



APNEA: THE CITY OF DREAMS

Namsung neighbourhood faces a near change. The community is old and still conserves a direct relation with the land they inhabit, its history and its commons. The strong economic transition is affecting directly the equilibrium of this small neighbourhood. Conservation and memory seems to be the words that echo the volcanic rock. Namsung appears to us in a state of flotation, a site of change that didn't diverse, a place that is nor in the future, nor in the past, latent in the present. It seems a piece of the city that levitates on the paradigms of the city. An interstitial self constructed place.

A place talks, can you hear it?

During the forum we propose to recognize the neighbourhood by using diving as a metaphorical process to understand a place. The process of diving allows you to endure between two spaces, floating between the surface and the bottom of water. For us the most important state of diving is the holding of breath, the moment of apnea. the space of transition between two different states. This interstitial space is for us where the artistic process happens. One as well as the other, Namsung and the artistic process, are interstitial spaces that happen in flotation between different states of matter and knowledge. Thereby both are temporal as the time you can hold your breath underwater.

How far do you see holding your breath?

We will use levitation as a driving concept to narrow our gaze into Namsung. Levitation is the process by which an object is held aloft, without mechanical support, in a stable position. In this state a body can float and contemplate from this state for a long period of time, in a kind of eternal apnea. Maybe this is the "limbo" where Namsung reveals itself. For this reason we would like to use the example of two mythological levitation cities as a poetical drive for our practice proposal. *Laputa*, a flying island described in the 1726 book *Gulliver's Travels* by Jonathan Swift; it was seen the last time in China in 2017. *Atlantis*, a sunken island named within an allegory on the hubris of nations in Plato's works *Timaeus* and *Critias*; expeditions are still organized to find it. We would like to approach Namsung from a poetical perspective that can open questions about the problematic and the possible solutions but from a different position, a situation that somehow aims to interfere into the actual reality.

We will dive into Namsung to catalyse our understanding of the neighbourhood and the development of the Mentees proposals. The practice will be led by the mentees necessities and driven by collective experiences, explorations and practice; all joined by group reflections, discussions and tutorials to support mentees proposals. The structure during this week will be essential.

Initially the group of 20 mentees, international and locals, will be divided into 5 groups of 4 people to start the recognition of the context. Each group will be formed by international and local mentees. In order to potentiate a quick, deep and plural understanding of the context we will give a motive or object to each group:

1. **Self construction.** The majority of Namsung was self-built by the same neighbours no owning the land. This situation creates a very particular relation between the landscape and the people that lives in it. A place in a legal levitation.
2. Hangari **Ferments.** The daily process that implies fermentation and the importance in Korean Culture is also a method of memory preservation. Paradoxically this preserving is in constant change levitating between conservation and diversion. As Donna Haraway named it is essential "to think-with".
3. The ashes and the **shamans.** In the past Namsung was the bodies' crematory in the city. Many Japanese were burned and their ashes cleaned by the rain and gush into the rocks. This maybe explains the significant presence of shamans in the neighbourhood. They are the translators between one world and another; they are the observers of this interstitial space.
4. The **stream** and the **tree.** Both are old and essential poles for the neighbourhood but that have been covered by the modernization of the city. One buried by concrete, the other hidden behind the garbage bins. Both remain present in this 'limbo'.
5. The **women society** far from the sea. The presence of women in the organization and structure of the neighbourhood seems essential. This collective organizes from the shadow the commons land of Namsung.

The daily organization will be indispensable for the development of the mentees proposals. We propose the follow schedule:

Monday. This is the day of introductory presentations: Mentors Presentations, Mentees Presentations and at the end of the day presentation of materials and concepts for the practice development.

Tuesday. To start the diving into Namsung we propose an experience during the **morning:** At 10.00 in the morning each of the 5 groups will meet a person in Namsung. Each of those 5 neighbours will hold one of the 5 motives; one person that built their own house, one person that makes ferments every year, a shaman, one person related to the tree or the stream and a member of the women society. At 12.00 we will all meet to walk the neighbourhood together. In the **afternoon** will be the General Forum Presentation.

Wednesday: Mentees will work in context to materialize the first ideas or intuitions into a draft proposal.

Thursday: In the **morning** will do a series of presentations with the first draft proposals followed by groups discussion. This presentations could be done by groups or individuals. This will be decided by the mentees. In the **afternoon** the mentees will have time to work on their proposals again.

Friday: To stimulate the process of the mentees we propose to do a second experience during the **morning**: the whole group will wander in the neighbourhood leaded by Kidai Kim to collect the castaway materials to understand the materiality of the place. During the **afternoon** the mentees will start to materialize their final proposals supported by group or individual tutorials with Kidai Kim and alfonso borragán.

Saturday: During the whole day Mentees will finalize their final proposals supported by group or individual tutorials with Kidai Kim and alfonso borragán.

Sunday: Final Proposals presentation

* Every evening we plan to do screenings or visualization of materials with the entire group to enrich the processes and activate critical discussions.