

# Fiction for full disclosure

-a series of interviews on the post-capitalist city from the year 2013

*The following series of interviews were conducted in the month of August 2013 on the windy Baltic coast of Zealand, Denmark. Four interviewees from mainly the city of Copenhagen and across Europe were at separate times transported to this remote place in order to achieve the combined effect of an outside view of the city and a certain level of estrangement from usual affinities. Our aim was to reach the highest possible level of disclosure. The windy coast provides no preconceived answers. The location prevents the interviewees from reading answers to our questioning in the text of architecture and in the eyes of their friends. What will be presented in the following text are the barren accounts of survivors of the recent front-line battles raging in cities across Western Europe. Each of them have been posed the same four questions, and each answers on her own terms.*

by Jaya

## **Interview with Anna-lyse Propagandersen**

*Anna-lyse has been described as one of the 'leaders' of one of the most notorious autonomous groups currently active -a title she would undoubtedly object to. Nonetheless she is known for her prolific writing on current events, and is suspected to be the author of anonymous statements issued by 'The Furious Fusion of 9' after their actions targeting mainly government buildings. She is based in Berlin, Copenhagen and Warsaw, but has recently spent a substantial amount of time in the countryside of Europe in order to, in her own words, understand links between urban and rural struggles. Here she speaks to us about the current situation in Copenhagen, Denmark.*

*I can understand that you have been involved in the battles occurring in cities across Europe as well as participated at times in the clashes that have been erupting in the countryside over the past year. My questions will be focused on the city however as each geographical location has its uniqueness, and the city is the focus of this particular series of interviews. My first question to you is a broad one. How would you define the urban battle which is currently being waged?*

There is no doubt that we have now entered a full-blown global war. While this global civil war has in fact been waged at a low level by governments against their people for many years, we have now entered a decisive moment where things are more clear than ever. But let me

start from the beginning. When the detention centre just outside Copenhagen was opened by comrades with an explosive force and people were freed, the fractions that for a long time have been forming in this country were coagulated. In other words it was an event that made it impossible to not choose sides. People who have attempted to avoid politics by taking the humanitarian stance have been forced to acknowledge that the humanitarian argument is shattered, and has been for many years now, I would say ever since as far back as 9/11 2001. It is clear from the treatment of migrants in this country and across Europe that nobody is considered innocent, everyone is a suspect, so while politics has been eroded with management taking its place (management of the economy, of security, of populations etc.) this also entails that nothing escapes the political. There is no outside. But there is a rupture now as front-lines have been drawn, front-lines which cut through national borders, shatters the city, and which, in this city at least, has the very future of the city at stakes. We are many that have greeted this battle head on, a battle for what we dream of as The Post-Capitalist City.

*What would a post capitalist city look like?*

First let me make it clear that cities have been built in a large part as infrastructure to power and capital. These urban areas have to be destroyed or dramatically transformed. There are those of us who are currently in the process of destroying, or liberating ourselves from the cities of the past in which we have for so long now been held captive. By that I refer to both the imaginary and the physical bonds of capitalist cities. Places that were restricted are broken into, philosophies, ideas and mentalities that have previously been dominant are hacked. This city of the Western empires that has been developed on the premisses of the Enlightenment -the city of reason, organisation, rationality as well as their fake notion of freedom, equality and justice that rely on the slavery, submission and injustice of others. All of their ideas and values first and foremost are dependent on and limited to the all-mighty truth of the economy. And we have all been slaves to that divinity for far too long.

The stakes now are high, and what is at stake is our future. We have to make this permanent, a battle of no return. Our city will be a post-capitalist city. The era of capitalism has now come to an end, and it is up to us to ensure that it stays that way.

*You have written many texts and statements about what happened on a certain day, not long ago, in a*

*government-supported raid on a church that was hiding a large group of migrants. In your opinion, how does this affect the city? In the light of the project of a post-capitalist city, what kind of urban space does it produce?*

Just as the Weather Underground sought to 'bring the war home' in the USA back in the late 1960's we seek to bring the *disorder* home today. Just as the Greek people a few years ago managed to, through months of sustained insurrection, forever change the urban fabric of their cities, these battles stay alive in our collective memory and are mirrored in our experiences and desires. The terror of poverty, exploitation and war in the urban South, supported by our, no, not *our*, the governments of the North, that I will not claim as my own, is now coming home. Disorder in the form of economic collapse because of limits we set to economic expansion, disorder in the form of domestic chaos as nation states realise that the national identity is far from unitary, and in addition is being challenged by a myriad of other identities or subjectivities: People who are arriving to these cities as a consequence of war and terror in the global South. The consequences of the actions taken by Western governments have arrived at their doorsteps, and what is important now is to understand which side you are on. Do you side with the government, with the national myth of being a free, rational and equal society? Or do you open your eyes, and understand that the government is never on our side, that our so-called equality is at the expense of the total submission and exclusion of others, that rationality and freedom are only there to serve the economy.

Back to the question. How did this event shape the city and what space does it produce? It creates an anti-urban space. A space that is fully penetrated by the state, that has no autonomy, no freedom, and no what I call 'shadow'. The shadow is where difference hides until it is strong enough to 'come out in to the light' to challenge the norm, to destroy previous prisons, physical as well as mental and emotional. The 'shadow' is extremely important for cities. It is where freedom starts, where differences meet and become something else. But it is also a place that is vulnerable to the blinding light and all-seeing eye of the state. A state that wishes everything to be seen and everything to be under its control. And in this and other recent cases it is clear that the Danish state is attempting to reorganise the city in order to regain full control of its territory. It is failing miserably though because enough people have had enough and wish a different kind of city. This is the war I am talking about.

*Finally to conclude, I want to ask you can space and the city be produced deliberately? And if yes, how*

*do you intend to do this?*

There is one crucial point that I want to make, and that I think is difficult for people to grasp – one can only say so much about how one wishes things to be different. But each and every word of this gets captured in the urban production machine and turned into a selling point. This is an important point to understand. Diversity as a practice is captured and turned into diversity as market, or diversity as selling point, as attraction for investment and so on. This is what I mean. And following that let me just make it clear to you that language and theory can only get us so far in this matter for exactly this reason. What about urban space? Urban space is related to language, language as a way of producing, promoting, marketing and selling space. When will the production of space ever end? Can we do this some other way where space is not produced, because, quite frankly production and the economy are what we are trying to abolish. Can we un-produce what has been produced? Can we decudorp to be more precise? We need to decudorp eht ymonoce or maybe just destroy it like d

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*What, sorry Anna-lyse, could you perhaps repeat that? I am not sure I understand what you are saying.*

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we would do it exactly like that. Destroy language, stop *producing* space, and *live* it instead. L

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*Anna-Lyse, please could you perhaps explain a bit more? I am not sure that what you are doing right*



## **Interview with Pete Believer**

*Pete Believer is a very active member of the student group Students for a Radical Future that formed as a coalition across high schools in Denmark as a response to student reforms implemented by the government in 2011. Aspects of the reform, such as privatisation and increased surveillance and reporting methods on especially Muslim and immigrant students has been the main focus of the groups activities. These have expanded however to include issues of economic justice in the city, and this is where Pete is most active.*

*How would you define the urban battle which is currently being waged?*

This battle, it is a battle for the future of the city. For our future. We have reached a potentially revolutionary moment, and we are forming alliances and organising to make this a practical reality. We are making alliances with our comrades who have migrated to this country, some of whom were freed from the detention centre, in the incident that sparked this wave of conflict. And we are making alliances across active groups to form committees and coalitions to start working for our future. Working both on the streets and around some of the everyday struggles that have to be taken, like housing, jobs and so on. So the battle that is happening can be defined as the one which will decide the future of how cities function, no less than that, I believe, is at stake here. So it is important that we keep organising and working on a practical level towards this future and not let the authority of state and capital once again gain full control over the city. I think that is how I would define it. There are a lot of details to go into, but overall it is a battle between those who are struggling for freedom and those who want to go back to the old ways.

*Is a post-capitalist city possible? And what would it look like?*

You know, I have heard a lot of scepticism about the whole Post-capitalist city idea. But the sceptics are those who never do anything, do you know what I mean? The people that are never on the streets, that just talk and complain a lot but don't get organised and are not actually doing anything on a practical level. I don't know if it is because they are scared. The post-capitalist city can be many things. So it is important that we take control over this situation and make sure that the post-capitalist city is one of freedom from exploitation and slavery. And we are organising at the moment to figure out how production and distribution would happen, and we are especially looking at distribution of space. This is the area that I think we have worked on the most and that we have started to implement already in fact. -A different spatial distribution in

the city that is not based on movements of capital but on need, desire and commonality. Not commonality as in you necessarily live in areas with people that you have something in common with, but commonality in terms of that apart from need and desire on an individual level there is the larger whole that needs to be accommodated. So by commonality I mean communication and processes of common decision-making. We are working on this already through a 'by default' circumvention of capital control over space through squatting etc. But state control over space is still quite a bit of a problem for us. You see, one way to put it is that the state has taken over control of space after the failures of capital. I haven't slept all night because of two raids on occupied houses last night that we had to defend. It is pretty mad at the moment!

*And now to a more specific question: There was recently a government supported raid on a church that was hiding a large group of migrants. In your view, how does this affect the city? And in the light of the project of a post-capitalist city, what kind of urban space does it produce?*

Well, it affects the city in the way that I just described. The state has gone in and taken control over a lot of space after the financial crash some years ago. And this event is just another expression of that. I mean, I was there, and those were my friends being dragged out of the church. I didn't sleep for days in that period, we were having meetings all the time, trying to organise more people and it was really a crisis situation. I guess it exhausts the city, is one way of putting it. Because we suddenly have to defend the remaining houses we have got already at the same time as we are trying to help our friends in the church, and in the end we could not do anything to stop what happened. We were many on the streets, and many that have felt the consequences. Depression you know. For weeks afterwards. And just no sleep, not eating well. It was bad.

*In your opinion can space and the city be produced deliberately? And if yes, how do you intend to do this?*

It can, urban space can be deliberately produced, it will be and it will be freedom. It has to be done on a practical level though, it just can't be theoretically constructed. We are up against some things that just don't even have a coherent theoretical base. And that we just can't defeat on a theoretical level. You know, there were many years were people did not take nationalists and racism seriously. Just because it is so ridiculous when you think it through. But the problem is that racism is an emotional thing. So

you can argue however much you want and have reason and all that is good on your side, but as soon as that person, the racist, has just even the smallest negative encounter with a black person or Muslim they will say 'ha! you see? The fucking Muslims, or blacks' or whatever. What I am saying, to get back to your question, is that racism will have to be countered on a practical everyday level, and I think the same when it comes to reorganisation of production, distribution etc. etc. What is that?! In the water over there? Anyway, a large fish I guess. What was I saying ... yes, urban space has to be reorganised. And we are in fact in the process of doing just that, organising local organisations for the take over and transformation of buildings to put to progressive use, and I believe we are really making progress. SHIT! Sorry, just saw that fish again, it really is big. I think it is a fish. Ok, so the production of a new urban space has to be done from below, and we are now posing a real challenge shit man, it looks like it is getting closer and it looks more like a giant eel than a fish! Uhm, yeah so I believe we are really posing a threat to the powers of AAAARGH WHAT THE FUCK! Shit shit shit shit HEEEEEEELLLLPP AAAAH AAAAAAAAAAARGGH  
Aaaaargmkdsmmblbmmmm

...

*There was nothing I could do but watch as he was swallowed by something much larger than himself. I had a feeling it might happen to this one. He was too close to the edge and was shouting a bit to loud. It was a shame, because at least he had an enthusiasm that many others lack. I regret, dear readers, that I did not warn him earlier.*

#### **Interview with Karen Labourer**

*A teacher at an orphanage in the city centre of Copenhagen, Karen Labourer used to be heavily involved in the so-called 'anti-globalisation' movement in the late 1990's and early 2000's. After a split over political differences in the group she was active in ten years ago, she dedicated her time to what she defines as more long-term social change. The following is her take on the current state of the city of Copenhagen.*

*My first question is a broad one and I would like to ask you of both your personal experiences as well as an overall understanding of current events: How would you define the battle which is currently being waged?*

Do you want me to tell the full story in detail? Yes? Ok, so, well basically what has happened is that this group about two years ago now blew up one side of this detention centre to help the people in there escape. And that kind of escalated a lot of tensions that had

been building up for a while in this country. The government organised a special branch of the police under the name of the Humanitarian Search and Secure Suspects. Quite a horrible name really. At the same time the Danish Peoples Party supported the formation of, well, civilian vanguardists who kind of took matters in their own hands. They are basically armed racists, supported by parts of the government. So you can imagine, Copenhagen also has a strong radical history, so the anti-fascist groups quickly got armed as well. But I am tired of people thinking that it is only on the streets that politics happens. What I am saying is that in all this mess there are also those who, well, just can't be out on the streets, going to meetings and actions and hits all the time. To me, my job is important. It is my way of contributing to some kind of change. And the same goes for those who have families and other responsibilities that makes it difficult to be on the streets all the time. I am not saying this as an excuse, what I am saying is that basically this battle as you call it, well it is happening on other levels too. There is important work being done in the long run at various workplaces around the country, in schools, in hospitals, factories ... we, we have confrontations there as well you know. And confrontations in the sense that we are working with people who are very different from a kind of, well, political subculture if you will. And having to work with people who are very different, you learn things, things that you otherwise wouldn't if you are exhausting yourself on the streets and at meetings all the time, with your mates basically.

*Some people are attempting to introduce the notion of a post-capitalist city. In your opinion, what would a post capitalist city look like?*

There are some people who think that by being anti-capitalist everything else will follow. And unfortunately I think this is the case with those who are working towards a post-capitalist city as well. See, many of these people are involved in various political issues, such as the environment, the battles happening around immigration issues at the moment and so on, they automatically link capitalism to these issues, as if by abolishing capitalism one will abolish environmental abuse and will solve racism and fascism just like that. I do think that there are links. Of course there are. But, well an example is that not all migrants are progressive or anti-capitalist, not all migrants are poor and exploited, so what does it mean to take on their struggle as ones own? To basically put the label of "migrant" on them and then they kind of become the vehicles to fight against ones own government. But I think people need to be

careful with these things to avoid just playing a political game with peoples lives. Anyway, back to the question, I think the post-capitalist city should be post-a-lot-of-other-things as well. At least if it is to move in a progressive direction. And more importantly for me, it is not something that will come about through street action only, but through dramatic changes in workplaces and everyday practices of people, people in general, workers you know. And also the mothers, fathers, the kids [whose everyday practices also effect things (eds)]. I guess what I am saying is that a change in consciousness, and not just in political and economic systems, is really important in this moment in time. That is what I mean by post-a-lot-of-other-things rather than just post-capitalism.

*There was recently a government-supported raid on a church that was hiding a large group of migrants. What was your experience of this? How does such an event affect the city? What kind of urban space does it produce?*

To me, the way it affected the city is that it once again escalated things to a state of emergency. And in a state of emergency a lot of people get involved and put all their stakes in that, not sleeping, not eating properly, just fully involved with the struggle at hand. Which basically, for me meant that I was suddenly guilty of not being there, not defending against the raid, I was guilty of having my regular meals, sleeping properly, and going to work in the midst of this 'state of emergency'. But to be honest, I am tired of states of emergency, and when this happened I had already decided long ago to keep focused on more long term work and avoid these constant disruptions of like always an action here, a meeting there. Because I do think that my everyday work is important. What good does it do to not sleep well, not eat properly, exhaust oneself as if in some extreme sport, when in the long run, well it just wears you down, and you are left with nothing. Sorry, a bit of a personal reaction there. It is just that these intense and violent situations happen quite often now. There is a lot to have meetings about, to resist and to do actions about. But I just can't let that always disturb these more long-term things.

Sorry, back to your question. Hmm. There is a lot one can say about this. I am not sure exactly what you mean by the question of what kind of urban space such an event produces ... It does affect the city though, of course it does. But how, how does this affect the city, how does a state of emergency affect a city? -It usually plays into peoples fears. And there is a fear at the moment that Danes are losing their identity, that our values are threatened by the immigrants, especially Muslims who are presented to have entirely different values. And there is a fear that because capitalism, as our

governing economic system basically, has not recovered from its downfall that there is simply nothing left that is coherent, neither national identity nor an economic system. People are afraid of that. Cities are places of a lot of different people, so when these governing systems are threatened, people are scared of what will happen in the cities. Basically afraid that without something to govern the differences of the city it will blow up, in chaos basically. This is what I hear at my workplace. This is the reason this government hasn't simply been torn apart and taken from power, I mean after all it has done lately, it is simply because people are afraid of what chaos would happen because they see no other coherent identity for themselves other than the Danish or economic structure other than Capitalism. Anyway. That is the kind of city that I see forming: One where either you just work, eat and sleep because you don't see any other alternative, and are afraid of breaking what little secure structure there is left, or you go full on for revolt and dedicate yourself to that. But that is not what I want. I want a space where I can work on a long-term basis on some transformation of the way our city functions -while also keeping my body and mind sane, well and healthy. That is what I want.

*Finally to conclude, I want to ask you can space and the city be produced deliberately? And if yes, how do you intend to do this?*

I think it can, yes. Cities are made by people. The question is about the balance and distribution. But there are many factors. And one important one is: Is there a space to do that? Is there space to be in, take part in and shape the city? For me there isn't at the moment. What I mean is that, well, there was at one point a lot of everyday spaces that were open and free, where politics, social life and creating other alternative ways of living and doing things in the city, if you like, took place. That disappeared some years back. The last "open spaces" I believe were shut down around the year 2011. And since then the city has been a place of isolated workplaces, homes, and consumption, or revolt as the only way to break out of that ... that fucking production line. I have been struggling to create pockets within my work for something else to emerge, and this has taken up my energy. It was a conscious decision, to work on that rather than engage myself in an insurrectionary subculture, but I have realised that there is no longer any space for me to operate. You know, in this city you have to be either a machine for production and consumption or a machine of revolt. I am not interested in being either. It is difficult you know. Not easy. Shit. Really not easy. You know, I have had enough. For almost a year now I have waited for something to happen that would somehow convince me to stay, but I

don't know anymore.

Shit.

Sorry. I ... I really don't cry very often.

Uhm, hrhm ...

bad timing, in the middle of an interview! How embarrassing. I ... I just ... you know.

Does it make sense? -What I have been saying? That ... that ... shit. This is hard for me.

Ok, sorry, what I am trying to say is: does it make sense when I say that I can't really find my space here? It is just rough. And there is no space for anything that takes time, anything that is not immediate. And for being ...

for being not a machine basically.

I am talking about a space that is open, that is somehow between like, my everyday life, and this chaotic revolt. Something ... somehow something in between risking nothing and being blind, and risking everything ... and maybe losing it. I just don't want that.

Maybe I should leave now. Maybe this is ... shit.

Its really not easy.

Maybe this is ...

this is it.

Look, I hope what I have said is what you were hoping for, but I think I have to go.

I ... I need somewhere where I can breathe again.

I can't stand this any more!

I realise now.

I need somewhere where I can do stuff, I need an open city. I have to go. I know now.

...

Please, please, do you think you could walk me to the boat? I need to get on that boat, and I need to go now. Just fucking tired of this basically.

*I walked Karen Labourer the two kilometres to the harbour. I am not sure where she decided to go eventually, but I have a feeling that she made the right decision. Maybe it was the only decision she could make really, to leave.*

### **Interview with Philip Scepticson**

*Philip Scepticson is a journalist based in Copenhagen, London, and periodically Ceuta, Beirut and Latakia. He describes himself as a pragmatic cynic. His career began in Indymedia and he has since been working as a freelance reporter, following and reporting on especially immigration related incidents in the above mentioned cities. His main interest is the relation between Islam and the West and he is well-known and at times hated, for his blunt remarks on the sensitive issues of*

*identity, nationality and religion.*

*I can understand that you have got quite a comprehensive on-the-ground knowledge of what is happening in cities in Europe at the moment. If we focus on the city of Copenhagen for now, how would you define the urban battle which is currently being waged?*

Well. This is what is happening: you have the fractions of the lefties and anarchists some of whom are now armed, you've got the parliamentary racists, the armed vanguardist racists and then the law-and-order government. Things escalated because of several things, such as the economy (or lack of) and the fact that more and more Muslims have been coming to the country and the Danish racists see this as a threat. And basically when the detention centre was blown up this made everyone go crazy in their little groups. Each one claiming the event as proof of their point or whatever. Whether right-wing or left. You know, the right claim it as proof that all migrants are criminals, especially the Muslims, who are, well just generally associated with explosives now adays. So despite the fact that the group who blew up the centre where all lilly-white Danes, there was one guy, who I think is half Palestinian, so that immediately was proof enough for the fucking right wing that an entire Muslim mafia was planning an invasion or something. And then there is the left. -First of all for them it proved a point that some people are trying to make about the 'new revolutionary subjects' that are the migrants, and also obviously the heavy response from the government to this incident fed into a lefty critique of the current government. The government is racist, the government is non-democratic, the government is reckless, irresponsible, indecent and I could continue with these incredible revelations. It never fails to amaze me how self-righteous the left can be in these situations. And incredible how they can loudly proclaim truths that have been known, in a very physical and real way, by many people for years. The truth that government is never on your side. So this incident kind of validated the existence of all these various armed and un-armed groups. That is the situation basically. Everyone claims this as a war over the cities. I know that similar things are happening around Europe, and it is turning into a kind of dispersed urban guerilla war.

*There are quite a few groups who seem to have gathered around the idea of the Post-Capitalist city. What would a post capitalist city look like?*

Damn, well from what is happening at the moment, and from what I know of what the various groups are capable of I think it would be a total mess. For example, say some radical leftist group somehow gained

control over the army and the city and immediately abolished capitalism. I think it would be chaos and fucking violent. There are simply no groups at the moment, or individuals really who I have seen or heard of that has any proposal, any vision for alternative forms of organisation or even functioning disorganisation. We have in cities today a mix of people with entirely different view points and practices, and well from what I can see so far the only organising principle is the economy, and law and order. Economy, state and police. Take those away, and well, see the problem is that people need to find out a different way of dealing with some fundamental issues then, like differences between people, conflicts, distribution, production, the list goes on. I am not saying that things are functioning well at the moment. I support people who want to blow up another detention centre, or the central shopping district for example, but then what? What happens after the explosion? No one has got a fucking clue. That's why I am not getting involved in anything at the moment and I stick to earning some money reporting on the stories.

*I do not believe you were present and reporting at this event, but there was recently a government supported raid on a church that was hiding a large group of migrants in Copenhagen. How does this affect the city? What kind of urban space does such an action by the government produce?*

You are right, I wasn't there. I was in one of the jungles [informal migrant border camp (eds.)] the one on the border to Bulgaria, reporting. There is no use for me to be in Denmark or Copenhagen now because there is enough media here and that means not much of a story for me. But about the jungles, I would probably have my head ripped off by activists and Indymedia people for saying some of these things, but some of the people I met, well, I would rather not have them move in to the city I live in. You have got all these groups that are campaigning on the behalf of these people, on behalf of the migrants, and I know I kind of sound like a right-wing newspaper now, but really, some of these people are ... -well for example a guy I met was actually stinking rich, escaping from Iran for political reasons, and because of that he had to stay hidden in jungles until he crossed the border, where well he would probably be greeted in a limousine and be quite happy living under a capitalist system and making sure that the borders would be securely closed behind him and no more immigrants came in. What I am saying is that I have had a lot of experience doing solidarity work before, but then I realised, none of these people who I am 'in solidarity with' would do the same for me. They use me as the white Westerner that I am for furthering their own aims and don't really care what happens to me later. So I have made a very practical decision that I will only be in solidarity with people

who I at least have a minimum of agreement with on a political level. Why should I risk my own back for people I really don't like, people who would not give a fuck about what happened to me after I helped them out? It kind of misses the point of solidarity, and becomes fucking charity instead.

Ok, that was a digression. But an important point that I am only making because of the circumstances of this interview, the fact that I am anonymous. But following that, I think that such an event plays into the ambitions of all the groups involved, except of course those injured in the process, the migrants who have now been thrown out, imprisoned or disappeared. But anyone making a political claim around what happened in the church raid has probably been able to strengthen their positions as a result of this. And the way that effects a city is that it polarises it. Or in this case I guess it just highlights some polarization that was there anyway. In other words, the urban space that it produces, as you put it, is one where the state has asserted its control through its monopoly, I wouldn't say of violence any longer as violence is hardly a state monopoly at the moment, but rather its monopoly of control over space. Because this is another big issue, that all attempts at taking control over urban space for any activities that are a challenge to the state, its legitimacy and its reproduction, any challenge to productive forces which are so important for state reproduction is constantly uprooted. So this is the urban space that is produced. State-controlled urban space, with momentary yet frequent flows of riots that never settle in space. I guess what that means is that there is never any possibility of organisation beyond the riot then either at the moment...

*Finally to conclude, I want to ask you can space and the city be produced deliberately? And if yes, how do you intend to do this?*

I don't. I don't intend to produce any urban space. I do think that it can be produced deliberately, and that this is exactly what capital, government, and planners -both professional and by default, have been doing all along. But, as I told you before, the post-capitalist city is not my project, I don't have a project in fact and, hang on, was that my hand that fell off?? Damn, I knew this would happen sooner or later. I don't have much time left. What, you don't understand? Don't look scared man, I know what is happening. My position, or lack of, has meant that there is not anything holding me together anymore. So quickly, to answer your question before I am entirely dismembered and dissolved, shit, my leg, hang on, I will have to sit down for this one. What I am saying is that I don't have a project, all projects I have seen, and often the ones with the best

intentions, are ridiculous, are useless and pathetic and in fact damaging, violent and full of ideological dogma. Fuck, my arm. I know I sound like a cynic, but believe me when I say that the decisions I have made are practical given the circumstances. As is the fact that I am now dismembering rapidly. The future that you speak of is fucked, full of violence and ridiculous battles over resources, power, prestige, the same as always, ugh, my head is starting to come off ... mbhrgm, shit. Because I have no hope hence I have nothing to offer this city you speak of other than these last words of scepticism and criticism, ahgh! Help hold my head! Mbl, ok, now, last few words, my last words of scepticism, in a funny kind of way, given what I have just told you, I do hope they will be useful for your future projects. I hope it is going to work. I hope the clichés will ...

*I believe the interviewee was speaking to my readers rather than me personally as I have no say in the matter. I was sad to see my last interviewee vanish and hope, as he did, that these honest words that I have received from Anna-Lye Propaganderson, Pete Believer, Karen Labourer and Philip Scepticon will be of use for future, more hopeful projects.*