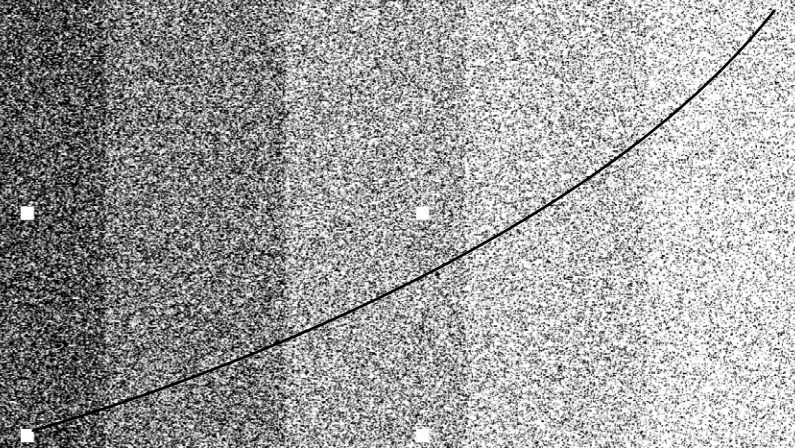


*ANONYMITY*  
*PROVISIONALITY*  
*HYPER-MODERNITY*

PLACE  
SPACE  
NON-PLACE



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This is an archival handbook that serves as a guide to researching and guiding the discovery of actual Space, Place, and Non-place as they move through one's life through visual observations and textual descriptions of Non-place.

**This is an archival handbook that serves as a guide to researching and guiding the discovery of actual Space, Place, and Non-place as they move through one's life through visual observations and textual descriptions of Non-place.**

August 13, 2019 in philosophy, space, theory

«Give place, let the prisoner by; give place.» -- the first English use of the word, according to the Oxford English Dictionary

In the Physics, esp. book IV, Aristotle proposes a theory of place (topos) that rejects Plato's theory of space. The topos is a place of belonging. It is distinct from the body, which is defined by length, width, and depth. Yet there is a definite relationship of community or conflict between the nature of bodies and the nature of places: every physical element seeks «its» place, the place that belongs and corresponds to it, and it flees from any other opposed to it. For Aristotle «the motions of simple bodies (fire, earth, and so forth) show not only that place is something but that place has some kind of functional significance (potentia also force)» (cf. posture) although this power is not definable (like the forces of attraction and repulsion in modern physics)

Ernst Cassirer calls the Aristotelian doctrine one of «substantial forms», opposed presumably to «symbolic forms» (Individual and Cosmos, p. 176) According to Michel Foucault, the hierarchical system of places in the Middle Ages, which he calls the space of localization was dissolved by Galileo's assertion of an infinite open space, (see scientific space) According to Foucault, this de- sanctified space of extension has been replaced in this century by a space of arrangement, that is, a space of relationships formally described as series, trees, and networks. (see Hypertext)

Is it true that much of our sense of place is somatic, directly related to the experience of our bodies? (see proprioceptive.)

For neurological patients suffering from the dissociation of

«counterfeit limb» or anosognosia, the very «place» of the paralyzed limb seems to have been lost. see place / identity. For Gillian Rose, in Feminism and Geography, «Place is represented as Woman.» «Feminist work suggests that place can become feminized through reference to the fantasized maternal Woman.» and humanistic geography is characterized in terms of a relationship with the (m)Other.

The anthropology of place:

All cosmogonic narrative need to account an «in the first place...» (see sacred / profane ) (see also order and the importance of place.) Dirt is that which has no place.

Pierre Nora describes «places of memory» where what we see is essentially how we have changed, the image of what we are no longer.

**Marc Augé uses the term «anthropological place» for the concrete and symbolic construction of space which localizes a culture in time and space. This concept of place includes the possibility of the journeys made in it, the discourses uttered in it, and the languages characterizing it. (p.81) For Aug , this place is common to both the ethnologist and the indigenous inhabitants. It informs both the indigenous fantasies of a society anchored since time immemorial and the ethnologists' illusion of a society so transparent to itself that it is fully expressed in the most trivial of its usages, an any one of its institutions, and in the total personality of each of its members.**

In his chapter on «Spatial Stories,» Michel de Certeau links narratives to movement and to spatial practice. For de Certeau, «space is a practiced place.» (The Practice of Everyday Life, p. 117) His analysis of space echoes the work of Emile Benveniste on enunciation and the students

of «speech acts» who focussed on «how to do things with words.» In this case, however, the labor of stories transforms places into spaces, or spaces into places. (de Certeau seems to reverse the usage of the terms: one might expect him to describe place as practiced space.)

De Certeau describes the «tour» as an everyday narration of movement and opposes it to the «map,» a scientific representation that erases the itineraries that produced it, and whose history shows this process of disengagement. For de Certeau, who is interested in the tactics of poaching and consumption, everyday stories are guides to spatial practices.(see strategy / tactics)

Frederic Jameson explores a similar terrain when he calls for a postmodern aesthetic of «cognitive mapping.» For Jameson, the kind of «tour» that De Certeau describes as «precartographic,» diagrams organized around the still subject-centered or existential journey of the traveler. (see pp 51-52) For Jameson, cognitive mapping becomes more complex when it requires the coordination of existential data with un-lived, abstract conceptions of the geographic totality.

The thesis developed by Manuel Castells is that the two contemporary processes of post-fordist capitalist restructuring and informationalism are making possible the emergence of a space of flows which dominates the historically constructed space of places, as the logic of dominant organizations detaches itself from the social constraints of cultural identities and local societies through the powerful medium of informational technologies. (The Informational City, intro. p. 6) (see globalization) (see also smooth / striated )

The space of flows is «a new form of spatial organization of power.» (Globalization, Flows, and Identity p. 200) It is «the space of organizations in the informational economy...the fundamental spatial dimension of large-scale information-processing complexes.» (Informational City, p.169-170)

For Joseph Schumpeter «The process of Creative Destruction is the essential fact about capitalism.» (Capitalism, Socialism, and Democracy, p. 83) Castells traces this feature of capitalism in the logic of restructuring. He describes it as a process by which modes of production transform their organizational means to achieve their unchanged structural principles of performance. Restructuring is based on the avoidance of historically established mechanisms of social, economic, and political control. Since most of these mechanisms depend on territorially-based institutions of society, escaping from the social logic embedded in any particular locale becomes the means of achieving freedom in a space of flows connected only to other, like-minded, power- holders.

As he puts it, «people live in places, power rules through flows.» (conclusion, p. 349) Echoing the arguments of Barber's Jihad vs McWorld, Castells believes that «The globalization of power flows and the tribalization of local communities are part of the same fundamental process.»

09 - CLUE

NON-PLACE  
GENERATION

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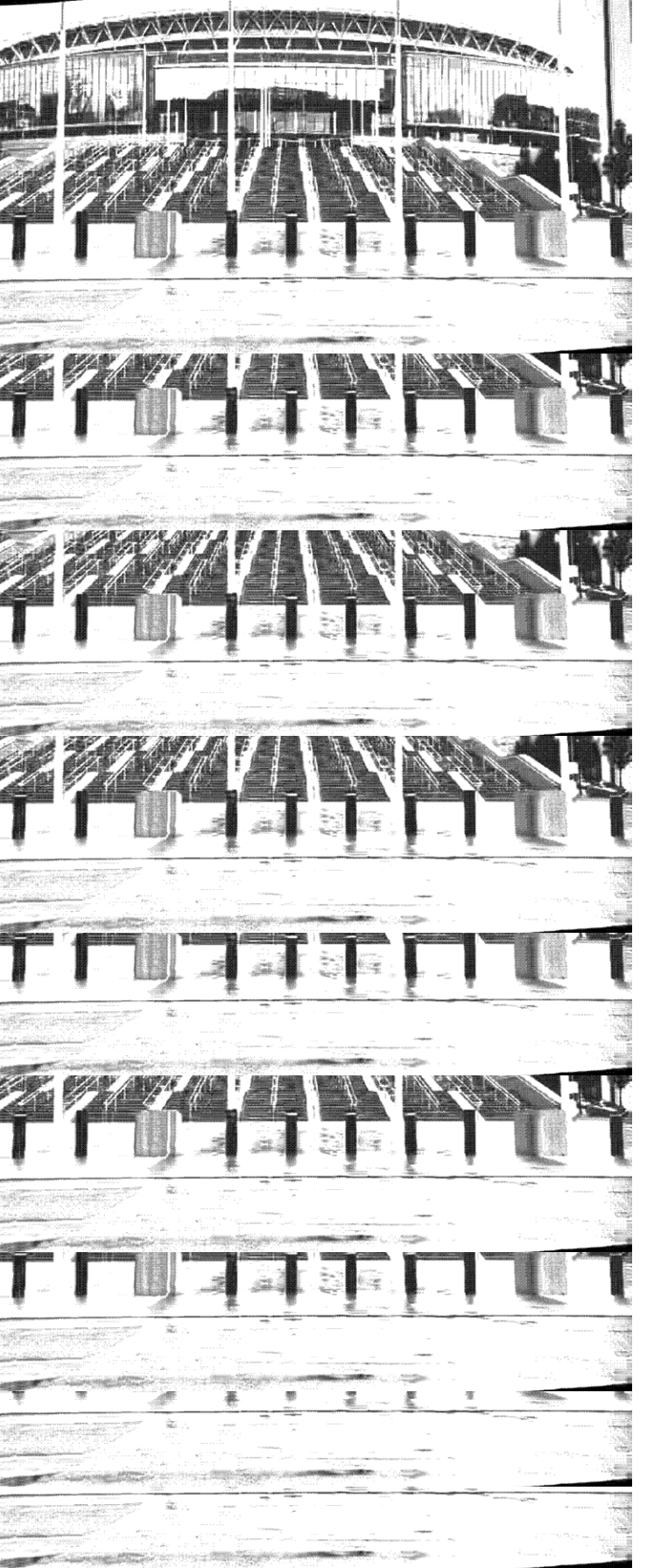
During my time at school in the UK, I lived very far away from the school due to housing issues, and I had to go through very long periods on transport, changing the tube twice and the bus once, periodically walking to one fixed location and then moving to another, researching to get to a place at the right time. An hour of being near strangers in space and not making much more than eye contact.

In the course of my long-term activities, I began to think about the places where I spend a lot of my time every day and where I am in the 'non-places' studied by the French ethnographer Marc. I took photographs and observed and recorded the behavior of other people in my daily life who were in this non-place with me.

## NON-PLACE GENERATION

In non-place, we are in a state of transit that is, a state of movement, which manifests itself both physically and in terms of personal identity. However, non-place is more commonly understood as a specific manifestation of an unfixed locality, embodied in a wider range of processes, and Marc Augé's definition of non-place is characterized by three manifestations, namely hypermodernity, anonymity, and transience. In the wake of globalization, the need to adapt to population growth and the development of modernist design has been applied to places and places.

In other words, place and placelessness are always in flux, and this experience was profoundly deepened during my long campaign.





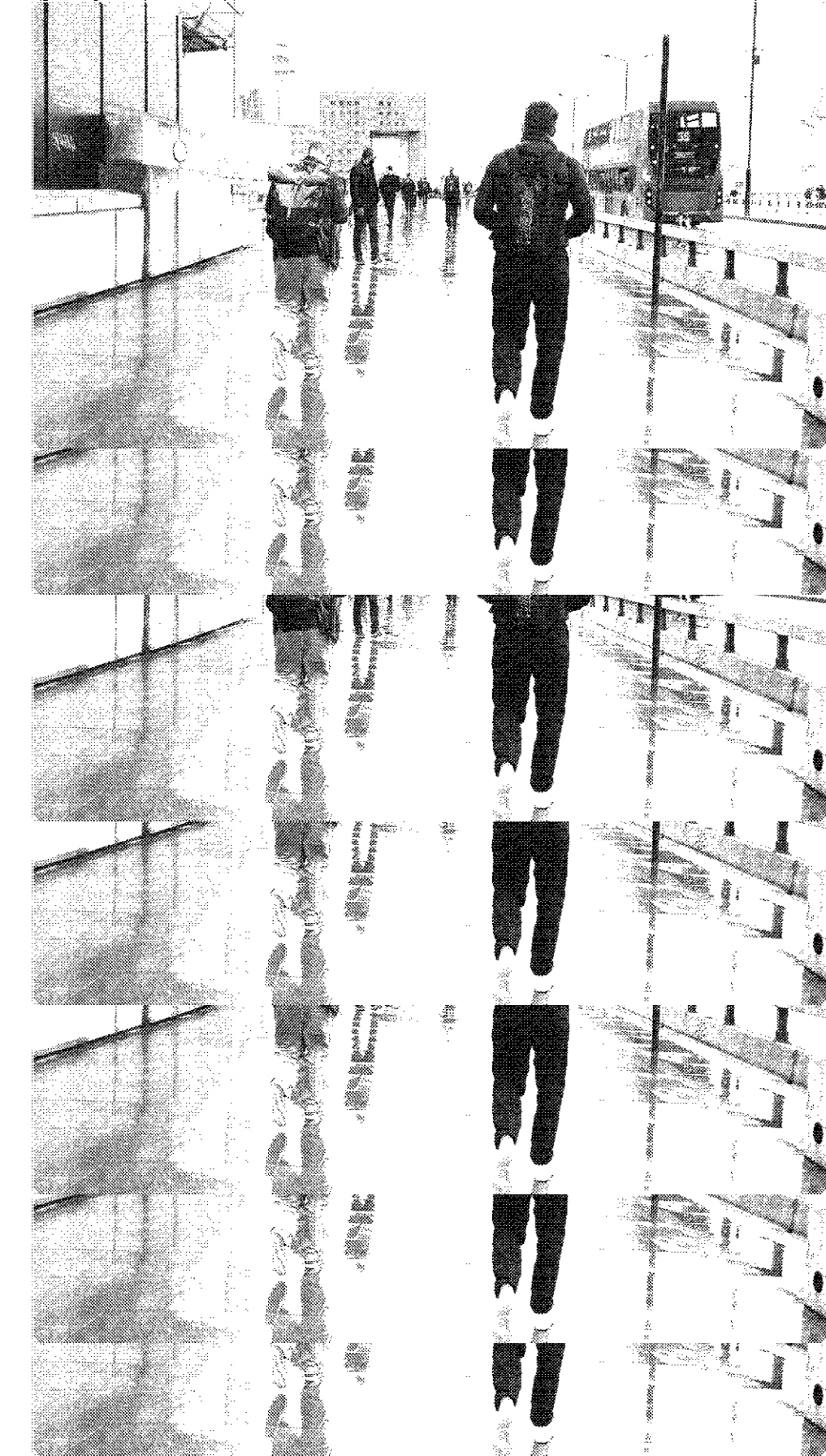
This is a description of “non-place” based on my own experience. The path begins with the description of “non-place” observation from Wembley Park Station to Wembley Stadium. This is a record of 4:46 minutes, and as I cross this path a “virtual” path is established, a personal “non-place” is observed and established in the record of time and space. Since non-places usually occur in temporary places such as traffic and shopping malls, my personal path observation is only used as an example to describe “non-places”.

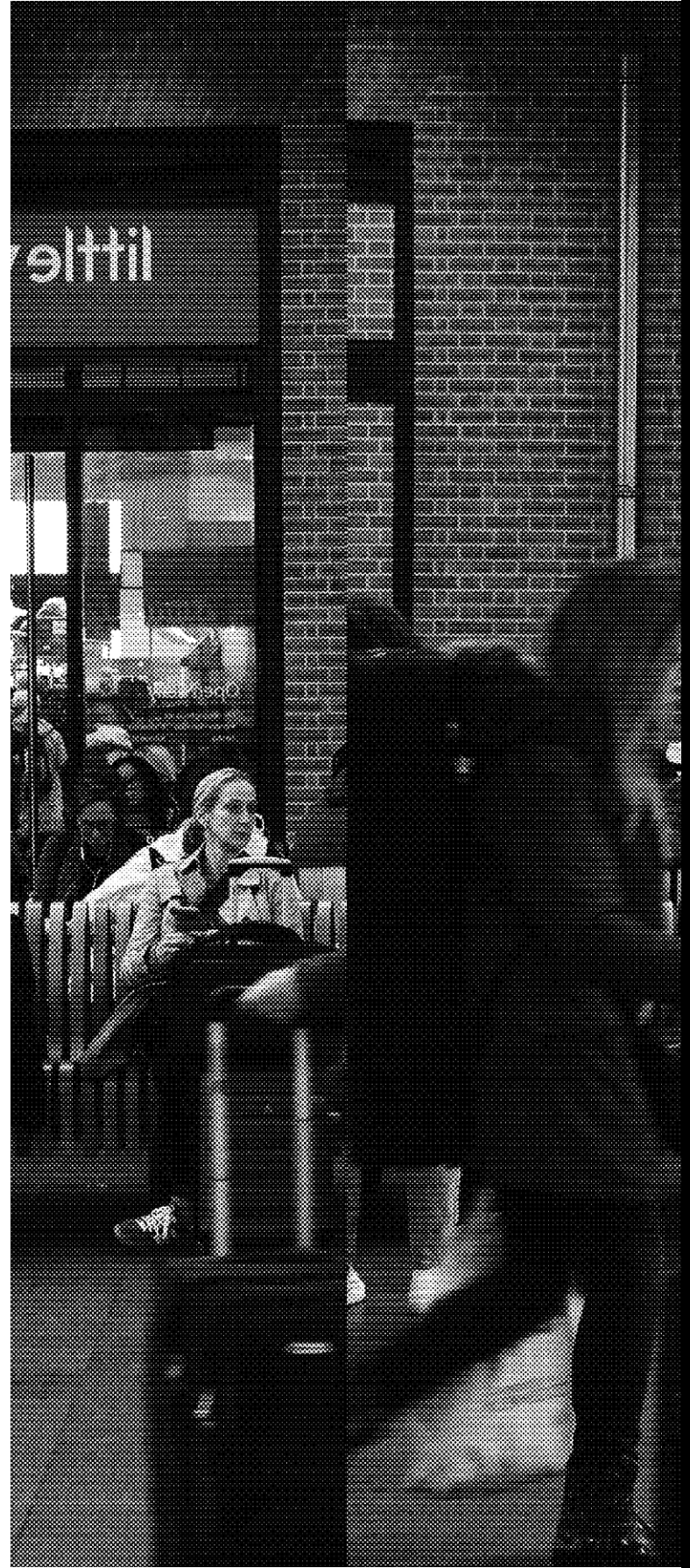
In more understanding of the path, the process between two places or places is described as “non-place”, but a more intuitive and describable carrier is needed as the foundation, and then the behavior process in traffic places, shopping malls, highways and other Spaces is regarded as “the establishment of non-place”. But the purpose of this manual is to guide the viewer to establish the perception of non-places through more observation, not just to describe in a very detailed way where and how to establish “non-places”. The purpose of the manual is to enrich the story in an otherwise overlooked time by observing how others behave in a particular place.

On this bridge, the path is determined, either straight or backward, giving the people who carry the bridge few choices, but it is also curious where the people will go after the brief contact through this bridge.

Through this brief walk, it seems that a brief connection can be made but such a connection fades as the street ends. The temporality of the journey is explained, and all people are identified by a temporary transitory identity at the boundary of the bridge.







REAR



*In the concrete reality of today's world, places and places, places and non-places intertwine and tangle together. The possibility of non-place is never absent from any place. The place becomes a refuge to the habitue of non-places (who may dream, for example, of owning a second home rooted in the depths of the countryside). Places and non-places are opposed (or attracted) like the words and notions that enable us to describe them.*

*We can contrast the realities of transit (transit camps or passengers in transit) with that of residence or dwelling; the interchange (where nobody crosses anyone else's path) with the crossroads (people meet); the passenger (defined by his destination) with the traveler (who strolls along his route-signifi).*

# PLACE

## ACADEMIC INTERPRETATION

■ an area, town, building, etc: ■ a suitable area, building, situation, or occasion:

■ a home: ■ a position in relation to other things or people:

■ the seat you will sit in on a particular occasion, or the seat where you usually sit, in the theatre, a class, a train, etc:



SPRING

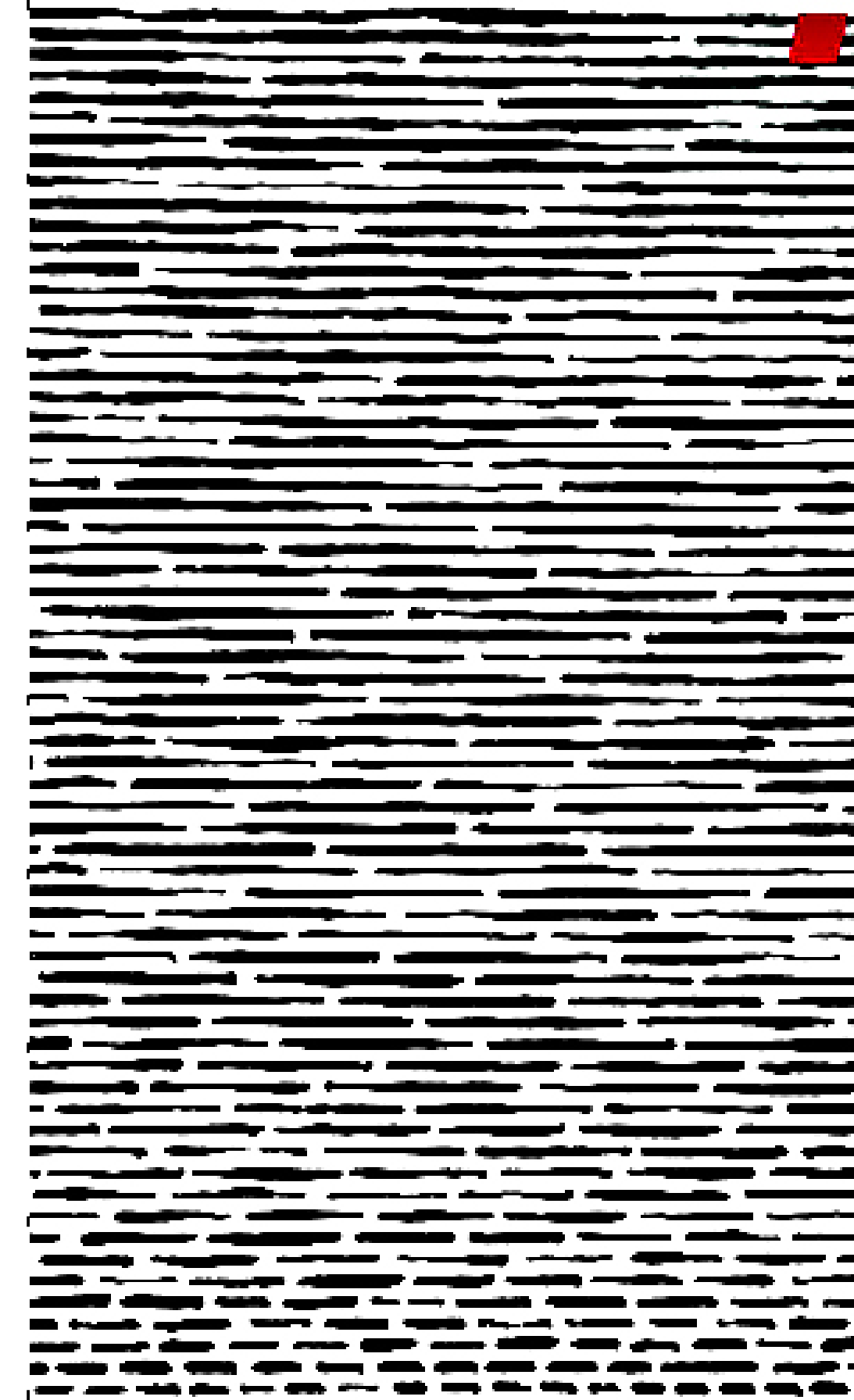


*Caption: Geographic space extends horizontally and level of specialization vertically in the drawing. The bars then represent the realms which extend in overlapping patterns across the continent, those at the highest level being spatially most extensive. Individuals participate in first one then another realm, as they play first one role, then another. The spatial patterns of realms are thus indistinct and unstable.*

# SPACE

## ACADEMIC INTERPRETATION

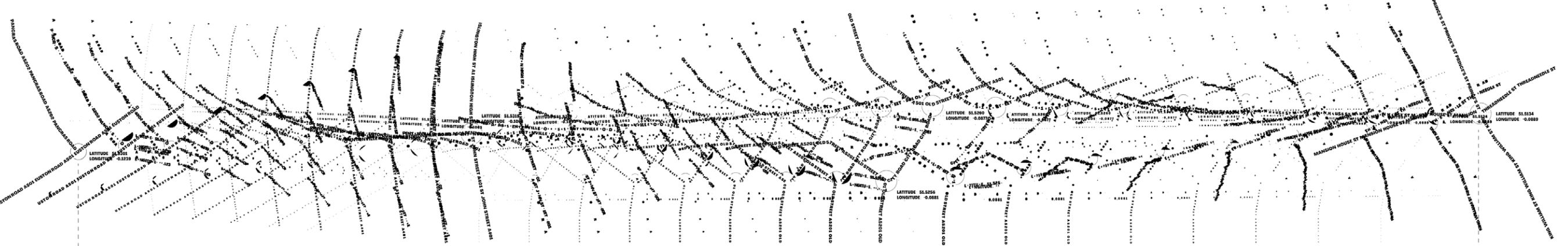
- an empty area that is available to be used
- the distance between a football, rugby, etc. player and any opposing players
- the area around everything that exists, continuing in all directions
- land, especially in a town, that has no buildings on it



*Spatial distribution is not the crucial determinant [...], but interaction is.*

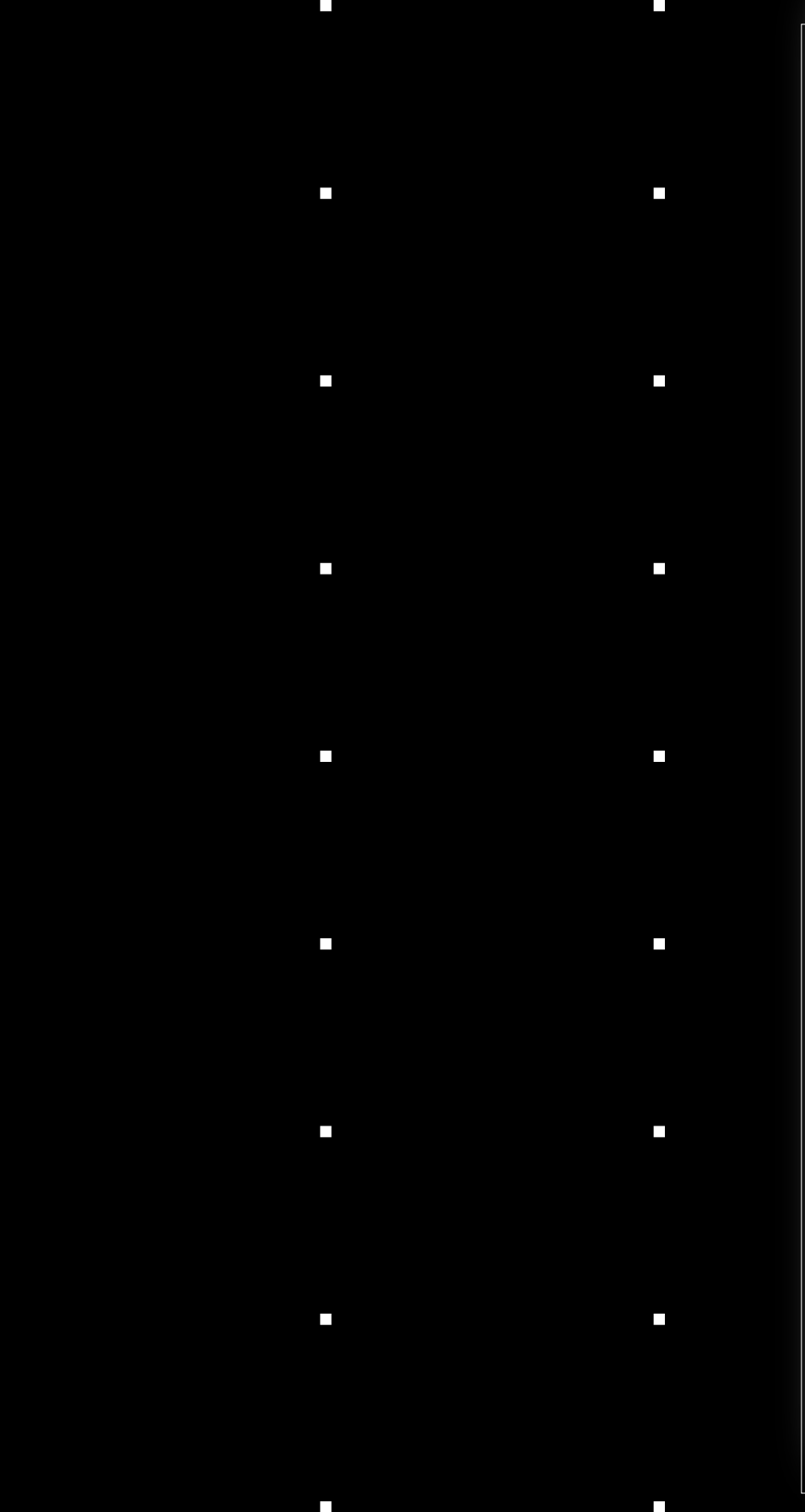
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HEATHROW AIRPORT VICTORIA STATION



The "intersections" created by the crossing of roads are based on locations that are familiar on a daily basis.

The location can be a transport venue or a special place of significance to the audience themselves.





## NON-PLACE

*In the description of places and places, a place is a place that has a unique meaning or a permanent location. The public will spend a lot of time in these locations compared to other locations. The most obvious example is the workplace, such as the City. The public needs to work in these specific places in exchange for the material needs of life, so this place has a specific meaning for the public. The other has a specific meaning is the family of each person, that is, the place where the family is the anchorage. The significance of a home is an extraordinary place. Through the description of home, office and other places, the cognition of non-place is derived. Non-place is the temporary process that exists between home and office in the traffic environment.*

## ACADEMIC INTERPRETATION

Lefebvre (1991) distinguishes between dominated and appropriated space (pp. 164-167). A dominated space is “a master’s project” (p. 165). In capitalism, the nation state (a bounded territory controlled by the monopoly of violence and enabling national markets and a power balance between classes and class fractions, see Lefebvre, 1991, pp. 111-112, 280-281) forms political space. The unity of the workplace (the space of work and production), the city (urban space), markets and centers of commerce and consumption (spaces of consumption, leisure and entertainment) forms economic space. **The nation state and capitalist space are the capitalist forms of dominated space, spaces dominated by state power and the power of capital. The nation state and capitalist spaces are instrumental spaces (pp. 281, 306).**



Explaining what a place is from a literal perspective, a place is a location with a specific place or historical significance. It has different meanings in geography, society, history, and mathematics.

Cite other sources of research on place, and use imagery and design methods to develop a definition of place and a methodology of observation, to provide a side-by-side understanding of the main theme of the article, 'Non-place', from a variety of perspectives.

SUBJECTS	Members of society, family, working class	Experts, scientists, planners, architects, technocrats, social engineers	Inhabitants and users who passively experience space
	Outside world, Locations, spatial sets, urban transport routes and networks, places that relate the local and the global, trivialised spaces of everyday life, desirable and undesirable spaces	Knowledge, signs, codes, images, theory, ideology, plans, power, maps, transportation and communications systems, abstract space (commodities, private property, commercial centers, money, banks, markets, spaces of labor),	Social life, art, culture, images symbols, systems of non-verbal symbols and signs, images, memories
ACTIVITIES	Perceiving, daily routines, reproduction of social relations, production	Conceiving, calculation, representation, construction	Living, everyday life and activities
		Lefebvre's three levels of social space, based on information from: Lefebvre,	

ACADEMIC INTERPRETATION



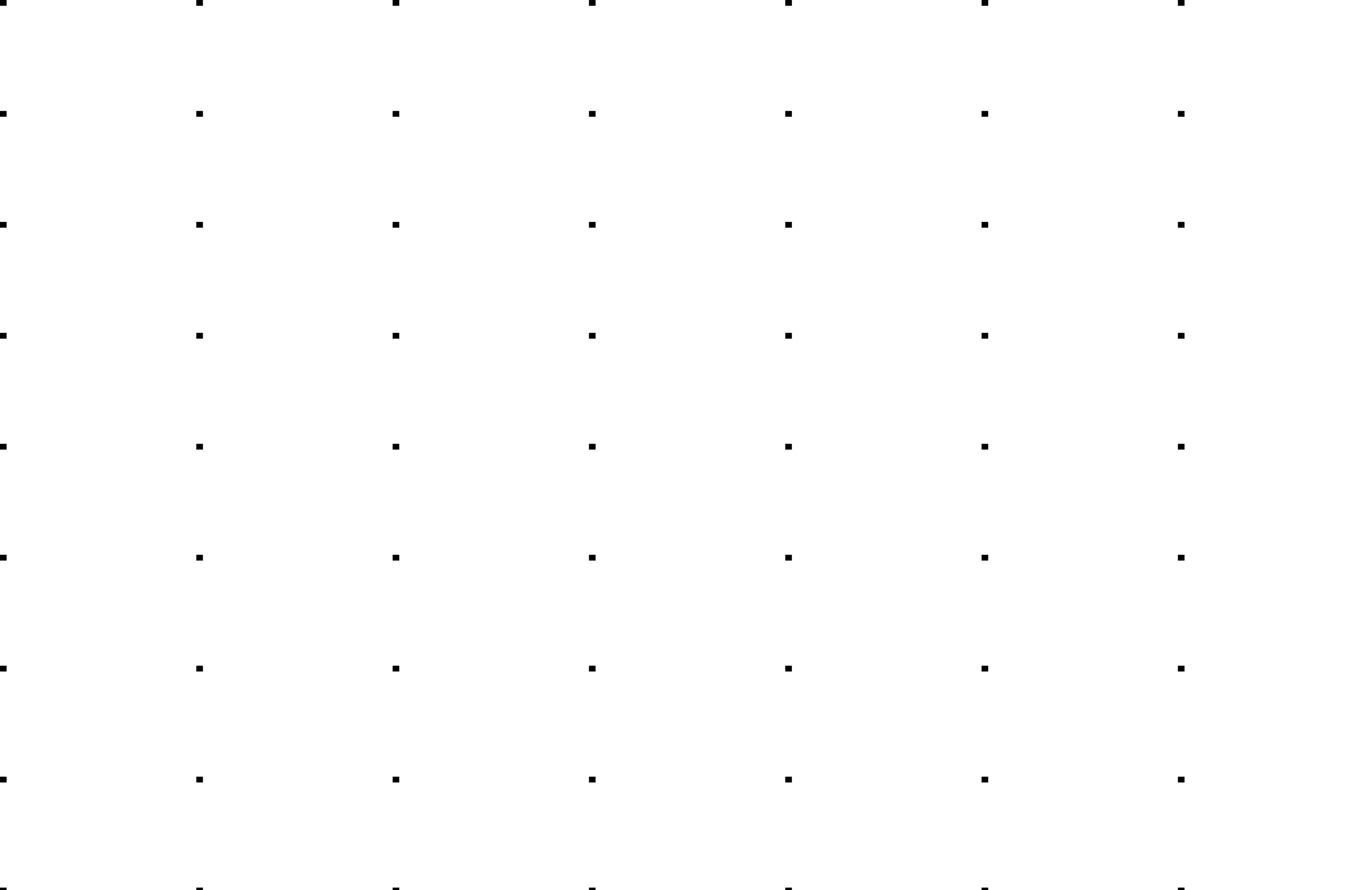
ANONYMITY  
PROVISIONALITY  
HYPER—MODERNITY







Since non places are the space of super modernity, supermodernity cannot aspire to the same ambitions as modernity. When individuals come together, they engender social and organise places. ' But the space of super modernity is inhabited by this contradiction: it deals only with individuals (customers, passengers, users, listeners), but they are identified (name, occupation, place of birth, address) only on entering or leaving u 'TS'nce non-places are the space of supermodernity, this paradox has to be explained: it seems that the social game is being played elsewhere than in the forward posts of contemporaneity. In the manner of immense parentheses, non-places receive increasing numbers of individuals daily. And they are the particular target of all those whose passion for retaining or conquering territory drives them to terrorism Airports and aircraft, big stores and railway stations have always been a favoured target for attacks (to say nothing of car bombs); doubtless for reasons of efficiency, if that is the right word. But another reason might be that, in a more or less confused way, those pursuing new socialisations and localizations can see non-places only as a negation of their ideal. The non-place is the opposite of utopia: it exists and does not contain any organic society.





Explaining what a place is from a literal perspective, a place is a location with a specific place or historical significance. It has different meanings in geography, society, history, and mathematics.

GATE  
GATE

DESTINATION  
DESTINATION

DESTINATION  
DESTINATION

GATE  
GATE

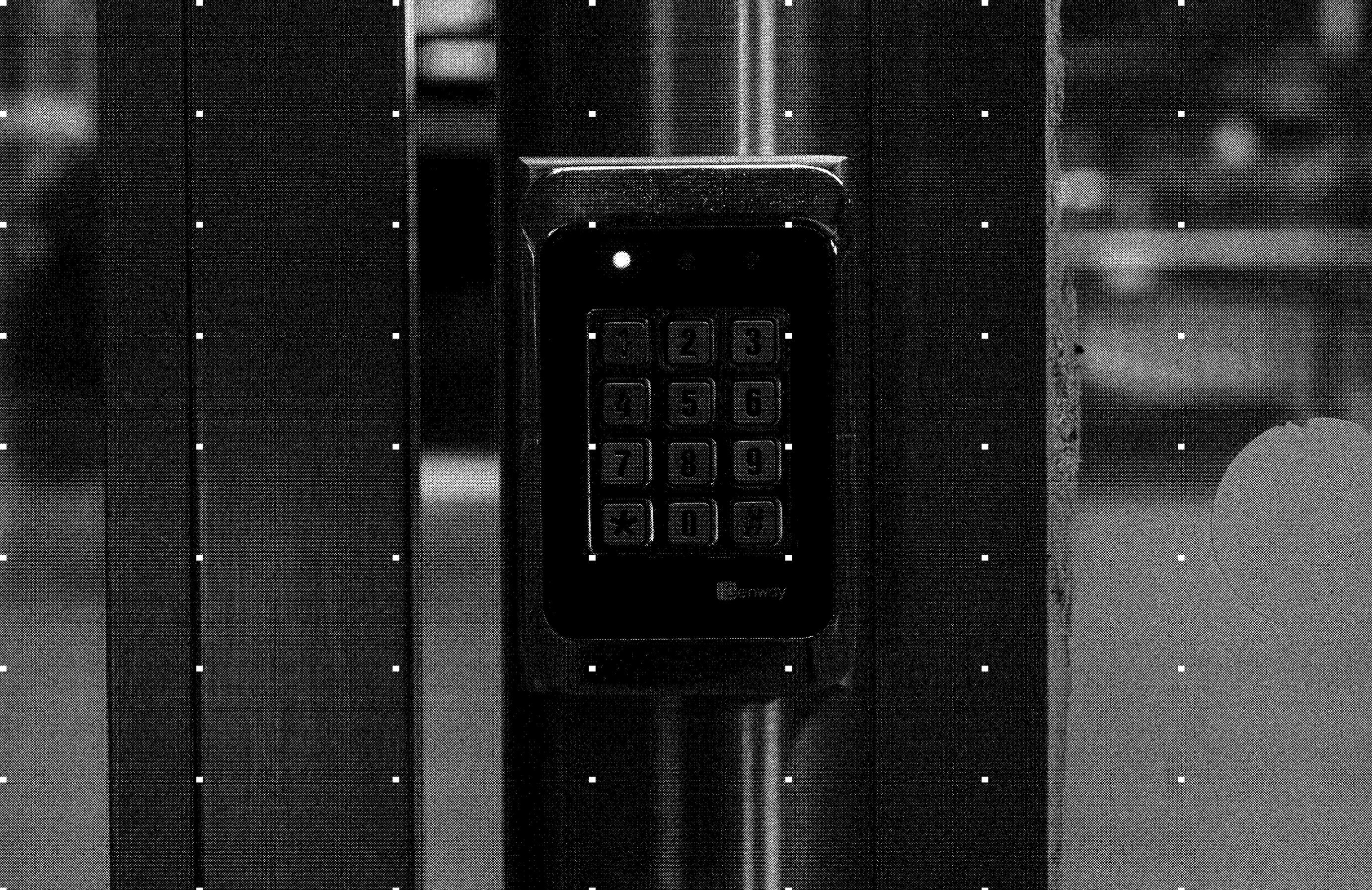
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## IDENTITY AUTHENTICATION

As the boundary between entering and distinguishing non-places in a place, the "security gate" represents a turning point in the change of personal identity. When people pass through the gate, personal identity is audited, personal identity is defined and extracted. Different personal identities are examined and identified in non-locations formed through different locations, such as passport verification at airports, ticket verification at subways, and name identification at hotels. After passing the review of the "gate", the common identification of people entering non-places is the default, but it is also anonymous, and after establishing a consensus identity, it will also be recognized as a universal identity and thus be regarded as a representative of anonymity.





## IDENTITY AUTHENTICATION

*The code on the door photographed at the station is a visual demonstration of the censorship of anonymity that exists in transportation places. The owner of the password on the door is a staff member who has been vetted by the station, not “me” who has not been verified by the occupation and identity. I didn’t get any more clearance when I was filming so I couldn’t go through the gate with the code to get into the station.*



## HOW TO FIND “NON-PLACE” ?

*To establish the cognition of “non-place” is not only to establish the observation of the daily life of the actor, but also to analyze the more detailed definition of space, suggesting that there is still some spatial experience similar to non-place in today’s society, but it is also an important part of social existence. In the analysis of an individual’s history, the individual’s experience is so intertwined with the history he/she has lived through that it is no longer possible for social analysis to exclude the individual, nor is it possible for the analysis of the individual to ignore the space through which they pass. Similarly, the analysis of society is inseparable from the activities of urban residents in the whole society and the path of their production. And the description of history is not only the description of a certain place or a range of space, the trajectory created by people is the combination of communication history.*

1. Do you regularly travel to and from the two locations employing a vehicle every day?
- 2, you will spend a lot of time on a certain journey.
3. You need to experience some kind of identity before you enter a temporary space.

Since non-places are there to be passed through, they are measured in units of time. Itineraries do not work without timetables, lists of departure and arrival times in which a corner is always found for a mention of possible delays. They are lived through in the present. The present of the journey, materialized today on long-distance flights by a screen giving minute-to-minute updates on the aircraft's progress.

The micro perspective is the connection that the individual establishes with the non-place, and the extension from the macro perspective is the connection that will further describe the third "hypermodernity" meaning of the non-place on a global scale. Put this tour in the middle of the airport to expand more connections. The convenience of transportation brought by the development of globalisation has further narrowed the distance of the world, and then "ultra-modernity" is built on this world connection. Rapid movement consumes time and distance, largely consumed in personal experience, and establishing the awareness of "non-place" can record this part of the time and space consumed.



08:19, Jubilee Line - Green Park

A silent train, with no conversations, everyone looking for something to lean on.

Some people were still reading newspapers, a sight rarely seen on Chinese subways nowadays.

Passengers habitually placed their backpacks on the floor, like penguin mothers guarding their eggs. Red, black, and off-white «penguin eggs.»

Headphones have become a tool for morning commuters, isolating people from communication with the outside world.

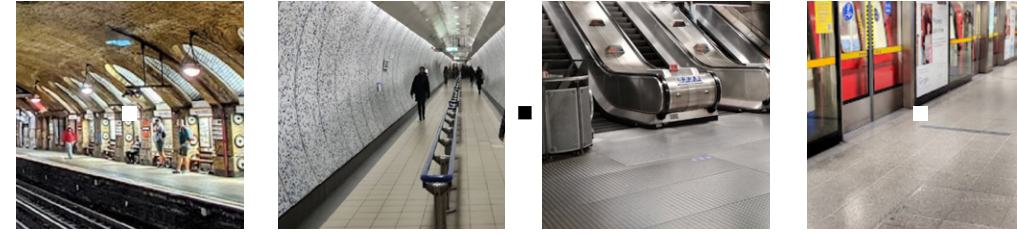
No matter how crowded the morning gets, it's never as noisy as the evening.

A man in a gray-blue short-sleeve shirt holding onto the handrail—does he know the meaning of the Japanese word "Japan" on his shirt?

Strappy tops, short sleeves, long sleeves, jackets, and down coats all coexisted in this carriage.

A tube of color-matching game—one of the few forms of entertainment in this long process. And a panicked insect.

In less than 10 square meters, nearly 40 people occupied the space.



At Green Park interchange, it was time to move.

In the swaying carriage, don't open sparkling beverages—or any drinks, for that matter.

09:22, a crow flew past the window at Vauxhall Station.

09:25, a man rode his bicycle hands-free, moving forward.

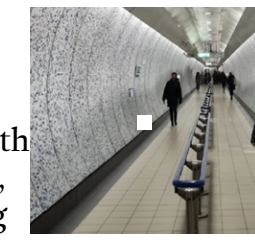
09:02, baristas are some people's fixed conversation partners in the morning.





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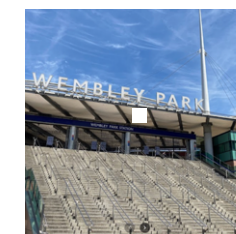


09:02, baristas are some people's fixed conversation partners in the morning.



Tell it through my own path.  
 Everyday people move over long  
 distances, moving from one place  
 to another, and the experience  
 of non-places in between is very  
 personal.  
 The movement of space over a  
 long period of time and repetition  
 can create ambiguity about the  
 same place.

There was an elderly  
 gentleman with grey hair  
 in the car, leaning on the  
 door reading the stack of  
 papers in his hand on the  
 moving underground.



The train stopped running at 15:02. The weather is cloudy, 27 degrees centigrade.

Interchange station Finchley Road, vehicles about to go underground, no signal.

Ninety per cent of the young people on the train were using their mobile phones as they had a signal, while a portion of the older people were looking around.

There wasn't much communication in the carriage and the noise of the train surrounded the area.

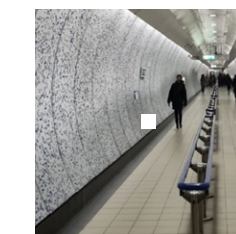
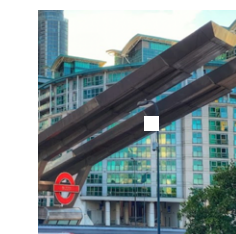
Several people got off at the next stop, including the older gentleman who had been reading the paper earlier and those travelling with him.

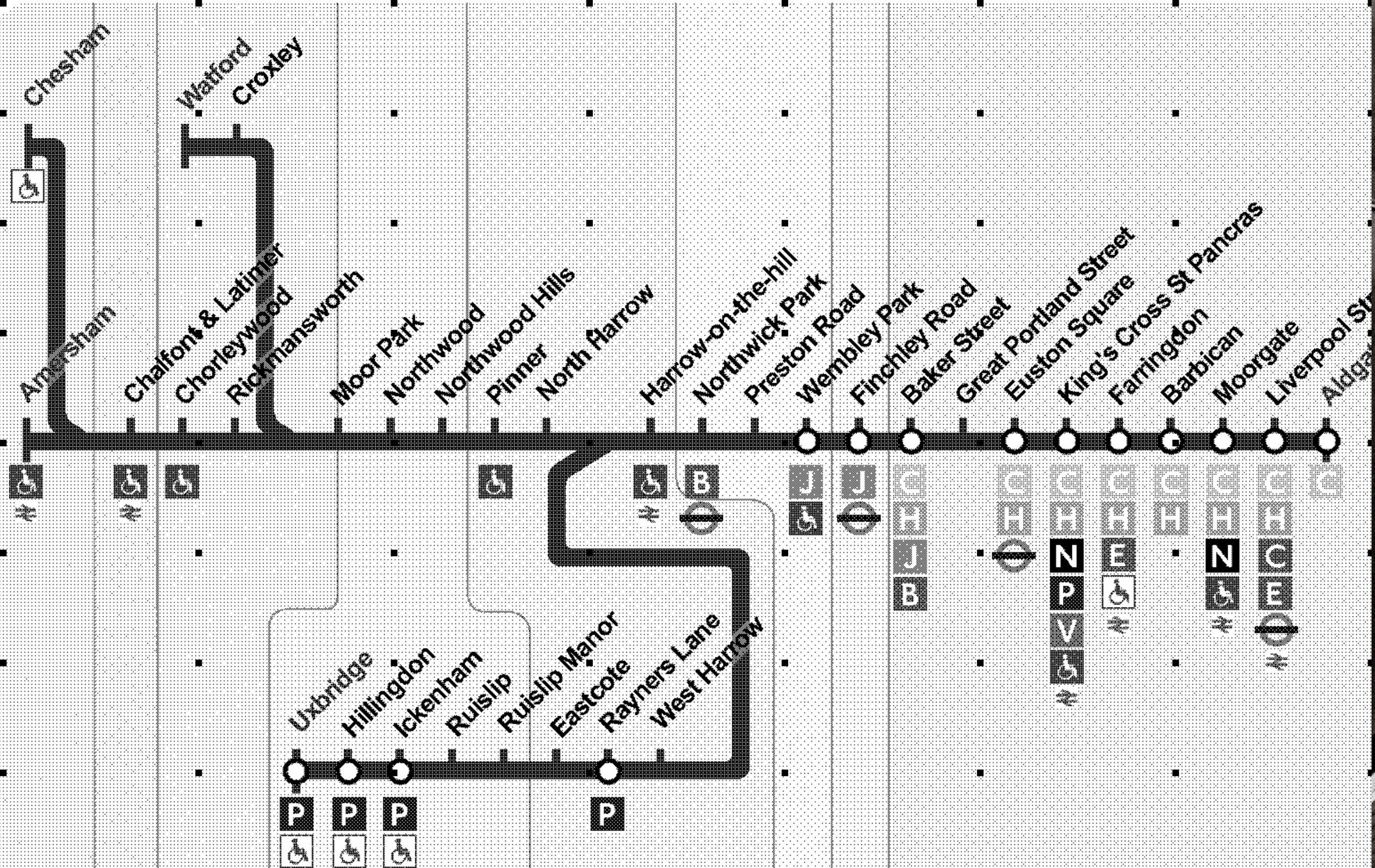
The two ladies sitting with their backs to the direction of travel had been talking, loudly, with exaggerated movements and white manicures jumping around on their black fingers.

The 10 people currently surrounding me on the carriage are all looking down at their mobile phones.

15:28 Departure from the station

Behind them, a pair of southern Chinese men sitting facing each other had a conversation.





08:35 Metropolitan -  
Wembley  
A lady got in through one  
door and got out through  
the other.



09:04 Victoria - Victoria  
Station  
A woman struggles to  
turn on her computer and  
get work done on a Mon-  
day morning subway ride



09:06 Vauxhall  
A lady in blue was  
sleeping soundly in the  
carriage.

09:09  
A man getting off the  
train station is holding a  
suitcase in his hand, and  
the backpack behind him  
contains a pot of green  
plants, which should have  
great significance to him.



