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Walking. Like fireflies surviving.

An essay on our methodology

Nomadic Architecture's actions take place in public spaces and in urban voids. Connecting the body with the earth of the city, practices include walking, the act of giving and eating together in public squares, planting seeds to create community gardens and participating in occupations (theatre Embros).

Bringing people together through physical expression, the actions are addressed to those leading a bare life, the marginalized communities, those who are in conditions of poverty and are being increasingly excluded by capitalism and the post-colonial condition. The question is no longer how to accept the foreigner in a better society, but how to think about a better society that centres on the foreigner. "Hospitality is our utopia". (René Schérer, French philosopher, from his lecture in Athens).

Through actions – performances directly related to the centre of Athens and its ongoing transformation, Nomadic Architecture proposes a temporary cohabitation in the city. New collectives emerge and a life of common goods takes shape in autonomous spaces and times.

The methodology relates to the experiential, Walter Benjamin and the flaneur, the Situationists' *dérive*, and land art –mainly Richard Long- cartography. Matters of social, ecological and urban geography, such as gentrification are raised, while new and unpredictable spaces and times are created in the urban fabric. The urgent argument of space as a common good draws from anthropology, looking at forms of sharing in Greek festivals, examples of autonomy and non-ownership in Mexico's Chiapas and Australia's aboriginal communities, and envisioning a transformation of society through the redistribution of goods.

Walking constitutes an autonomous art form, is an action of a symbolic transformation of the ground and tool to approach this transformation of space as it is being traversed. Walking is often an act of protest for the river (Kifissos) that was lost. "Revolution Bodies, Walking" is a performative critique towards Re-think Athens and Reactivate that are today the dominant narrative for the city centre leaving aside (although claiming otherwise) its residents. Revolution Bodies focuses on alertness and awareness of our senses in everyday city life and calls to participate in its shaping and its collective memory.

We can oppose the injustice and deny the exemption with our bodies. Moving away from being the object of political control, the body enters the space of gestures and actions. Through urban actions, the body is able to oppose the exception or express its support to such conditions; it is a practice of resistance. This resistance emerges when the exempted bodies come together in public space and produce collective actions of physical

The actions of Nomadic resemble the survival of fireflies in the dark landscape of Athens. And perhaps by increasing their presence, the landscape can become gradually brighter. As Constantina

Kuneva recently said in an interview from Paris: I have no fear , you cannot live in fear , try to live with compassion , respect and increase love.

"The survival of fireflies" is the title of an essay by Georges Didi- Huberman, (original French title *Survivance des lucioles*), refers to Pier Paolo Pasolini's essay on the disappearance of fireflies (1977). In this, the Italian director talks about a political survival through art, through fragile images and vulnerable performativity. Nomadic Architecture's actions are characterized by this vulnerability. They emerge from a vulnerable condition as fragile and fragmented images in the urban landscape. They are images of people of different origin surviving an occupation, walking in vulnerable conditions, acting or eating together in abandoned squares in the centre of Athens.