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City-blindness Manifesto, for an evocation of the invisible body of the city

Manifiesto de la ceguera de la ciudad, para una evocación del cuerpo invisible de la ciudad

Manifest de la ceguera de la ciutat, per a una evocació del cos invisible de la ciutat

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the concrete the cement the bitumen the petroleum the iron the asbestos the plaster the lime the tuff the marble the travertine the sandstone the cobblestones the wood the phonolite the clay the sand the glass the resin the soles of the shoes the soles of the feet the fascias the blood the veins the nerves the bones the marrow the lymph the circulation the water the condensation the dew the stagnation the shadow the bottom of the wells the ferns the moss the lichens the slime the mud the oligominerals the magnesium the potassium the mineral salts the barks the phloem the apical buds the holm oaks the firs pines the ash trees the plane trees the chicory the dandelion the oats the borage the pellitory-of-the-wall the roots the molds the mushrooms the truffles the rhizosphere the fossils the ammonites the tunnels the underground the sewers the pits the catacombs the foundations the shelters the nests the beehives the holes the woodworms the bulbs the cracks the faults the cavities the sewer system the pipelines the methane gas the diesel the oil the copper the rust the nickel the lead the cobalt the petrified lava the ash the dust the silicon the condoms the sperm the cameras the gps the drones the sensors the antennas the chemtrails the bluetooth the spores the wi-fi networks the batteries the depleted uranium the beetles the ants the bumblebees the water retention the earwax the durons the secretions the figs the pussies the tampons the nappies the ivy the ginkgo biloba the poplars the opium the pollen the nettles the sparrows the robins the blackbirds the goldfinches the pigeons the webs the beaks the feathers the skin under the feathers the parasites the mites the spiders the spiderwebs the bats the bacteria the viruses the rats the claws the tails the flu the hiv the sars-cov-2 the vomits the incisions the incense the traumas the pigments the spits the skin under the fur the syringes the diapers the chewing gums the glue the aluminum the bugs the processionary the moths the shells the liveries the stingers the lizards the tears the spikes the soil the subsoil the sulfur the oxygen the nitrogen the dioxide the lights the sunlight the uv rays the ozone hole the sweat the smell the breath the hormones the glands the phytohormones the pockets the underwear the

documents the visas the fingerprints the white skin the other side of the skin the keys the locks the date of birth the tongue the gums the lungs the roof of the mouth the testosterone the pheromones the estrogen the aura the moods the thoughts the expectations the desires the botox the collagen the kidney-stones the internal organs the coronary bypass the cancer the cells the toxins the radiations the ghosts the ectoplasms the quanta the electromagnetic fields the eyes behind the sunglasses the stalkers the clandestines the detectives the photobombers the sex workers the porn cinemas the butts the beer corks the hairspray the gel the sexual attraction the north the south the west the east the colonialism the jinx the 'ndrangheta the freemasonry the chlorophyll photosynthesis the atoms the molecules the ovulation the chromosomes the beginning of pregnancy the transitions the metamorphosis the ageing the rotting the decomposing the vanishing the dying the naked body the larvae the vertebrae the carbon the lipids the nectars the juices the serum the transistors the earth motion the sun turning off the pesticides the homeless the burglars the urban-heat-island the humus the lice the horizon the third eye the places where the echo bounces the graffiti writers the public-space-care-givers the clouds the whispers the sky the atmosphere the erosion the skin pores...

{{{ what happens if, following the teachings of "the lesbian body" by monique wittig, we re-write the body of the city? not the impersonal body, the obvious one, in a sense, made of buildings, streets, traffic lights and signs, but the invisible, inner, underground and hidden one. the body which escapes the *homo oeconomicus*' functional attention, focused on the efficiency of actions, movements, transactions. here, invisibility becomes a r/existence factor; here, escaping the regime of visibility means escaping control, and generating, in a karstic way, alternative knowledge to the one that is produced by domination over bodies }}}}

they are the matters, the bodies, the individuals, the processes, the issues that manage to escape human cognition in our daily living in urban spaces. they are at the margin of an attention: how did they happen to be there? and how do they keep staying in there? how is this **technology of subtraction** to localization able to inform our political doing, our artistic practice?

invisibility is a determined condition; one is not invisible on an ontological level, but because marginalized from a focus, from a perspective, from the look of someone's eyes. we choose to **disconnect from this genealogy of attention** - which eventually takes control over bodies, thoughts, voices and their different ways of existing.

instead, we choose to re-claim an **agency of invisibility**, to acknowledge its generativity and, looking from this margin of attention, to convey a field of forces.

city-blindness is a form of cognitive bias we formulated in reference to the human tendency to exclude from the attention, and therefore to ignore, a series of subjectivities of the ecosystem-city.

this concept is an extension of the one of *plant-blindness*, theorised by the U.S. botanists schussler and wandersee. it refers to a chronic **inability to perceive the presence of plants** for people living in contemporary cities unless those plants become an obstacle and create a visual or spatial dysfunction: an obstruction of the landscape view from the window, or a thread for the highway viability.

city-blindness is therefore the human's blindness to the plural body or the materiality of the city. we believe that this endemic tendency to relate to the city in an exclusive way leads to a form of detachment and of **progressive alienation from the matter, the body that we are.**

that body is constantly pushed back in the unawareness, into a dumb materiality which does not require attention, which does not entail the capacity or the will of action.

in the ecosystem-city, this state of "**invisible materiality**" applies to a considerable number of individuals, animate and inanimate, organic and inorganic, including humans, animals, plants, atmospheric and electromagnetic fields, inert matter such as rocks, street furniture, cars, etc...

there is no such thing as an objective, one-for-all, perception of reality. however, from the perspective investigated here, a possible form of repositioning in a **precognitive awareness of perception** unfolds.

a precognitive state is intended as a subjective, innate, **bioempathetic**, capillary spread. perception, which, although mostly ignored, still remains present in every human and non-human body.

it is a sort of invisible network where we long to position ourselves, a space of sensitive relationships between the individuals who make the city.

we long to re-claim the power of invisibility, to develop a bioempathetic awareness, to position ourselves into a constant and careful training towards a **new materialist thinking** about the city, the beings and the world.

we propose the re-channeling of a precognitive affective state, a sensitive zoom-out practice that allows the eye to open and the human to be no longer the centre of attention: a training in decentralising attention, letting it explode, dislocate, flow and spillover.

we claim that invisibility can be a positioning of resistance rather than a passive condition. invisibility can be a state of refuge and a practice of protection from the colonialist gaze and its aim to set things into taxonomies, extirpating them from the margins of the streets.

the list that opens this manifesto is not an attempt to create a taxonomy, but it rises as an **evocative rite**, a "calling" of the invisible subjectivities. who, in our vision, are currently carrying on a practice of r/existence in the urban spaces. these individuals are nominated by us not to be placed, profiled, forced into a regime of identification, but to be evoked, materialised and **opacified** (in the sense of recognised in their diversity and in their illegibility) as the subjects who they are.

differences are opaque places that we need to perceive, cross and inhabit: places of porosity, traffic of matter, fluids and thoughts, even when marked by silences and wounds.

reviewing the city through the saturation of individual and different subjects, we aim to reverse the proportions and facilitate the decentralisation, (**finally!**), of human presence.

we evoke bodies both as containers and contents (organs, cells, substances, species, varieties), we let the body of the city, its

creators, its performers, explode. we mix body, rhythm and image, in an attempt to dismantle the two-dimensionality of the names.

we desire to open, hack, diffract, extend, exhaust the one-sided and exclusive human perception.

in this manifesto, non-human subjectivities are teachers to us:

they allow us to imagine new possibilities to transform a condition of oppression into an instrument of resistance through **artivism**.

new practices and rites of re-materialisation and re-inhabitation of the invisible are needed. we cannot wait to get in touch with the souls and sensitivities of non-human teachers.

therefore we evoke

*the unseen the unfelt the unheard the unknown the unlabeled the unfocused the uncentralized
the unidentified the ungraspable the uncontrolled the unrecognised the untouched the
undetermined*

**{{{ CAN YOU ALREADY HEAR LEAVES AND DEAD BUTTERIES TELLING
STORIES? }}}}**

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