



Fig.151 Screenshots of the same place recorded from the same site over the course of a month. These repetitions come to provide some sort of a syntax for the viewer to see certain sequences repeating themselves with slight variations. In the long run these variations are also characterized by the changing of seasons, the changes of the actual architecture and the technical improvements of the cameras I use. While these repetitions can be insightful for a human viewer they are not meant to feed the greedy surveillance apparatus of any state and corporation. They are simply shots I take in this case on my way to do grocery in the little village where I live. There is certainly no interest for any institution to examine with their algorithms such patterns of a life that is rather poetic and away from the centers of capital and power. In this respect my filming is the work of a painter who does not spend a full day depicting a beautiful scenery but does it every day for only a few seconds.

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In the first half of the project I was stimulated to document not only time but also space. As a result I spent several years living abroad and moving from one place to another. Later however I have settled in the middle of Europe, taking regular trips to visit my son up North and also taking regular trips down South to look after my ark where the whole of my life-project is deposited. As I had to take care of my younger children, the chances to travel outside of Europe became less and I have started to film more of the same places. The majority of the films then have been shot from the same locations. Whether on the handrail of a bridge, or against an oak tree or on top of a garbage bin I now have some

usual spots that when approached I sit on to film. The exceptions are rare and can mostly be determined by terrible weather conditions. This has created a similar aesthetic to that proposed in the 1990s by Wayne Wang in the movie "Smoke". There the owner of a tobacco shop every morning takes at the same hour a photo of the street outside his shop.

From an early attempt to depict the world and become a globetrotter I soon embraced a very local life avoiding any form of commuting even to the nearest cities but only taking occasional trips outside our village. Unlike then most of the people in the village who disappear in their offices I am one of the few characters who roam around it. With time my roaming has become specific to a task. I have to bring and pick my children to and from school, I have to do grocery and to make a living I have to deliver bread to the various little shops around town. Even if in the end I necessarily had to integrate with the system I am still very much on the move crossing places and performing my ritual of filming their vanishing point. In fact I film the vanishing point of vanishing places, places no longer animated by people but only on special occasions, occasions in which people get completely wasted and almost release their frustration of not being allowed to be out in the open having to comply with their office jobs or simply with all the tasks that a middle class life entails.

Now I keep on circumnavigating any possibility to fossilize myself into a bourgeois setting but I came to realize that all the traveling and escaping that some of my friends do is quite unnecessary. One can live in a little village and be far more nomadic and on the move than any traveler who takes airplanes and buses and ferries to cross the world. Paradoxically this form of traveling is very sedentary, it keeps one seated for days in a row and I really came to dislike it. I think in fact I have found a good balance between moving out into the landscape and gather clues of my surroundings and then having the possibility to recollect in tranquility. In this respect I think I am cultivating my ecology. I am both the paleolithic hunter-gatherer and the neolithic cultivator. With my life-project I came to combine both of these human traits rather than eliminating them altogether to comply with a highly bureaucratic and centralized and specialized system. Since bureaucratic work is for the most unnecessary, if I was going to make a suggestion to my contemporaries and to the new generations that are going to substitute them this suggestion would be to completely revert their boring and life taking jobs.

The inverted bureaucracy that I suggest is really the same that the Stoics and Cynics were suggesting to their contemporaries so much engrossed in administering the grains of the Roman empire. I suggest giving up as much as possible the quantification of the imperialistic capital to focus entirely on the capital one can gather being an active part of the surroundings, living its local environment this without undertaking any type of philanthropic and force activities designing events for the community and being forced to an office job to organize them. With living the surroundings I literally mean being part of it as a deer would make it to a one particular field every day at dusk. It is a matter of presence and a matter of celebrating this presence with a ritual like filming that is apparently insignificant but marks a communion between us humans and reality. Without this communion there are no roots we can think of putting with both nature and our nature and without these roots there is no consciousness, there is no intelligence and we simply become cogs and props of an artificial intelligence, one that is devouring reality, it is devouring nature, it is devouring us.

I therefore do not promote any form of extreme adventurism which in fact I think is actually yet another way to uproot oneself, to avoid the responsibility of putting any roots. On the other hand I do not think that embracing a puritan approach to work is beneficial either. What roots can we put in the bureaucratic system governing us? At the most it is the system putting tentacles like roots within us and it is by not complying to the system that we can avoid such a colonization of our human selves. What I promote here is a more subtle type of humanism and that is that of breaking through the glasses of the office space and the airplane so as to be left standing our feet and be part of an environment that is in itself getting more and more encapsulated. For as much as we can we ought to escape these sort of encapsulations which hinder us from being up to establish a connection with our surroundings and with this connection cultivate our own ecologies. Yes there are times in which we simply cannot but comply and have to be also temporarily encapsulated but our aspiration should always be that of wanting to be out of the capsule of the green house in which all the human and natural flavors are lost and we risk of extinguishing us and the whole of the nature due to undernourishment, due to the lack of real substance.

Now the substance that we can gather in our constant communion with the environment and in turn with our own selves is a million times more nourishing than all luxury we can acquire with the capital we gain as part of the system. There is no possibility to understand this unless one fully engages his or herself to such a practice and resume the cultivation of a personal type of ecology which can eventually develop into a more social type of ecology if only more people would be involved in such a counter culture which in fact is not so radical but only follows up to what our human nature tells us to do and that is being part of reality rather than contributing to the arrogant scheme of building a whole new and artificial reality in which we can have no part of but as politically correct and robot-like administrators whose only goal in life is to get wasted and forget all about it.