The Interior is the Exterior ; The Exterior is The Interior.

How do we express the complex relations between the individuals and the environment as an assemblage of territories within the old neighborhood of Hong Kong?

Explore Lab Graduation Studio l Research Report

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I. THE FOLD AND THE TERRITORIES — THE INTERIOR IS THE EXTERIOR; THE EXTERIOR IS THE INTERIOR

I. THE FOLD AND THE TERRITORIES
THE INTERIOR IS THE EXTERIOR; THE EXTERIOR IS THE INTERIOR

1. The complex fold of folds — From bodies to the soul

To begins the study of the complex relations between the individuals and the environment and before we discuss it within the context of Hong Kong, it is crucial to refer to the concept of “fold” framed by Deleuze, whereby he framed the concept of fold as an abstract thought that can be studied through the process of fold making. In the book “The Fold”, Deleuze makes references to the Baroque montage that constructed by Leibiniz. He explains Baroque infinitely produces folds, which twists and turns the folds endlessly that fold over fold. Established on this, Deleuze further elaborates the concept of Baroque. In a sense, the folds principally differentiates as two infinities (and two floors), that is: [1] the pleats of matter (the bottom floor with small openings) — where matter is conglomerated and [2] the folds in the soul (the upper floor that is blinded and enclosed) — where matter is organized. In a sense, each floor of infinity exists as a labyrinth which contains many folds. Whereby, a labyrinth is not regarded as a singularity but it is regarded as a “multiple” — not merely refers to the multiple parts but also refers to what are being folded in multiple ways. With regards to the 2 floors, there is [1] a continuous labyrinth in matter and its parts; and [2] a continuous labyrinth of freedom in the soul and its predicates. (Roffe & Stark, 2015) Here, predicate — refers to the execution of an act, a movement or a change. i.e. To reduce “I desire” to “I am a desiring being”. In a sense, we should move from a level of merely describing a subject; to a level of elaborating the potentiality or capability of a subject.

In “Letters to Des Billettes" (1696), Leibniz suggested that “The totality of the universe resembling a pond of matter in which there exists different flows and waves.“ With regards to Leibniz’s explanation, the continuous labyrinth can be understood as an infinite prolongation of a compressed ‘unity’. According to Deleuze (1988), ***three essential phases*** are required in order to maintain the continuity of the ‘unity’ — defining the internal folds of our soul: **[1]** The fluidity of matter — the inseparability of the different parts of matter. Matter exits as diverse cohering parts which are divided by infinitely smaller and smaller folds. Yet, the folds are not separate and they retain a continuous cohesion (for easier understanding, like a wave and paper folding). Such that it causes an active compressive force (the elastic force), an environmental pressure that determines the hardness (cohesion) of the bodies. It results in **[2]** the elasticity of the ‘bodies’ — an expression of the active compressive force that exerted on matter. The endless and infinite division of matter causing **[3]** a motivating spirit (the plastic force)— whereby the parts of matter form infinitely smaller and smaller spinning vortices. As Deleuze suggests, a ‘fold’ is the smallest unit of matter; a smallest structure that composites the labyrinth. In a sense, the infinite spinning ‘vortices’ serves as a mechanism of “folding up”. The parts of matter are conglomerated as a correlative to the compressive force — the elastic force of bodies — such that matter exists as a fold that endlessly contained in other folds.

While Leibniz draws distinction between bodies and the soul, Deleuze corresponds to Leibniz's idea and draws a distinction between the elastic fold and the plastic fold. "Organism matter is folded twice. One in the sense that all bodies (inorganic and organic) are subject to force from outside. The second time via the distinct plastic forces internal to each organism." (Deleuze, 1988) To be specific, the two folds refers to: [a] the elastic fold and [b] the plastic fold. The elastic fold — defines the cohesion of the body — exists as a simple form that is determined by the environmental pressure, whereby bodies were being deformed and compressed. The plastic fold — defines the inhesion of the body — exists as a composite that mediated by an internal site, whereby matter is organized by folds within the bodies through a 'machine-like folds'. Deleuze suggests that there is a third fold which exits between the two floors — a fold between folds — a transition from bodies to souls. (Frichot, 2013)

Deleuze proposes, "Organisms are those material bodies that best illustrate a level of internal synthesis that gestures towards the immaterial principle of life governing being." (Deleuze, 1988) With regards to the context of the human-world, every individuals are the material bodies that facilitates an internal synthesis that gestures towards individuals' soul. Extended from this, the transposition between matter and soul should be further discussed with the understanding of "monads". From the Leibinizian's view, matter is fundamentally serves as a conglomerate of diverse monads. Each monad — refers to the individual soul that reflects the "whole world" from a distinct point of view with regards to the capacities of its body. In a sense, each individual exists as a monad which are characterized with a distinct 'territories' — each territory exists as a threshold of perception — where sensations and body expressions articulate a way out from the "obscure dust of the world" as Deleuze described.

What does it means when it come to the context of the human-world? How does it helps us in studying the complex relations between the individuals and the environment as an assemblage of ***territories***?

2. Desire itself as a territory of intensity

Desire has been discussed by many philosophers and psychologists and has been theorized as an interiority-exteriority relation with regards to the interrelation between the environment and the individuals' emotion and behavior. With regards to the concept of fold, the diverse and distinct experience of desire exists as a complex fold. In the chapter 'Capitalism and schizophrenia' of Anti-Oedipus, Gilles Deleuze and Félix Guattari (1972) suggested that desire serves as a productive force, which possesses its capacity to influence individuals' behavior and remains as a desire machine that reproduces itself. Desire is impersonal and intensive, which serves as an impersonal drive that causes us to be affected by a certain intensity. We act accordingly with the intensity, which results in a material change of the external (i.e. the environment). Individuals who are capable to participate and react within the environment are enveloped and interiorised as part of the intermingles of the complex folds. Reciprocally, the external (the environment) will affect us likewise, which our desire is then maintained. It exists as a constant reciprocal relation between **[1]** the territorialisation of individual's desire and **[2]** the deterritorialisation of desire-subject:

[1] The territorialisation of individuals' desire — it relates to the action of the individual. It can be understood as the process that an individual act on a subject in the environment, and hence, the subject expresses the notions of desire. (i.e. the way of how we construct the built environment with desire as the driving force, which the environment express the notion of our desire.)

Reciprocally, **[2]** the deterritorialisation of desire-subject — it relates to the perception of the individual. It refers to the process of how an individual perceives the notion of desire through diverse experiences and engagements with the subject in the environment, which in turns, the individual's desire is being shaped and maintained. (i.e. 'what' the individuals see; touch; hear; smell and taste in an environment, hence, it shapes and maintains the individual's desire accordingly.)

In this sense, every individual's desire remains as a unique territory that reproduces itself, which remains as an immanent bond between the body and the 'common' environment. Each territory involves a series of actions and perceptions between the individual and the environment; it is distinctive with its ***intensity and limit***. With regards to the 'Difference and Repetition' written by Deleuze, he defines the characteristics of intensity in relations to difference. That is, the intensity is a difference in itself. What does it mean?

I. THE FOLD AND THE TERRITORIES
THE INTERIOR IS THE EXTERIOR; THE EXTERIOR IS THE INTERIOR

Deleuze once mentioned “Two things can be thought as being really distinct without being separable… Everything is distinguished by degree, everything is differed by matter.” (Deleuze, 1988) In a sense, an interior can be an exterior; an exterior can be an interior. With regards to Deleuze’s concept of the fold, this can be understood with thinking desire — the motivating spirit in Deleuze’s term — as a territory of intensity.

To give an example, different individuals have their standard of ‘comfort’ and each of us has the ‘same’ desire for comfort in a ‘common’ place. When we feel hot or cold in a room, we act accordingly to adjust the temperature of the heater or air-conditioner. Hence, we then feel comfortable after the adjustment of temperature. Here, **[a] intensity** — refers to the degree of adjustment through our actions, i,e, how much we raise or lower the temperature. The infinite differentiation of the intensity constitutes **[b] 2 ‘absolute’ states** — the cold and the hot. Whereby, it involves **[c] a threshold which itself is also a limit** — when the individuals feel the changes between cold and hot. In a sense, we should get rid of understanding things with the 2 absolute states. Rather, we should think in terms of intensity — i.e. I am getting ‘more or less cold’ or I am getting ‘more or less hot’.

However, every individual has their intensity and limit but they all share a ‘common’ environment. One’s standard of ‘comfortable’ can be the other person’s standard of ‘uncomfortable’ — The interior is the exterior; the exterior is the interior. The question that follows is, how do these territories of desire negotiate with their intensities and limits, and hence, they constitute as a territory of collective desire?

To bring this question into the context of the project, the question becomes: What happens when these territories of desire are situated in an extremely dense and compressed landscape? Whereby, the compressed landscape is constituted by a collective desire — the desire for an infinite optimization of our capacity and potentials within a limited space.

II. THE TERRITORIES OF INFINITE SPATIAL COMPRESSION — THE CONTEXT OF SHAM SHUI PO, HONG KONG

II. THE TERRITORIES OF INFINITE SPATIAL COMPRESSION THE CONTEXT OF HONG KONG

4. The infinite desire for spaces in Hong Kong

(A) The expansion of territory

According to the UN World Population Prospects 2019, Hong Kong ranked as the 4th with a population density of over 5,000 people per square kilometre, while the population density of the Netherlands is 412 people per square kilometre. Due to the increasing population and the rigorous urban development with various ongoing infrastructural projects, the city collectively has a huge demand for spaces to accommodate the infinite desire of the people and the city. In a sense, the infinite desire for spaces drives the urban development of the city, which is expressed through the transformation of the urban expression. Since 1880, various scales of land reclamations were carried out. The expanded territory increase the supply of useable lands, continuously pushing the coastline. In a sense, the 'pushed' coastline (the red line indicated in the diagrams) — defines a new 'limit' for the production of new lands. Yet, this 'limit' does not constrict people's desire for spaces. Conversely, it remains as a 'threshold' that opens up another means for people to create 'new' spaces — through the rigorous spatial compression within the expanded territory.

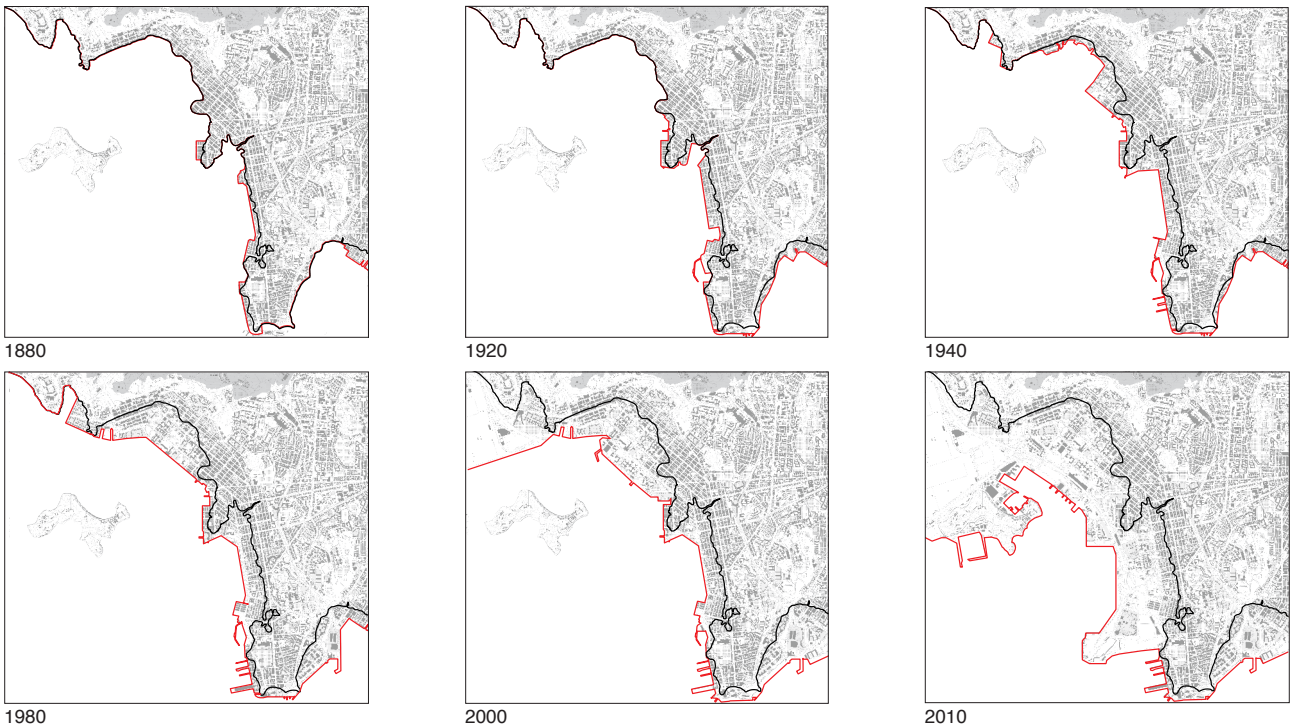


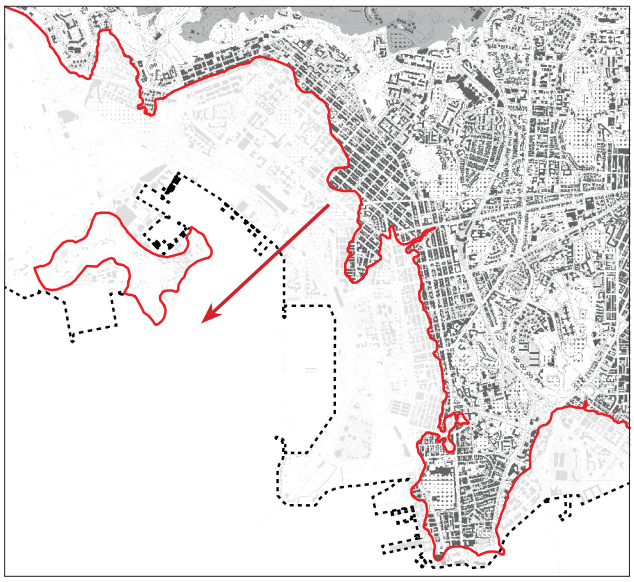
Figure (1): The transformation of territories. By author.

The original coastal line of Hong Kong at 1880

The pushed coastal line of Hong Kong due to land reclamation

(B) From land reclamation to spatial compression

To produce more usable lands, the continuous practice of land reclamation delivers the notion of expansion. In figure (2), the black dotted line suggests the threshold for 'new' spaces. Yet, it does not constraint people's desire for infinite spaces. Due to the huge demands for spaces, it is not sufficient to merely rely on reclamation. As shown in figure (2), nowadays, people in Hong Kong tend to explore "new" spaces through spatial compression. In a sense, the coastal line (in black) serves as a limit for spatial compression.

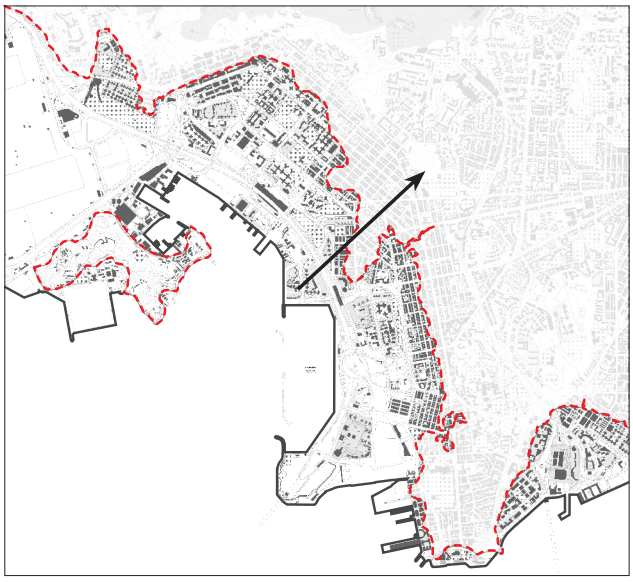


1880

Figure (2): The notion of expansion. *By author.*

The threshold for new 'new' spaces

The constraint to break



2010

Figure (3): The notion of compression. *By author.*

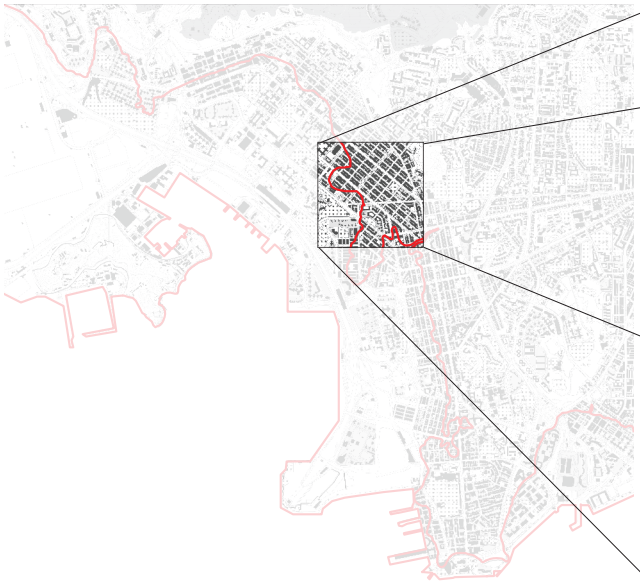
The threshold for new 'new' spaces

The constraint to break

II. THE TERRITORIES OF INFINITE SPATIAL COMPRESSION
THE CONTEXT OF SHAM SHUI PO

5. The territories of Sham Shui Po

(A) A limit but the same time a threshold



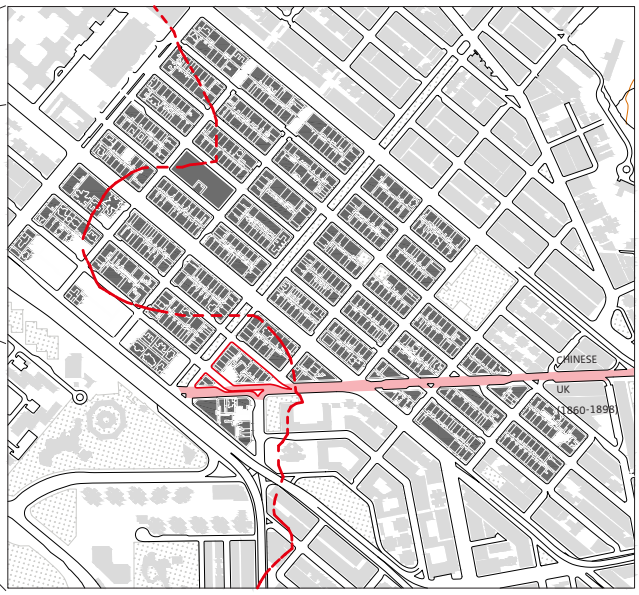


Figure (4): The location of Sham Shui Po. *By author.*

Figure (5): The territories at the site. *By author.*

Boundary Street - (Used to distinguish the territory between the U.K and Qing Chinese from 1934-1997)

The previous coastal line in 1880 - (The old territory of Hong Kong)

The previous coastal line in 1880

As illustrated in figure (4), the research focuses on the context of Sham Shui Po — an old neighbourhood which is undergoing a series of rigorous urban transformation. The red dotted line in figure (5) marks the previous coastal line in 1880 — a previous limit of usable land. The same time, it serves as a threshold where new forms of spatial compression (verticality and subdivision) begin to emerge.

The Boundary Street

With regards to the historical factor, Hong Kong used to be a colony of United Kingdom from 1841 until 1997. Before 1898, only the southern part of Kowloon was ceded by the Qing Dynasty to United Kingdom. ***The Boundary Street*** was built in 1860, which served as a physical boundary that distinguished the UK territory (the southern part of Kowloon) and the territory of the Qing dynasty (the northern part of Kowloon). Although Hong Kong has been handovered to China since 1997, the Boundary Street is still maintained in use. ***The question that follows is: What are the meanings of these territories nowadays? What do they define?***

II. THE TERRITORIES OF INFINITE SPATIAL COMPRESSION
THE CONTEXT OF SHAM SHUI PO

(B) The two different forms of compression: verticality and subdivision

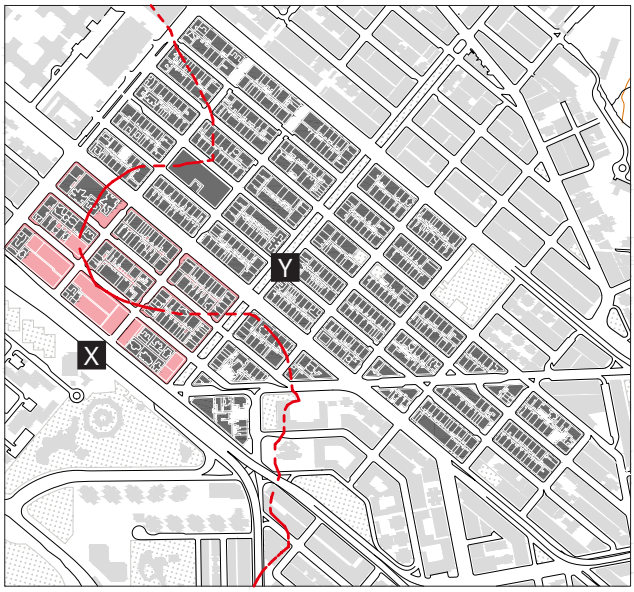


Figure (6): Site Map.
The territories between two forms of compression. *By author.*

The previous coastal line in 1880

Figure (7): Verticality.
20-40 storeys high-rise buildings.
Top and Bottom: By author.

Figure (8): Interior subdivision.
5-7 storeys low-rise buildings.
Top: By author; Bottom: From SoCO.

Verticality

In a sense, the old coastal line in 1880 (the red dotted line) nowadays define the territory between two forms of compression — region X and Y. Sham Shui Po used to be filled with many low-rise buildings, which remainds as one the architectural features of this old neighbourhood. Yet, many of the low-rise buildings were being demolished and replaced with 20-40 storeys high rise buildings under the rigirous urban transformation. (With reference to figure (6), region X has been renewed with high-rise buildings erected.)

Interior subdivision

On the other hand, most low-rise buildings in region Y remains in the neighbourhood. (It is predicted that most of them will be demolished very soon under the renewal trend — from region X to Y.) In order to seek for a temporary solution to fulfill the huge demand for spaces and to accommodate more households, people practices exaggerated interior subdivision. i.e. what people called subdivided units; coffin home etc.

5. The Territories of Sham Shui Po

(C) The form of compression defines territories: The low-rise chinese tenement buildings

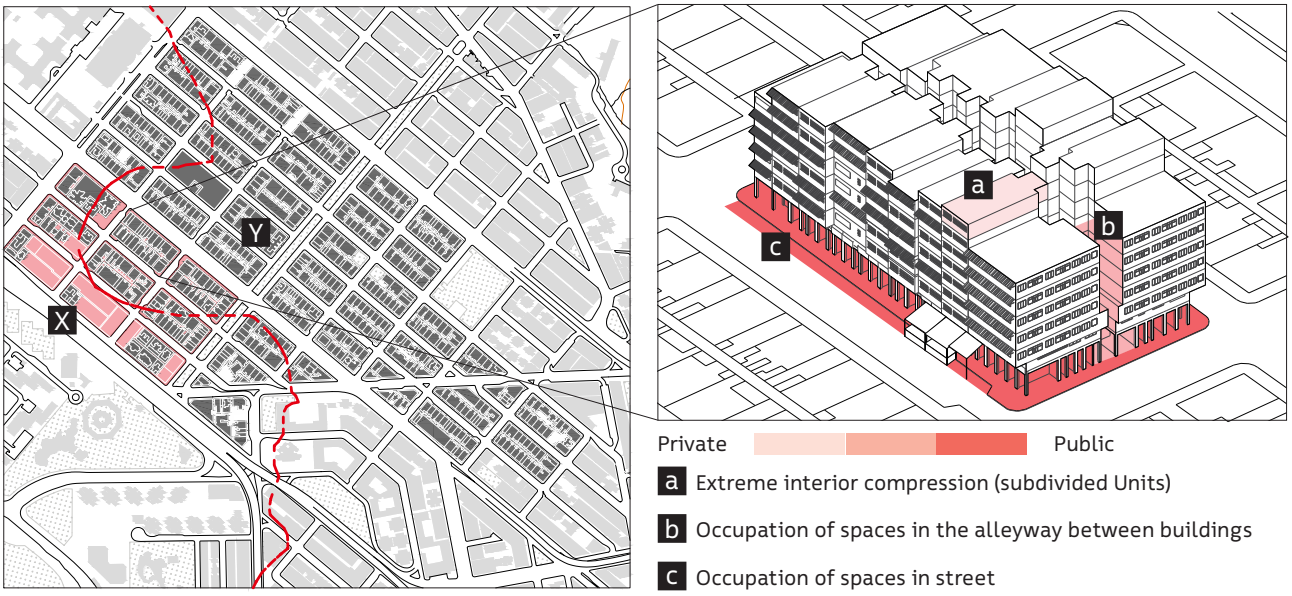


Figure (9): Zooming in to region Y. Detail analysis of territories of the low-rise Chinese tenement building and its surroundings . *By author.*

The previous coastal line in 1880 - (The old territory of Hong Kong)

In the following sections, we will focus on the discussion about the territories of the low-rise Chinese tenement buildings and their surroundings. In a sense, it is discovered that the usages and habits of the people redefine territories within the district. They are:

[a] The extreme interior compression

Within the 5-7 low-rise Chinese tenement buildings, people practices exaggerated interior subdivision. This results in a various extremely compressed interior environment.

[b] The occupation of the alleyway between buildings

Shops were located at the ground floor of each low-rise Chinese tenement buildings. Usually, shop owners of both buildings will negotiate the usage of the shared alleyway.

[c] The occupation of spaces in the street

In front of the shops, usually, several food stalls were set up. There is a negotiation of spatial usages between the shop owners; the owners of the food stalls as well as the general public.

II. THE TERRITORIES OF INFINITE SPATIAL COMPRESSION THE CONTEXT OF SHAM SHUI PO, HONG KONG

6. The 'desire for infinite spatial compression'

Based on the Leibnizian's concept of expression, **[a]** expression can be understood as — the multiplicity of individual's notion which expresses collectively as the notion of the entirety. Leibniz suggests that the subject which expresses the entirety is constituted by the 'point of views'. **[b]** Point of view — refers to 'the portion of the region of the world expressed clearly by an individual in relation to the entirety of the world, which it expresses obscurely in the form of minute perceptions (infinite small perceptions).' (Smith, 2012) In a sense, the diversified point of views constitutes the expression, which appears to the subject that suggests its concept.

To understand this at a spatial level, here are some examples: the numerous of skyscrapers being erected next to each others; the extremely compacted interior configurations within buildings; the numerous storage capacity within a small room etc, all these individual spatial expressions (the urban expression; the architectural expression; the interior expression) of the city deliver the strong notion of extreme compression. In a sense, spatial compression remains as the 'entire notion' of the city, which suggests the intensified capacity and potential of the city.

It also remains as an expression that delivers the notion of desire — our collective desire for infinite compression; the desire for infinite spaces. It can be understood as an infinite optimization of functional capacity within a limited space, to **[1]** maximize the functional contents with the least spaces required, and **[2]** to maximize the capacity of the functions (i.e. to accommodate more individuals and allow more events happen in a limited space). It exists as a spatial reality but the same time it suggests its potentials, for examples, it becomes an adaptive strategy — subdivision in existing buildings; it also becomes an emerging design strategy — the compacted configurations as the new typology.

Here comes to a crucial question: Do these expressions inform us about the notion of the individuals? Or, the other way round, the notion of the individuals explain these expressions?

II. THE TERRITORIES OF INFINITE SPATIAL COMPRESSION
THE CONTEXT OF SHAM SHUI PO, HONG KONG

7. Infinite spatial compression' — The 'enclosed space' goes more 'enclosed'

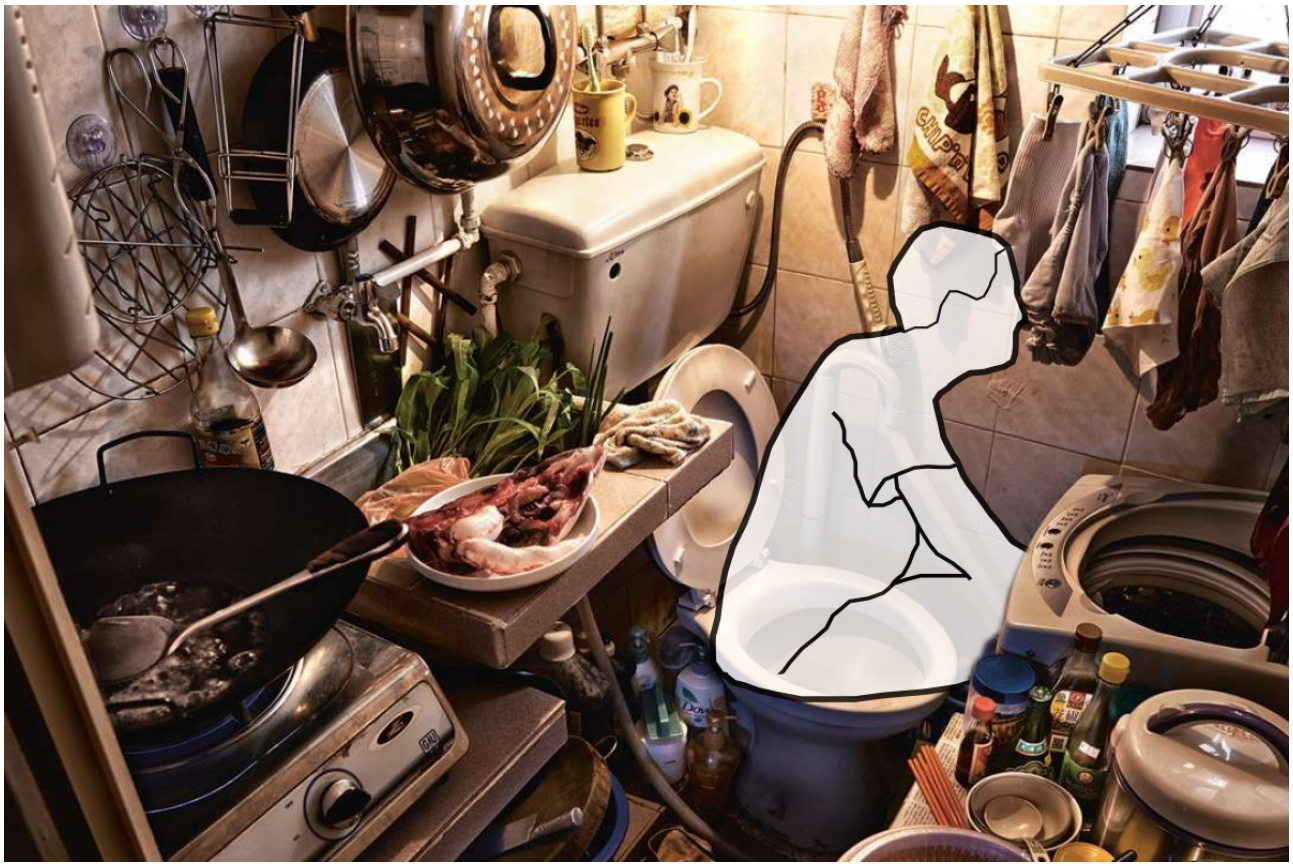
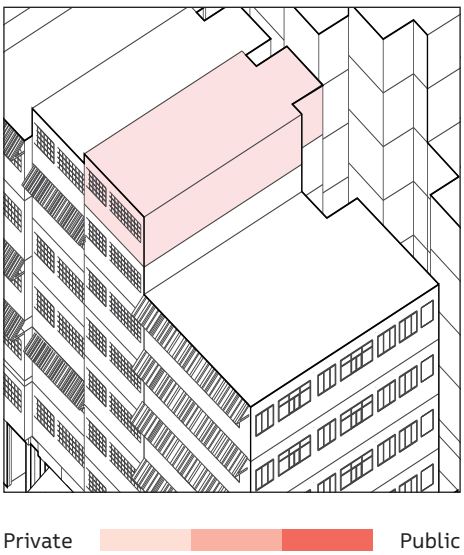


Figure (10): A typical example of the subdivided unit configuration in Hong Kong. *Photo sources from SoSC, edited by author.*

We used to generalise a home as a "private" space — as a physical interior — as an enclosed space. Figure (10) shows a typical subdivided unit within a low-rise Chinese tenement building, which the unit was designed in a strategy that aims at maximizing the functional contents within a very limited space. People compress more functions of a "home", while at the same time they aim for a reduction in spaces occupied. For example, a toilet is being placed next to a cooking space and they shared the same sink in order to save spaces. This exists as a negotiation of territories but merely at the level of functionality. In a sense, we should think in terms of the individual's experiences — that is, the habits of the individuals within an environment.



III. THINK BEYOND THE INFINITE SPATIAL COMPRESSION — THE NEGOTIATION OF TERRITORIES IN THE COMMON ENVIRONMENT

III. THINK BEYOND THE INFINITE SPATIAL COMPRESSION THE NEGOTIATION OF TERRITORIES IN THE COMMON ENVIRONMENT

8. The 'spatial compression of infinite desire'

Beyond the spatial level, we should ask further and shift the focus to the individual level. Whereby, individuals' desire and the point of view become the subject of the discussion. In a sense, our behaviors and engagements with the environment express the capacities and potentials of ourselves. Hence, the focus should be shifted from the 'desire for compression' to the 'compression of infinite desire'. We should ask: Why do these expressions appear? Who construct these expressions? The expression of the infinite spatial compression reflects the notion of — the infinite events and heterogeneous habits that situated within a limited space — the 'intensity of heterogeneity' within a finite space. In a sense, ***we are not desiring for infinite 'spaces', but we are desiring for an infinite optimization of our capacity and potentials within a limited space.***

With regards to the question towards intensity at the beginning, the question should be transformed into: How does each 'territory of desire' suggests the capacity and potential of the individuals? Hence, how do these 'territories of desire' with their intensities and limits negotiate within the compressed environment? To put it simple, how and what an individual acts with desire as their driving force? ***Hence, how do these territories negotiate and constitute a 'common' environment in compressed form?***

III. THINK BEYOND THE INFINITE SPATIAL COMPRESSION
THE NEGOTIATION OF TERRITORIES IN A COMMON ENVIRONMENT

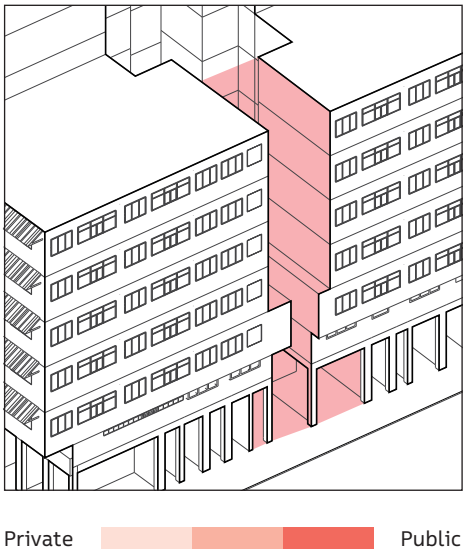
9. Habits define individual territories in the urban 'public'

(A) Individuals claim their territories in the "public"

Figure (11): Shop owners occupy the alleyway and share its usage through the negitiation of territories. *By author.*

From the survey, it is realised that individuals tend to occupy spaces in the urban public. In figure (11), the shop owners occupy and share the usage of the same alleyway in between their shops. One owns the space for a '*me-time*' in the public — an internal usage for a moment of leisure; a moment to read silently. The same time, the other shop owner occupies the space to exhibit the products — an opportunity for expression.

Conventionally, we used to regards a 'public' as the exteriority due to its physical accessibility. Yet, the above finding suggests that the point of view determines whether a space is an exterior or interior. That is, the habits of the individuals define the territories.



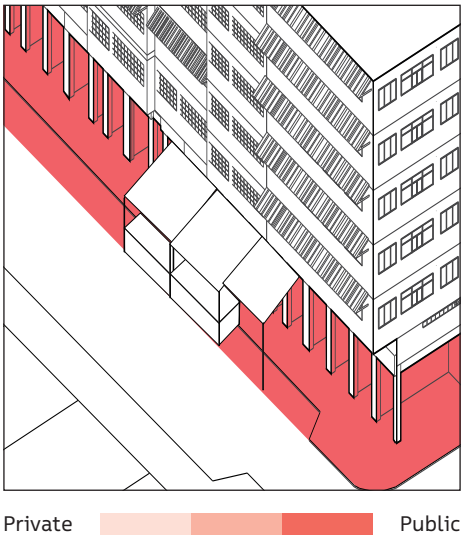
9. Habits define individual territories in the urban 'public'

(B) The manifold of territories

Figure (12): Owner of the food stall occupy space in the public for their business. *By author.*

Figure (12) illustrates a complex example of how territories negotiate and cooperate, which exists as a 'fold after fold' as Deleuze suggested.

First, the owner of the food stall (with the desire to gain profits) occupy spaces from the urban public to serve and accommodate the customers. The owner claims his territory in the public — an interior that he opens up for the customers to establish their territories. Whereby, the customers sit down and they claim their territories through eating or chatting with each other. In this sense, territories are interrelated and cooperated like a manifold. That is — an interior is always an exterior; an exterior is always an interior.



III. THINK BEYOND THE INFINITE SPATIAL COMPRESSION
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10. A home or a public?

Figure (13): The sense of home in the urban public. *By author.*

The above sketches illustrate one of the most crucial findings from the survey, that is, people treat the public as a home. Or say, the sense of home was found in the urban public. For example, (1) people having traditional set up at the pedestrian road to prepare Chinese tea; (2) people sleeping taking a nap in the urban public; (3) people playing card games with their friends at the corner of a street and (4) people hanging clothes in the public for drying.

As Deleuze suggested, the individual's notion explains and defines the expression. With regards to the examples, the terms "urban public" and "home" can not explain anything about the habits of the individuals. Instead, the habits of the individuals give definitions to the typologies.

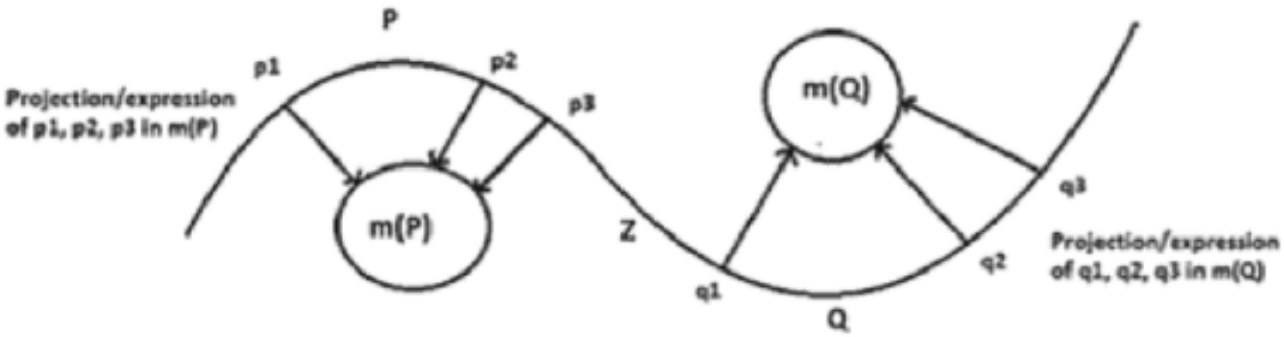
Hence, the question is then transformed to: How can we rethink or redefine the sense of privacy and publicness?

IV. RETHINKING THE TERRITORIES OF PRIVACY AND PUBLICNESS FROM INFLECTION TO INCLUSION

IV. RETHINKING THE TERRITORIES OF PRIVACY AND PUBLICNESS FROM INFLECTION TO INCLUSION

11. From Inflection to Inclusion — The desire for an infinite optimization of potentialities

In previous sections, we discussed that the expression of the infinite spatial compression reflects the notion of our infinite desire — our desire for an infinite optimization of our capacity and potentials within a limited space. Yet, there is a very crucial question follows: What are the "capacity" and "potentials" refers to? What are the ***potentialities*** we are desiring for or seeking from the environment? In answering this, we should refer to the idea of "inclusion" — which Deleuze refers it as an envelopment that demonstrates the transition from bodies to the soul; from the actual and real — that is, the fold between folds. By unfolding "potentiality", actuality is the final cause. "We should see the actual not as that from which change and difference take place, but as that which has been effected from potentiality." (Colebrook, 2005)



Point of inflection (Z) ; Point of view (P,Q) ; Point of inclusion (m(p) ; m(Q)).

Figure (13): Figure extracted from "On Folding: Towards A New Field of Interdisciplinary Research" P.70.

To further elaborate Deleuze's idea of "the fold between folds" in relations to Leibniz's idea of the two infinities (the pleats of matter and the fold of the soul), it is crucial to relate it to two terms by Deleuze — ***[a] inflection and [b] inclusion***. In the book The Fold (1993), Deleuze suggested that "We are moving from inflection to inclusion in a subject, as if from virtual to the real, inflection defining the fold, but inclusion defining the soul or the subject, that is, what envelops the fold, its final cause and its complete act." In relations to Deleuze's three essential phases mentioned in the previous chapter (which maintains the continuity of the 'unity' — transits from bodies to the soul), the idea of inflection and inclusion helps in explaining how the internal folds of soul are being defined, that is — from inflection of variations to the point of view; from the latter to the former that envelop the envelope of inherence — inclusion.

In a sense, ***[a] inflection*** means as the ideal event that happens to the line. While for ***[b] inclusion***, it means as the predication that contextualizes inflection in the concept of the line. In which Deleuze and Guattari wrote in the book What is philosophy? (1991), they suggest that a concept does not merely describe things but express events. In another word, [a] inflection remains as an intrinsic point of a virtual state — the singularities of perception that marks the fold — and as a series that infinitely constitute a manifold. Yet, it does not explain anything about the concept of the fold. As suggested by Deleuze "A subject will be what comes to the point of view, or rather what remains in the point of view. That is why the transformation of the object refers to a correlative transformation of the subject." With regards to the above figure, the point of view (P) (Q) serves as the craving that caused the perception to change, which caused the ideal event to move from a state of virtuality to a state of actuality and reality. Whereby, the ideal event is being contextualized in a concept — which is expressed through its actualization in the soul and its realization in the matter. (Friedman & Schäffner, 2016) Hence, for [b] inclusion, it exists as a process of envelopment that explains the concept of the fold — what remains in the point of view and what is being enveloped as the inherence.

With regards to the context of a human-world, the inclusion defines the soul or the subject — it exists as a process of envelopment which defines both the concept of the environment and the soul of the individuals — through **[1]** the realization of ideal event in matter and **[2]** the actualization of ideal event in the soul. (Friedman & Schäffner, 2016) In a sense, **[1]** ideal events were being realized in the matter — as a series of constantly changing materials (both the changing expression of the environment and the body expression of the individuals) which constitutes as an expression of the prolonging unity. While **[2]** ideal event was being actualized in the soul — through an internal possession of the expression which took place within the human's bodies and mind — how an individuals act and perceive information as a series of experiences and knowledge, such that it finally caused an internal change to the individual' mind.

V. RETHINKING THE TERRITORIES OF PRIVACY AND PUBLICNESS FROM SPATIAL COMPRESSION TO INFORMATION COMPRESSION

V. RETHINKING THE TERRITORIES OF PRIVACY AND PUBLICNESS FROM SPATIAL COMPRESSION TO INFORMATION COMPRESSION

12. From spatial compression to information compression

Spatial compression of Hong Kong brings out the 'potentials' of how diverse territories negotiate in a common environment. With regards to the idea "from inflection to inclusion" by Deleuze, we should understand compression beyond the "inflection" level and move towards an "inclusion" level. That is, beyond spatial compression, how can we understand compression as a process that refers to the transition from the body to the soul? To answer this question, the following sections shift the discussion from spatial compression to information compression, which will lead us to rethink the territories between privacy and publicness.

What is ***information compression***? First, we should define and understand both terms with references to Deleuze's idea of affect and perception. In a sense, ***[a] information*** — can be understood as an affect — which would cause a modification or transformation in our bodies that occurs prior to perception. When we perceive information from the 'external' world, internal possession occurs within our bodies and it causes a change to our minds, i.e. our feelings. With regards to Mailassoux's elaboration on the theory of pure perception (2007), a perception exists as a process of ***[b] compression*** — a "subtractive" process of perception which occurs between the external affects and the body. It is suggested that there is always "less in perception than in matter". Mailassoux stated that "The body is an image which acts like other images, receiving and imparting movement, with this one difference; that it appears to choose, within certain limits, the manner in which it shall restore what it receives. The body is thus a 'centre of action'." In a sense, our bodies suppress (or withdraw) information that is without interests for our needs and capacities. The process involves ***two selections***: **[1]** the body first makes selections from the infinite images as various choices; and hence, **[2]** the mind further select among the screened choices of perceptive elements.

Conventionally, we generalised "private space" and "public space" in terms of ***physical accessibility*** — that is, to control who can, or, who can not get access to a particular space. ***A private space*** — used to refer to a place that is exclusively owned and accessed by one or a specific groups of individuals, i.e. a home; a washroom etc. While for ***a public space*** — it used to refer to a place with free access, which is open and accessible to every individual without limitation, i,e, the urban space; public building like a library etc. With regards to Deleuze's idea, these generalised types of "private" or "public" spaces predefine the habits of the individuals within the environment. In a sense, these expressions do not explain anything about the notions of the individuals. Instead, we should think the other way round, to define the sense of "privacy" and "publicness" through unfolding the individuals' habits. In another word, the point of view — the individual's habits — define whether a space is a "private" or a "public" space.

The question that follows is: How can we unfold the sense of "privacy" and "publicness" based on information accessibility? How does it work?

V. RETHINKING THE TERRITORIES OF PRIVACY AND PUBLICNESS FROM SPATIAL COMPRESSION TO INFORMATION COMPRESSION

13. Rethinking 'Privacy' and 'Publicness' in terms of information compression

Deleuze suggested that by unfolding "potentiality", actuality is the final cause. In chapter 8 and 9, we discussed several examples of how people claim their territories in a common 'public' through their habits, whereby the territories of "privacy" and "publicness" were being redefined. The point of view — that is the individual's habits would define whether an environment is a 'private' space or a 'public' space. In a sense, the conventional definition of "private space" and "public space" restricts the potentialities of the individuals. To open up new potentials which offered to the individuals by the environment, we should get rid of the generalised definition of "private space" and "public spaces". That is, to unfold "privacy" and "publicness" as a series of 'potentialities'. In another word, we should ask: ***How does the environment facilitate or constraint the flow of information between our bodies and the external world?*** By doing so, new forms of habits would emerge and the conventional definitions of 'privacy' and 'publicness' will then be challenged.

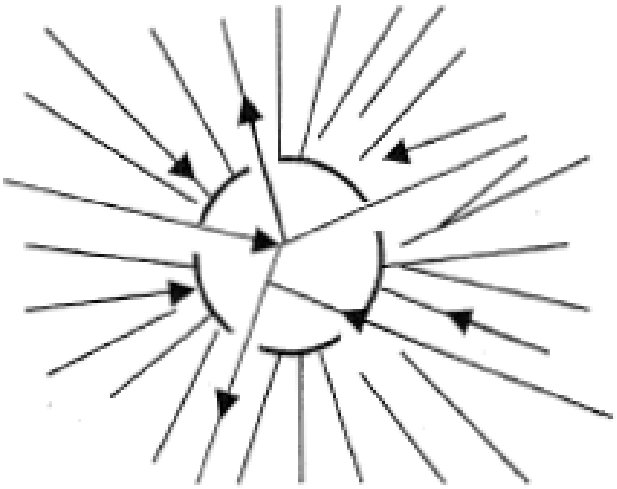


Figure (14): The living being or the body. In Subtraction and Contraction: Deleuze, Immanence, and Matter and Memory. By Quentin Maillassoux.

In 'The Deleuze Dictionary' (Parr, 2005), Bruce Baugh states:

"Bodies are affected by different things, and in different ways, each type of body being characterized by minimum and maximum thresholds for being affected by other bodies: what can and what cannot affect it, and to what degree. Certain external bodies may prove insufficient to produce a reaction in a body, or fail to pass the minimum threshold, whereas in other cases, the body being affected may reach a maximum threshold, such that it is incapable of being affected any further, as in a tick that dies of engorgement."

With regards to the diagram of the living being or the body illustrated by Mailassoux (2007), the living being (or a body) remains as a membrane with different thresholds (the same time as limits). Each individual's body exists as a degree of physical intensity that reflects an identical power of being affected or affecting others. In a sense, these thresholds and limits change accordingly with the degree of concentration (the focus) of an individual. Each body transforms constantly and it differentiates itself by the maximum and minimum thresholds from time to time. The body determines two aspects: ***[1] its power of being affected — the compression of information.*** The thresholds allow the influx of perceptive information, while the same time these thresholds limit and constraint "what information does one perceive" and "how much does one perceive". Whereby, the individual is being influenced and transformed accordingly. On the other hand, the body also determines ***[2] its power of affecting others — the expression of information. Since the mind of the individual generates its information*** (i.e. as thoughts; ideas; knowledge etc), the thresholds also limit the outflow of information which determines "what does one express" and "how much does one express".

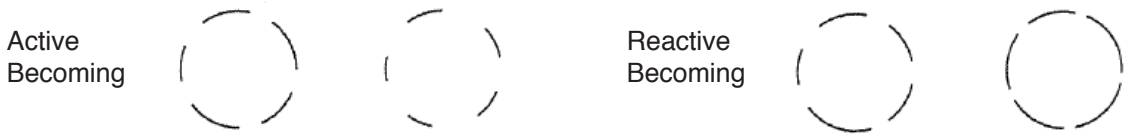


Figure (15): Active becoming, reactive becoming. In Subtraction and Contraction: Deleuze, Immanence, and Matter and Memory. By Quentin Maillassoux.

Referring to the context of an extremely compressed landscape, the "external world" is constituted by an infinite amount of random information. As discussed in the previous chapter, we understand information compression as — the subtractive process of how a body 'select' perceptive information and withdraw unnecessary information from the ***random information*** in the external world. Extended from the concept of Bergsonian selection, the diagram above helps us to rethink "privacy" and "publicness" in relations to information compression. Mailassoux (2007) introduces two types of becoming: **[1]** reactive becoming and **[2]** active becoming. For ***[1] reactive becoming — being excluded from external information*** — the living being always diminishes its receptivity and converses itself — that is, a membrane with less opening out onto exteriority. While for ***[2] active becoming — being included in external information*** — the living being always demonstrates increased affectivity to external fluxes — that is, a membrane with more opening out onto exteriority. In a sense, individuals' behaviors define privacy and publicness. ***"Privacy"*** can be defined — when the living being increases the power of disinterest to external information. On the other hand, ***"publicness"*** can be defined — when the living being increases the openness to external information. Established on the above framework, the following conditions summaries and illustrates the new definitions of privacy and publicness:

The constant: Compression and expression of information.

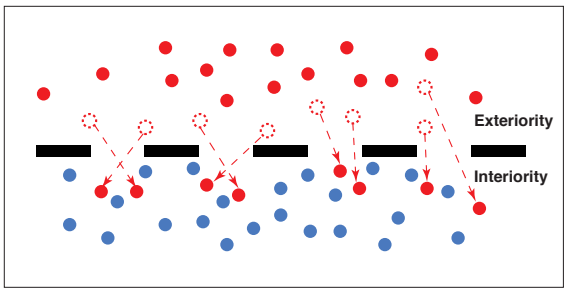


Figure (16): Compression of information. *By author.*

● Random information (exteriority)

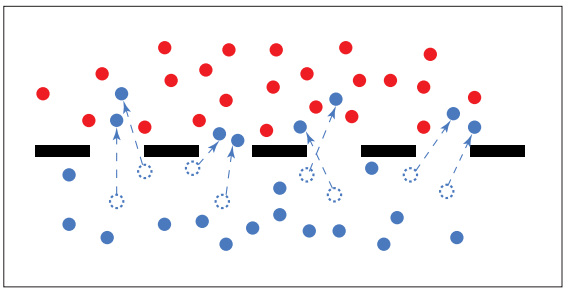
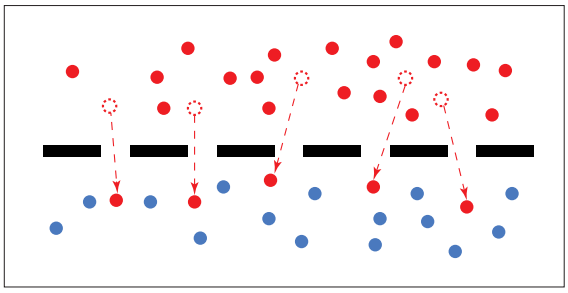


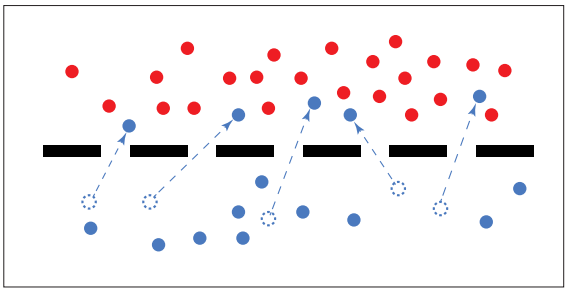
Figure (17): Expression of information. *By author.*

● Personal information (interiority)

"Privacy" — [1] Withdrawing oneself from the noise information in the external world.
— [2] Prohibiting or limiting other individuals to access one's own information.

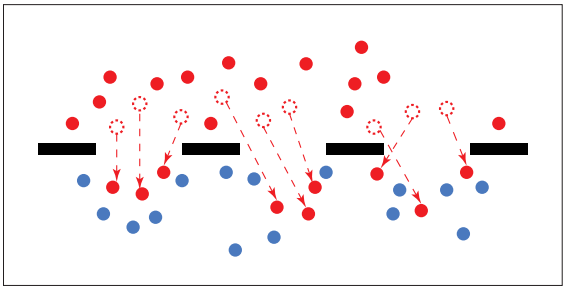


[1] Minimizing the thresholds for the compression of random information in the external world; the same time maximizing the limits for others' expression of information.

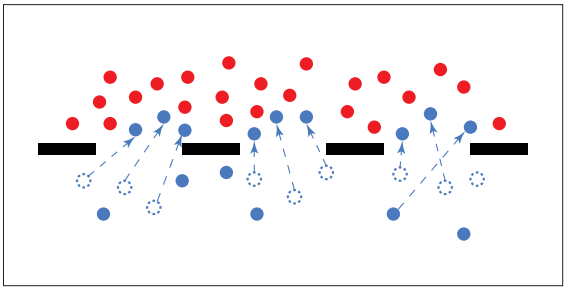


[2] Maximizing the limit for other's compression of one's information; the same time minimizing the thresholds for one's expression of information.

"Publicness" — [1] The extrovert of oneself to the noise information in the external world.
— [2] Opening up of access for other individuals to one's own information.



[1] Maximizing the thresholds for the compression of random information in the external world; the same time minimizing the limits for others' expression of information.



[2] Minimizing the limit for other's compression of one's information; the same time maximizing the thresholds for one's expression of information.

V. RETHINKING THE TERRITORIES OF PRIVACY AND PUBLICNESS FROM SPATIAL COMPRESSION TO INFORMATION COMPRESSION

14. What is next? To unfold a home — Inclusiveness and exclusivity

NEEDS FOR NEGOTIATION — (PHYSICAL CONSTRAINTS / THRESHOLDS) — CAUSING AFFECTS TO OTHERS														
EXPRESSING TOWARDS <<<<<<<<<<<<<<<<<<<<<<<<<<<<														>>>>>>>>>>>>>>>>>>>>>>>>>>>> **COMPRESSING TOWARDS**
To unfold: "Living space"														
	Internal discussion / Argument (With friends or family) / Hosting friends (Acoustic - disturbances for neighbor ; Expressing yourself to others)													
	(more excluded from)	— 5	— 4	— 3	— 2	— 1	0	1	2	3	4	5	(more included in)	
		>	>	>	>	>	>	>	>	>	>	>>		
		(Might not want to show)			<<	<	<	<	<	<	<	<		
	(more included in)	5	4	3	2	1	0	— 1	— 2	— 3	— 4	— 5	(more excluded from)	
	Watching TV ; Game ; Karaoke etc — information received — proceeded as data and knowledge — expressed as feedback and opinion in conversation													
	(more excluded from)	— 5	— 4	— 3	— 2	— 1	0	1	2	3	4	5	(more included in)	
		>	>	>	>	>	>	>	>	>	>	>>		
		(Might be disturbance for others: i.e. noise)			<<	<	<	<	<	<	<	<		
Random Information	(more included in)	5	4	3	2	1	0	— 1	— 2	— 3	— 4	— 5	(more excluded from)	**Specific focus of information (Your thought; your feeling)**
(Publicness)	**Shelves — Storage — not "presentable" — messy — fulfilling infinite desire for materials**													
[EXTERNAL]	(more excluded from)	— 5	— 4	— 3	— 2	— 1	0	1	2	3	4	5	(more included in)	**(Private)**
	For your own	You possessed previously					>	>	>	>	>	>>		**[INTERNAL]**
		(Might not want to share / letting other know)					<<	<	<	<	<	<		
	(more included in)	5	4	3	2	1	0	— 1	— 2	— 3	— 4	— 5	(more excluded from)	
	Shelves — To exhibit — To showcase your collections													
	(more excluded from)	— 5	— 4	— 3	— 2	— 1	0	1	2	3	4	5	(more included in)	
	For your own	you procession previously			>	>	>	>	>	>	>	>>		
	For others	>	>	>	>	>	>	>	>	>	>	>>		
		<<	<	<	<	<	<	<	<	<	<	<		
	(more included in)	5	4	3	2	1	0	— 1	— 2	— 3	— 4	— 5	(more excluded from)	

NEEDS FOR NEGOTIATION — (PHYSICAL CONSTRAINTS / THRESHOLDS) — CAUSING AFFECTS TO OTHERS														
EXPRESSING TOWARDS <<<<<<<<<<<<<<<<<<<<<<<<<<<<														>>>>>>>>>>>>>>>>>>>>>>>>>>>> **COMPRESSING TOWARDS**
To unfold: "Laundry"														
	Clothes washing — waiting — focus; concentrate; meditate; opportunity for communication; cue time with leisure activities etc.													
	(more excluded from)	— 5	— 4	— 3	— 2	— 1	0	1	2	3	4	5	(more included in)	
	(If there are stimulates)	>	>	>	>	>	>	>	>	>	>	>>		
		<<	<	<	<	<	<	<	<	<	<	<		
Random Information	(more included in)	5	4	3	2	1	0	— 1	— 2	— 3	— 4	— 5	(more excluded from)	**Specific focus of information (Your thought; your feeling)**
	Hanging clothes for drying — repeating action; mind is free for thinking or meditation; interaction and communication													
(Publicness)	(more excluded from)	— 5	— 4	— 3	— 2	— 1	0	1	2	3	4	5	(more included in)	**(Private)**
[EXTERNAL]		(Technical concern: hygiene; humidity)						>	>	>	>	>>		**[INTERNAL]**
	(Technical concern: Sun)	>	>	>	>	>	>							
	(some might want to)	<<	<	<	<	<	<	<	<	<	<	<		
		(Might not want to explode the underwear)												
	(more included in)	5	4	3	2	1	0	— 1	— 2	— 3	— 4	— 5	(more excluded from)	

NEEDS FOR NEGOTIATION — (PHYSICAL CONSTRAINTS / THRESHOLDS) — CAUSING AFFECTS TO OTHERS

EXPRESSING TOWARDS <<<<<<<<<<<<<<<<<<<<<<<<<<<<< >>>>>>>>>>>>>>>>>>>>>>>>>>>>> **COMPRESSING TOWARDS**

To unfold: "In Entryway with mirror & closet" — usually temporary (not for long staying)

Random Information (Publicness) [EXTERNAL] — **Specific focus of information (Your thought; your feeling) (Private) [INTERNAL]**

Going back home — Settling down — To undress and becomes the most comfortable (real) self

(more excluded from)	– 5	– 4	– 3	– 2	– 1	0	1	2	3	4	5	
	>	>	>	>	>	>	>	>	>	>	>>	
(i.e. quick rest)	>	>	>	>	>	>						

Leaving home — Getting ready — Becomes a presentable self — To disguise and to exhibit

(more included in)	5	4	3	2	1	0	– 1	– 2	– 3	– 4	– 5	(more excluded from)
	<<	<	<	<	<	<						

NEEDS FOR NEGOTIATION — (PHYSICAL CONSTRAINTS / THRESHOLDS) — CAUSING AFFECTS TO OTHERS

EXPRESSING TOWARDS <<<<<<<<<<<<<<<<<<<<<<<<<<<<< >>>>>>>>>>>>>>>>>>>>>>>>>>>>> **COMPRESSING TOWARDS**

To unfold: "Dressing room"

Random Information (Publicness) [EXTERNAL] — **Specific focus of information (Your thought; your feeling) (Private) [INTERNAL]**

Mirror — Get ready — Starting to disguise the most real self

(more excluded from)	– 5	– 4	– 3	– 2	– 1	0	1	2	3	4	5	
(Reflection - Keep amend)	you procession previously			>	>	>	>	>	>	>	>>	
						<<	<	<	<	<	<	
(more excluded from)	– 5	– 4	– 3	– 2	– 1	0	1	2	3	4	5	

Closet — Storage only — or To exhibit collections (fulfill internal desire)

(more excluded from)	– 5	– 4	– 3	– 2	– 1	0	1	2	3	4	5	
(putting on items from ext)	you procession previously			>	>	>	>	>	>	>	>>	(fulfill internal desire)
	<<	<	<	<	<	<	<	<	<	<	<	(more excluded from)
	(Might not want to share:)											
(more included in)	5	4	3	2	1	0	– 1	– 2	– 3	– 4	– 5	

To unfold: In Washroom— Going toilet

Random Information (Publicness) [EXTERNAL] — **Specific focus of information (Your thought; your feeling) (Private) [INTERNAL]**

Pooing or peeing: The same time you feel bored; you think; — you will do something else to cue time

(more excluded from)	– 5	– 4	– 3	– 2	– 1	0	1	2	3	4	5	
	(Might be disturbance for others: Hygiene; Smell)											
						(Might not want to share: Shame to let other know)						
	5	4	3	2	1	0	– 1	– 2	– 3	– 4	– 5	(more excluded from)

Having Bath / Taking shower

(more excluded from)	– 5	– 4	– 3	– 2	– 1	0	1	2	3	4	5	
(With view / stimulations)	>	>	>	>	>	>	>	>	>	>	>>	
(Imagine you sing)	<<	<	<	<	<	<	<	<	<	<	<	
	(Might not want to share: Shy)											
	5	4	3	2	1	0	– 1	– 2	– 3	– 4	– 5	(more excluded from)

Thinking / Meditation

	5	4	3	2	1	0	– 1	– 2	– 3	– 4	– 5	(more included in)
	(Without disturbance)					>	>	>	>	>	>>	
(With stimulations)	>	>	>	>	>>							
				<	<	<	<	<	<	<	<	

Reading / Browsing on internet (Possession external information)

(more excluded from)	– 5	– 4	– 3	– 2	– 1	0	1	2	3	4	5	(more included in)
	>	>	>	>	>	>	>	>	>	>	>>	

Texting with friends online — Interaction — Communication

(more excluded from)	– 5	– 4	– 3	– 2	– 1	0	1	2	3	4	5	(more included in)
	>	>	>	>	>	>	>	>	>	>	>>	
	<<	<	<	<	<	<	<	<	<	<	<	
(more included in)	5	4	3	2	1	0	– 1	– 2	– 3	– 4	– 5	(more excluded from)

NEEDS FOR NEGOTIATION — (PHYSICAL CONSTRAINTS / THRESHOLDS) — CAUSING AFFECTS TO OTHERS

EXPRESSING TOWARDS <<<<<<<<<<<<<<<<<<<<<<<<<<<<<< >>>>>>>>>>>>>>>>>>>>>>>>>>>>>> COMPRESSING TOWARDS

To unfold: "Balcony"

Random Information (Publicness) [EXTERNAL]	**Technical aspect: Ventilation ; Connect / Disconnect with indoor spaces (Rain)**													Specific focus of information (Your thought; your feeling) (Private) [INTERNAL]
	(more excluded from)	– 5	– 4	– 3	– 2	– 1	0	1	2	3	4	5	(more included in)	
		(In case of rain etc)												
	With external view ; engagement; meditation; only spaces to smoke etc													
	(more excluded from)	– 5	– 4	– 3	– 2	– 1	0	1	2	3	4	5	(more included in)	
	(If there are stimulations)	>	>	>	>	>	>	>	>	>	>	>>		
		<<	<	<	<	<	<	<	<	<	<	<		
	(more included in)	5	4	3	2	1	0	– 1	– 2	– 3	– 4	– 5	(more excluded from)	

NEEDS FOR NEGOTIATION — (PHYSICAL CONSTRAINTS / THRESHOLDS) — CAUSING AFFECTS TO OTHERS

EXPRESSING TOWARDS <<<<<<<<<<<<<<<<<<<<<<<<<<<<<< >>>>>>>>>>>>>>>>>>>>>>>>>>>>>> COMPRESSING TOWARDS

To unfold: "Corridor" — In-out transition - connection of separate individual zones to an open zone (spatially)

Random Information (Publicness) [EXTERNAL]	**Conventionally — Elongated configuration — To Question: Really *INWARD or OUTWARD*? Whether it facilitates any form of engagements? — If no potentials offers rather than physical access**													Specific focus of information (Your thought; your feeling) (Private) [INTERNAL]
	(more excluded from)	– 5	– 4	– 3	– 2	– 1	0	1	2	3	4	5	(more included in)	
					>	>	>	>	>	>	>	>>		
		<<	<	<	<	<	<							
	(more included in)	5	4	3	2	1	0	– 1	– 2	– 3	– 4	– 5	(more excluded from)	
	Inward / Outward… how? I.e. When photos with memories; items you want to showcase													
	(more excluded from)	– 5	– 4	– 3	– 2	– 1	0	1	2	3	4	5	(more included in)	
	For your own	you procession previously			>	>	>	>	>	>	>	>>		
	For others	>	>	>	>	>	>	>	>	>	>	>>		
		<<	<	<	<	<	<	<	<	<	<	<	(Stimulation works on you)	
	(more included in)	5	4	3	2	1	0	– 1	– 2	– 3	– 4	– 5	(more excluded from)	

NEEDS FOR NEGOTIATION — (PHYSICAL CONSTRAINTS / THRESHOLDS) — CAUSING AFFECTS TO OTHERS

EXPRESSING TOWARDS <<<<<<<<<<<<<<<<<<<<<<<<<<<<<< >>>>>>>>>>>>>>>>>>>>>>>>>>>>>> COMPRESSING TOWARDS

To unfold: "Dining area"

Random Information (Publicness) [EXTERNAL]	**Eating / Drinking [What if… BLOCKING possibilities for physical interaction with others]**													Specific focus of information (Your thought; your feeling) (Private) [INTERNAL]
	(more excluded from)	– 5	– 4	– 3	– 2	– 1	0	1	2	3	4	5	(more included in)	
	More focus: On the food			>	>	>	>	>	>	>	>	>>		
							<	<	<	<	<	<		
	(more included in)	5	4	3	2	1	0	– 1	– 2	– 3	– 4	– 5	(more excluded from)	
	Eating / Drinking [What if… BLOCKING possibilities for Verbal communication; Allowing visual interaction in distance]													
	(more excluded from)	– 5	– 4	– 3	– 2	– 1	0	1	2	3	4	5	(more included in)	
	More focus: On the food			>	>	>	>	>	>	>	>	>>		
	as facial expression(s) etc	<<	<	<	<	<	<	<	<	<	<	<	feeling about the food	
	(more included in)	5	4	3	2	1	0	– 1	– 2	– 3	– 4	– 5	(more excluded from)	
	Eating / Drinking [Still allows all forms of communication]													
	(more excluded from)	– 5	– 4	– 3	– 2	– 1	0	1	2	3	4	5	(more included in)	
	More & "New" disturbance	>	>	>	>	>	>	>	>	>	>	>>		
	as facial expression(s) etc	<<	<	<	<	<	<	<	<	<	<	<	feeling about the food	
	(more included in)	5	4	3	2	1	0	– 1	– 2	– 3	– 4	– 5	(more excluded from)	

NEEDS FOR NEGOTIATION — (PHYSICAL CONSTRAINTS / THRESHOLDS) — CAUSING AFFECTS TO OTHERS

EXPRESSING TOWARDS <<<<<<<<<<<<<<<<<<<<<<<<<<<<<< >>>>>>>>>>>>>>>>>>>>>>>>>>>>>> **COMPRESSING TOWARDS**

To unfold: "Kitchen"

Random Information

(Publicness)

[EXTERNAL]

Shelves — Storage — not "presentable" — messy — fulfilling infinite desire for materials												
(more excluded from)	− 5	− 4	− 3	− 2	− 1	0	1	2	3	4	5	(more included in)
For your own	You possessed previously					>	>	>	>	>	>>	
	(Might not want to share / letting other know)					<<	<	<	<	<	<	
(more included in)	5	4	3	2	1	0	− 1	− 2	− 3	− 4	− 5	(more excluded from)
Shelves — To exhibit — To showcase your collections												
(more excluded from)	− 5	− 4	− 3	− 2	− 1	0	1	2	3	4	5	(more included in)
For your own	you procession previously			>	>	>	>	>	>	>	>>	
For others	>	>	>	>	>	>	>	>	>	>	>>	
	<<	<	<	<	<	<	<	<	<	<	<	
(more included in)	5	4	3	2	1	0	− 1	− 2	− 3	− 4	− 5	(more excluded from)
Cooking / Washing dishes — WITH interaction [direct engagement with others; watching TV; Listening to radio etc]												
(more excluded from)	− 5	− 4	− 3	− 2	− 1	0	1	2	3	4	5	(more included in)
(If there are stimulations)	>	>	>	>	>	>	>	>	>	>	>>	
	<<	<	<	<	<	<	<	<	<	<	<	
(more included in)	5	4	3	2	1	0	− 1	− 2	− 3	− 4	− 5	(more excluded from)
Cooking / Washing dishes — WITHOUT interaction [For meditation; Self thinking]												
(more excluded from)	− 5	− 4	− 3	− 2	− 1	0	1	2	3	4	5	(more included in)
						>	>	>	>	>	>>	
			<	<	<	<<	<	<	<	<	<	(you express in any forms)
	<<	<	<	<	<	<	<	<	<	<	<	(If you share to others)
(more included in)	5	4	3	2	1	0	− 1	− 2	− 3	− 4	− 5	(more excluded from)

Specific focus of information (Your thought; your feeling)

(Private)

[INTERNAL]

NEEDS FOR NEGOTIATION — (PHYSICAL CONSTRAINTS / THRESHOLDS) — CAUSING AFFECTS TO OTHERS

EXPRESSING TOWARDS <<<<<<<<<<<<<<<<<<<<<<<<<<<<<< >>>>>>>>>>>>>>>>>>>>>>>>>>>>>> **COMPRESSING TOWARDS**

To unfold: "Bedroom"

Random Information

(Publicness)

[EXTERNAL]

Sleep / Taking Nap:												
(more excluded from)	− 5	− 4	− 3	− 2	− 1	0	1	2	3	4	5	(more included in)
	(you get tired — possession)					>	>	>	>	>	>>	
						<	<	<	<	<	<	
(more included in)	5	4	3	2	1	0	− 1	− 2	− 3	− 4	− 5	(more excluded from)
Thinking / Meditation												
	5	4	3	2	1	0	− 1	− 2	− 3	− 4	− 5	(more included in)
	(Without disturbance)					>	>	>	>	>	>>	
(With stimulations)	>	>	>	>	>>							
				<	<	<	<	<	<	<	<	
Having sex												
(more excluded from)	− 5	− 4	− 3	− 2	− 1	0	1	2	3	4	5	(more included in)
Interaction with partner	(Without disturbance)					>	>	>	>	>	>>	
all form of expressions	(You don't want to share except to the partner) (Might be disturbance for others)					<	<	<	<	<	<	libidinal
(more included in)	5	4	3	2	1	0	− 1	− 2	− 3	− 4	− 5	(more excluded from)

Specific focus of information (Your thought; your feeling)

(Private)

[INTERNAL]

NEEDS FOR NEGOTIATION — (PHYSICAL CONSTRAINTS / THRESHOLDS) — CAUSING AFFECTS TO OTHERS

EXPRESSING TOWARDS <<<<<<<<<<<<<<<<<<<<<<<<<<<<<< >>>>>>>>>>>>>>>>>>>>>>>>>>>>> **COMPRESSING TOWARDS**

To unfold: "Studyroom"

Random Information (Publicness) [EXTERNAL]	**Complete Focus — Read; Work etc**													**Specific focus of information (Your thought; your feeling)** (Private) [INTERNAL]
	(more excluded from)	— 5	— 4	— 3	— 2	— 1	0	1	2	3	4	5	(more included in)	
	(If there are stimulates)	>	>	>	>	>	>	>	>	>	>	>>		
	(in form of products)	<<	<	<	<	<	<	<	<	<	<	<		
	(more included in)	5	4	3	2	1	0	— 1	— 2	— 3	— 4	— 5	(more excluded from)	
	Allows for interaction and disturbances — discussion; meeting													
	(more excluded from)	— 5	— 4	— 3	— 2	— 1	0	1	2	3	4	5	(more included in)	
	(If there are stimulates)	>	>	>	>	>	>	>	>	>	>	>>		
	(in form of products)	<<	<	<	<	<	<	<	<	<	<	<		
	(more included in)	5	4	3	2	1	0	— 1	— 2	— 3	— 4	— 5	(more excluded from)	

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