

CHAOS CITY

In 2008, the world reaches an invisible but momentous milestone: for the first time in history, more than half its population, 3.3 billion people, will be living in urban areas. By 2030, this is expected to swell to almost 5 billion.

Many of the new urbanites will be poor. Their future, the future of cities in developing countries, the future of humanity itself, all depend very much on decisions made now in preparation for this growth.

The next few decades will see an unprecedented scale of urban growth in the developing world. This will be particularly notable in Africa and Asia where the urban population will double between 2000 and 2030; that is, the accumulated urban growth of these two regions during the whole span of history will be duplicated in a single generation. By 2030, the towns and cities of the developing world will make up 80 per cent of urban humanity.

Urbanization is inevitable, but it can also be positive.



Behind the disciplinary mechanisms can be read the haunting memory of "contagions" of the plague, of rebellion, crimes, vagabondage, desertions, people who appear and disappear and live and die in disorder." Foucault

According to Foucault, the plague and the crowd become identified - the plague is a crowd, the crowd a plague. "The crowd, a compact mass, a locus of multiple individualities, individualities merging together, a collective effect, is abolished and replaced by a collection of separated individualities." The modern soul - the disciplined subject, emerges only when the individual is extracted from the dangerously promiscuous body of "compact, swarming, howling masses."

To quote architect/artist Tadao Akiyama, "this is a history of people who had options to get a better life." The ruins symbolize neither failure nor success but merely perseverance.



My ideas have developed via a large installation, street posters and a series of sketchy impromptu dialogues.

The performances relate to my body physically engaging with subject of real estate and property prices, via a critique of Domain section in the SMH.



According to Walter Benjamin the city tells a narrative of "the history of catastrophe as it celebrates the strong and forgets often hidden aspects of the destructiveness of the present." He states that the history of the victors must be interrupted by the memory of the nameless.

Each time the experience of a stranger is shared and understood the city revives and returns to its conscious life as a democratic space for all of us.

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