outcome of actions</td>
</tr>
<tr>
<td>Social Ecology</td>
<td>Intense community involvement resulting in localized actions</td>
<td>Discourage global considerations and act as insulated actors from external forces</td>
</tr>
<tr>
<td>Situationist + Social Ecology</td>
<td>Provide an activated framework with clear actions and outcomes</td>
<td>Constant agitation allows minimal time for growth and stabilization of systems</td>
</tr>
</tbody>
</table>

Table 1: Summary Table of Situationist International and Social Ecological Integration
CHAPTER 4
METHODOLOGY:
DEVELOPMENT OF SYNTHETIC OPERATIONS

The methodology of implementation of the ideas Ecological Situatualionalism is a linear process of experience from design to construction. The start of the process is through a series place specific dérive walks that focus on the ecological potential of a neighborhood through the active engagement of its community members. The process of exploiting the ecological potential of the neighborhoods produces the framework through which resilient communities can be developed and maintained. Each neighborhood is different and each walk will be different so the opportunity for discovery is high with the removal of a priori from the discovery process. Each executable dérive is focused on ecological opportunities within the urban context of the walk. An ecological focus for the explorations helps to focus the potentially distracting nature of a dérive in order to develop more opportunities for the execution of the values of social ecology.

Through the use of psychogeographical mapping and stream of consciousness note taking, the thoughts and experience of a place can be documented for future deconstruction and evaluation into valuable insights for landscape architectural design schemes that help a community become ecologically independent. The
documentation of the experiences of the dérive form the basis for an eventual design proposal. In this sense, the careful deconstruction of notes and insights garnered are the progenitor of new forms of community space. It is at this junction that this thesis diverges from the proposed reality of the situation. Due to time constraints, all proposals within this document are based on singular experience of the author, much like the work of Constant when in fact it is through the collective that the Situationists wished to develop their schemes. In practice, communities would gather to go on dérives as a group in order to harness the power of the collective.

Next, through a series or initial design proposals using the experience as a basis for situational manipulation, a scheme can come to fruition that is informed by the ecological focus of the initial dérive. Proposals incorporate the values of Social Ecology in an attempt to free those in need of immediate intervention on the local level. Social Ecology calls for programatic elements that would allow for groups to take advantage of their immediate situation. Within the limits of this thesis, proposals are limited to acts of singular détournement as a provocation to local community members. In the field, these acts can catalyze local groups to take more active roles in the development of their neighborhood. Programatic elements that follow the the flow from ecological landscape to productive landscape and then to economically lucrative landscape allows the elevation or stabilization of local economies. Potentially creating gardens and market places for the facilitation of local community-owned businesses are all elements teased from local economic, ecological, and social conditions. After a scheme is in place, analysis and renegotiation of the project outline and
implementation schema can occur.

Beyond the confines of a thesis, the initial community dérивé would be conducted by local organizations in order for them to extract a greater understanding of their needs before engagement with government officials and development groups. The conversation between existing communities and those who wish to change it would help to voice the concerns of existing stakeholders in projects that would otherwise be outside of their control. Conversely, within there neighborhoods, outside of the plans of developers, the community could work to re-imagine the spaces they already control, making life more livable form the perspective of the local condition.

The situationists offer the schemes for engagement with their own habit in order to make adaptable spaces for existing communities without taking on the challenges of new space. The potential for the public to engage in these projects based solely on their willingness to engage in the system, a major tenant of Bookchin’s Social Ecology and the reasoning for his move from radicalism anarchism to practical approaches to ecological and social freedom.

The two groups, Social Ecology and the Situationists formed the basis of inputs for the panarchical systems developed for ecological resilience; however, here they are applied to community development. The Situationist’s provocations remove locals from the awe of external developments under the guise of progress and ask questions of the potentials for local landscapes. Once groups begin to question their situation in the development of the community, Social Ecology can inform the reorganization of community members into directly democratic organizations with the explicit goal of
creating the egalitarian landscapes Bookchin has describe in his works. The creation of an ethically minded situationist landscape that allows for non-hegemonic oversight can help bring social equity and ecological sensitivity back to the urban landscape.

Illustration 11: Structural Panarchy Diagram of Design Methodology

As it stands, the Beltline in Atlanta is a landscape of potentials that encircles the city. The plans allow for a fixed transportation network across many neighborhoods providing a potentially transformative framework across the edge condition of Atlanta. However, the development of neighborhood-specific conditions appears to be left to market conditions around the surrounding street networks of the Beltline. The plan itself relies heavily on the private industry to create new living, working, and recreational potentials for residents while doing little to preserve the exiting context of the pathways. Gentrification is now a problem, resulting in the need for more subsidized housing to ensure economic diversity but these subsidies might create a permanent underclass within the newly implemented system. Instead, we can use Situationist tactics to create resilient opportunities for communities of like-minded individuals to pull resources and develop ecological and infrastructural systems on the micro level to free themselves from the menial position in the hierarchy of a market-driven neighborhood, prescribed to them by the current macro system. By allowing these opportunities for engagement, citizens are encouraged to resist the change that
is outside of themselves. Each open landscape along the trail offers different chances for engagement with groups. In denser areas, economic gains could be presented through informal markets and exchanges through cash based exchanges of goods and services or, even more perversely, using the barter system to connect with individuals who have goods to exchanges.

The physical implementation of Atlanta’s Beltline Project is can be seen as the reinvestment in the city by its people. Over the past fourteen years, the project has grown from a single master’s thesis at Georgia Tech into public policy and physical implementation. In large part, however, it is seen as the work of community groups such as Friends of the Beltline.\textsuperscript{79} Gravel stated that his colleagues told him to just keep talking about it and eventually the idea would take hold. Fortunately for the city, the idea has done just that.\textsuperscript{80} The dynamic urban forces that created the existing infrastructure that the Beltline is being constructed within came from a city that was never meant to be more than a railroad hub and was certainly never meant to grow into such an unruly sprawl.\textsuperscript{81} The beginning of the Atlanta is rooted in the development of infrastructure.

Between 1839 and 1851, the city then known as Terminus, was established as a junction hub for Georgia and Tennessee to move goods from the northern border to the southern\textsuperscript{82}. Over time, more railroads invested in the hub, turning the junction hub into a thriving metropolis. At the start of the 1860’s, advancement in public infrastructure

\textsuperscript{79} Vance
\textsuperscript{80} Ibid.
\textsuperscript{81} Gravel, p. 2
\textsuperscript{82} Gravel, p. 5
was to the point where local, commuter rail, then known as Streetcars, were economically viable for the richer suburbs of Atlanta, i.e., Inman Park and Home Park.83 These two neighborhoods are now considered to be some of the closest to downtown and part of the core of Atlanta proper. With these developments, Atlanta’s devotion to the facilitation of sprawl is engrained in the “DNA” of the city. It has been there since the beginning. Gravel quotes Koolhass, from 1989, as a city of modernity but we can further describe the city as a specifically American modernity.84 America city dwellers never took to the Modern project as the Europeans had in the 1920s. Instead, American designers regurgitated Modernism as a tool of the corporate image. In both downtown and elite suburbs like Buckhead, modern highrises become the emblems of economic success, leaving the living city to smaller neighborhoods. The egalitarian aesthetics of modernism became the new status symbol of economic dominance. Atlanta has suffered from these economic issues from its inception. Ecologically, the city is an anomaly for such a large urban development because of its lack of connectivity to a large body of fresh water or proximity to other large urban centers. The Chattahoochee River could be considered an exception for this statement, but it is far to small to supply Atlanta with sufficient water without cause great harm to cities further down the river and is in constant dispute for water rights between Georgia, Alabama, and Florida. The city relies heavily on outside investment into research and development, as well as being a regional hub for the service-based economy. Many of the residents are transplants from other regions, with no ties to the regions history,

83 Gravel, p. 5
84 Ibid., p. 1
coming to take advantage of jobs, climate, and abundance of land. Physically, Atlanta has no limits to its sprawl, unlike cities like New York or San Francisco, which made expansion seem endless well beyond the core of the city. However important sprawl may have been, a physical issue presented by modernity through the abundance of fossil fuels and nature of the interstate highway system, Atlanta has had to deal with the ongoing racial and class struggles that Southern cities have been wrestling with for the past 150 years. And though the heyday of the civil rights movement has past, Atlanta is still fighting a battle with itself over racial equality and economic justice. Infrastructure has long played a role in the presentation of racial lines through the development of various highway systems through the city. The irony of Freedom Parkway separating the traditionally white Inman Park Neighborhood from the traditionally African-American Old Fourth Ward on its way to the Jimmy Carter Center cannot be lost on those who live in the city. However many problems Atlanta has, the investment into the Beltline can be seen as a positive forward step for the city because it is attempting to engage the city in these problems caused by previous urban development.

Part 1: Implementation of the Situationist’s Method, Foregrounding a Situation

The Atlanta Beltline project is perhaps the best-suited redevelopment area of Atlanta to accept the dérive. The city has chosen to reimagine portions of the city as walkable landscapes through the same hegemonic orders that produced the sprawling highways that bifurcate the city. The opportunistic walker is able to observe many
critical portions of the development that are exemplary and where the combination of the Situationist and Social Ecology could bring livability to the city in such a way as to free people from the vagaries of intangible market forces that create inequitable deficits in the distribution of goods and services.

The current constructed walks begin at Irwin Street on the southern portion of the western development and head north towards Monroe Street. The walk forms the boundary between the Old Fourth Ward neighborhood to the west, a historically African-American neighborhood now in the throws of gentrification, and, the predominately white, Inman Park and Virginia Highlands neighborhood. The Old Fourth Ward has been one of Atlanta’s most notoriously crime ridden neighborhoods for most of the twentieth century. The neighborhood along Boulevard Avenue is the densest block of Federal subsidized Section 8 housing in the country and is owned by a company operating out of Boston. They have little incentive to redevelop as the federal government covers the rent checks. The absentee landlords are subsidized so there is little incentive for improvement. It is common for pedestrians to be robbed on the streets and solicited for drug purchases. The Virginia Highlands and Inman park neighborhoods are quite the opposite. They offer the areas known as restaurant row and the largest collection of period specific Victorian-era homes. The Beltline is situated between these neighborhoods; it is the dividing line and the potential unifier of the disparate urban experiences. It is on this contentious space the city and its citizen battle for control of the economic situation of the people. The city is at odds with

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85 Henry
developments and the implementation of community-driven master planning processes that call for walkable streets and human scaled living. Private developers are in constant battle to create suburban style developments that are at odds with the people of the city.\textsuperscript{86} The Beltline currently lacks control, hegemonic or otherwise, to police the land but will soon become the catalyst for development, gentrification and new forms of hegemony that have not yet been experienced in this part of the city. It is now a hotbed of crime and rouge corporate development with little or no true community.\textsuperscript{87}

The Beltline itself will be the organizational spine for a series of détournements based on serval neighborhood dérive walks. The original tenants Unitary Urbanism are explored through these détournements in an attempt to bring art and development back into the hands of the people. The necessity of the car is already subverted through the main propositions of the Beltline but the art lacks the vision that the Situationists wished to provide for the future of the city. The focus of the walks is to establish opportunities for reengagement with the ecological productivity of the landscape in order to reenforce the ability of the existing neighborhoods to form resilient communities through the control of their ecological condition. Through the Situationists' interventions and the Social Ecologists' organizational tools, Atlanta can adapt to the growing pressure of external hegemonic forces.

Part 2: Narrative, Observations Through a Stroll

The following is a \textit{stream of consciousness} rendering of the path and

\textsuperscript{86} Bradford  
\textsuperscript{87} Wheatley
experiences around and through the Atlanta Beltline. The writing along with the mapping is based on the digestion of various notes, photographs, sketches, and memories of the site. The purpose of this section is to verbally express the experience of the place into terms that can be internalized by others. The work is a manifestation of my ontological values being placed onto an event. In extending this information to the reader, the basis for the proceeding sections becomes clearer. Design of the built environment, in this sense, is the culmination of our collective experience, or better stated, our collective ontology. Harnessing the power of the collective is the greater goal of Social Ecology. If we can harness the group to create resistive spaces that operate outside of the deterministic hegemonic orders that govern contemporary society, we can learn to develop a certain level of community well fare to allow individuals to flourish. It is then the designers a priori to infuse spaces with opportunistic seeds of community involvement. Creating nuanced landscapes that achieve the desired goals of the bourgeoisie as well as allow for the communal organization of the proletariat into new hegemonic spaces for the reification of ecological and social capitalization.
9:00 A.M.  En-Route from Athens

Illustration 13: Under the bridge and looking back at the painted over graffiti. February, 2013, E. Gray

The drive into Atlanta on a cold morning in February is what I assume the drive is like for most Atlanta residents this time of year. Well, I use the term resident loosely, since it seems most Atlanta’s are coming from somewhere else. It is difficult to see a Fulton County license plate on the drive to Downtown on I-85. It seems everyone has
been driving with me since Douglasville and highway 316. The easiest way I have found to the Beltline is through Freedom Parkway. I always chuckle a little to myself when I here the name of that road. It never made sense to me to call it that when the road itself the Old Fourth Ward in two. I’m sure they never thought about what Martin Luther King Jr. would have said if he were there to see the devastating effects it has had on the community. I guess that is the politics of highway building. Connecting those who have to other places with people who have. The highway is always a pain to leave because of the lights on Boulevard. A road I always loathed when I had to commute from Marietta to StudioPlex around the Sweet Auburn neighborhood. The lights are iffy at best and nobody seems to go. A quick cut down some side streets leads to the main road into Inman Park. North-Highland has been one of my favorite places in Atlanta since my high school days. I would often find myself with a few friends driving around the area and enjoying the people and food. I normally park around the Georgian Style row houses that were constructed on was on warehouses and private homes. Now these spaces are for the up and coming family. I see one of the houses going for nearly $600,000 dollars. It seems like an awfully large amount of money for a row house that doesn’t have a grocery store within walking distance. At that point it just doesn’t seem worth it to share walls with your neighbors. Down some steps there is a retention pond that is always populated with fish and frogs. In the summer you can hear the frogs croak well into the night, making for a strange swamp like atmosphere in the area. It becomes quite peaceful here in the city. From the pond, there is a small gravel road that turns into valet parking on weekends for the semi-
swanky restaurants here, everything always look cheap to eat until you see the price in this area. It is very misleading and a frustration if you're not careful. North Highland at this point is a depressing street. Only half occupied with restaurants towards the old section while the new building lay vacant with empty storefront. I don't really know why a revolving door of stores comes in and out of this area but I imagine it has to do with foot traffic and rent. There is not much reason to walk on the street up the hill back towards Freedom Parkway. It seems like a great idea for the development of mixed use apartment buildings but if you don't have the street traffic, it won't work. Perhaps this would be an ideal location for a local grocery co-op. Something supplied by small gardens in the neighborhood and supplemented with other local growers. The social ecologists work heavily with co-op groups to help create worker owned businesses and everyone knows the monied yuppies in the area want to buy local. It could give reason for people to walk the street in this area. Perhaps the Beltline could eventually offer the land for these gardens. Instead of just handing people jobs, allow them to use the land to create their own. Before you enter the Beltline proper, there is one of my least favorite coffee shops always signifies I'm here. Inman Perk Coffee, it was a fun and intimate space in its previous incarnation on Elizabeth Street but now it caters to the hipster crowd and feels more like a library that never has open seats. They have seemed to employ a desperate plea for evening customers by creating a beer bar to push out the Internet crowds. I still feel like they should work on their coffee first, since it has slowly become as acidic as a burnt cup of Starbucks’s Best. Gross. But it does act like a beacon for me. Street parking in this part of town is always easy, as long as
you can parallel park. A trick most of my friends stuck in the suburbs never took to knowing very well, however; it’s never that easy to do in a giant, gas-guzzling SUV anyways. I always get pulled to what were the abandoned tracks behind the new swanky apartments on North Highland.

For a while it was easy to get on the roof here and see then entire space from an expensive vantage point. You could hop a fence and climb onto the apartment’s roofs by way of the parking deck. Those days are long gone now though. I always considered the area under the Freedom Parkway Bridge to be one of Foucault’s third spaces. It appeared to be outside of the city’s hegemonic order, a true Heterotopia in the heart of the city. The Mad-Housers created small huts for the homeless in the area. The city gave land to local skate boarders to make a park for themselves. The land never seemed to have anyone actively invested in the space, no ownership was perceived other than the camps of homeless living here undisturbed. I’ve searched and never found what happened to them. Perhaps there is an opportunity to accommodate that type of investment in land, investment without ownership. Time becomes important to that shift. Now the land is muted and controlled. The homeless are gone and so is the ad-hoc skate park. In its place is a new, sterile park for locals to enjoy without fear. People are walking up and down the path and enjoying each minute of it.

9:30 AM A Long Walk to Know where
I decide to walk north on the trail to see what has happened to the skate park and the homeless community. It was always the case that the city wanted a skate park here. If the skaters stayed on the outskirts of town, away from the financial areas where the suit would complain about their presence the city could look pretty and unused. Because as everyone knows, skateboarders are the worst part of society. I never really understood that separatist mentality. Also, I noticed that all the homes from the Mad-Housers were gone, even the home on the side of the hill. I remember hearing once that the city tacitly allowed for the homeless to camp in this area because it kept them off the streets around Peachtree Center. The police were more concerned with them there. The small community, from what I remember to be around 6-10 people depending on the time of year, had elaborate ways of dealing with food and waste in order to control their space and make it livable on a long term basis. Now, they are gone and the land they once occupied is undetectably homogenized with the rest of the landscape. The further I walk on this network, I wonder what it is doing for me.

9:50 AM To a Place One Day Worth Visiting

When I came across the Old Forth Ward park from the vantage of the Beltline, I
was impressed with the park's grandeur. You can get a sense for the levels and paths that were built into this new space from atop the Beltline but I still wonder how do we relate to it from the Beltline. Getting to the park from the new infrastructure was quite a pain and seemingly worthless. The park looked nice but, honestly, it's just a park that hides rainwater under nice plants and is bordered by new apartments. I wonder to myself why they would call it old forth ward park when nothing around it resembles the real heart of the old fourth ward. It appears to be a nice park for gentrifying neighbors to feel safe and welcome.

For a while it was easy to get on the roof here and see the entire space from an expensive vantage point. You could hop a fence and climb onto the apartment's roofs by way of the parking deck. Those days are long gone now though. I always considered the area under the Freedom Parkway Bridge to be one of Foucault's third spaces. It appeared to be outside of the city's hegemonic order, a true Heterotopia in the heart of the city. The Mad-Housers created small huts for the homeless in the area. The city gave land to local skateboarders to make a park for themselves. The land never seemed to have anyone actively invested in the space, no ownership was perceived. Now the land is muted and controlled. The homeless are gone and so is the ad-hoc skate park. In its place is a new, sterile park for locals to enjoy without fear. People are walking up and down the path and enjoying each minute of it.

10:00 AM Past the Lofts

I silently rejoiced when I saw that City Hall East is finally under construction. The building, which is the largest in the southeast at over four million square feet, is a
fantastic place to visit. I've been inside once before during a Young Architects meeting in Atlanta. We were allowed to visit the top of the building. The original water tower was still intact and ready to provide pressure to the workers that never showed to the offices. It is here that the purpose of the Beltline became clear. While I think it is good to have open green space and alternative transportation, I wonder what all these people will be doing here and what big boxes will take over the bottom of these buildings. Are the new residents getting low income housing just going to become the working poor of these new residents, a permanent working class beholden to menial jobs at retail giants? Is there something more the Beltline can give back to these people instead of abject gentrification?

10:20 AM The purchasing Power of Bikes

One of the easiest and most apparent uses of Beltline is the pedestrian access to places like Whole Foods and Home Depot. So far it all seems to lead to this. People on their bikes coming from the south and the north with toddlers in tow get their organic vegetables. When I see this happening, the real purpose of the Beltline is made apparent, commerce. The entire place would not have happened if someone could not make a dollar off of it. How will we sustain this, didn’t Duany abandon commerce centered development? This is just new urbanism masked in a contemporary pastiche.

10:45 AM Turning Back

At this point, the construction was trailing off and the trail was ending for the construction portion and it was time to head back. On my way back, I focused more on
observations of the trail itself and not surroundings. It seemed like the pastoral landscapes we read about it school. It was long and flat with open areas on both sides to the path. The location of the eventual light rail is easy to discern. I keep noticing strange art on the walk. It seems to be every 100 feet or so but nothing of any real value.

Illustration 15: Illustration 1: Art along the Beltline. Limp and lifeless. February 2013. E. Gray

10:50 AM Encounters with the Recent Past

As I strolled along the Beltline back towards the area closest to Inman Park, I came across an old professor from my undergraduate studies. He informed me that his class would be doing a studio project in a near by plot of land along the path. He was walking to the site from the loft he had recently moved into on the southern portion of the Beltline. He was in effect the person the Beltline was made for. He brought his money and time to the new place, a place that seems to be leaving behind the past. There is still an irony in his need to drive to Marietta, twenty four miles north, to go to work. He is still not fully embraced by the landscape as a transformative plane.
11:10 AM Under the Highland Bridge

It is at the Highland Bridge that I notice how a lack of engagement can create a landscape of passivity. The area to the west of the bridge is being developed by John Wieland Properties, a group know for its suburban homes outside of Atlanta’s perimeter. They are putting a couple of rows of town homes, reasonably priced in the high 600’s, between high density apartments and the historic homes of the Old Forth Ward. To me, it is so out of place with the aesthetic of the area that it should be banned, the same way the area is trying to ban the construction of suburban style shopping centers.
11:15 AM The Final Leg, OFW

The Old Fourth Ward has been a transitional neighborhood on the south side for the past decade and the physical state of the homes and businesses is a testament to this change. Architecturally, the neighborhood feels diverse and forgiving. There are modern homes, classical homes, multi-family and single in the areas lined with small business and artists studios. The area would benefit greatly from the infusion of some foot traffic, something that seems hard to come by due to the area’s penchant for small time crime and troubled streets.

11:30 Back to my Car and Off to my Meeting
As I walk away from my first walk through the redeveloped Beltline, I'm left...
wanting. I have memories of the immediacy of the place before all of this change, it was a playground with an numerous options. Now, the hegemony of Atlanta has taken over, giving the rider few chances to vary from the walk. It could be better but its a step in the right direction. Time that I hop in my car and get out of here.
Illustration 18: Dérive walk diagram, Beltline, Atlanta, February 2013, E. Gray
Part 4: Design Proposition

It is well established that Guy Debord had a mistrust for designs conducted in isolation because of their inherent utopian nature that was never fully realized. It was the goal of the Situationists to develop spaces that would catalyze the populace into a new era of surplus and artistic freedom. However, Constant knew the value of the design as a tool to explore spatial ideas and theories in a tangible manner. The conversation between design process and physical implementation is bedrock of the design profession. Particularly, the exploration of utopian ideals in post-modern society. It is the designers job, as provocateur, to seed these conversations within communities but at some level it is possible to develop a framework for future communal development that can be implemented as part of a larger scheme under the guise of eventual adaptation of culture. Both the Situationists and the Social Ecologists are idealists that attempt to engage the living environment. Through the human experience, the work of these groups could be implemented.

For this exercise, a series of perspectival views have been prepared to re-imagine the landscape of the Beltline as something productive and space specific that local groups can congregate on and take ownership within the framework. Each idea is presented as a détournement on the Beltline. It is a graphic image that presents a utopian idea in order to pull people away from their thoughts in order to see the potential of the land in front of them. The proposals are based on the insights procured through the previous dérive and subsequent psychogeographical mapping. The proposals build on the programatic work of Social Ecology to promote resilient
communities. It is the eventual goal that these views become the basis for community agency in their neighborhood as a counteractive measure to more pervasive economic forces. The control of local ecological circumstances, through water, energy, and food, will allow for the transformation of economic funds from maintaining living situations to improving economic and social situations. Unitary Urbanism focuses the citizen participation in community activities that builds both localized hard and soft infrastructures, as well as, allow for more resilient communities to future disturbances.
Why are we letting them build banal townhomes?

We could use that land as a community pond!

Illustration 19: Proposal to save the water from the drains and the land from developers to create a community pond and wetland for citizens to enjoy. Looking towards Highland Bridge from the Beltline.
Why are we letting all the water drain away?

We could use it to grow vegetables!

Illustration 20: Proposal to develop community gardens using the existing water resources of the Freedom Parkway Bridge to give people access to fresh fruits and vegetables.
Illustration 21: Proposal to connect the Beltline to Old Fourth Ward Park with a public fruit orchard and meeting space for community activities.
Why are we buying their expensive imported produce?

We could grow and sell it right here!

Illustration 22: Proposal to create structures for selling locally grown vegetables and fruit to allow locally owned businesses to thrive.
Part 5: The Purposefulness of Experience

The preceding perspectives and posters were developed on the basis of the importance of perceived personal phenomenological experience. What could be if the landscape were to give back to the community in such a way as to free it from its cognitive passivity and encourage engagement? In each drawing there are strategically located ecological amenities that provide fresh water and food for citizens that can be harnessed outside of the need to interact with mainstream manifestations of consumerism. These structures help to spread the acquisition of capital amongst the collective that would actively engage in these structures, making the path an infrastructure of place rather than an infrastructure of movement. It is through these perspectives that the visions for a participatory infrastructure can be distilled and given vision for localized implementation. The Beltline can then transcend the modernist master plan and subvert the placelessness of modernity. In this sense, the structures are meant to subvert and resist the hegemonic order of there location and proximity to existing economic engines and provide enhanced frameworks. Bookchin would argue the importance of infusing a place with the need for mutual aid in order to bring communities together. It is through this group work that the collective resistance and adaptation to market realities are achieved. The initial developments could be as simple as grafting fruit branches into trees, just as dissidents do in San Francisco, but to resist on the level that is necessary to subvert the growing pressures of the market would require much larger cooperation from local governments. The city of Atlanta had

88 Bookchin, p. 37
at one time asked local groups to design a working urban farm to be situated adjacent to town hall.\textsuperscript{89} Predictably, the project has never manifested but the existence of the project tacitly acknowledges the willingness of the city to forego some control for the greater good.

\textsuperscript{89} See: http://www.trinityavenuefarm.org
CHAPTER 6
DISCUSSION
INSIGHTS AND LIMITS

The development of a situationist space is a difficult proposition, especially considering Debord eventually gave up on the prospect of creating situations on the landscape to insight revolt, focusing more on collective organization outside of spatial hierarchies through his board game, *Game of War*. Instead, the situation could be transformed into a physical seed for redevelopment. The revolution never occurred as the *New Left* had predicted in the 1950's and 60's. Instead we are left with the remains of a ideal that can be brought to life to serve more humane purposes.

Part 1: Opportunities for Engagement

The preceding works rest on the assumption that there will be a continual engagement and dialogue between stakeholders of a community and those wishing to acquire and harness that community as a commodity. Many of those residents in these underserved areas are disenfranchised citizens that feel as though they are helpless; however, it is the goal of this thesis to give them the framework to reinvest in their community. It takes only a small, vocal minority to begin the initial changes that would be necessary for this reengagement.
The organization of community-run psychogeography trips, like those conducted by students and artists in New York City and London can be transformative events for the perception of the urban milieu. The opportunities presented by this work were not meant to be kept in the realm of academia and utopian musing, but are instead something to activate and engage with those who are undeserved by contemporary society. Each of the previous proposals for the Beltline is just an illustration of an opportunity as well as the development of a design paradigm that could potentially help those who need it most in the area. Instead of creating the field for the potential play of those who do not often have the time for such activity, as Debord pointed to the lack of free-time available to the proletariat, propose something useful for those who would more often than not lack the necessary capital to start projects on their own. The creation of community gardens, rainwater parks, open market spaces, and group meeting areas would benefit the community as it would elevate their standing in the local urban milieu. The systematic provocation of local citizens and the dissemination of ecological sensitive development techniques and programs is the lasting proposal of this thesis.

Part 2: The Drawback To Decent

The accrual of social equity is a difficult issue in the post-industrialized landscape of America where the development of strong communities presents many difficult challenges. The success of the Social Ecologists is based on the continual engagement of the citizen in the task of governance and implementation; conversely,
as groups lose interest, the framework that was created outside hegemonic structures
loses its resistive qualities. The succession for the extant groups blending back into
the hegemonic orders of society create greater dependence on the well-fare state and
market fluctuations. Arguably still, it is in the best interest of those wishing to be in
control of their ecological condition, within the urban framework, to develop new
libertarian-socialist groups reliant on direct democracy for governance and continual
community interaction with the environment.

There is an inherent fear that those who must take a resistive stance against the
more ill-conceived developments of outside investors. Worse still is there is the the
opportunity for those developing to take advantage of or in most cases ignore the
voice of those who are concerned. The outcome of such critical dialogues could be
seen as out of sync with the priority of those developing to the point of malcontent for
the process. This thesis falls short of implementing the ideas that are proposed in the
previous page and cannot test actively any policy or provision that is disputed. It is
operating on mere speculation based on the previous works of theorists and
practitioners. It is the eventual goal of this thesis to actively test these ideas in through
community engagement in the design process and policy driven actions for activating
urban spaces. The creation of non-hierarchical space in the urban milieu being the
eventual goal through the democratization of our public urban landscapes I order to a
landscape that engagements and facilitates the continual adaptation of a community to
external economic and political groups.
CHAPTER 7

CONCLUSION

The construction of situations as an experimental tool in the urban landscape to instigate active resistance to the reigning hegemonic order is a dubious task. The importance of such a task, however, is paramount to the construction of an active landscape architecture discipline that is both knowledgable and engaged in the world around them. Active groups can react to changes in both ecological and social situations on a more aggressive schedule that would benefit both people and the environment while enriching the lives of the those involved. While the majority of the lifespan of the these situations is based on policy and communicative tools provided by organization operating through soft infrastructure across the urban milieu, the design has the opportunity and, arguably, the inherent need, to integrate hard infrastructures into exiting design proposals for urban spaces.

For instance, it is inarguable that the transformative properties of the Atlanta Beltline project are good for local residents and businesses. The Beltline is still contributing to social inequity through the unequal distribution of ecological services that could be provided in the open spaces left to developers and turf grass parks. Instead, the designer could specify something as simple as crabapple trees, ready to be grafted by locals into a future fruit orchard to something as large scale as rain water
collection into artificial reservoirs ready for harvesting into local urban farms. The opportunities for design proposals that not only add the required aesthetic qualities of the bourgeoisie but also the hidden ecological requirements of the under-served are a rich paradigm shift for professionals.

It is through minimal changes to the current design sequence that a community can become activated as an agent of resistance to dislocative development. A community can adapt to the changing socio-political climate on a more active basis using the Situationist operations of dérive and détournement. The Situationists provided the opportunity to discover new potentials for local environments while the Social Ecologists give the drive, policy, and ethos for implementing such changes. Coupling the two paradigms reenforces each of their characteristics in such a way as to make them imperative to groups trying to maintain relevancy in our changing times and create the important panarchical systems that drive resilient communities. Communities will become uncompromisingly resilient agents as they resist the external forces that wish to displace them because they will become the group with intimate knowledge of their own situation forcing others to listen.

The language and techniques of the Situationist International can serve as the toolset implemented to expose these opportunities in the initial phases of the design process while the ongoing social infrastructure presented by social ecology allows for the future implementation of these hidden and resistive acts. Before his passing, Lebbeus Woods presented a list of resistive acts to be taken by the city to adapt to the sterilizing challenges of globalism. He urged us to resist the changes that remove
ourselves from the immediacy of life\textsuperscript{90}. It is with the tools of the Situationists and Social Ecologists that we can remain in the present, engaged with our surroundings.

\textsuperscript{90} Woods, Architecture and Resistance, See Appendix C for complete list


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on-boulevard-positive-change-might-finally-come-to-atlantas-lawless-


APPENDICES

Appendix A: 10 Values of Unitary Urbanism

1. Unitary Urbanism is formed under the pretense that Urbanism does not exist and is simply a Marxist ideology. Ideology is thus defined in Marxist terms as a superstructure, or a form of hegemonic order under the pretenses of capitalism.

2. Urban Planning is a control tool used to reinforce the hegemonic orders produced by capitalism. The habitual control enacted by the hegemony breeds an inability for the mass to criticize the city architecturally due to the real human need for shelter. The city is instead the “organization of participation in something in which it is impossible to participate.”

3. The development of traffic circulation created the state of universal isolation. The energy once devoted to community interaction is now engaged in transportation. Humans no longer live within the city but within a hierarchy tied to mode of transit, distance traveled, and number of distinct destinations. One can safely devise that long for transportation in single occupancy vehicles to multiple locations throughout the day would describe relative importance while multi-passenger transportation, with short distance, to a singular location would describe someone of lower means.

91 Knabb, p. 66
4. The spectacle of the urban milieu can only be subverted by the suppression of its network based society and the distanciation from the reified core. When identification of our surroundings stops, free mutual integration can occur but only outside of the previously described transportation networks. The removal of one’s self from the urban network is the first active directive of the ten conditions Unitary Urbanism ascribes to modern society.

5. The major accomplishment of the modern city is the insistence of the non-existence of Unitary Urbanism, or the living critique of the situation of contemporary life. The inability to establish heterotopic space in the core is a critical achievement. However, this does not refer to a space of leisure or play but instead a space within the order wherein the order is actively debated. No place can in fact remove itself from the hierarchies established by the spectacle instead the Situationists hope to establish bases for the exertion of force against the hegemonic order of the city.

6. An authentic urbanism will occur in the voids developed by the spectacle. An urbanism that is aligned with the masses will development in the land vacated by the false urbanism.

7. The détournement of urbanism with the use of Unitary Urbanism will be the tools that enable the de-alienation of society. Through Unitary Urbanism new, meaningful societal organization are developed.

8. The development of an understanding of self is the only issue of functionalism worth pursuing. Every item designed as purely functional in
modernism is a by-product and mystification of the practical.

9. The development of a contrarian regime against the urban realities of city planning is in itself a form of situation creation. Through the liberation of one’s self from the drudgery of everyday life and the establishment of psychological freedom from the city a new form of environmental freedom will be rebuilt out of the decay of past regimes.

10. The architectural and urban revolution cannot look to the past for heroes but must instead use the tools of Unitary Urbanism to establish a new order of freedom and create a new history divorced from the conditioning of modernity.

Appendix B: Basic Game of War Setup

Each player is allowed two arsenals. These are nodes on the field placed for strategic purpose, if connection to these nodes is lost; the game is over because as history has taught us, in war a communication breakdown signifies defeat. Debord asserts there is no optimal placement of figures but instead only relative optimism versus the opponent. In this sense, game play is equal and the outcome is determined by the will to win alone. The army then relies on four cavalry units; these are the most mobile and powerful units in the army. The cavalry send out the most brutal assault but are most likely to fall. One can loose the entire cavalry and still win, it is the

92 Black, 04:50
moment of attack that is crucial. The cavalry helmed the revolutions but the cavalry became the arsenal as the state became militarized. Next, the lines of communication act an extension of the arsenal in an effort to produce forward motion of the movement. Anyone who plays the game becomes a Situationist because the operations of the game help one create participatory networks.

Appendix C: Lebbeus Woods Resistance Checklist

Resist whatever seems inevitable.
Resist people who seem invincible.
Resist the embrace of those who have lost.
Resist the flattery of those who have won.
Resist any idea that contains the word algorithm.
Resist the idea that architecture is a building.
Resist the idea that architecture can save the world.
Resist the hope that you’ll get that big job.
Resist getting big jobs.
Resist the suggestion that you can only read Derrida in French.
Resist taking the path of least resistance.
Resist the influence of the appealing.
Resist the desire to make a design based on a piece of music.
Resist the growing conviction that They are right.
Resist the nagging feeling that They will win.
Resist the idea that you need a client to make architecture.
Resist the temptation to talk fast.
Resist anyone who asks you to design only the visible part.
Resist the idea that drawing by hand is passé.
Resist any assertion that the work of Frederick Killer is passé.
Resist buying an automobile of any kind.
Resist the impulse to open an office.
Resist believing that there is an answer to every question.
Resist believing that the result is the most important thing.
Resist the demand that you prove your ideas by building them.
Resist people who are satisfied.
Resist the idea that architects are master builders.
Resist accepting honors from those you do not respect.
Resist the panicky feeling that you are alone.
Resist hoping that next year will be better.
Resist the assertion that architecture is a service profession.
Resist the foregone conclusion that They have already won.
Resist the impulse to go back to square one.
Resist believing that there can be architecture without architects.
Resist accepting your fate.
Resist people who tell you to resist.
Resist the suggestion that you can do what you really want later.
Resist any idea that contains the word interface.
Resist the idea that architecture is an investment.
Resist the feeling that you should explain.
Resist the claim that history is concerned with the past.
Resist the innuendo that you must be cautious.
Resist the illusion that it is complete.
Resist the opinion that it was an accident.
Resist the judgement that it is only valid if you can do it again.
Resist believing that architecture is about designing things.
Resist the implications of security.
Resist writing what They wish you would write.
Resist assuming that the locus of power is elsewhere.
Resist believing that anyone knows what will actually happen.
Resist the accusation that you have missed the point.
Resist all claims on your autonomy.
Resist the indifference of adversaries.
Resist the ready acceptance of friends.
Resist the thought that life is simple, after all.
Resist the belated feeling that you should seek forgiveness.
Resist the desire to move to a different city.
Resist the notion that you should never compromise.
Resist any thought that contains the word should.
Resist the lessons of architecture that has already succeeded.
Resist the idea that architecture expresses something.
Resist the temptation to do it just one more time.
Resist the belief that architecture influences behavior.
Resist any idea that equates architecture and ownership.
Resist the tendency to repeat yourself.
Resist that feeling of utter exhaustion.