

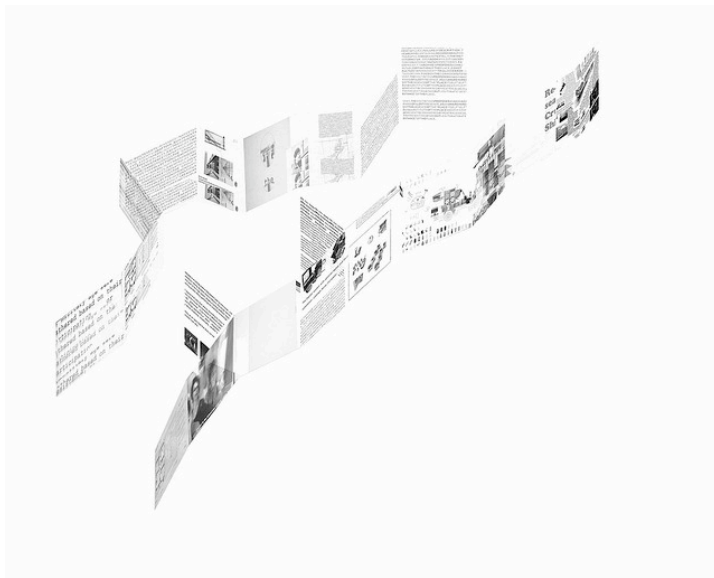
Space or some existing commercial frameworks (such as Ebay). Moreover, within the inner space prescribed by these frameworks, we can distinguish different kinds of archiving actions that take place, of classification mechanisms used, of visualizing archiving, of interface strategies, of connections between people through filed data. Within the spaces of stored entries we should reconsider - in totally banal terms - the concept of a common space within the archive architecture of the web. Its interior is most strongly constituted where it is not presented as an interior; it emerges where it is not anticipated, as the fantasy of a user to simulate a particular role, in the belief, at times, that the user is organizing a presentation of 'himself' or 'herself'. An entry and an image of the self form the architecture of a meeting system in the archive.

The terms in which this existing background of a meeting infrastructure is formed and its meanings form the architecture of a new immediacy. The condition of virtual coexistence on the Internet is, for the time being, much less impressive than expected, yet already operational and amazingly widespread. A significance of this particular archived everyday life in relation to 'the political' opens some questions for an integrated sphere of infrastructures and for a person within the interior of such a public sphere.

PLATFORMS AND ENTRIES

The sphere of infrastructures is constituted together with a transition of sociability to the era of data transmission. We could examine the Internet infrastructure starting out through technical adjustments observed along conventional infrastructures, such as those of water, natural gas or electrical power. The way data are used in a technical way to regulate the infrastructure that determined a modern city, can be schematized in a perspective. In the case of new infrastructures, the data traffic is regulating an active, automatic classification of information. Predetermined answers can take preconceived series of answers. The flow of data and this type of regulation (presupposed for a performance of the mechanical part of traditional infrastructure) can be projected to a constitution of human meetings in the archive. We would then have an idiosyncratic interior to be examined as an architectonic function in all possible senses: the one of the infrastructure - meeting space. An infrastructure interprets automatically the information it is producing. It provides

mechanisms for internal consumptions of its own data. The function of an infrastructure already provides a system of bifurcation between its interior and its exterior: the interior structure in the case of infrastructure is to remain hidden. In its functional interior space the information is classified and assessed, without external control, and the assessment leads to an automatic action. The information does not need to undergo external interventions; all actions of the infrastructure are reactions to a predetermined platform of prepared question and answer sets. The infrastructure platforms are blind architectonic interiors that we could reconsider as particular space constructions. Interventions are only undertaken either to improve the infrastructure (re-order the platform's architecture) or in the case of an unforeseen malfunction (where the platform did not predicted correctly an action). The platform needs to be maintained, improved and developed - certainly not refuted. If we describe technically this infrastructure mechanism we may conclude that an abundance of information decreases the information's value. The regulating platform of any infrastructure shows one of its most powerful principles related to a hypnotic repetition of similar, interior, hidden actions. An infrastructure constitutes its actions in order that they become unimportant. An act of the infrastructure is performed as a function of oblivion: the infrastructure regulatory platform is defined by a practical mechanism of forgetting.



<http://www.flickr.com/photos/antonas/3382182748/in/set-72157612542857969>

[Fig. 1 :] Aristide Antonas: *The Screen Wall house*. The material condition of residing within the Internet archive as an architectonic proposal.

DATA FLOW AND THE HYPNOTIC CONSTITUTION OF COMMUNITIES

The regulatory data flow that controls normality in an invisible way also applies today to the 'infrastructure' that forms communities on the Internet. This analogy, between infrastructure formations and common meeting spaces, structures an important topic on which I will insist. The platform rationale is based on a function of regulation that controls, limits or auto-erases the consciousness of its acts. A similar regulatory, 'platform based' space imposes its technical rules to human meetings performed inside those archive spaces. I will observe some technicalities of this condition avoiding any moral judgments. Infrastructures primarily determine the things we do not need to know, while at the same time they build the interior spaces of the 'normal', 'urban, elementary' everyday life. Normality already refers to hypnotic platforms; we describe its architecture today. The abundance of regulatory information is welcome in the innermost depths of the social fiber through the use of the Internet. However, this is a far cry from transforming a description of the global community and its interactions to a mere technical case. We wonder about the meanings this abundance of information takes on and may seek for new forms of social actions that derive from it. The different values of the many different data slightly change the regulated operations of each occurring network[2].

'Events' in this infrastructure are prefabricated traces, significant within a particular framework. The framework has already begun to organize its actions from the moment they are undertaken, since - from the outset - it proposes them, it determines them and it registers them, in a specific way, on itself. Tomorrow's policies would have to be decided either as constitutions of frameworks or new platforms that will treat and rule the traffic of data in a determined way or as meditated interventions in each platform's rationale. This way or the other the infrastructure frameworks necessarily operate while assimilating given platforms of the increasingly ballooning sphere of infrastructures.

The web is the carrier of the unification of infrastructures and at the same time an exemplarily populated infrastructure: its regions hide inhospitable places and a number of invisible restrictions. I think about the lows that rule the movements in it. Search engines, receiving results with escalated accessibility, the prohibitions that the web constructs, the

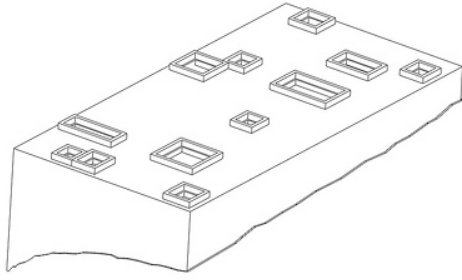
passages through which different things are linked, the entrance codes into one or another archival space, the elements that appear without us summoning them, the local disabilities of the various networks, the exclusion and discrimination practices, the security mechanisms and restrictions, and defining mechanisms that do not appear, since they occur in illegible codes, all show an architecture of this interior. A new space for action or inertia is built in this lived archive. The networked skeleton of the recent global condition can be described simultaneously as a binding format and as a limitless rejection of a format, as a place of incarceration and as a place of offers: as being enclosed in an infinite opening, within the plethora of incompatible or relative entries. The interior of this archival space has to be considered in the same time as a function of this openness, that inaugurates new constitutions of the experience, and as a function of its enclosures that lead this experience in predefined representation frames.

In the condition of the unified infrastructure, 'reality' can be organized through a different description. Located inside the infrastructure or found through this archive's interior, 'reality' ceases to be the dream of an 'exterior' view addressed out of the infrastructure's archive; it neither forms any structure of totality that could be taken as another unified world different than the infrastructure. Every possible meaning (related or "not" to the infrastructure) is also inscribed in this interior of the same infrastructure. The infrastructure becomes a kind of fantasmatic, acting, independent 'collective' subject, made up of an impossible sum of possible operations and communities. Everything human tends to be recorded or recordable. The fact that the 'collective' subject is a recording platform (in many cases controllable and not excluding modalities of repression of the social networks it institutes) is to be noted. Even in a personal level intrusions in 'personal places' are the everyday agenda when we become the inhabitants of such an interior, urban, archival construction.

It would be naive to directly denounce the structure of hypnotism when talking about infrastructure; it automatizes technical solutions to possible problems and hosts selected representations. The infrastructure works toward the hypnotic repetition and at the same time asks by hypothesis to be forgotten. It constructs oblivion in its own way: if it does not function while it is forgotten, it is not called infrastructure any more. The temporal

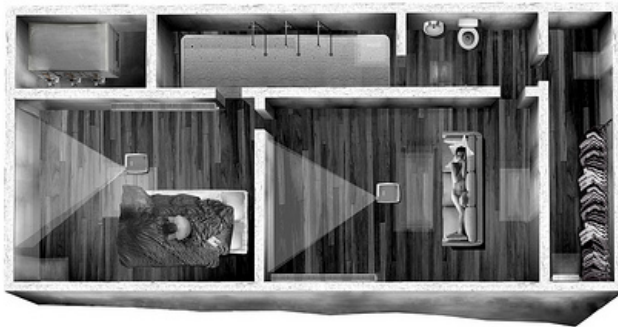
constitution of the infrastructure (even the primary, traditional infrastructure) takes place as this exact hypnotic, repetitive deletion of the consciousness of actions: the infrastructures are organized while they promote a certain invalidation of their presence and of the functions they operate. This invalidation of the presence projected to a constitution of the 'presence itself' or the 'presence in the community', (if we accept that the infrastructure controls the main place of meetings in this infrastructure part of the world and if we describe the constitution of the public sphere as a growing infrastructure) leaves pending the political question: a political act or an architectonic intervention in the infrastructure may either be an interior 'event' of the infrastructure (a post, a link, an entry to a given platform), a work on the construction of other platforms or an intervention concerning the concepts of its exterior. In another level if we accept that the constitution of self and of the community occurs within this particular infrastructure's interior places we will have to propose different ways to understand what an exterior space of this infrastructure would be[3].

We may describe or propose this 'exterior' of the archival space as an idiosyncratic waiting area, functioning as space residue, remaining off this atopic inhabitation of an idiosyncratic, living archive. Building such waiting areas or such waiting rooms forms already the description of the existing condition. We can design something we already know even if we do not have its material experience. I did design many of those waiting rooms; they propose an awkward familiarity; in the same time they describe an existing condition (through an ambiguous comment) and they propose something that seems functional given the situation of space today. The 'exterior space' we know is already marked by the signs of an inhabitation of the archive. An obvious lack of 'archiveness' or the determination by certain recordability, present a subordination of the 'real' to the archive. The 'exterior space' expanded to an urban level would propose different populations of isolated rooms; in those series of waiting rooms we may experience the exterior of the web infrastructure: this experience will be performed as a temporary stay in the threshold between exterior and interior, between an immediate world of the past and the archive world we are moving into. This bifurcation has not shown yet its political meaning.



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[Fig. 2 :] Aristide Antonas: *The Water Deposit house* (or RealFake house II). Linear axonometric exterior view of the existing unfinished water deposit space.



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[Fig.3 :] Aristide Antonas: *The Water Deposit house* (or RealFake house II). Interior view showing the transformation of the unfinished water deposit space into a subterranean networked house. The interior space is condensing the necessary material support of a web inhabitation and the necessary auxiliary functions orienting a house program to a different idiosyncratic minimalism of an archive inhabitation.

The invalidation of any sense of prototype in this overgrown archive space lends value to the way in which the data that make up an entry have been arranged or presented and no longer to the most valid reference to a 'prototype'. Within the dynamics of an integrated sphere of infrastructures we imagined the space of encounters among people today; we also imagine people themselves. A person in the archive is not the prototype of himself but a series of functions undertaken in different platforms or frames. Within the infrastructure, a multitude of fragmented entries prevails over the constant reference to the space outside the archive. An entry introduced maybe to include such a trace of an exterior within the archive ceases to refer to the prototype and seeks order among other entered data that are

related to it. The archives within which we reside are defined more by the structure of their interior, then by their 'external' references. The bifurcation between an interior archive space and its exterior, on which the political question could be posed again and elaborated, is marked from the outset by an impossible rupture. The inner space we describe still has no limits and no face: its 'architecture', in this description, will remain constantly changing. The archive's interior is built in its own particular way each time.



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[Fig.4 :] Aristide Antonas: *Population of keg Apartments*. A post urban view of moving isolated units forming precarious communities of networked cells. Here the units are using old, transformed keg vehicles.

ACTORS, MASKS, ENCOUNTERS AND RESULTS

Not in totalities but in fragments; not in unity but in fragmentation; the operator never being here but always elsewhere is constituted through different multiple functions: the presence of a person in the space which is to be organized by the instability (as the presence of a person directly elsewhere, via the mechanisms of the Internetal archive) and the indefinability of constant, general concepts of reference pose the question of identity in different ways.

The permanent activation of a personal computer alongside a person today requires a first redoubling. We continue to say 'personal computer', and yet we tend more and more to store our data in the Internet's common infrastructures. The personal computer only marks an active place in the archive's platforms. The assuming of an identity, which may vary in importance, is already replacing, in its own way, the outdated, state-issued, laminated paper identity card. An active identity which is directly and constantly updated, determines and defines the presence of the operator inside the Internetal archive; the place of a person in the 'real' world can be a constant parameter of visiting some platforms and some entries. The consequences of the permanent, more or less visible panoptical organization of society will soon showcase the range of their political consequences. The active identity is formed either with one's consent or without it, depending on the way in which one chooses to manage it or the way in which one will forcibly bear it; depending on whatever definition each one of us is given within this unprecedented community order. Presence concerns every one of us, but takes place according to criteria that will be determined by controllable or non-controllable groups of people that decide about the way in which we will reside in the active archive of the Internet.

The concept of 'encounter' within its contemporary framework firstly shows the prospect of architecture as an administrative mechanism of illusion. Political architecture within the archive concerns a consciousness of illusion and a performance related to this consciousness: an architectonic description of this sphere seen in its possible interior and exterior spaces is related to its political constitution that is hopefully still flexible. Different architectures of the archive organize different worlds for us to inhabit. The archival organization of the world demands new determinations of what a *political* action would be. Furthermore: it demands an architectonic elaboration of this interior and exterior archive space in a practical and conceptual context. Multiple identities seem to dismantle the power of communities. They can however organize 'combat structures' following a 'video game rationale'. We read about the constitution of the public sphere as if the acting subjects in it were the same individuals who were forming human communities in the past. But within a world performing the hegemony of such an archive sphere, the overlapping populations of identities, construct different 'communities' in diverse ways.

The facade of - mostly - irresponsible masks that one can use in order to participate in these communities creates a new condition for groupings and for power practices. Irresponsibility is constituted in many new interesting ways. Irresponsibility can conclude to a multi-controlled mediocre wiki knowledge, or it may perform a sacrifice of personal signatures towards common wiki creations. The constructive power of this Internet archive is impressive but its operation depend from the architecture of its invisible interiors.

The concept of identity is defused and performed as a multitude of common control panels with regulated features such as the ones that control a city's water system or the cockpit of a fighter jet. We can understand the web2 applications as a first literal performance of this strange communal multi-platformed sphere; this infrastructure determines the reality of these communities or their virtual composition. Every Internetal community, every post-network conflict organized, directed or recorded within the integrated sphere of infrastructures is defined by an irresponsibility of the ruling, 'virtual' element. Flat conflicts with no depth are being prepared in the space of virtual communal structure within the integrated infrastructure. We used to call this kind of flat conflicts "wars". One of the most important political questions regarding representations today is the question about the individual; the substitutes for responsibility in this condition of an uprising multi-faced, 'virtual' individual form an architectonic field of research.

[1] "The Infrastructure Community", in *AA/CC; research cluster 2009/2010*, ed. Marina Lathouri & Ryan Dillon, p. 20, Architectural Association, London, 2010.

[2] The control panel of Paris water network described by Bruno Latour may serve as a guide to those regulatory platforms of an infrastructure. In his Paris Invisible City, plan 18 [Online] Available from: <http://www.bruno-latour.fr/virtual/paris/english/frames.html> [Accessed 23 July 2010] Latour is talking about any 'modernized' city on the planet, perhaps about the city par excellence of an 'homogenized world':

Is it water that flows through this immense control panel on which different colored lights correspond to altitudes? Of course not, it's signals sent by sensors connected to the sluices - other paper slips,

assembled by decentralized computers to which the most local regulations have been delegated by software. In addition to the flow of water in the pipes, we need the circulation of signs in wire networks. Water leakages must be avoided; data leakages must be mopped up. A neighborhood of Paris can be drowned; or we can drown in data. Incidents that could break the pipes must be avoided; or shots that would overwhelm the operators, on the watch around the clock, hands on the controls. The operators claim that this huge synoptic table helps to distribute water in Paris just as the instrument panel helps to pilot a Formula 1 racing car. For sure, it's a matter not only of information sent up, but also of orders sent down, down to the sluices themselves constantly regulating the dense network of over eighteen thousand kilometers of pipe work. Although every drop of water spends an average of six hours in their system before being consumed, in the operators' eyes (or rather, at the extremity of their joy sticks) the fluid behaves like a solid: it reacts immediately, so that they physically feel the vibrations under their bodies of the multitude of flows, and are able to anticipate the orders to give, in a flash, eyes riveted to the feedback from the water towers, reservoirs and exchangers.

The city's structure and infrastructure are presented together in this text, as if infrastructure had prevailed over any possible form of structure. The infrastructure is also 'identified' with its system of operation, installed in the a-topic mechanism that regulates it. A hidden political side of this data flow is located from Latour by the description of the lost subject and its lost environment, residing in the active stratification of dissecting archival strata; the Latour's argumentation does not yet stress out the structural constitution of normality nor the particular institutionalization of oblivion in the places of web urbanism; some observations prepare however the comprehension of the particular mechanisms within this web infrastructure: the one of the meeting places. The consequences of the different modalities of this infrastructure still propose an open field of political research.

[3] Infrastructure structures an interior space and out of it an exterior. The extremely polarizing reading of the public and private contemporary space by Richard Sennett, (SENETT, R.,1977. *The Fall of Public Man*. New York: Knopf. ISBN: 0-393-30879-0.) which describes with animosity the end of the city as a field of politics, also nervously describes the unified infrastructure (without naming it) as a surrender to degraded banality and a certain mournful oblivion. Thus, Sennett remains repulsed by the everyday quality of the familiar, ballooning infrastructure sphere. We read his book as a curse upon contemporary 'familiarity', while it is a fact that the aggrandizement of the infrastructure and the continuous residence in its interior renders sociability a certain 'homecoming'. But in this condition neither a curse nor an effort to return to the previous paradigm will have the significance of a return from an abstract archived space to 'reality'. Within the sphere of the infrastructure's invisible mechanisms sociability will inevitably be the sociability of masked virtual figures. A new concept of struggle is needed while a community would be defined together with the notion of a post-network conflict, founded on virtuality. A transformation of the political in a different condition is a quest of this new internal space of a growing 'self regulated' archive.