

WEEK 06- EMERGENCE

ARCH-572, ARCHITECTURE THEORY AND CRITICISM

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Section:08

'Deterritorialisation' is a concept derived from 'Rhizome', developed by Deleuze and Guattari. According to the Deleuze, "A rhizome as subterranean stem is absolutely different from roots and radicles. Bulbs and tubers are rhizomes" (7), which means that the structure need not be always connected in a genealogical manner as a tree with definite points of starts and ends (25). "The rhizome is an antigenealogy"(11), where one cannot distinctively branch the pattern by defining its set of origin and traces back to its roots. 'Rhizome' is an act of mapping the relationships between structures, flexible enough to be able to re-iterate, re-define or even denied (if needed), consolidating all the principles of multiplicity determined by the outside (8-9).

Rem Koolhaas, in his chapter "Europeans: Biuer! Dali and Le Corbusier Conquer New York", talks about the influence that Dali's theory of PCM (Paranoid-Critical Method) had on him which Dali himself conceived from the unconscious deterritorialisation of Manhattan. Koolhaas asserts his support towards 'surrealism', going against Corbusier's theory of 'Objectification'. He writes that, "Architecture is inevitably a form of PC activity." (246), where PC (Paranoid-Critical) activity, according to Koolhaas, means "the fabrication of evidence for unprovable speculations and the subsequent grafting of this evidence on the world, so that a "false" fact takes its unlawful place among the 'real' facts." (241). It can hence be noted that Koolhaas's theory of PC activity is no different than 'deterritorialisation' or 'Rhizome' proposed by Deleuze. Here, speculations can be made using facts that cannot be genealogically connected to the analysis or having to provide any evidences. Koolhaas criticises Corbusier's modern architecture theory by stating that "modern architecture wants to perform without belonging to the scheduled performance: even in its most aggressive campaigns of realisation it insists on its otherworldliness" (246). Asserting examples from the city of New York, Koolhaas states that "New York was not a modern city" (263) even after Corbusier's 15 years of assertion. Instead, as Dali saw it, New York was a "field where all histories, doctrines, ideologies, once carefully separated by space and time, appear simultaneously. The linearity of history is short-circuited to celebrate a final spasm of Western culture." (263)

Greg Lynn, in his essay "Multiplicitous and Inorganic Bodies," questions on the nature of interiority of architecture. He also tries to find what establishes the boundaries of autonomy between the internal order and the external forces that proponents the topological complexity of architecture (34). To Lynn, "the idea of deterritorialisation is a method of stabilising a collection of individual elements or intensities that remain open to influence through dynamic interactions and exchanges." (60) Lynn argues that "Buildings are not organisms but merely provisional structures that are already multiplicitous" (41). He explains that organic bodies are bound to geometric limitations with repeated consistency in their spatial structure (40). Architecture however, is more like an inorganic body that is spatially more static and holistic in its organisation (41). Lynn suggests that we must "deterritorialise the autonomy of whole organisms and replace the exactitude of rigid geometry with more pliant systems of description", (41) that will help loosen up the geometrical description of architectural forms, and will still comply to its particularities of internal multiplicity.