



Fig.059 Screenshot showing me taking a solitary walk in Berlin. While departing from conventional tourist itineraries I have always attempted to explore the more peripheral territories without consulting any guide and walking as much as 45 kilometers a day. Exploring without an aim for me has gotten beyond any conception of flaneurism; daring to walk across all the city arcades and its pretentious gentrification I have been able to discover authentic urban aspects still retaining a real edge to it such an immigrant neighborhood with its people engaged in their daily survival or a more underground community of artists or some historical site within the city itself retaining some the aura that gentrification so quickly cleanse. Especially in Germanic towns this has been more of a challenge with their economic power only boosting the gentrification process.

WALKS 11

Every evening I retrace my walks on paper mentally going through the actual places I have crossed. Possibly due to my alpine heritage, I might have a particular predisposition to do such mental rehearsal. I have noticed that I can apply this technique also going mentally backward through the places visited during a walk. This particular mental faculty might be related to my natural instinct to get oriented in a new place, creating a virtual 3D map I store in my head in order to survive within it. What is most interfering with this process is however the actual GPS technology and the directions provided by smartphones via for its digital maps. While my maps are more similar to those that cartographers made prior to the 18th century,

before the use of actual techniques to perfectly retrace the earth, all the new mapping systems and the way certain directions are imposed on people, mostly confuses the actual organic mapping my brain is largely processing. In this respect my practice breaks with the itineraries imposed by the new mapping systems.

If much criticism has been spilled over European cartographers such as Gererdus Marcator for having given more prominence to the old continent over the new ones as some sort of territories to be plundered by the latter, even the contemporary and accurate mapping of the digital world authorize yet another form of colonialism, the colonialism of the people navigated by them from one consumer experience to another. In other words thanks to digital mapping the world has turned into a constellation of commercial traps from which it is even hard to escape when out in remote areas. If the previous mapping of the planet gave the start to slicing it into nations, the new digital mapping we are experiencing gave the start to yet another level of colonization, the commercial one.

In order to navigate then one ought to pass new borders, pay new gate keepers waiting only for the passerby to step in or either way obliging the passerby to stop and pay his or her fare. In this respect I consider myself an anarchist of this time proposing as the anarchists of previous times their own geographical studies. If the best geographers of the 19th centuries such as Reclus and Kropotkin were ferocious anarchists rejecting the ideas of the artificial partition of the geographic maps into states, I am myself in my little and limited dimension also a geographer conducting my continuous research, using new tools and reporting my findings and most importantly bypassing the hyper precise geographification of the world.

At the time of Kropotkin the earth was in fact still to be drawn, the earth was pretty much an organic matter and the anarchists of that time used the scientific method to comprehend it beyond any type of superstition. Their geography, alas was used for an awful type of massive colonization and exploitation and the killing of the local realities and communities anarchists not only sought to preserve but sought to use as a model for the very Western society. At the time I am writing all the world has become a very precise map. I live on this map and all humans live on it. The earth is no longer organic, it is very defined and it is sectorized and it is shaped by very artificial entities. The

landscape is cut by highways, the rivers are channeled, the forest has been cut and replanted in rows.

It would not make sense to be a Kropotkin nowadays and make a scientific investigation of a so colonized and oppressed nature. Anarchists in my opinion today ought to revive more primordial practices, the practices of tribal men yet not tribal men that are affected by terrible and lugubrious superstitions but tribal men that get rid of all the technological overlay imposed over the landscape and try to reacquire back the nature by reshaping into an organic matter. The scribbles I do cannot stand a penny against the hyper accuracy of maps generated by hyper accurate satellite devices yet again the problem is another one and it is that because of all this technological mapping of the world the world itself has become an artificial map.

Everyone and everything is more and more part of the map, it is part of a map that belongs to the governing elite who retains the power to intervene on its own territory as much as players do on the chessboard. It is them who decides where the strategic move, that decide the destination of this or that parcel of the board and too often this is done not in the interest of the ecology that could very well self-regulate on this board but in the interest of power and the branding that one strategy over another can consolidate it. Anarchism means to get rid of these autocratic tools, to deprive the authorities of such table-games and to reconnect to the local environment and establish a relation with it.

Under this view of creating more organic maps of my explorations I can justify what for most people can be seen as trivial scribbles. These scribbles are my marking of local territories explorations which should lead to possibility to integrate with it if it wasn't that the law, the law of the powerful chess-players prohibits it. I am not a termite trying to eat up the highly polished and precious wood of these boards. With my explorations I do gather knowledge I retain it, I can inspire other people to do the same but I certainly do not throw it back into the system of institutional science so much at the mercy of corporations and the nation-state. There is no negationism in my way of behaving, there is only affirmationism, the affirmationism that if at the time of Kropotkin science was being built in a liberal fashion today it science and all the university apparatus is sadly a branch of the industry and the state.

If scientists like Kropotkin, Reclus, Mechnikov and Drahomanov who later were to collaborate together on the massive new universal geography, had to give up their scientific exploration of nature because of their anarchist believe, they could be seen as the Noahs of their time, those who were able to trace the natural world before the machine of the state took it over. Also differently from contemporary scientists who are just analyzing machine data and do science for the vanity of their careers and their institutions, this batch of anarchist scientists were walking and going on horseback and facing daily danger using their own bodies to conduct these scientific explorations and this is why I feel so much close to them and so far away from modern science so much complying with a machine that in order to predict life keeps it under its tight yoke.

If I do not comply with any modern science I nonetheless retain it highly important to be objective in life, to examine reality and try to grow conclusions of it and my conclusion is that the scientific world as such as gone astray, producing science for the sake of science, for the sake of more profit and monopoly, for the sake of empowering certain hierarchies, all factors that the fathers of scientists among which the most ardent anarchists really objected. If a distinction can be made between the technology of power, the autocratic technique or the technology of the homo faber as Jacques Ellul, another anarchist calls it and a technology for democracy, a technology that is more down to earth, more based on rituals and formulas yet still objective, I think I am perhaps not really fully executing the latter but I am certainly training for it.

In other words with the skills I have gathered, skills that rely on my brain and on my ability to manually execute what it retains I think I would be a very good facilitator of a small anarchists community, I could be able to synthesized in a drawing the local environment for the sake of be better understood, I could even just simply draw the map on the ground and with a stick to begin with but certainly it is true that the exercise I do daily in drawing these maps is what gives me such an ability also of synthesis which no computer technology could even remotely simulate. If in the present hyper-civilized and scientifically enclosed society I can seem to draw maps only for myself, once this society will open itself up to nature, once it will come to the conclusion that only in nature it can resume its evolution, I will be a great use to it.

By now far are the landscapes the anarchist geographers and ethnographers explored, far are the open views, uncontaminated by any vulgar and arbitrary infrastructure mutilating its infinite horizon. All these pharaonic works, all these scientific minded people working on them and all to realize that they are simply not ecologically sustainable. There is no negationism in saying society ought to scale down, ought to reconnect to nature and certainly not scale-up and become even more nationalistic for the sake of trying to overcome the ecological and human crisis the very state-enterprise have generated. Alas unlike during Kropotkin time in which millions could understand the importance of configuring society as confederation of small entities rather than few gigantic entities, today so little voice the anarchist movement and anarchists themselves have and yet so life-saving it is their message.