This city is not satisfied with having been settled on so large an expanse of land, but it lifts up and carries over its head other cities of equal measure, one upon the other. If someone should wish... to plant and set the cities, which are now aloft in the air, upon the earth, one beside another, I think that all the now intervening space in Italy would have been filled up and that one continuous city... would have been formed.
Like Rome and its empire, Los Angeles is a city-making machine. Rolled out across the expanding carpet of its basin, LA’s version of Rome’s continuous city consists of a loose federation of discrete city-states, multiple formats for realizing the American dream. This process has increasingly sponsored closed, privatized developments or neighborhoods as the dominant figure of urban organization, a trend often assisted by public policy (e.g., Overlay Zones such as HPOZs and BIDs). While denigrated by traditional urbanists, the potential of these “O-Zones” demands reconsideration since ex-urban types—malls, gated subdivisions, etc.—have already undermined the metropolitan grid. O-Zonism accelerates the projection of now open enclaves within at-risk urban areas or “holes.” This new urban strategy exploits the quest for identity and privacy to establish new platforms for collective life.

Avoiding sci-fi fantasy, O-Zonism asks not what 100 years can do for LA, but what LA can do for 100 years.
LA 2106

The current atmosphere of LA's urbanism consists of defined O-Zones distributed across a residual field of holes delimited by policies of exclusion and disinvestment. In LA, the O-Zone produces the hole. Rather than imagine that these closed enclaves of identity and theme can be resisted, the current proposal accelerates the installation of new O-Zones (neO-Zones) within present and anticipated holes of default. As future communities of affiliation, the proliferation of diverse neO-Zones will disrupt older urban categories (ethnic, economic, gender, generational, and even geographic) by producing new audiences that cut across those social and spatial statics, undermining previous models of identity politics and special interest.
WHEREVER IN THE CITY ONE IS, NOTHING PREVENTS HIM FROM BEING IN ITS CENTER ALL THE SAME.

Aelios Aristides, “Regarding Rome,” 2nd Century AD

Open Enclaves

The traditional duality of center-periphery (downtown-to-suburb, congested-to-dispersed, hot-to-cool, red-to-blue) assumes a continuous gradient in terms of density, distances/speeds, accessibility, and financial production. This norm gives urbanism the value of radial hierarchy, a value that has become confused and undone through the experience of hot spots indifferently distributed through a cool field. While these nested figures have attempted to maintain their advantages through closure, O-Zonism proposes to increase the number and variety, and corresponding openness, of such enclaves.
There has been introduced instead every kind of charming spectacle. The celebration... never ceases, but passes at different times to different people, yet always is somewhere.

Aelios Aristides, “Regarding Rome,” 2nd Century AD

Identity Inflation

The opposition of public/private (collective v. individual, figure v. field, structure v. event) provides urbanism the traditional values of identity and difference. Today, the value of identity has been over-developed through increasingly reduced and themed experiences and images. We have gone from the civic ideal of e pluribus unum to the individual profiling of pluribus maximus. The pyramid and bell curve have been turned on their side.

In the future, the number of possible identities will exceed the population. This will produce a collective identity crisis. As entertainment becomes generalized, a product of anyone and fact of everyday life (reality TV, blogs, YouTube, Second Life, etc.), “fiction” (and for that matter its corollary, news and information) will no longer be a resource limited to the media industry. O-Zonism liberates this process from the reductive narratives of theme.
Plastic Resources

As resources will always be limited, the first assumption to abandon is a model of distribution based on the naturalist bias of balance or equilibrium. Just as O-Zonism promotes a varied field of social and cultural experiments, it equally promotes a sampling of resources in various combinations and levels. In a world of unequal distribution but total access, people will go to resources, resources will not come to them. Nothing will be everywhere, but everything will be somewhere.

O-Zonism capitalizes on alternative combinations of natural and artificial, green and silver, landscape and infrastructure. If three out of four of Reyner Banham’s ecologies were geographically and geologically predetermined—the foothills, the plains, the beach—O-Zonism converts these geo-facts into artifacts, possibilities of living now freed from matter and locale. In flO-Zones the foothills are turned upside-down and inside-out, in lidO-Zone the beach lifts up and becomes inhabitable, in repO-Zone the domestic flats go feral. Meanwhile, Banham’s fourth ecology, autopia, remains, the freeways being the only ecology worth preserving and that will survive.

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BABY BOOMERS

INNOVATORS

GEN XERS

WHITE COLLAR CRIMINALS

D.I.N.K.S

SUDOKU ADDICTS

CONTENTED CONFORMERS

CAR GNOSTICS

FREEMARKET FUNDAMENTALISTS

COOL HUNTERS

HOMELESS

GUEST WORKERS

DISABLED TELECOMMUTERS

MODERATION FANATICS

BOHO SURVIVALISTS

LIFESTYLE PIRATES

COPYRIGHT ABORTIONISTS

GERIATRIC PORNOGRAPHERS

Aelios Aristides, “Regarding Rome,” 2nd Century AD
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What will LA become when it can no longer rely on what LA is?

**Extinction**

Beyond the remaining artifacts of their architectural and engineering accomplishments, the true legacy of all empires is one of decline, failure, and disappearance. To focus on the former monuments at the expense of the latter accidents requires an act of denial that any future urbanism cannot afford. Rather than resist contingency, O-Zonism assumes that the monuments of the future will be founded on the accidents of today.

In the next century, the ecologies and industries that give primary identity to contemporary Los Angeles and its aleatory dreams will be radically realigned, if not disappear entirely. Imagine an LA where oil, entertainment, water, and the single-family house—arguably the four dominant engines of the Southern California dream—have all gone missing. Projected opportunistic into the future holes opened by the passing of these current matters and media will be a series of neO-Zones—the lidO-Zone, holO-Zone, flO-Zone, and repO-Zone—that will orchestrate an urban economy of new energies, new cultures, new lifestyles, and new natures.
In a city where buildable land is scarce, flO-Zone condenses real estate from thin air, expanding from the small but structurally sound footprints that accompany public rights-of-way alongside river channels, railway easements, power lines, and freeways. Potential envelopes along these narrow corridors sprawl up and out like mini-cyclones of construction, as private investment provokes an expanded collective realm in the z-dimension, public surfaces on the ground becoming volumes in the sky, and amplifiers of the forces, natural and artificial, that flow through them.

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**YOU WILL HAVE TO PLAY FOR PUBLIC LIFE**

**FLOW ZONE: 100 YEARS**

 Aggregate growth
 City-wide scale
As previously passive consumers of culture increasingly become its producers and subjects—as entertainment and media are generalized in a bottom-up economy of fantasy—corporate Hollywood and its studio system disappear. In this landscape of “mixed reality,” production facilities become the new public sphere, collective crucibles for the invention of identity, lifestyle and audiences. In a reversal of Nolli, previously interior private space is publicized in the holO-Zone while the residual public domain becomes exposed and energized with cells of private spectacle and collection. Interiors become the last resort for a renovated urbanism.
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Along faultlines and within liquefaction areas, repO-Zones emerge in post-disaster sites where re-building is proscribed, and reclaimed by the animal and plant ecologies previously excluded by the forces of urban development. This landscape of houses gone wild sponsors native prairies for roaming packs of animals, preserves for hunters and nomadic farmers, vast junkyards for speculators and scavengers of what-used-to-be metropolitan-suburbia, extreme topographies for the last cults dedicated to the internal-combustion engine. While O-Zonism proactively seeks to install as many formats of settlement and activity as conceivable, there will always be possibilities that remain unforeseen, untested, or resistant to codification. RepO-Zones offer a staging area for these possibilities. In a sustainability of extreme passivity, the repO-Zones are abandoned to entropy, chance, and the paths of least resistance. Previous no-go zones for the risk-averse become go-go zones for those with nothing left to lose.
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In a surf-and-turf exchange, the lidO-Zone consists of two primary processes: landfill is deposited in the bay to serve as barriers against coastal erosion and as in-takes for desalination facilities; the now fresh water is stored in former oil refinery tanks, irrigating a brownfield site with new potential. An expanding polka-dot landscape of green islands and blue pools sponsors diverse forms of marine recreation and conservation, while redefining the legal definition of high and low tide, opening a vastly increased expanse of public domain. In lidO-Zone, private investment—in the form of fees from inland communities that deposit their landfill offshore and the residential community that inhabits the “beach blanket housing” surrounding former oil tanks now filled with pools, aquaria, and reservoirs—fuels a greater intensity of collective activity and identification. LidO-Zone realigns infrastructure, landscape, and architecture to establish new platforms for social invention.

**BLUE WILL BE THE NEW BROWN, GREEN THE NEW GREY**
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We, Angeleno O-Zonism advances two primary propositions:

1. The contemporary city demands reenergized forms of collective identification and association, but these can practically be delivered only by hijacking and pushing to extremes their contemporary opposite, the seemingly endless quest for individual expression and privacy. In all O-Zones, the vagaries of private investment (and, in the case of the repO-Zone, disinvestment) act as unwitting Trojan horses for an expanded public realm.

2. The production of new audiences in and for the city can only be advanced by the serial projection of extreme and specific visions in delimited zones. This approach toward the installation of multiple mini-utopias is in distinct opposition to either the passive deferral to the existing evident in all calls to the everyday, or the single-minded imposition of historical forms of association promoted by so-called new urbanisms.

Despite all the historical and technological changes that have occurred over two millennia from Rome to Los Angeles, the fundamental promise of the city remains how quickly one can become or experience something else, how many times it is possible to activate surprising forms of pleasure and solidarity. The projection of multiple, alternative O-Zones—diverse experiments in social and material arrangement—is one technique to stimulate that desire.
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THE EXPANSION OF COLLECTIVE SPACE

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