



Fig.147 Screenshot showing me filming a newly built citadel in northern Italy. Not only do these modern places become increasingly more institutional but also the filming within them becomes trickier. While these modern places are fully surveilled by cameras 24/7, in some cases they do not wish to be photographed so as not to compromise the money and power handling institutions within them. In the making of this work it was for me rather painful to realize how this process of gentrification affects the very centers of the wealthier urban centers. Ironically if within these centers the cry for inclusivity is heard stronger and stronger, these very centers become more and more exclusive. Over time they have come to encapsulate a new form of aristocracy where the included one are de facto only the new slave population so much blinded by all the gentrification and so much numbed by all the dominant morality about inclusivity.

### **PLACES 03**

As I only film when in a public space, from the beginning I had to determine what I mean for public space. I then started defining it as any place that any citizen can enter without having to ask permission. In this respect I do not film in places where I have to pay a ticket to enter nor in places where I can enter only because I was invited to. Over the years I realized that access to spaces have been increasingly limited particularly by the transmutation of these places in commercial entities like malls. Overall then this work also represents the increasing extinction of public spaces taken over by commercial enterprises. In this sense I associate the work to August Sander's photography of the city of Cologne prior

to its complete destruction in World War II. As for Sander's case, my documenting can also anticipate drastic changes ahead such as potentially wars or natural calamities. Now in my opinion these calamities are triggered by the sort of theft that the appropriation of these commons is unleashing. I would not here literally quote Proudhon in saying that all properties are a form of theft but I do agree that luxury is and only frugal and essential type of properties should be aimed for.

Filming public spaces I became aware how in a short period of time, my life, public spaces or either way places that were once accessible became no longer accessible or become accessible only with the pretext of making one spend his or her money within. What should have been public is turned into a space in which the only activity consented to individuals is that of giving way to his or her desire to possess, to increase his or her materialism. Not only then these very highly gentrified new citadels are themselves spaceship like constructions that the environment can hardly sustain but also they encourage an unsustainable lifestyle that is based on consumerism. In other words they are the epicenter of a cancer affecting nature as a whole. Only the removal of this cancer could in fact open up other perspectives for people within these temples of consumerism. The return to actual commons could in fact allow people to more freely manifest their talents and bring forward what is local rather than promoting luxury goods that have enslaved and are enslaving both foreign people and animals and lands in order to be produced.

Now since this set up is the actual engine deployed by the system to sustain itself it is hardly possible to conceive that it can disappear overnight. A too powerful elite is benefitting from this scheme and with this powerful elite there is an even greater circle of bureaucrats such as politicians and below them other more less coercive authorities who guarantee its existence. Alas if in the past the capitalist setup was oppressing the working class now it also gravely affects the environment. The environment in fact is what reminds the elite that something is wrong with their scheme of total consumption. With my filming I am not only reporting on this systematic destruction of life on earth but I am also proposing a whole different approach to life on earth and that is that of not complying with the system becoming one of its bureaucrats and consumers but finding my gratification in turning into some kind of hunter-gatherer within it.

Instead of then focusing my life on increasing my revenue I roam around spaces and almost ritualistically make videos of them. While these videos are worthless for me they come to constitute my wealth. My property then is made of the properties the financial elite has stolen from the people. Like an animal I roam around them and instead of peeing and tracing my territory I film them. Certainly the security guards locked up in some dark rooms feel rather bewildered by my anomalous presence. They see this homeless looking guy that is not quite an homeless but does not buy anything stopping to film the spaces they are themselves filming for security purposes. It is important here to understand the roles of this game, it is important to understand in the first place that those in the elite are the actual predators and we are only predated by the predators, extracting from the extractors and in this performance we are reclaiming the commons. So if we can no longer organize to even temporarily occupy what is de facto the property of all, we can stage this re-appropriation almost ritualistically.

Sooner or later, if it hasn't already occurred the financial elite will have us all under its wings. We are all in one way or another going to become administrators of a wealth that has been generated depriving the earth. I say depriving here because any form of exploitation that is centralized is never able to give anything in return. The land and the people are exploited by the system and this system completely stripped them of all their resources, making them unable to regenerate by themselves. The exchange here is money, capital meaning that we give up our life-resources for an inorganic type of value. With my filming and with my project in general I try to reverse this, I try to make use of the gentrified environment in which I am locked up to regain my natural capital. I stage my survival within it and I think I am able to do so and in doing so I am able to awaken within me the strong desire to free society from such a liberalist scheme. Anyone should be able to spontaneously affect public spaces and gentrification and all its sterility with its stainless metal and glass is just a way to avoid this, to avoid any organic trace from developing. We need to bring organicity back to it, we need to leave these traces in order for culture to resume and with it also a symbiosis with the environment. Before anything then, before any protest there ought to be our culture emerging and germinating out of this imposition in which the financial elite has enforced us. Conveniently it has turned us into greedy consumers manifesting

our worldly and destructive materialism but we ought to revert this for the sake of us and the sake of the environment, we ought to recapture public spaces and use them as platforms to fully manifest our nature, the maneuver through which life can and will regeminate.