

aas maga- *zine*



IN THIS current
ISSUE for your confideration
there wille be discuffed the many
wondrouf BENEFITTES,
VICISSITUDES, &cetera as may
prove to be of interest
concerning temporary shelter
and the moderne phenomenon of
SLEEPING under canvas.

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Colonise the Cracks



Some space is wasteland, some space is glossy.

Some space makes you invisible, some space puts your face everywhere. Some space is yours by contract, some space is yours through time.

This is my home, it wasn't always, when I first arrived I didn't speak the language, shouted nonsense into the void, shockingly naive about the basics of this new world, but slowly I moved in, learnt how to get by.

Username, click, click, click, **sticky with sweat** and skin the borrowed interface slithers under hand itching with possibilities. How quickly can I build a new home, now the old one has rotted? Throw it together from old models, cram code together, no time to learn how it works, must be bigger, brighter, bolder than the last one.

I'm smooth and clean, covering the cracked waste I was yesterday, look at me, so new, buy, buy, buy. I've moved in so tight they couldn't scrape me off if they wanted, roots and corrosion in the mainframe, *moving* like mould through the gates, turning the colours of your logos. I live in the cracks, stuck to the side of a **gleaming edifice**, tarnishing it with my droppings.

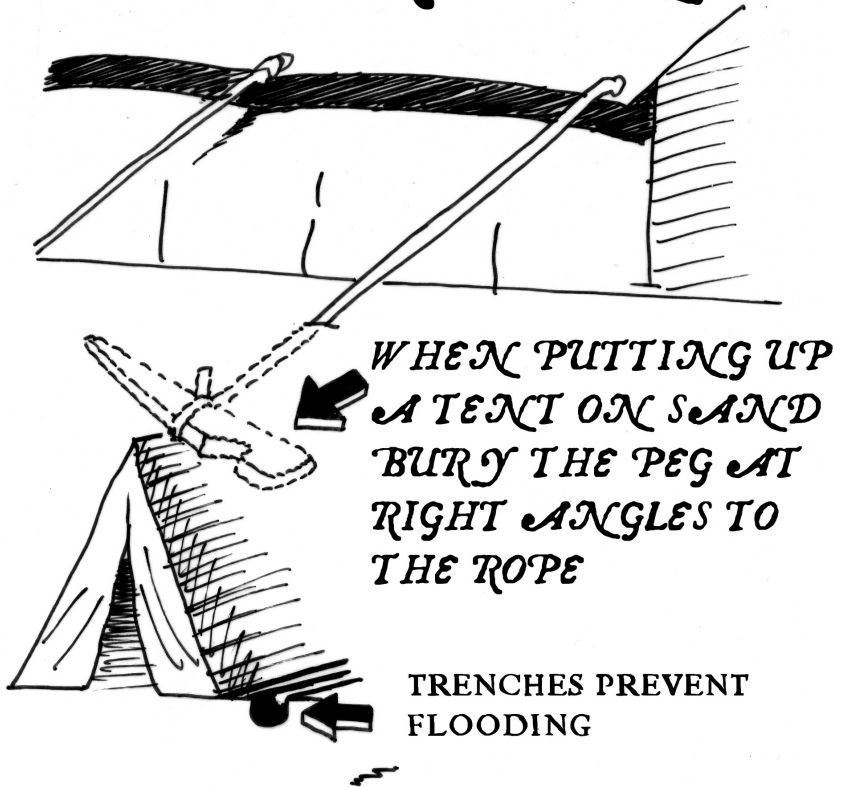
Colonise slowly, find the gaps for things to happen, give a false name then move in. Once you see how it works, you can gently move things around, quietly, so no-one notices at first, a little piece at a time. Where they want you to buy and sell, you can give and receive; where they want you to separate and divide, you can meet and connect; where they want you to simplify and be predictable, you can multiply and surprise.

Under the screen, the beach.



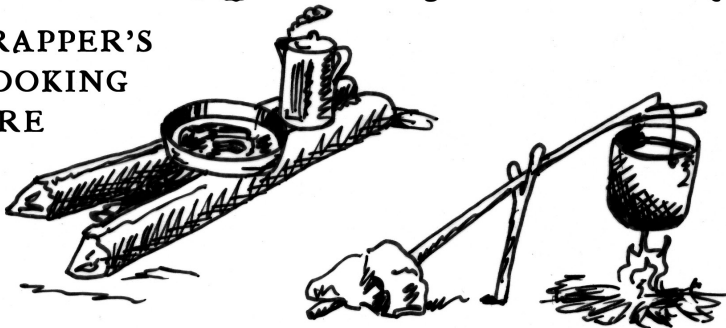
Ana Benlloch

TIPS FOR TENTS



WHEN YOU LIGHT A FIRE

TRAPPER'S
COOKING
FIRE



ALL COOKING FIRES SHOULD
BE SMALL AND CONCENTRATED

Tent Cities

In 2000, 70,000 displaced Chechens in a tent city in Ingushetia, were

hit by an flu outbreak that immobilised a third to a half of the inhabitants who'd been displaced by the conflict between Russian and Chechen forces.

In 2005 following an earthquake in Pakistan, relief agencies rushed in

to provide support in the form of tent cities with power and water. These had the support and approval of the regional authorities who obviously do not feel responsible for the disaster, despite knowing they live in an earthquake zone. When Hurricane Katrina hit the Southern United States in August of 2005,



Gulf Coast residents were left homeless by the storm, and despite a noticeable time-lag between the hurricane and the beginning the relief operation, the displaced people were housed by FEMA in tent cities that held around 250 people each. These tent cities were fully heated, and had proper sanitation.

Yet when the disaster is as a direct result of economic policy or territorial claims authorities are likely to try to deny access to aid agencies or that the situation even exists, or to simply state that responsibility lies with their opponent in the conflict. When the displacement of people is caused by Capitalist flows or by despotic regimes, as in the case of, for instance, Darfur the situation can be much harder with authorities being resistant to aid agencies gaining access.

You might think that it is a universally agreed principle among civilised people that in the face of a humanitarian emergency, that the providing of shelter, water, and possibly even food and warmth are desirable aims. The current situation in the United States, Canada, and presumably elsewhere but less publicised, would seem to contradict this assumption.

Since the late 1990s, tent cities have been set up in cities as far

afraid as Florida, Seattle, and Toronto. These tent cities have been established to try and cope with a domestic humanitarian disaster that has been going on under people's noses. Homelessness is a relatively hidden humanitarian crisis that is dealt with significantly by isolating individuals, **criminalising them wherever possible** and setting up systems that make it difficult, for those who want to, to integrate themselves back into 'normal' society. The novel idea of setting up tent cities where homeless people can receive **shelter, warmth, and sanitation** as well as the security provided by mutual support seems like an obvious solution once it has been presented. Anecdotal evidence has shown that once people have the support of each other in tent city environments, that individuals regularly 'graduate' to other more conventional forms of housing. This is because they have the space, time, and security to "work, save money, move on". Despite this, there seems to be what might be characterised as a Capitalist discomfort with masses of people being unified, or some sense of uncharitable discontent that someone is being provided 'something for nothing'. As a result, City councils seem to be engaged in ongoing battles with the founders of tent cities in attempts to curtail, close, or ban them outright. In January this year, a tent city in St. Petersburg in Florida was shut down after less than a month because city officials found city codes that prohibited living in tents.



In Seattle, the first two of these homeless tent cities were closed down because they had been set up illegally, but Tent City 3 was set up in 2002 in partnership with the Seattle Housing and Resource Effort and Women's Housing Equality and Enhancement League, often referred to by the combined acronym SHARE/WHEEL, and has been a going concern since then. The tent city operates a no drink or drugs policy, and stays range from 3 weeks to 100 days. In Seattle, according to a city decree, the tents can only stay for 60 days before moving on to the next location. No more than 100 people can live in the same area. And the land must be donated by private owners, or churches.

City ordinances are carefully designed to control the size, location, and

stability of tent cities as there is a serious distrust of allowing masses of dispossessed people to congregate in one place. The United States was born out of revolution, and consequently there is always the fear that it is in the blood of its people, but as George Woodcock says in the epilogue to his book *Anarchism*, people with anarchist sensibilities (even when not explicitly named as such) nowadays tend towards rebellion rather than revolution, an internal pressure on the system attempting to shape its mechanism from within, caused in part by the fact that revolutions have historically proved to replace one oppressive regime with another more brutal one.

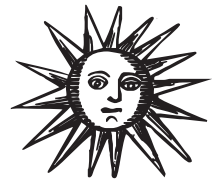
Despite the actions of some **noble-hearted individuals** in Seattle, Florida, etc. it seems that the position of authorities in the United States is “give us your tired and huddled masses, and we’d like to try and keep them that way”.

Perhaps the next generation will see things differently. In February 2005, Seattle’s Tent City 3 was hosted on the campus of Seattle University in order to try and promote a better understanding of homelessness and to give students an opportunity to engage in ‘educational and service leadership’ opportunities.



Stuart Tait

Buckminster Fuller: Geodesic Dome

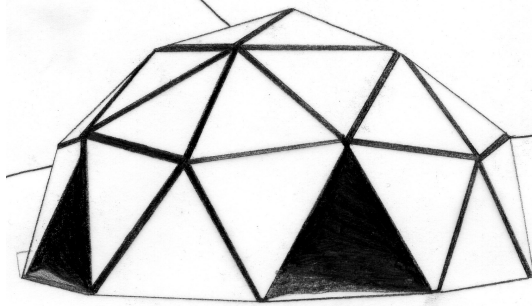


Buckminster Fuller had the dream of providing a solution to the world’s housing crisis, and against all odds, he ventured forth in the late 1940s to design the geodesic dome as the home of the future.

This dream involved a half sphere that could contain a house or even a city. Providing a space that would afford inhabitants protection from the elements, while they lead lives unencumbered by unpredictable climate changes and extremes. By using the potential for tetrahedral support, the dome offered the advantage of a higher surface to volume ratio than other three dimensional forms. People living in these early dome structures spoke of a ‘kind of freedom’ that they couldn’t find in a traditional rectilinear house; they also spoke of feeling a greater sense

of 'limitless possibility in their live', and a 'stronger connection to their creativity'.

In addition to these benefits, geodesics also have a synergetic quality, in that as they become larger they become more stable and more efficient. The geodesic dome is able to withstand a great deal of stress because all points of the structure share this load equally. When interconnected triangles are set in a spherical shape, the structure is inherently stable, allowing it to withstand the pressure of high winds, heavy rains,



snowstorms, and earthquakes.

Fuller had it all figured out; by using a web of triangles to make the frames of his domes the struts carried all the weight. Efficiency is inbuilt into the design – as there is one-third less surface area in the walls and ceilings, as compared to a rectilinear house, this in turn

conserves energy used for heating and cooling. Because domes use so little material, they're cheap to build, and people don't have to earn a living to pay for them, allowing them time to think about the problems of the world and take care of the universe.

Since their creation domes have been used to create a better world. In Drop City, those who lived in the commune built fabulous, multicoloured geodesic domes to house as many people as could fit on their two little acres of Colorado Desert. They promised they would feed, clothe, and house anyone who joined them and they chose domes because they were cheap, easy to build, and **environmentally friendly**.

Since then there have been numerous positive uses of the dome structure, ranging from the village-like Dome Project for the homeless in Los Angeles, to plans for floating ocean communities made of seadomes, and deep-ocean domes as part of the Celestopea Project.

The geodesic dome is emblematic of Fuller's great appeal, in that he uses modern scientific and technical information to tell a different story from that of mainstream western technology, which has too often tended to bring us mainly better guns and bigger bombs, flashier cars and cheaper junk food. Fuller tells us instead a story of human beings who discover they belong to a living, responsive universe and find ways to work in partnership with nature.



Niki Russell

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*Summer camp at Nikolaj, Copenhagen
Contemporary Art Center.*