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MORAR NA ABERTURA DE INTERIORIDADES LIVING IN THE OPENING OF INTERIORITIES

IGOR GUATELLI

Igor Guatelli is an architect and Doctor of Modern French Philosophy. He is an Associate Researcher and Professor of the Undergraduate Program and Postgraduate Program in Architecture and Urbanism of the Presbyterian Mackenzie University, Sao Paulo, Brazil. He is an Associate Researcher of the GERPHAU-ENSA Laboratory Paris-La Villette and Université Paris 8, France, and leader of the research group City and Architecture and Philosophy. He studies deconstruction, poststructuralist philosophy, urban condensers, and new processes of territorialization. igorguat@uol.com.br

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Abstract

As an apparently irrevocable trait of our times, not as current anymore, we have been witnessing the intensification, through interdiction, of a selective interiorization of collective life. On the one hand, their majority – and here we might include condominium developments, resorts, museums, malls, and even sophisticated soccer stadiums – are a simulacrum of the public space, translated into immunized islands, with perks and pamperings. On the other hand, we have the so-called Occupations – legal or illegal dwellings – all over the world, stimulating the blossoming of new complex, inside/outside, public/private relations, in the process of interiorizing the common, shared, communal life. Paradoxically, we see the intensification and spread of movements of resistance of vulnerable populations that are legally, economically, and socially at-risk, that takes the form of an action of restitution to the public sphere, what was once “privatized,” as vital territories for survival and existence. Refuge dwellings are disseminated, profaned in their own constitutive logic, counter-communities communities, built and consolidated by the intrusion, by the almost unconditional presence of the other, thus becoming fertile land for a fruitful experience of interiorization of the public, collective, common life. An idea of interiority that arises in a situation formed in most cases through confrontation, intrusion, and reception, establishing and replicating itself, therefore, from logics adverse to the idea of community, a place with no place, in the public-private duality of the urban territory. An interiority that seems to have a more diastolic than systolic pulse, at a rate of something foreign to its own constitutive idea, a place of the non-negative separation, which strengthens relationships. Separation being the precondition for contact with the other, the outsider, a chance of alterity in identity. A current issue in contemporary times, the thematization of alterity, necessarily involves the recognition of the differences, and of what is deemed not

proper to the entity. Let us think of a possible method of constructing otherness based on something which, at the limit, could be understood as an oblique path for building urban interiority and interiorized sociability. Oblique because it does not deny its condition, introversion, but denies what is denied in the idea of interiority, its exteriority, the completely other of its ontological dimension. A deviant method, non-conclusive or not aiming at closure or synthesis, but an open method, of neither-nor, neither this, nor that, but in the in-between, the undecidability [Jacques Derrida's central concept], between one and the other.

Keywords: Refuge, Interiority, Intruder, Profane, Restitution

1 Introduction

In his routine and needed departures from the chatter and wording of civilization, Heidegger used to take refuge in his hut in Todtnauberg, in the Black Forest, an ordered place (the authorship of the project remains an enigma, though some credit it to his wife) supervised by his wife, Elfrige Heidegger. Built in the summer of 1922 for his transitory stays in the serenity and motionless of a place conducive to stoic life, almost devoid of culturally produced images, Heidegger dedicated himself to some "essential" activities such as walking, thinking, possibly talking, and mainly skiing (Sharr, 2015).

There, refuge and shelter from his own existence, openness to another existence, Heidegger used to go inside to reflect, engage in extra-academic activities, or hold eventual summer meetings with his students (despite the isolation, it was a hospitable place for communion). The hut, the dwelling entity, the housing entity took place (its being-there) in an essential way to allow for the distancing (veiling) from the common-sense, the already given and thought. The place allowed him to feel summoned by the world and challenged to reflect, it was the needed clearing for his being-launched, his becoming, a place of meditation and creation.

In the apparent retraction of the civilized world, the hut constituted as a clearing of the in-between, access to the other, between the provincialism of the hut as an entity and some country practices, and the eventual cosmopolitanism that emerged from the meetings with the visitors - Gustav Mahler, Jasper Johns were some of those who visited him in addition to his university students. But it was also a threshold, a place of mediation if we consider the very transience of Heidegger's life, divided between his hut and his home and his teaching in the Marburg, and later shared with the University of Freiburg, where he was the Dean. The hut became an occasional lodge for visitors, especially his students. Possibly his home in the city also became a haven for his city life, especially from the university, of which, at times, he complained of its many tribulations.

However, in the midst of a method of thinking based on the desertification of the being of things and their solid ontological assumptions – and precisely because of it –, there was the possibility of an exercise of thinking that intended to think on the being-other of the being. The hut became a place of passage to *Ereignis*, to the event of appropriation (Heidegger, 2013), or rather, a place where appropriative thought used to find its home and turn into the place of the event; an event amidst which something got revealed and at the same time it concealed while revealing.

Perhaps, in a slightly careless gesture that could possibly be disallowed by him, we may say that the hut for Heidegger was a "de-ontologized" refuge, i.e., not imprisoned in the epistemological closure of the entity or of the truth of the home being, just a place of private interiority and privation from the external world. It was a place with enough openness for a passage to the other; a minimal technical device ("essentialized" in the Heideggerian language), or a framework [*ge-stell*] in harmony with nature and the landscape, willing to become a passing place to the inaccessible other, a place of his *Da-sein*, of insights about the world, of events of appropriation, an "in-between" to access revealing singularities about being and existing in the world.

Distant from the hut, and yet something that also generates movements of ex-proprietion of what seems to be proper to the place at the time of its appropriation, are the so-called "Occupations" (especially of the abandoned buildings, a growing social and political movement in the whole world; in São Paulo we have the *9 de Julho Occupation* (9 of July Occupation, in a free translation), as perhaps the most emblematic example. In the same way, refuges of existence and access to another existence, they become technical devices through which new interiorities are engendered, craved, and not simple mirrors that reflect the images of the society that shelters and, in a sense, produces them.

Figures 1 and 2 show the spaces inside the *9 de Julho Occupation* as clearings [an opening to the other, in the Heideggerian sense]. These are places for open-air events such as lunches, workshops, musical

presentations, launches, and debates of literary works, up to wedding parties of wealthier classes attracted by the “exoticism” of the place, as reported Carmen Silva [standing in Fig. 2], the manager of the place, accompanied by other residents. Here, dwelling as home loses its home-like dimension to become an opening to another dwelling, which denies the inner interiority, like Heidegger’s hut, in a sense. A procedure [perhaps methodical, predictable, or fortuitous, contingent, unpredictable, as we shall see further] of the constitution of an interiority whose existence is the reception of that which is not a part of it, the reception of what arrives, enters, invades, puts itself together, next to, a being-with-others, without allowing oneself to be completely assimilated.



Fig. 1: Poster workshop in the 9 de julho Occupation courtyard. Source: Marcelle Piotto, 2018.



Fig. 2: Assembly conducted by Carmen Silva, manager of the 9 de julho Occupation. Source: Marcelle Piotto, 2018.

Almost antinomic and, at the same time, still in relation to the meaning of the hut for Heidegger, they remain intricately linked to the environment they had separated from by necessity. But, in this separation, some perceive the possibility of an opening through which they allow themselves to be affected by the world beyond them. And in the intensity of this contagion lies the possibility of engendering another interiority, an outer interiority, a transmutation of both.

Heidegger's hut, his refuge, with no visible limits, no fences or walls, was not a mere protected place. It was a half-place, temporary, transitory, a passing place, an access to a deeper existence, possibly an uncommon entity that emerged from the being, from its own existence, at the moment when it took place as the refuge from the so-called civilized world, a means to be out-of-oneself, next to a being already as an opening to being-other.

It would not be exaggerated to say that Heidegger experienced trivial facts – inside and outside the hut, such as conversations and walks with planned and unannounced visitors, for example – as fuel for his *da-sein* and a *ek-static* life, built from an interruption of the inert, inertial, normalized course of the being, re-presented by a being in ecstasy (*ek-stasis*). Heidegger speaks about the ecstasy of existence, a being-launched towards the other, precipitated by an abyssalizing experientiality of the event to the being of appropriation. This event as an opening to the other, in the hut or in occupations, is the chance of an imperfect, conflicting approach, a relationship without relationship between them. According to Giacoia Jr.,

As *Dasein*, the man is that opening (the man is, essentially, that one too), an *ek-stasy*, a being outside of himself, close to the being. If general ontology grants theoretical privilege to the essence in relation to existence, Heidegger, on the contrary, sees *Dasein* as the entity whose ex-sistence is ontologically fundamental, that is, constitutive of the essence: a contingent, temporal, mundane, finite existence, whose meaning is being-to-death (Giacioia Junior, 2013, p. 63, our translation).

The being-to-death, here, can be understood as the impermanence of the foundation, of the origin, simultaneously to the opening to another, dimension of exteriority that roots out, as Giacioia explains when speaking about the meaning of 'da', in *Dasein*.

Both close and far from Heidegger, we are referring, therefore, to a refuge always de-territorialized in its foundation by accepting the intrusion and the frequent presence of others, either expected or not. Intrusions that prevent one from addressing oneself only, but also opened to the intrusion of the time of the other. These intrusions create a being-with, which changes and threatens the being-for-onself inherent to a refuge. Another ontology of refuge emerges here through the precipitating and strengthening of transvalued sociabilities, not through repudiation, invitation, permission, or admission but through junctions that occur in the opening of the being of the thing towards its becoming, a receptive junction, without the need of receptions, just opened to that and those that come.

Other beginnings start in these journeys of unexpected junctions, responsible for ecstatic movements. As a means of de-institutionalizing the entity – overcoming and reframing – by these unexpected junctions (junctions are events), paradoxically, there is a chance for an openness to another's interiority-being by covering up the supposed foundations that historically support the interiority-entity. Risky, but could we think of methods focused on the creation of communities or interiorities that disable themselves from themselves when inhabiting and being inhabited?

2 The transient intrauterine

Refuges can occur as passing places to another, outside or within the attributions and tribulations of life in society. It is not necessary to inhabit the Black Forest for the appropriation, the becoming oneself amidst the event, to be possible. Refuges as dwellings of passage and access to the another being occur amidst the incessant movement of expropriation of human rights promoted by the State, the city, the civilizing process, within them, despite them, and in virtue of them.

In a sharp, creative, controversial, and caustic interpretation of the history of civilization, philosopher Peter Sloterdijk (2014) states in his monumental work *Spheres* (volumes I, II and III), and here, particularly, we read from volume 3, that human history, common life, and civilizing process are mixed with intra-uterine logics. Could they be incessant processes of interiorization that, brought to the field of the urban and urban life present themselves in their worst versions, as immunized islands, islands of immunization, of self-immunization, of preservation of distinction logics? Summarizing, territories of "pampering", perks directed to the "blessed" people; be they residential condominiums, shopping malls, soccer stadiums, large museums, or cultural spaces in general.

An enclosed economy and an ethos of self-preservation create exclusive, proto-eugenic communities. On the other hand, as an inevitable and symmetrical reaction, communities erupt against such community logic; communities that, excluded, and in virtue of that exclusion, emerge, survive, and operate through the intrusion, contamination, and social dissemination. The excluded one becomes the founding and fundamental guest-intruder for the consolidation of this community contrary to the mainstream idea of community.

For these communities, it is only through and by the intruder, the outsider already inside (otherwise it would not be an intruder), that arises the possibility of speaking of belonging and identity. It necessarily and incessantly identifies with the intruder who invariably arrives unexpectedly and without a priori guarantee of rights, be they of race, gender, or class. We are in the face of communities that do not naturalize in something a priori, already given, standardized, but that take place and survive through contagion, through the hospitable reception of the foreigner that brings himself in and integrates. In opposition to the endogenous and eugenic islands of the blessed people, of accentuation and reinforcement of the subject in relation to it-self, given the paradoxical will to differentiate, these anomalous islands (*a-nomos*, with no a priori foundation) disrupt themselves and the property by the permanent unexpected intrusion and the social grafts that arise from it. Nothing is a priori guaranteed, except the intruder, who arrives to integrate with no need to adjust to the immunizing prefiguration.

3 Intrusive procedures

Communities created by the intrusion, many of them by force, have unconditional reception – or almost unconditional – as precondition for their survival by contagion; by exclusion, their self-preservation would be death. Confronted by their own logic of “community” dwelling, a breach arises in the community, the logic of the one, totalizing, of integrity, and the inviolable is put to test; the identity and the identitarian trait are revoked. It is through the intrusion of the foreigner into the place, an intruder who arrives uninvited but already admitted, that a process of enunciation of other dwellings within this dwelling begins, recodifications and spatial practices responsible for the blossoming of ineffable sociability. Micro-sociabilities that escape the current social normalization and normatization and begin to enunciate and outline other possibilities of solidary interaction among the intrusive beings and among them and the society that produces them and from which they escape and disrupt.

These other solidary socializations, always in formation, threatened by interruption, not reassured – and, perhaps, because of that – infringe, profane dwellings while creating, at the same time, other dwellings; dwellings that strangely have a need for the outsider, the extra-resident, to strengthen themselves as interiors, as islands of dissemination of external interiorities. Called “Occupations,” before acquiring their proper names, they owe their strength of purposeful existence to the fact that there has always been the previous day, the penultimate day – as if this were the last. They live the eschatological time of imminence of the end and that is why they survive, they over-live, they extrapolate what has been given them as the possibility of living.

In his work *Profanações [Profanations]*, Agamben says:

Roman jurists may have been clear as to what it meant to profane. Sacred or religious are those things that belonged in one fashion or another to the gods. For this reason, they were removed from the free usage and commerce of mankind, and could not be sold nor given as security, neither relinquished for the enjoyment of others, nor subjected to servitude. Sacrilegious were the acts that violated or transgressed the special unavailability of these objects, which were reserved either for celestial beings (and so they were properly called “sacred”) or for the beings of the netherworld (in this case, they were simply called “religious”). While “to consecrate” (*sacrare*) was the term that designated the exit of things from the sphere of human law, “to profane” signified, on the contrary, to restore things that were separated in the sacred sphere, back to the free use of men. “Profane” – the great jurist Trebatius was therefore able to write – “is, in the truest sense of the world, that which was sacred or religious, but was restored to the use and property of human beings”. And “pure” was the place that had been disconnected from its destination to the gods of the dead and was no longer “neither sacred, nor holy, nor religious, liberated from all the names of this sort” (D.11,7,2). The thing that is returned to the common use of men is pure, profane, free from sacred names. But use does not appear here to be natural; rather, one arrives at it only by means of profanation. Between “using” and “profaning” there seems to be a special relationship [...] (Agamben, 2007, p. 65, our translation).

There is a profane contagion in intrusion, in the so-called “Occupations.” The “Occupation,” profane dwelling, almost always, from its origin, not allowed, not authorized, disenchant, desecrates what remains intact, untouchable, and returns to the mundane use of men what the political-economic power subtracts, and the legal power, with its “legal” devices, denies: justice of dwelling. By means of intrusion, occupations ignore and confront that which should remain separated from the mundane world by the force of law – by the legal right of property that stands above the sense of social justice – bringing to the everyday use that which had acquired a sacred dimension, unavailable to the appropriation of the living. What should remain in reserve, permanently available (meaning real estate reserve), becomes used territory, a structure that leverages unusual and unstable sociabilities.

Still following Agamben, the museification of the world:

‘The Museum is not only a physical space but the separate dimension to which what was once felt as true and decisive has moved [...] More generally, everything today can become a Museum, because this term simply designates the exhibition of an impossibility of using, of dwelling, of experiencing experiment.’ (Agamben, 2007, p. 73, our translation).

On the notion of a community that is not characterized by submission to prerogatives that precede and determine it, nor by a model of identity sufficiency, in his work *Communauté inavouable*, Blanchot (1983) talks about the concept of community – as opposed to life in the herd – which is strengthened by the excess of a lack that deepens as it is filled in. This insufficiency of the being, of a stable and complete being, comes precisely from maintaining permanent contact with the other that arrives, the completely other, the intruder,

never self-sufficient; its being in the world needs the other in order to be, to be being with the other. The communities engendered by these so-called occupations are always in excess of themselves, in excess of constant need.

Life in the herd may be hierarchical, but in this submission to the human or to the other the uniformity that never stood out remains. Insufficiency is not concluded from a sufficiency model. It does not seek what would end this, but the excess of a lack that deepens as it is filled in (Blanchot, p. 20, our translation)¹.

Unlike communities secured and formed by means of admission by equivalence, these communities originated from occupations and intrusions are formed and strengthened by the "death" of property, and of what is proper to the entity. The intruder, in order to remain inside, needs to give up what is proper to him to remain in the presence of others, any others.

Threatened, exposed dwellings are built and strengthened by the lack of ownership as identity. Intrusions of new inhabitants, whether residents, passersby, visitors, users, ensure the complex appropriation of the space, in constant construction, insufficient as the full communities that are normalized as sacred places, and then closed and banned from the use of intruders. In contrast, these profane communities conceive their spaces as places to be restituted to the public by common use; not just a place shared with all – intruders or not – but an intensely shared place, almost a de-hierarchical space.

The community as a commonplace is a dwelling that does not shield itself from the other or keeps itself for its own, it rather gives itself to the intruder, who arrives to share and partake. How would these communities, formed by those who do not have or do not belong, be? Today, occupations explode on a planetary level, driven by the logic of intrusion, profanation, and public and commons restitution. However, condominium communities sprawl, constituted by the logic of possession, expropriation of the public, and sacralization of the territory. Conversely to the occupations, gated communities are places of hyper-social hierarchization, preserved by their own immanence, interiorities that have the expulsion of exteriorities as a premise.

Occupations are communities that expose themselves to exteriority in order to exist; they assume the impossibility of a community being (sacred interior) as a subject; through intrusion, they exist as a community, which then becomes unfeasible as a community, for they keep themselves open, to the exteriority of the other, of the intruder. Opening up to the exteriority, the dwellings of these occupations become the place of dwellings in constant construction, ambiguous presence, therefore. Presences not realized as full identities and entities; in the interiority of exteriority they end up becoming collective utopias in a permanent process of becoming something beyond the usual categories of dwelling.

Beyond the idea of communism or community, they are sort of a community to come, a silent solidary crowd open to the simple idea of common existence as a means of survival, of a super-experience of the shared common space. Nothing to preserve or secure as heritage, nothing to subtract from the common, just build it, as a living necessity, supreme power of existence, from simplicity and like Heidegger's hut, or any other "hut," an existence in the essentiality of being-with.

Contrary to the conventional idea of community, guaranteed by adequacy, suitability, affinities, proximity, and interests and, therefore, tending to relax the social bonds that form it (because, after all, they are already guaranteed), the communities-against-communities, generally called Occupations, tend to strengthen their bonds and communications in general. Strengthen for the fact that these interactive processes are not a given, they are not a condition for the meeting, the conviviality, the affective connections. Living in the uncertainty of the penultimate day means living it intensely as if the last day, the day that may be last before abandonment, voluntary or involuntary.

Formed by "outsiders" of the society, these other communities, or communities to come, are strengthened by internalizing a complexity from which they were excluded. Complex dwellings, they create a contained, interiorized, territory of open sharing, and are, therefore, constantly threatened in their integrity by something that has denied them, society itself. It is this inner opening, or interiorization denied in its own interiority, that makes them the genesis of other possibilities of communal life.

4 Restitutive procedures

As stated, anomaly relates to the lack of foundation, a foundation historically associated with the notion of the own, therefore, of ownership. Territories of otherness, of openness to the other, to others, to the foreigner, the intruder, Occupations do not pre-exist people. The condition of space of appropriation, used through sharing, contradictorily inaugurates a place that restitutes the public to the public, when appropriated as dwelling place, interiority. There is a new context within a context, a context that frames the inner world as exteriority, a place for public dissemination in a deprived place of the world, abandoned.

In *La Dissémination*, Derrida urges us to think about the idea of framing and opening:

Release: an opening, the unlatching of a door, which has a lock, a padlock and keys that from now on you ought not to forget; and frame: inscription in a square; hence, an opening comprehended and reflected in a quadrangle, a squared opening, a certain singular mirror, which awaits you. Once again it is the city, with its doors and mirrors, the labyrinth [...] (Derrida, p. 361, our translation). (DERRIDA, 1993, p. 361, tradução nossa)².

There is an interesting urban anomaly in the so-called "Occupations" that lies in their origins. They often arise from the breaking open of a door locked or padlocked; an interdiction that is part of a chain of logics and urban spaces that deny the presence, deny the use, sanctify themselves as urban sarcophagi, museified places in their intangibility, separated from the dynamics that surround them, denying themselves as they deny the right to use.

As they break these locks and chains, they trigger vigorous processes of common, shared, collective use of space. A new urban framework emerges, an interiority opened to the other, an open frame, which protects, delimits an interior, and at the same time disseminates exteriorities in this interiority, and which becomes a mirror of the exterior that surrounds and defines it. The idea of an outside space is restituted in an interior that remains framed, but now framed by another logic, of intrusion, contagion, and dissemination, there is, therefore, a loss of that which could be proper to it as identity. Restitution does not take place by returning something to the exact way it used to be, it occurs through an appropriation that is not realized in an inviolable entity. We now have a violable interiority.

Following Derrida, dissemination is a necessary loss for a gain. Semen spreads, leaves its place of origin in order to sow, inseminate, generate another life. Occupations are generated from someone's will of dissemination and insemination. Urban sarcophagi, places of death are sown, becoming fertile, capable of fertilizing other lives, places abandoned in their identities, always under construction, alter-places, places of social otherness. Uterine places, they are non-endemic intimacies, whose presence does not mean a presence to oneself, to be preserved and maintained. These are intimacies destabilized by externalities that threaten and reinforce them as places of plural, complex bonds, where the idea of an identity matrix is replaced by a nursing mother, a nutrient space (again, the womb) of singular sociabilities.

Interiorized *terrain vagues*, available spaces forbidden to use, sacralized as unavailable properties, despite being available, become, when appropriated by the intrusion, echoes of an exterior, denied and renegaded by them. As they return as used territories, they start in a way to deny the interiority and the intimacy restituted by them. Invited to break away from their mentor's isolation, Heidegger's students triggered other processes in the *da-sein* (existence as an appropriative event) of his hut, in the ontological and essential dimension of the philosopher's dwelling. The metropolis Occupations erupt a *da-sein*, an ontological questioning of this uterine social life. Sociability precipitated by the intrusion, contamination, and dissemination of meanings and dimensions of collective living, of a shared life not given, guaranteed or admitted.

Notably, either in Occupations such as the *9 of July Occupation*, in São Paulo, *Les Grands Voisins*, 59 *Rivoli* and *Le Cent Quatre*, in Paris, *Grand Hotel Cosmopolis* in Augsburg (see figures 3,4,5,6 and 7), some of these already legalized, disseminative and contaminating program actions – such as parties, gatherings, musical performances, gastronomic spaces, debates, vernissages, dance, exhibitions, library, woodwork, work and artistic production workshops, vegetable gardens, food exchange stations, thrift stores clothes, hair salon, in their "domains" – these are moments when the outsider [anyone] is invited to enter and participate in an organized interior. In this process, which could be a method of the emergence of the other, through contamination, the interior is prevented from consolidating itself as inside community, as opposed to the outside, which should remain foreign to it.

Common to all, such as Heidegger's hut, the existence of clearings, interiors open to the creation of modes of existence, to cultural and social events, openings for a being-other, through social bonds, known or not. I would say that most of the time we are condemned to live tied to beings, entities, with their meanings, and a priori given purposes. If for Heidegger, the moments of existence and duration of the *Dasein* are rare, and consequently, an opening towards another, perhaps, in those dwelling, lie the possibility of the ontological questioning about living in society, and the chance of another social, individual, collective, and urban existence.



Fig. 3: *9 de Julho Occupation*, São Paulo: Former INSS building, currently home to ex-homeless people, as well as a library, thrift store, sale of second-hand books, auditorium, carpentry, gallery with artistic interventions. Source: Igor Guatelli, 2019.

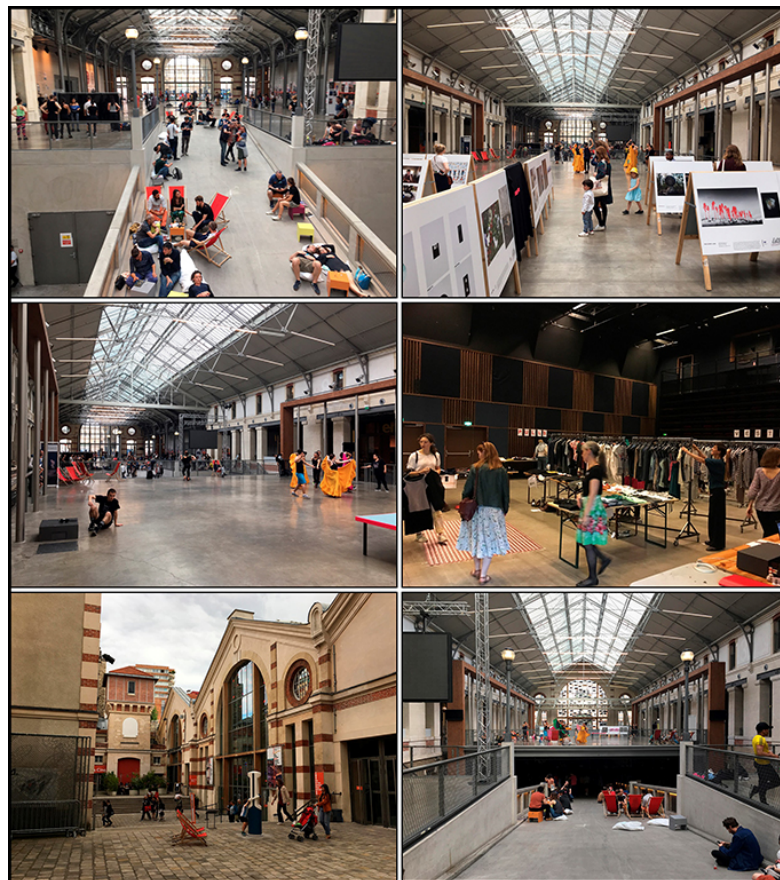


Fig. 4: *Le Cent Quatre*, Paris: Former funeral service shed known as *les Petits Noyers*: currently a public place for hosting refugees, multicultural events and programs - exhibitions, concerts, parties, festivals - temporary housing, artists' studios, shops. Source: Igor Guatelli, 2019



Fig. 5: Les Grands Voisins, Paris: Former Saint-Vincent de Paul hospital: structured by the articulation of 3 assistance organizations - Aurore (housing and professional insertion), Yes We Camp (occupation) and the urban consortium Plateau Urbain (coordination of the selection and management of cultural, social and solidary economy actors). Managed by 3 committees: space, social, and cultural programming. It houses a shelter for refugees with housing linked to cooperatives of artists, gastronomy, legal and environment assistance, and technical training, locksmiths, joinery, popular restaurants, urban agriculture, and textile production. One of the buildings in the complex, Robin, operates autonomously, open to the creation, proposition and invention of social activities and actions ("create it yourself"). Source: Igor Guatelli, 2019.



Fig. 6: 59 Rivoli, Paris: former headquarters of the *Crédit Lyonnais* bank: initially an occupation, today, the artists center (30 studios) resident of many different nationalities, both fixed and rotating, extensive production and multicultural programming. Source: Igor Guatelli, 2018.



Fig. 7: *Grand Hotel Cosmopolis*, Augsburg: old building of a local diocese, it functioned as a home for the elderly, currently operates a tourist hotel (the rooms have been personalized with interventions by local artists and refugees), hostel, welcoming center and housing for refugees, bar, restaurant, artists' studios, musicians and auditorium with cultural programs, as well as a food exchange point with the population. Source: Igor Gutelli, 2018

Conversely, it is these outsiders that, invited to enter a world that emerged through intrusion, contribute to another idea of community to emerge and strengthen. An elective community, profaned by externalities vital to its own survival as they reconstitute the dimension of the common participatory place, beyond the limits that circumscribe it, or that are circumscribed by it.

Almost as a paradox, these Occupations, which could be called porous communities, communities without community (in contrast to closure, immunization, self-preservation in relation to the other, the otherness in constant becoming is the being for which they exist), arise from intrusions. Intruders who profane museified spaces (in a sense close to Agamben), making them places for the invitation and the accommodation of others, of foreigners who remain or not, "foreignized," on the fringes of the place even when inside it. We speak of citizens of a singular sphere, of an interiority-worlds, composed, by free choice of each one of its members, of permanently built it as a territory of the inside as outside, of the outside as inside; a territory capable of ontologically convulsing, territory of intimacy, of the domestic and private life, on the one hand, of the public and everyone's, on the other.

If Heidegger's students, in a way, brought him closer to civilization and the city when they visited him, the Occupations bring the idea of a community of plurality closer to the city, the idea of the inner space as collective monad always possible of being transgressed and violated in its integrity and identity. Perhaps we are facing processes of babelization of monadic universes, supposedly inviolable and unisonous.

For Derrida, in his work *Torres de Babel [Towers of Babel]*,

The "Tower of Babel" does not merely figure the irreducible multiplicity of tongues, it exhibits an incompleteness, the impossibility of finishing, of totalizing, of saturating, of completing something which is of the order of edification, architectural construction, system and the architectonics (Derrida, 2006, p. 11-12).

If, in the Tower of Babel, the goal was to build, in unison, an architectural structure towards the sky, through a homogeneous community, and, with that, reach paradise, a form of utopia. As punishment for this excessive ambition, the "Creator" would have punished them by instituting multiplicity and, therefore, confusion of languages, condemning them to incommunicability. The plurality of languages represented the impossibility of understanding and, therefore, the failure to make the idea feasible.

In the history of the history of other worlds, of the search for idealized inner worlds, of another reality in-itself as negation of the reality, whether in the form of an island (*u-topos*), or a tower, collectivity would only be possible through unity, homogeneity, and uniformity; synonyms and precondition for harmony and understanding. In contrast, multiplicity, the strange, the intruder, the different represent the idea of conflict, of chaos. Places of the multiplicity of languages, races, classes, genders, the so-called Occupations, are the opportunity to actualize the idea of utopia, of collectivity, by negativity of the concept.

If, according to Peter Sloterdijk, in his work *Spheres III*, the society of opulence is founded on the building and conformation with works of art of self-pampering; interiorities committed to the inclusion of growing numbers of supporters, volunteers, participants, production of the excluded, and the widening of the gap between the inside and outside have been maximized precisely because of the relentless pursuit of the "rights to comfort."

Place of fertile copulations between interior and exterior with the constitution of a powerful inside-outside, the Occupations point us to other possibilities of individual-society and vital right.

5 Conclusion

We are facing a bifurcation that ultimately gives rise to an intermingling that both ignore for they can only be one thing or the other, monological. From the bifurcation, two paths are possible. Whether through the path of closure or through the path of opening, from inside or outside, through duality what we have is the triumph of a method of construction of interiority defined by the interdiction of everything that threatens its identity traits. Traits that will be strengthened by the negation of everything that does not seem to conform and attune to what is nurtured as property and identity.

In this method of construction of the common, sharing is what remains - and not what is hoped for - of a logic based on sharing, sharing everything that has been defined, a priori, of inviolable integrity and identity. There is no room for ontological, teleological strangeness, contradictions, or intrusions. In these paths, existential, behavioral, programmatic, racial, economic matrices and parameters define gravitational centers around which, only supposedly consistent and adapted manifestations, in accordance with these matrices and parameters are allowed.

By this method of constituting and consolidating interiorities, existential ties and programmatic-spatial combinations are only possible if mediated by the onto-teleological filter of the place's profile. Its inherent features and purposes are defined, at some point as original trait, fueled as identity and integrity, in short, a monadic sphere that only admits existence through harmony and complementarities.

But, affirmatively, there is the spacing originated from the bifurcation [a path of uncertainties, for choice in the bifurcation might imply, later on, returns or resumes of that which was discarded in the process of choosing for one of the paths. And, as one tries to return to the bifurcation, the tracks left by the displacement may suggest other paths], and that guarantees the existence of the bifurcation. There is an intermingling, as a possible path, of neither one nor the other, and in this way, both are violated in their traces seen as original and fundamental. For *Da-sein* to occur, that singular moment of opening to another different than what seems to be proper to the entity, Heidegger offers us the *mit-dasein*, the being-with, the being close to something, an inexhaustible relational action.

If, etymologically, the idea of "Method" is linked to a previous construction of a path, of placing oneself on a path, and pre-figuring a path to be followed, here, the path is constructed, almost, from the cast of a dice, or, less randomly, through procedures that do not ensure the desired end results, but become means for openings. Almost, because there is an intention, but that intention is threatened by the shadow of its instability and unsecured routine. Methodically speaking, the path does not pre-exist itself, because the foreigner, the outsider already inside, that creates the ambiguous relationship inside/outside, the condition of the path, is unpredictable. As the Derridean thinking warns us, who or that which arrives suddenly and without being announced, unexpectedly, brings in the chance and the risk of new forms of approaches the pre-existing dwelling, the existing meaning, or the pre-fixed path.

A path that is not given as a result of existing configured paths, ontologically and teleologically recognizable opens up. Perhaps, therefore, it is not a path, but the moment originated from the intermingling of recognized situations and modes of existence. In this way, it would be a means (*mitte*, which also means

center) for inner journeys that are foreign to the very idea of interiority and exteriority, inside and outside, below or beyond what appears to be the referential matrix.

It is about a community that denies itself as a community when it admits the intrusion as the principle capable of, at the same time, strengthening and denying it. Perhaps we are facing an idea of community, aligned with Agamben and Blanchot, which, permissive, inclusive, is incapable to be a community, establish and recognize itself as a community, for it permanently re-builds itself as unpredictable community, a community always becoming, and in this way, denying its own principle of recognizable limits as identity traits.

But on principle, one cannot profane what does not keep itself minimally guarded. In these cases, what is observed is a desire for sharing whose potency ends up by establishing a contamination by the outsider as a principle which ensures its interiority, refuge for categories, and modes of existence coded as traits of the private or public world.

To live in the opening, following closely Heidegger, but not starting from him, is to recognize in the clearing, the chance of an in-between of a given entity, an entity that does not have a given being yet, a being pre-figured even before it occurs as existence. The emptiness of the clearing is the initial nothingness needed for the emergence of an existence that de-limits itself ontologically as the experience of simultaneities takes place, here and there, below and beyond identity, inside and out, private and public, limited and broad, veiled and revealed, at the same time. Possibly we are talking about an abyssalizing method - a method based not on the definition of a path and its previous framework, but on the promotion of deviations - to build and "experience" dwelling places.

Blanchot, possibly closer to Derrida [thinkers of the "neither-nor", neither one nor the other, but the in-between, as a method of precipitating the becoming and opening to the future] than to Heidegger, but without abandoning him, - and maybe between them - from these intense and potent dwellings, a methodical thought (not in the sense of pre-configuring and following a path, but in the sense of tracing, tracking, admitting deviations) emerges. Because it exists and happens only as an interiority based on the admission of exteriorities, where there is the impossibility of relating to oneself or to return to oneself without deviations due to this permanent admissibility of the outside world, this experience of to dwell becomes the territory of a welcome becoming.

A social becoming precipitated by dwellings opposed to their own meanings, opposed to the narrow notion property, totalizations, and impermeable identities. Territories of an alterity irreconcilable with the undesirable idea of a self-centered, autonomous community. According to Derrida, we are in the face of an impossible experience of dwelling, understanding the impossible not as the unrealizable, but as what astonishes us, and still needs to be thought of in its uniqueness made possible. Paraphrasing Derrida (1987, p. 27), the 'experience of the impossible, experience of the other as invention of the impossible, in other words, as the only possible invention'.

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1La vie en troupeau est peut-être hiérarchisée, mais, dans cette soumission à l'un ou à l'autre, reste l'uniformité qui ne s'est jamais singularisée. L'insuffisance ne se conclut pas à partir d'un modèle de suffisance. Elle ne cherche pas ce qui y mettrait fin, mais plutôt l'excès d'un manque qui s'approfondit à mesure qu'il se comblerait” .

2Déclenchement: ouverture, plus généralement d'une porte, avec une serrure, un cadenas, des clés que désormais vous ne devriez plus oublier; et cadre: inscription dans un carré; ouverture, donc, comprise et réfléchie en un quadrangle, ouverture au carré, un certain miroir singulier, qui vous attend. La ville encore, avec des portes et des miroirs, le labyrinthe[...].