

The Neutral.

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The idea of an open world is more important thematically than true mechanically. Maybe the illusion of the Powers of Ten or of zooming in and out of Google maps made us believe we were assembling the global yet mediation is operating better relations from locals to global. The idea of the neutral, far away from cheap passivity to otherness, is finding in present times a dash of hope towards its realization. All of this is happening under the dome of our old continent.

Paradigm has served well in promises and even provided us with the story of progress and modernization, naked humans in an all too distant nature were to cover the globe with a net of science. Under the net, hidden hybrids, evenly covered field on a non working sphere. As the old order of geo-politic is up for grabs we either look up and see a theological superstate that governs us all or looking down and asking ourselves “On what soil are we?”

Just like the surface of the earth requires multiple charts to include every point, to accurately represent is to allow a gradient between an A and a B. Roland Barthes’ flair for his own survival has given us in the third way the means to radically relink *things* with tools such as redefinition of the ‘as is’ and nuance between parties. The fragments are pieces of concerns he collects to cancel paradigms that blind vantage points, restrain movement ‘outside of’. Rather than opposing a story he performs in another regime that escapes the opposition of the first one.

Theories in other fields give a hint on how we humans are into the world. The theory of the manifold at the root of empathy between humans gives us three levels that essentially deal with three scales:

First, the larger level gives us a sense of assembly among the crowd of individuals, which we experience any time we confront ourselves with others.

Secondly, is the intermediate functional level characterized in terms of “as if modes” of interaction enabling models of self-other to be created. This is what allows us to project anything beyond our own membrane of limited scope.

Thirdly is the level of activity of a series of mirror matching behaviors. We mimic others to use tools for. The things we use are part of complex of tools before any-thing can be discerned alone as a tool. This last level is a multilevel change within body states, things of various sizes.

Through the lens of the three scales the core of the project is alike Barthes’s attitude of full and shameless appropriation of the existing and violent mediation. Not is the (choice of) site-s nor the program-s. If not the center, the “where” and “what” of the experiment are nevertheless essential to pretend dealing with the global. It is the small narratives that locate the global more than the global one that situate the local.

Any project of architecture, any building, any-thing is a local point along a broader network. Among those points, a cluster, wasteland, is the area of the less realization and of maximum potential. But once we realize that potentials are about thinking of the past not the future and that “the real” is more rich than the abstract backbone of what could this be if it had never been, wasteland becomes the area of less potential and maximum realization. Lastly if ever more elusive exteriors are absorbed into interiors there cannot be not waste-land anymore. So what do to?

This project, taking part in a current competition for a new metropolitan door to Toulouse, attempts an experimentation of the hypothesis. It deploys a physical grid to represent the scattered parties of the site, the speaking ones (us, humans with needs) and the muted (what we are used to call nature). On this negotiating table the matter of the talk is made of diverging concerns (or interests) from the actual physical matter to the more abstract ones. Within this application, decisions from this discussion may for the better represent accurately those concerns.