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CURVED SMOKE IN THE STRAIGHT GRID

MOMONONIA

CITIES REFUGE

SETTLEMENT AND LIQUIDATION ON THE FRONTIERS OF EMPIRE

SELECTIONS FROM THE CURRENT ROSENBACH MUSEUM EXHIBITION

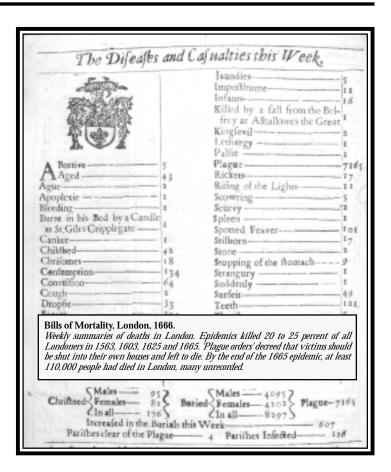
How does one build a city anew? Who gets to be a citizen? How does a society discipline its citizens? How does one liquidate a city of its citizens?

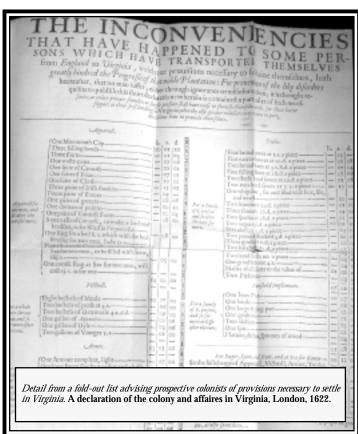
SELECTED BY AARON LEVY



How do these images of incarceration tell a history of punishment and retribution in the United States? What is the standard for treatment of prisoners taken in the current 'war against terrorism'? Spokespersons for the military have stressed that 'the prisoners are being properly fed, watered, and housed.' What does it mean to satisfy these minimal needs? In a penal system now extended not only to those called 'terrorists' or 'aliens,' but also to the dispossessed and dishonored, terms such as 'minimal civilized measure of life's necessities' or 'the basic necessities of human life' imply something unique about those caught in the grip of legal procedures. Is there a local legal history to the current detention of those denied prisoner-of-war status, those held indefinitely without being told why they are detained, without hearings or any charges being filed against them? Beyond the jurisdiction of U.S. law, the government can hold them as long as it wishes without judicial review or access to due process.

—Joan Dayan, "Servile Bodies"





As quantified by the United Nations, the number of people subject to scenarios of displacement are vast - one in every 297 persons on this planet, including a new category officially recognized by the UN, the Internally Displaced Person (IDP) who is forced from home but not region or country. There are at least twenty-five million refugees, the population equivalent to double the world's largest metropolis. The imagined specter of such a vast urban receptacle for the dispossessed haunts an understanding of the real impacts of displacement on existing cities. As they wane with attack, wax through immigration, or emerge suddenly in the debased form of the refugee camp, cities register the phenomena of displacement and displacement describes the temporality and permanencies of cities.

> —Deborah Gans and Matthew Jelacic, "Displacement: The Realpolitik of Utopia"

The hardest hit, as everywhere, are those who have no choice. They live, if not in slums, in bungalows that by tomorrow may be leaf-huts, trailers, cars, camps, or the open air. Dwelling, in the proper sense, is now impossible... It is part of morality not to be at home in one's home.

—Theodor Adorno, Minima Moralia



IN pursuance of instructions from the Governor of Virgina, notice is hereby given to all whom it may concern,

That, as heretofore, particularly from now until after Friday next the 2nd of December, STRANGERS found within the County of Jefferson, and Counties adjacent, having no

known and proper business here, and who cannot give a sat-isfactory account of themselves, will be at once arrested. That on, and for a proper period before that day, stangers and especially parties, approaching under the pretext of being present at the execution of John Brown, whether by Railroad or otherwise, will be met by the Military and turned back or arrested without regard to the amount of force, that may be required to affect this, and during the said period and especially on the 2nd of December, the citizens of Jefferson and the surrounding country are E. WPHATICALLY warned to remain at their homes armed and guard their own property.

Information received from reliable sources, clearly indicates that by so doing they will be No WOMEN or CHILDREN will be allowed to come near the place of ex-

WM. B. TALLIAFERRO, Maj. Gen. Com. troops, S. BASSETT FRENCH, Military Sec'y.

Proclamation prohibiting strangers from entering into counties near the execution site of John Brown. Charlestown, West Virginia, 1859.

...While entering Dublin last year, a man in front of me was suddenly detained when it was discovered that he had criminal charges pending in another country. He was denied entry; literally, he was asked to wait outside the gate until officials from Interpol arrived to take him into custody. An armed guard immediately appeared from a room just to the side of the booth to attend to the man and keep him company while the police were en route. He was a Polish laborer who was entering Dublin to undertake some work, but the information concerning his criminal activity in his own country had caught up with him. It was clear that the state had the right to deny his right as a stranger and foreigner—his identity as a criminal had circumvented his rights as a stranger, a visitor, a guest, a temporary worker—and the state was within its right to rescind the rule of hospitality.

—Gregg Lambert,

"On the Stranger's Right to Society, or 'Universal Hospitality"

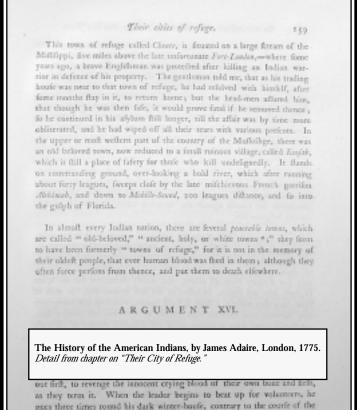
The cities in which we live and the protection that, legitimately, because of our subjective innocence, we find in our liberal society (even if we find it a little less than before) against so many threats of vengeance fearing neither God nor man, against so many heated forces; is not such protection, in fact, the protection of a half-innocence or a half-guilt, which is innocence but nevertheless also guilt does not all this make our cities cities of refuge or cities of exiles?

—Emmanuel Levinas, *Beyond the Verse*

In 1775, during last days of Indian independence in early America, James Adaire published History of the American Indians which documented Indian law, history, warfare, religion, medicine, agriculture, and commerce. Over the next century, however, Adaire's work was put in the service of decimating the populations it set out to document. Trade commissioners, Indian agents, and officials in the new U.S. War Department and land sale office built their overall strategy for Indian affairs around it. The federal policy of containment on reservations, relocation westward and de-Indianizing Indians by education was born, in large part, in Adaire's pages.

As a document of Native American life, Adaire's volume is not entirely accurate. His primary aim, after all, was to prove that American Indians were descendents of the lost tribes of Israel. The first 230 pages of the book advanced twenty-three arguments to this effect, including the Indians' division into tribes, their notions of purification and "kosher" law, and their worship of Jehovah. Notable among these arguments was a short passage entitled "Cities of Refuge," in which Adaire argued that Indians had constructed cities of refuge so that men who were "subjectively innocent" of a capital crime might escape severe punishment or retribution in exchange for selfimposed exile.

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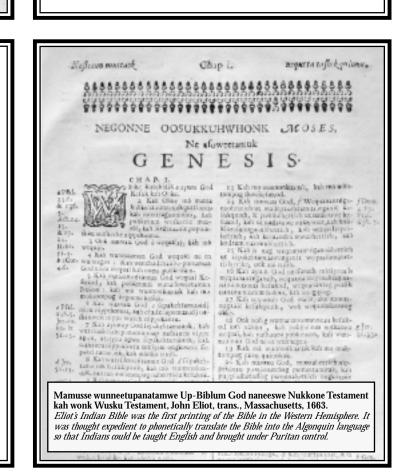


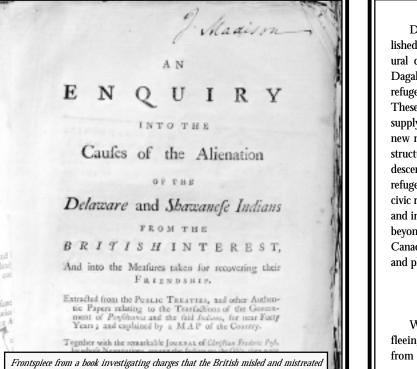
Adaire might have found a precedent for these peculiar Indian cities in the Jewish Talmud, written between the third and fifth centuries C.E. The Talmud devotes an entire section, Tractate Makkot, to discussions of punishment and the banishment of criminals to cities of refuge. Six cities are expressly mentioned and earmarked as cities of refuge in the Bible; forty-eight additional cities are used as such with the consent of the inhabitants. Cities of refuge for inadvertent killers are introduced not just as a form of punishment of the guilty party, or protection from the injured party, but also as a form of expiation and rehabilitation...

The importance ascribed to cities of refuge in everyday life in the Talmud should not be underestimated and is illustrated by the scale of the roads leading to them. The Talmud stipulates that all roads leading to these cities be well-maintained, clearly marked, and five times as wide as all other public roads.

What was perhaps most revolutionary about these cities of refuge was the assertion that intention alone determines the meaning of, and punishment for, the crime ... The Talmud is at times contradictory concerning whether one is banished to or flees to a city of refuge.

—AARON LEVY





the Indian populations. Charles Thomson, Enquiry into the Causes of Alienatio

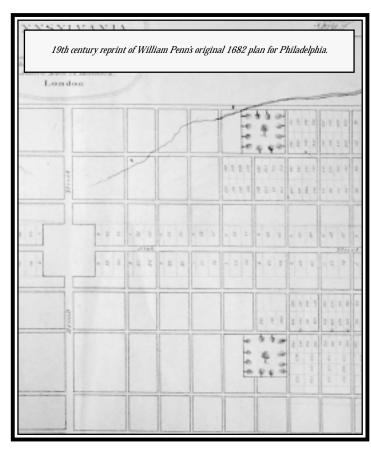
Written in Penfylvania

Dadaab is a refugee camp on Kenya's border with Somalia, established in 1992 in response first to the civil warfare and then to the natural disasters effecting that country. Its three compounds of Ifo, Dagahaley and Hagadera are currently home to over 300,000 refugees, most of whom have lived at the camp for over a decade... These settlers are either former pastoralists attracted by the constant supply of water and food for their herds, or traders capitalizing on the new market economy of the camps. The demographic and physical structure of Dadaab region is further blurred by the shared ethnic descent of the refugees and local population such that, while the refugees are officially confined to the fenced compounds and have no civic rights, there are Somalis of undefined origin living both in town and in camp. The familial reach of the refugees extends even further beyond the town and its immediate desolate landscape to Nairobi and Canada and it has instigated 'mutatus' bus routes, trade connections, and phone/communication networks across all of Kenya and beyond.

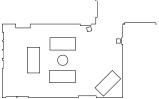
—DEBORAH GANS AND MATTHEW JELACIC From Rosenbach Museum Installation, 2003

We learn place from place, and place from fleeing; fleeing from fleeing, and fleeing from border; border from border, and border from beyond.

—Talmud, Eiruvin



The exhibition "Cities Without Citizens: Statelessness and Settlements in Early America," examines cities, settlements and peoples in an attempt to illuminate how our nation's past connects with contemporary life. This exhibition juxtaposes historical materials from the collections of the Rosenbach Museum & Library with work by contemporary artists including forensic photographer Lars Wallsten, the architectural team of Gans & Jelacic, and installation artist Katrin Sigurdardottir. A floorplan of the exhibition is reproduced below, 18,000 times smaller than its actual size:



A companion publication comprised of holdings from the exhibition and writings on hospitality, human rights, and the architecture of new cities, will be released in October 2003, published jointly by the Rosenbach and Slought Foundation. Contributors include Gayatri Chakravorty Spivak, Arakawa + Gins, Gregg Lambert, Joan Dayan, Eduardo Cadava, Thomas Keenan, and David Lloyd, among others.

Aaron Levy is Curator and Executive Director of Slought Foundation, Philadelphia, an arts organization, gallery, and archival resource, viewable online at http://slought.org. He organized "Cities Without Citizens" at the Rosenbach as their 2003 artist-in-residence.