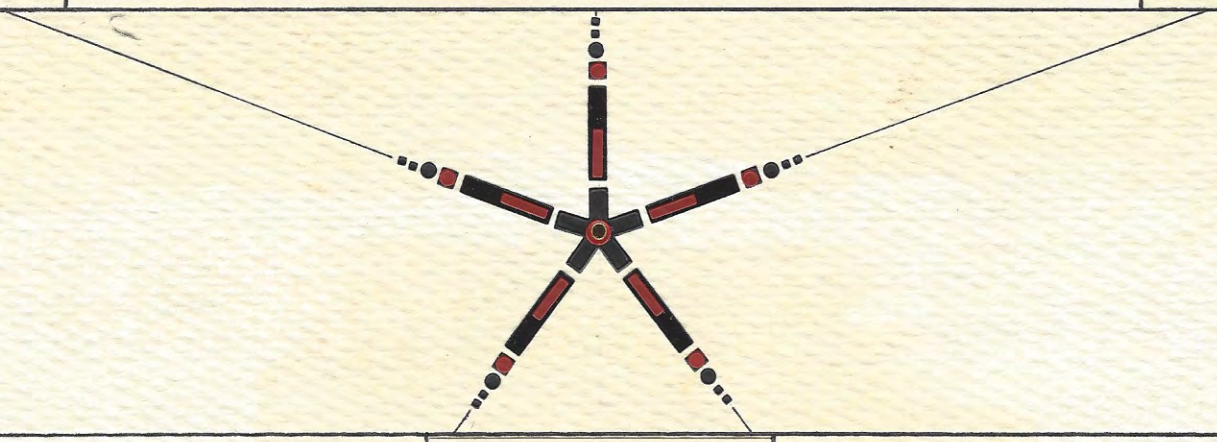
UTOPIC SPACE



BY:

1992

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UTOPIAN SPACE: Notes toward its understanding.

Homage to: Plato, Joachim of Fiore, Saint Thomas More, Johann W. von Goethe, The Shakers, Georg W. F. Hegel, H. G. Wells, Albert Einstein, Vladimir E. Tatlin, Paul Klee, Walter Gropius, Pierre Teilhard De Chardin, Paul Tillich, Frederick Kiesler, R. Buckminster Fuller and Henri Lefebvre.

Since the mid-1960's as an artist and architect, I have been concerned with the problem of Utopia from several positions which I have framed as questions such as:

1. HOW DO YOU DEFINE UTOPIA AS A CONCEPT ?
2. CAN UTOPIA EXIST ? Is it a real possibility for humankind or is it merely a literary genre?
3. IS UTOPIA AN UNITARY OR MULTIPLE CONCEPT ? Can you have more than one Utopia at a time?
4. HOW DO YOU DESCRIBE UTOPIA AS A LIVED EXPERIENCE?
5. IF UTOPIA EXISTS WHAT HAS BEEN ITS HISTORY ?
6. DOES UTOPIA EXIST ONLY AS A FUTURE POSSIBILITY ?
7. IS IT POSSIBLE TO STUDY UTOPIA AND NOT BE IN UTOPIA ?
8. ARE THERE PSEUDO-UTOPIAN EXPERIENCES ?
9. IS UTOPIA PRIMARILY A WESTERN AND CHRISTIAN BASED CONCEPT ?
10. IS UTOPIA A GOAL OF HISTORY OR IS IT THE FORCE OF HISTORY ?
11. DOES UTOPIA REALIZED BECOME UTOPIA ENDED ?
12. IS UTOPIA A DESIRABLE END IN ITSELF OR IS IT A PRELUDE TO SOMETHING BEYOND IT ?
13. WHAT IS THE NATURE OF UTOPIAN SPACE IN COMPARISON TO THE SPACE/TIME OF LIVED HISTORY ?
14. HOW DO YOU ENTER UTOPIAN SPACE FROM THE SPACE/TIME OF LIVED HISTORY ?
15. WHAT ARE THE CHARACTERISTICS OF THOSE WHO BELIEVE IN UTOPIA AND THOSE WHO DO NOT ?
16. CAN A SOCIETY THRIVE IF ONE PART IS AN UTOPIA AND THE REMAINDER IS NOT ?

As an artist I have always been interested in how Utopia could be described as lived experience either locally or world-wide, and I have felt that the intentional communities that existed in 19th Century America, like The Shakers, have come the closest in recent history to actually living an Utopian existence.
But as an architect, I have been more interested in the nature of Utopian Space in terms of how to describe it and how to create it. In this regard, I feel that I harken back to reconsider the intentions and agenda of The Bauhaus, The Constructivists, The De Stijl Group, The Deutsche Werkbund, etc., of the early part of this century. In doing so, it is my belief that I am helping in some way to keep alive the "flame" of these "Modernists", almost extinguished by the "Post-Modernists", a flame if properly tended could burst into the "Fire of the Future" which could light our way until the golden dawn of THE BAUHAROQUE.
As Henri Lefebvre stares at the end of his book, "The Production Of Space":

> " The creation (or production) of a planet-wide space as the social foundation of a transformed everyday life open to myriad possibilities - such is the dawn now beginning to break on the far horizon. This is the same dawn as glimpsed by the great utopians (who, inasmuch as they demonstrated real possibilities, are perhaps not properly so described): ... "

This is what my presentation is about. It is an ongoing search that has become the core of my work as an architect.

Paul Laffoley , 1992

THE DEFINITION OF UTOPIA AND THE CALCULUS OF ITS EXISTENCE:

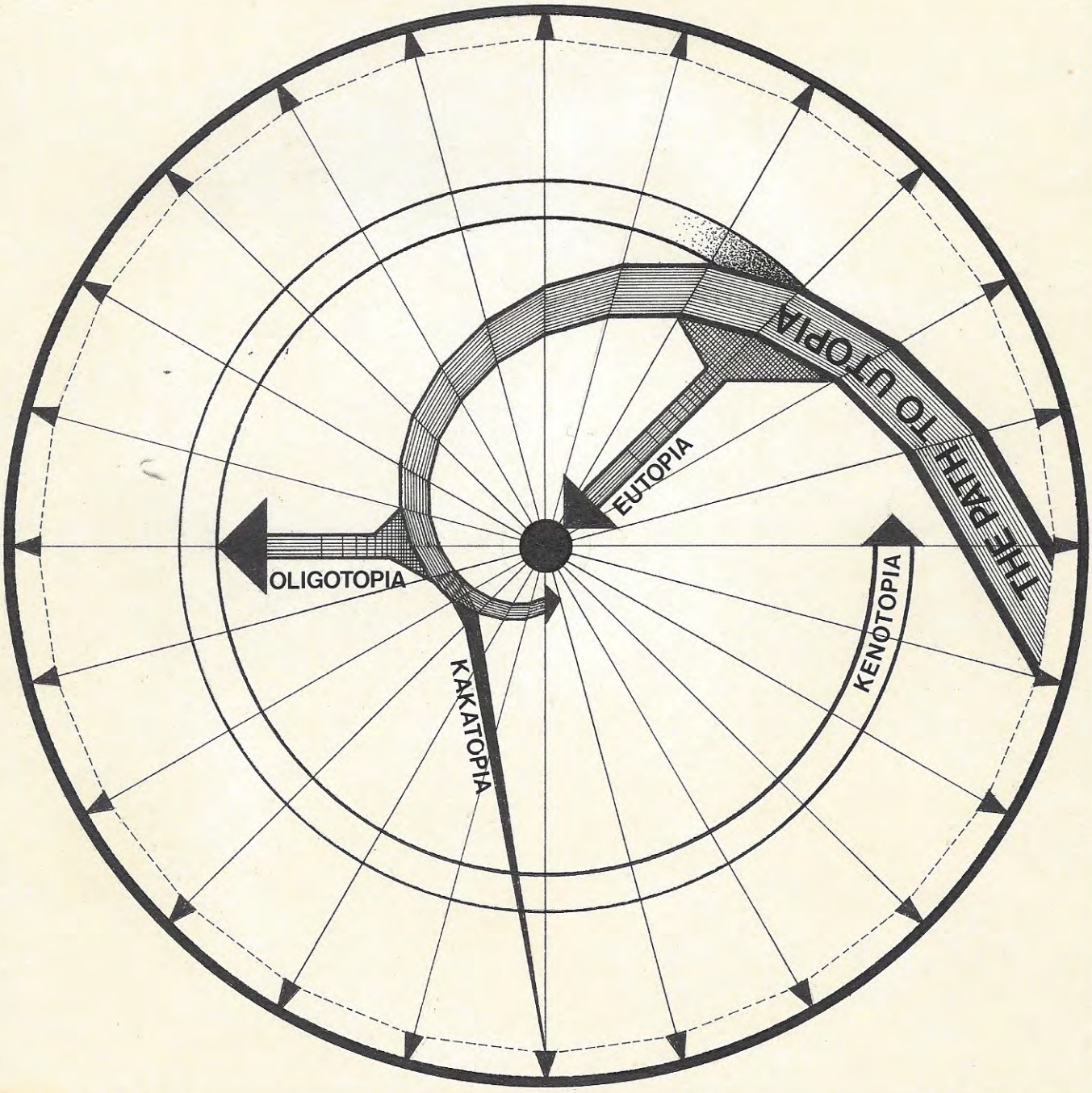
MY DEFINITION OF UTOPIA IS THAT IT IS THE HARMONIOUS RESOLUTION BETWEEN THE WILL OF THE IMMISCIBLE SELF OF THE INDIVIDUAL AND THE COMMON OR GENERAL WILL OF SOCIETY.

Utopia as a process-system unites, therefore, the individual and collective aspects of some form of waking intelligent life consciousness without injury to the nature and behavior of either. (We are always alone in blank-out unconsciousness and in normal dreaming, but not in lucid-dreaming).

THE ASSUMPTIONAL CALCULUS OF UTOPIA:

1. No definition of a maximum size of a societal population is assumed even if that population includes every person on earth or any other discovered extraterrestrial or extramundane intelligent life form - from any past to any future.
2. The minimum size assumed is the potential unity of three individuals, because this is the least number of individuals that are able to form a general will which has as its goal the common good.
3. The GENERAL WILL can yeild a COMMON GOOD because individual decisions that have as their intention to achieve the common good can miss the mark as much by excess as by deficiency. What remains is the COMMON GOOD formed by the COMMON WILL.
4. There exists, therefore, a calculus of the COMMON WILL that can provide a quantitive description of utopia. In an ordinary society which is deemed by all the members to have been formed by decisions which involve excess and deficiency from the common good, this society is considered to be at collective level zero. (The decisions involved in collective level zero compromise the nature and or the behavior of the individual or the collective. And the society that might be formed from these decisions would be doomed to fail immeadiately, regardless of how habit proned are its members.
   Collective level ONE is a viable society for a short time. This is a society in which the effects of the decisions that express the COMMON GOOD is less than the effects of the decisions that are excessive or deficient of the COMMON GOOD.
   Collective level TWO exists when the decisions that express the COMMON GOOD, exactly equal the excessive/deficient decisions.
   Collective level THREE occurs when the COMMON GOOD decisions outnumber the excessive/deficient ones. (The civilizations of recorded history are of this nature. Collective level THREE would still exist even if there were only one excessive/deficient decision expressed and all the rest of the decisions were expressive of the COMMON GOOD).
5. Only at collective level FOUR is an UTOPIANISM achieved - that is all the decisions express the COMMON GOOD. (But the time element is now important for the concept of UTOPIA. An UTOPIANISM equals the length of time an UTOPIA survives). Any society in its history may possess moments of UTOPIA - the "Day One" concept - and still be in the long run considered an ordinary society.

THE SYMBOL OF UTOPIA : THE BREATHING IN OF THE UNIVERSE.



WHEN THE ONE FALLS INSTANTLY AND WITHOUT EFFORT INTO THE MANY - THIS IS THE FEMALE ASPECT OF THE MANIFESTATION OF THE UNIVERSE - THE BREATHING OUT.
WHEN THE MANY ATTEMPT THE LONG AND LABORED STRUGGLE TO COME BACK TO THE ONE - THIS BECOMES THE MALE ASPECT OF THE MANIFESTATION OF THE UNIVERSE - THE BREATHING IN - THIS IS ALSO THE PATH TO UTOPIA OR THE ALCHEMICAL TASK TO RESOLVE CONSCIOUSNESS AS A MANIFESTATION OF THE COLLECTIVE WILL WITH CONSCIOUSNESS AS A MANIFESTATION OF THE IMMISCIBLE SELF.

THE PATH TO UTOPIA: IT IS A NON-OPPRESSIVE ENVIRONMENT FREE FROM ALL SYSTEMS WHETHER THEY ARE HEIRARCHIES, HOLIARCHIES, OR HETEROARCHIES.

EUTOPIA: A LIFE LIVED IN RELATION TO THE MYSTICAL EXPERIENCE AND WHICH ABDICATES ALL SOCIAL CONNECTIONS. [THE GOOD PLACE].

KAKATOPIA: [OR DYSTOPIA]: LIVES LIVED IN THE KNOWLEDGE OF THEIR MUTUAL ALIENATION ["WE ARE ALL ALONE TOGETHER"], IN MUTUALLY REPELLENT SPACES [THE BAD PLACE].

KENOTOPIA: LIVES LIVED IN COMFORT AND IGNORANCE WITHOUT STRESS OR GOALS [THE KITSCH PLACE].

OLIGOTOPIA: A GROUP THAT DEVELOPES A SYSTEM BY WHICH THEY CAN LEAVE THE PATH TO UTOPIA AND ENTER KENOTOPIA. [THE BUREAUCRATIC PLACE].

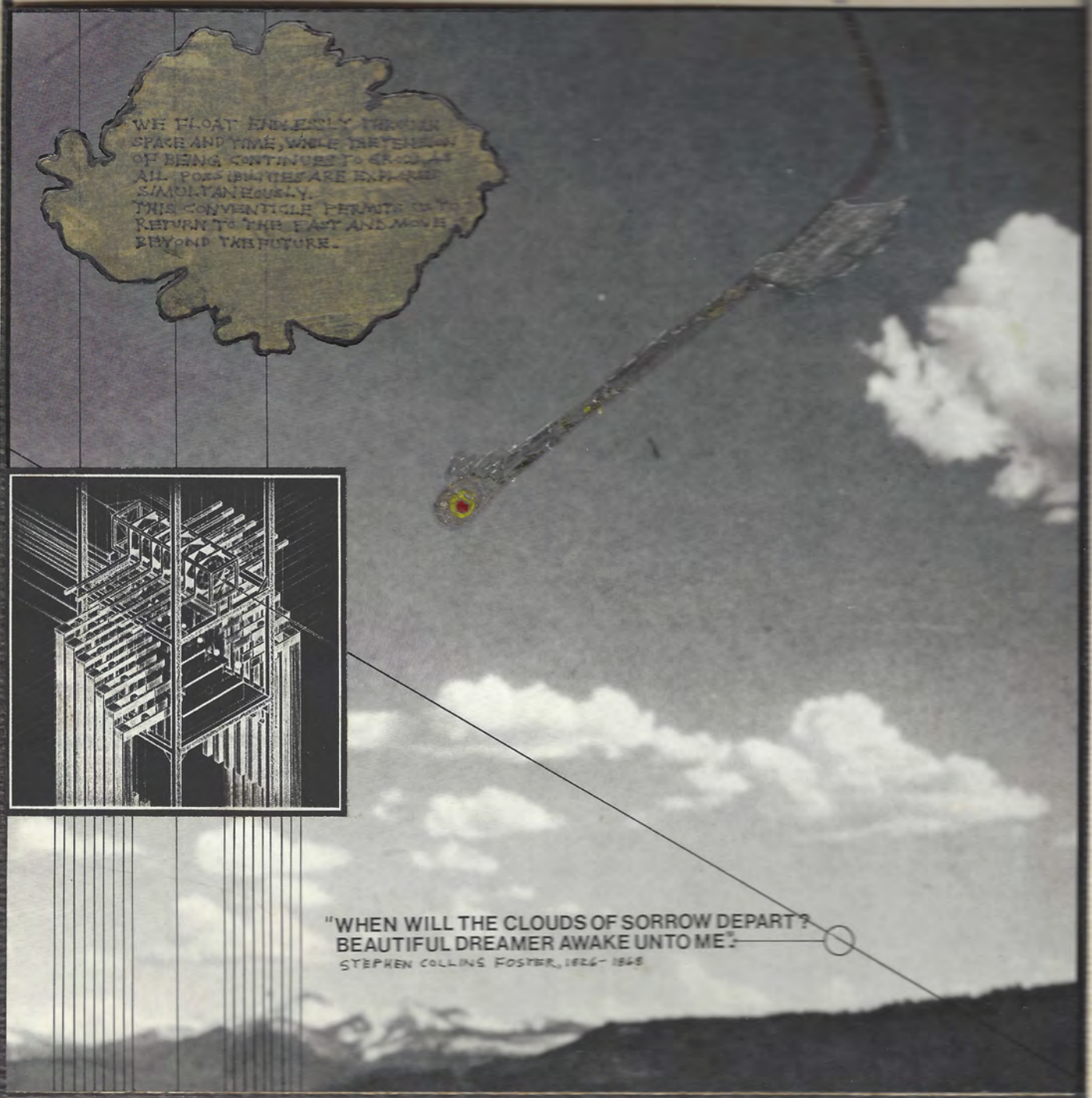
OUT OF THE BLUE....

WE FLOAT ENDLESSLY THROUGH SPACE AND TIME, WHILE THE TENSION OF BEING CONTINUES TO GROW, AS ALL POSSIBILITIES ARE EXPLORED SIMULTANEOUSLY.
THIS CONVENTICLE PERMITS US TO RETURN TO THE PAST AND MOVE BEYOND THE FUTURE.

"WHEN WILL THE CLOUDS OF SORROW DEPART?
BEAUTIFUL DREAMER AWAKE UNTO ME".
STEPHEN COLLINS FOSTER, 1826-1868

THE TEAR OF ETERNITY: IT WASHES AWAY BOTH THE EUPHORIA AND AND DESPAIR OF THE INDIVIDUAL SO THAT THE PATH TO UTOPIA CAN BE ENTERED.

OUT OF THE BLUE...

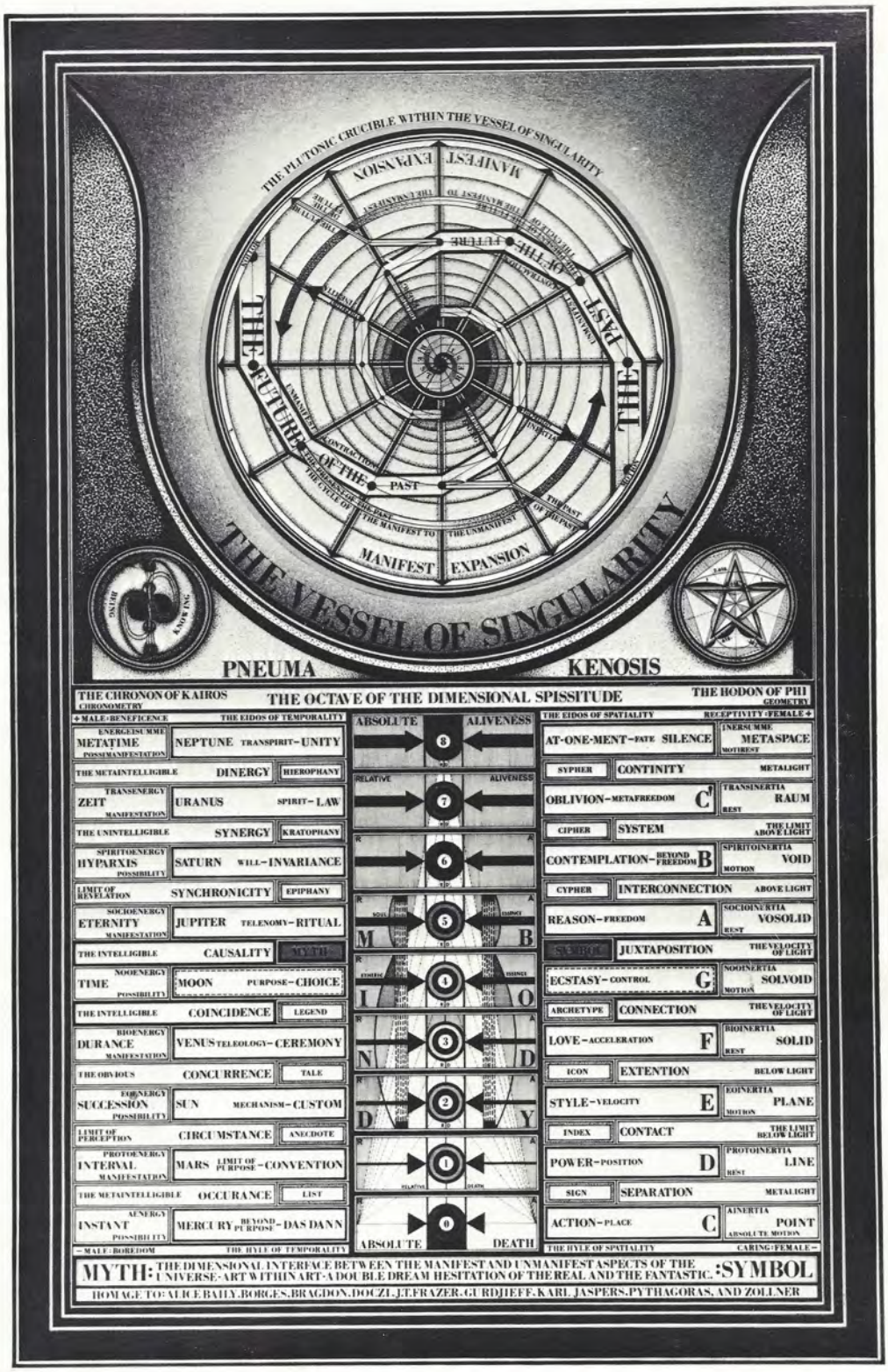


THE TEAR OF ETERNITY: IT WASHES AWAY BOTH THE EUPHORIA AND AND DESPAIR OF THE INDIVIDUAL SO THAT THE PATH TO UTOPIA CAN BE ENTERED.

UTOPIC SPACE = THE LAST CREATABLE SPACE BEFORE THE REVELATION OF UTOPIAN SPACE:

IT IS THE ACT OF BRINGING TOGETHER THE DREAM OF REASON - THE FREEDOM OF THE WILL AS PURE BEING [TRANSCENDENCE] WITH THE TEMPORAL ECSTASY OF IMAGINATION - THE CONTROL OF THE WILL AS PURE BECOMING [MORALITY].

THE UTOPIC = UTOPIAN SPACE:



UTOPIAN SPACE EXISTS BETWEEN THE 4th AND 5th DIMENSION.

THE UTOPIC = THE SYMBOLIC ENVIRONMENT OF UTOPIAN SPACE:

IT IS THE SPACE OF NATURE, WHICH WHEN REVEALED, DEMONSTRATES THE UNITY OF CONCEPTS APPARENTLY SEPARATED BY HISTORY, SUCH AS: THE ABSTRACT/THE REAL, DEATH/LIFE, CONSCIOUSNESS/MASS, THE SACRED/THE PROFANE, SPIRIT/MATTER, ONE/MANY. THIS IS A COMPLETELY NON-OPPRESSIVE ENVIRONMENT FOR THE INDIVIDUAL AND SOCIETY.

THE DIMENSIONAL STRUCTURE OF UTOPIAN SPACE:

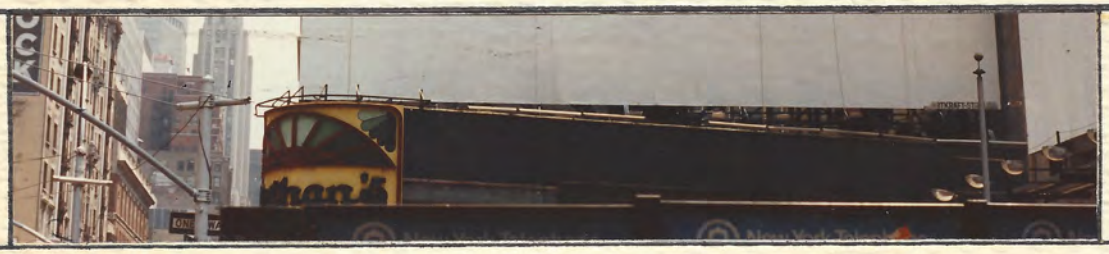
Since Utopian space exists as a dimensional portal between the 4th and 5th dimensional realms - it is literally a symbolic space and is therefore a-dimensional and not non-dimensional.

To be a-dimensional means that it is a space that transcends the natures of the of the dimensioned spaces that bound it, and it subsumes the natures of these boundary spaces.

If Utopian space loses the tension of its dual nature, it will simply collaspe into the space of either of its boundary spaces, depending of course upon which of these suddenly becomes dominant.

The dimensional boundaries of Utopian space are:

A. THE SPACE OF THE 4th DIMENSIONAL REALM in which the energy of POSSIBILITY and MOTION exist as: symmetries - asymmetries, up - down, back - forth, in - out, mirroring - nonmirroring, centers - peripheries, part - whole, interactions, reciprocal actions , axes, planes, preferential distribution systems and discontinuities;



B. THE SPACE OF THE 5th DIMENSIONAL REALM in which the energy of MANIFESTATION and REST exist as; the continuity of the infinite to the infintesimal, frictionless surfaces, inelastic collisions, perfect conductors and insulators, compressible liquids, indefinitely expanding ideal gases, spherical harmonic waveforms as surfaces that are homogeneous, impenetrable and without internal relationships, surfaces that penetrate each other without rupture, and masses that are continuous with space.

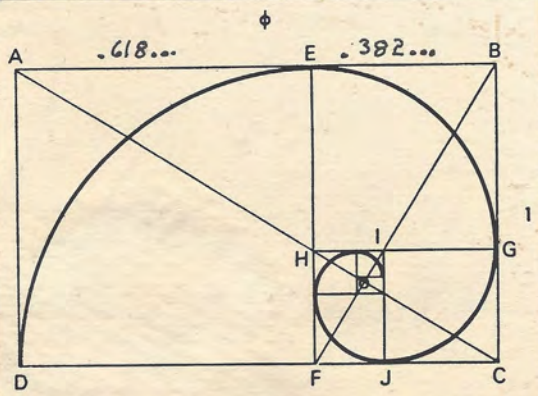


Fig. 7.6. Logarithmic spiral

ϕ = PHI $\frac{x+1}{x} = \frac{x}{1}$ IE.: $x^2 - x - 1 = 0$

POSITIVE SOLUTION: $x = \frac{(1+\sqrt{5})}{2} = 1.61803...$

PHI WHEN DIMINISHED BY UNITY BECOMES ITS OWN RECIPROCAL: $\phi - 1 = \frac{1}{\phi}$

$\phi^2 - \phi - 1 = 0$

FIG. 5.6 *Spherical harmonic waveform family. A member of this celebrated family —the natural vibrations of an elastic sphere—is distinguished by a number n, which counts its nodal circles, and a number m, counting those nodal circles that go through the sphere's poles.*

METAPHORS OF UTOPIAN SPACE:

The tension experience of remaining on the Path to Utopia (which is an aspect of the Space of Utopia) has had many metaphors and analogies. Five current metaphors of the experience might be:

1. CYBERSPACE IN TENSION RELATION TO WORLD-SPACE: the writer William Gibson coined the word "Cyberspace" to mean an experience that is the illusion of being inside a world , by means of a system of Virtual Reality Technology , rather than merely observing an image of the world. This experience carries with it sensory anticipations from a lifetime of experiencing the natural world. These anticipations produce a tension for a person trying to explore the new freedoms of Cyberspace.
2. LUCID DREAMING which is the experience of being aware that you are dreaming while in the dream state, this produces the tension of the conscious critical faculties of the mind in direct confrontation with the force of the unconscious mind;
3. THE TENSION BETWEEN TRANSLATIONAL MOTION AND GYROSCOPIC MOTION in one system, represented by the self-balancing monorail car, is an observable metaphor of the stillness of Eternity (the gyroscope) in tension with the motion of Time (the forward thrusting spring drive). The goal directiveness of Time-Matter is lightened by the spiritual centeredness of Eternity.
4. GRAVITATION IN TENSION WITH LEVITATION: if Einstein is right that there exists a "Grand Unified Theory" of all the Laws of Nature then gravity can be considered to act like magnetism having a "push" (repulsion) and "pull" (attraction). Levitation or "anti-gravity" is often a metaphor of the nature of the Utopian Space and Social Structure in that the masses are "pushed" away from each other until they reach ideal distances.
5. THE WHEATSTONE BRIDGE, which is a device for measuring electrical resistances, consists of a powered conductor joining two branches of a circuit and galvanometer. The electromotive force introduced into the circuit is totally balanced by electrical resistors. Both the power and the resistance can increase in a balanced potential. An ideal Wheatstone Bridge which possesses an infinite resistance to an infinite electrical power supply would produce an undetectable rising tension unless entry into the system was gained.
   This metaphor of Utopian Space has always seemed to me to be the most vivid, because it represents the attempt to engineer the meeting of the immovable object with the irresistable force, and observable only from within the system. Like Utopia itself, it seems not to be there unless you are actually in it.

GRAVITY IS A PUSH

by

Walter C. Wright, Jr.

Since Einstein expounded his theories of relativity and unified fields in the earlier part of this century, our notions of the physical laws of the universe have radically changed. The fourth dimension of space-time has called into question the Newtonian concepts of physical action and reaction, and now with the publication of *Gravity Is a Push* by Walter C. Wright, Jr., the idea that gravity is a force of attraction between bodies may well have seen its day.

Einstein theorized that gravity is a kind of magnetism generated around any physical body in the form of a unified field. Author Wright takes this theory one step further to demonstrate with a wide variety of formulas, diagrams, and models that the force of gravity, rather than emanating from the earth, comes from outer space, and that objects are pushed towards the earth rather than attracted by it. He explains that bodies are held in space by a force of repulsion rather than attraction, like two magnets facing each other at the same pole.

WE ARE MOVING INTO UTOPIAN SPACE BY NATURE: ALL OF THE FOLLOWING INDICATE THAT GRAVITY IS BECOMING WEAKER:

1. The earth is expanding.
2. The oceans are rising.
3. The air is escaping from the earth.
4. Earth is slowing down in its rotation.

CYBERSPACE IS A "CONSENSUAL HALLUCINATION" CREATED BY VIRTUAL REALITY TECHNOLGY WHICH IS IN TENSION WITH "CONSENSUAL REALITY" CREATED BY NATURE. "TELEPRESENCE" IS THE INDIVIDUAL ENTRY INTO CYBERSPACE. "TELECOLLABORATION" IS THE GROUP ENTRY. THE TENSION BETWEEN HALLUCINATION AND REALITY IS AN EXPRESSION OF UTOPIAN SPACE.

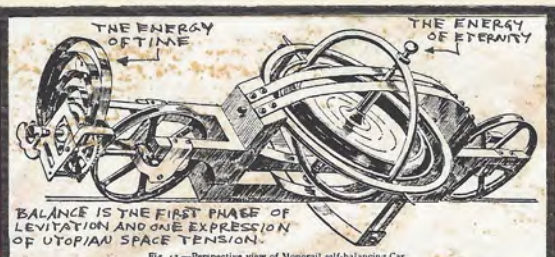


Fig. 42.—Perspective view of Monorail self-balancing Car.

LUCID DREAMING PORTENDS TO UNDERSTAND CONSCIOUSNESS DIRECTLY. THE TENSION, BETWEEN THE INVARIANCES OF NATURE KNOWN BY THE WAKING STATE CONSCIOUSNESS AND THE INVARIANCES OF NATURE KNOWN BY THE DREAMING STATE UNCONSCIOUSNESS, CAN BE INDUCED TO SUCH AN EXTENT THAT THE TRANSCENDENT STATE THAT RECONCILES THE DIFFERENTIATED STATE OF TIME WITH THE UNDIFFERENTIATED STATE OF ETERNITY WILL RESULT. THIS STATE IS THE DUALISTIC MONISM OF TRUE UTOPIAN SPACE.

NOTE: DURING LUCID DREAMING YOU CAN DREAM OF THE KLEIN BOTTLE. THE NATURE OF THE SPACE CREATED BY THE KLEIN BOTTLE CAN NOT BE COMPLETED IN THE THIRD DIMENSION OF SPATIALITY. IT MUST BE COMPLETED IN THE FOURTH DIMENSION OF SPATIALITY. THE KLEIN BOTTLE IS, THEREFORE, THE TRUE SPACE OF UTOPIA: HIGHER DIMENSIONAL MOBILITIES OF THE KLEIN BOTTLE [LIKE THE HYPER-KLEIN BOTTLE] REFER TO DEGREES WITHIN UTOPIAN SPACE.

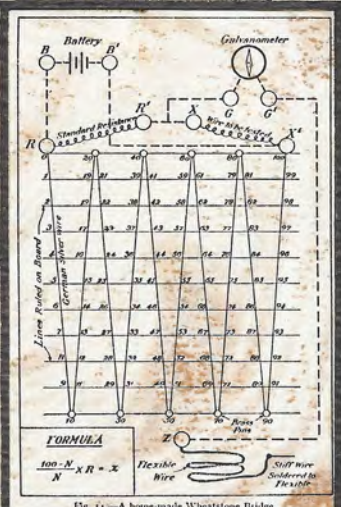
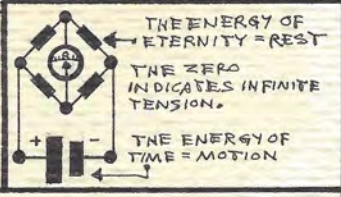


Fig. 11.—A home-made Wheatstone Bridge.



THE FUNCTION OF UTOPIAN SPACE:

① THE FUNCTION OF UTOPIAN SPACE ITSELF;
② THE FUNCTION OF UTOPIAN SPACE WITHIN THE SPACE OF HISTORY;
③ THE FUNCTION OF UTOPIAN SPACE COMPARED TO A BELIEF IN PANTEMPORALISM OR PANEXPERIENTIALISM.

THE LIVING KLEIN BOTTLE HOUSE OF TIME

1978
Oil, acrylic, ink, and lettering on canvas
73½ × 73½ in.
186.5 × 186.5 cm
Collection Norman Dolph, New York

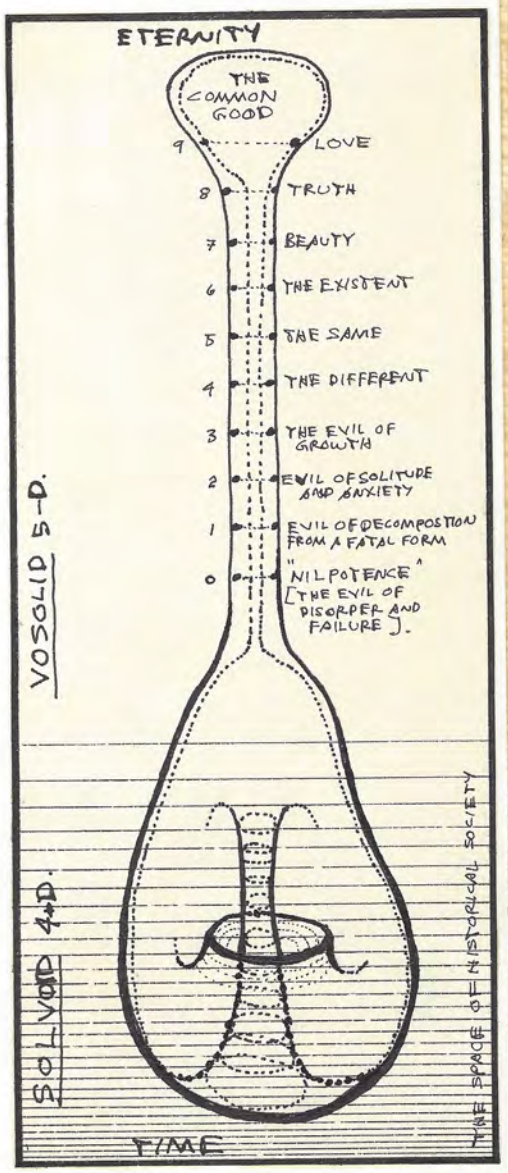
Subject: The Second Design Phase of the Time Machine

Symbol Evocation: The Singularity between the Third and Fourth Dimensions of Spatiality

Comments: The basic change from the first to the second design phase of the time machine is the addition of the Biochron Time-Suit. This entity is an alternative creature that has been genetically programmed to grow in the form of a living Klein bottle.

I believe that to perceive time periods radically dislocated from one's habitual and functional space-time frame, a buffer or early warning system is necessary for protection against possible changes in circumstance and belief. Although the average world-view should take one successfully through an entire lifetime with little adjustment, world-views or universe-views are in fact notoriously fragile entities. For example, if you attempt to process information on the circumstances and beliefs of the world 5,000 years hence, you might well be brought into direct contact with thoughts not only unimaginable but directly destructive to someone in your present. Or imagine if the artifacts of our present civilization were constructed by people from our ancient past, what inevitable havoc would reign unless the ancients had had some way of understanding our present beliefs.

Coupled with the Biochron Time-Suit is a device I call the Agnosticon. The purpose of this device is to allow its user to engineer their doubt or faith processes. In my opinion, it is necessary to engineer doubt and faith in relation to the accelerated space-time frames of reference that would be encountered with the time machine, in order to survive and perceive these unfamiliar world-views. The basis of the Agnosticon is the heptahedron, which is a seven-sided convex polyhedron made from a piezoelectric crystal shaped like an octahedron and electromagnetically charged along its major axes and surfaces. As a structured singularity, the heptahedron is kept isolated from other singularities so that it can function specifically in relation to human beings.



UTOPIAN SPACE: THE BAROMETER OF THE COMMON GOOD OF HISTORICAL SOCIETY

① THE FUNCTION OF UTOPIAN SPACE: IT IS A PLACE TO SUSTAIN THE COMMON GOOD FOR A SPECIFIC SOCIETY: THE COMMON GOOD MEANS:
① A MEANS FOR THE DEVELOPMENT OF THE SELF-IDENTITY OF INDIVIDUALS AS CENTERS OF MORAL SELF-HOOD, FROM WHICH IT IS POSSIBLE TO RESOLVE THE PARADOX OF THE REALITIES OF FATE AND FREE WILL;
② THE CREATION OF A COMMUNITY SENSE WHICH IS NEITHER A HOMOGENIZED NOR A MONADIC SYSTEM IN ITS INTENT TOWARD ITS MEMBERS;
③ SUSTAINING THE EXISTENCE OF A LOVING FELLOWSHIP WHICH IS MANIFESTED AS A DIFFERENTIATED UNITY. AS TEILHARD DE CHARDIN STATED IN "THE PHENOMENON OF MAN": "IN ANY DOMAIN — WHETHER IT BE THE CELLS OF A BODY, THE MEMBERS OF A SOCIETY OR THE ELEMENTS OF A SPIRITUAL SYNTHESIS — UNION DIFFERENTIATES." "IN EVERY ORGANIZED WHOLE, THE PARTS PERFECT THEMSELVES AND FULFIL THEMSELVES". A TRUE FELLOWSHIP IS, THEREFORE, A UNITY ENERGIZED BY LOVE WHICH LEADS TO A SOCIETY WHICH IS AUTONOMOUS, FULLY ACTUALIZED, IRREVERSIBLE AND TRANSCENDENT.

THE FUNCTION OF UTOPIAN SPACE COMPARED TO A BELIEF IN PANTEMPORALISM:

One of the main characteristics about true Utopian Space is its ability to react to the produced societal spaces of any era. The reason for this, on the one hand, is to avoid any historical relativizing of the concept of Utopia itself. For Utopia to be as effective for the nature of Human Society as it is imagined to be, it must be free from any definitions which might give it an historically bound perception such as the statement, "Utopia really existed only in 19th Century intentional communites".
On the other hand, Utopia as a concept must necessarily connect with all time periods as a mode of perception in order to avoid criticisms like: "Utopia can only exist in the mind, not in day to day street reality".
The resolution of this paradox is to realize that Utopia belongs to a special class of concepts whose existence is not totally mind dependent. Plato called them The Forms. Goethe,over 2000 years later called this class of concepts "Urphenomena": primordial ideas that eventually can be perceived.
In order to complete the prime directive of Utopian Space it is necessary to consider some way of accessing all eras of time, past, present and future. It was no accident, therefore, that H.G.Wells, a known advocate of the concept of World Utpoia, should be more well known as the writer of the famous science-fiction story : "THE TIME MACHINE".
Without some kind of pantemporal perception mode, Utopia as a concept becomes associted with some specific place in history and possibly parasitic in terms of energy and responsibility to the rest of history and future history for its existence and would , therefore, vitiate its nature.
The reality of The Time Machine as an instrument that can access all instants of time, is often challenged as an impossibility by those who hold to a Flux definition of time. This panexperiential definition is:

1. Time has a one-way direction that is in principle irreversible. There is a real "before" and a real "after".
2. The Past is immutable, totally determined, with all options eliminated. The Present is a realm of decision making. Possibilities are being actualized, or possibilities are being excluded from actualization. The Future is fraught with undetermined possibilities that have only logical and not existential status.
3. Time appears as constant becoming. "Time can not stand still".

H.G.Wells' critics claim it was he who made the initial mistake , in the 19th Century, of defining time as another form of space - a mistake they say that has proliferated throughout the physical sciences of the 20th Century. This is the idea that time is an illusion of space - the spatialization of time. I think it can also be said that the Flux defintion, which places Cosmic priority upon time, temporalizes space into an illusion of time - the position of Unmitigated Pantemporalism.
My position is that any concept of dimensionality must develop its own contexts in order to present meaning and content. The concepts of both spatiality and temporality are equally real and each are capable of further investigation separately and together. My design for a Time-Machine, which is based on the control and amplification of pre and retro-cognition, does not , in my opinion, suggest unwarranted interpretations upon these experiences. Precognition (pre-perception) which means that an event can be known in some manner before it has occurred, does not imply that the precognized event exists in the full perceived sense of The Present prior to its appearing in The Present. I think the Platonic defintion of existence as one in which there are many degrees of Being must always be considered. Being, Becoming and Nothingness are not mutually exclusive. Cosmic Monism and Dualism blend into Something Else.