

WELCOME TO XYZ OPEN CITY!

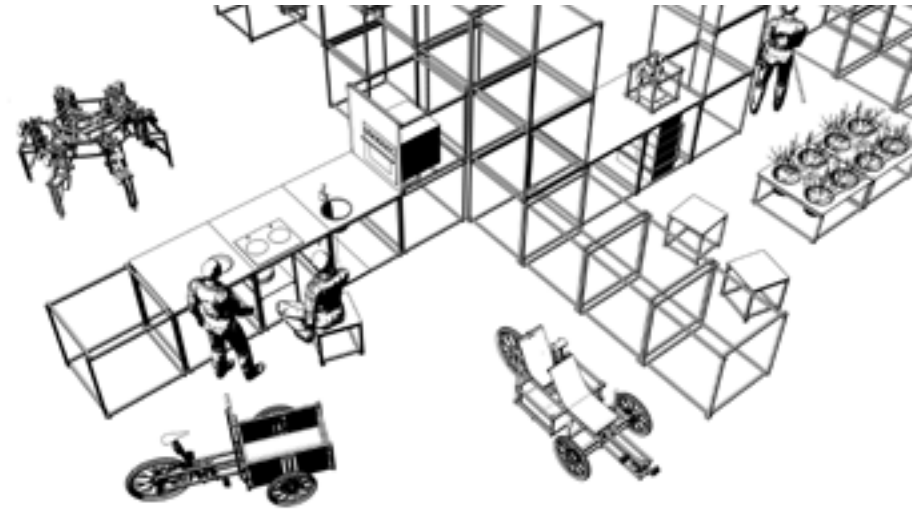
Manual for
XYZ OPEN CITY

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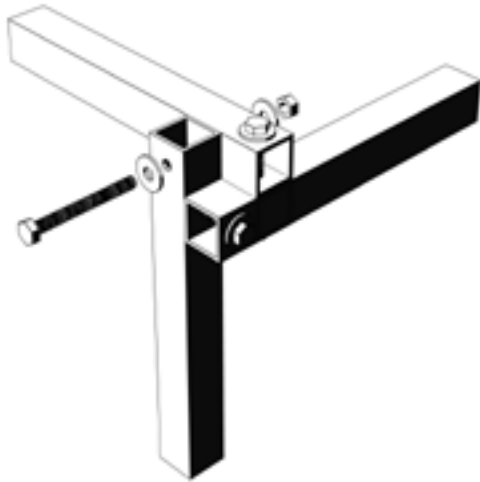
Introduction:

XYZ OPEN CITY is an open source, modular, low cost system that persons in local communities can use as a tool to implement a wide range of shared functions in public space. The XYZ OPEN CITY system can be used to build anything from urban gardens to fully functional insulated housing. Building materials can be new or recycled. XYZ OPEN CITY constructions can be dedicated to a specific purpose like for example a POWER STATION based on solar panels and/or wind turbines or it can form multifunctional buildings providing a variety of facilities. It can also be used to construct new infrastructure like bridges etc.

XYZ OPEN CITY can plug into existing infrastructures and change the function of existing buildings, indoors or outdoors, or it can be used to build a new city from scratch. When the system is implemented in an area, it can grow in relation to local needs and desires. The XYZ OPEN CITY system can be seen as a do-it-yourself urban planning tool; an alternative to the top down urban planning that dominates most cities in the world. N55 encourage persons to build their own XYZ OPEN CITIES and hereby influence their local urban environments. The single modules are so lightweight that a crowd of people can carry one each, gather together at a site and quickly create a large structure with different functions in public space. With XYZ OPEN CITY N55 proposes to share things in public space as an alternative to state or private ownership and hereby to establish a new commons. XYZ OPEN CITY is work in progress and new systems and solutions will be made available and shared at www.n55.dk. Please share your own XYZ OPEN CITY experiences and solutions by mailing N55 (n55@n55.dk). The XYZ OPEN CITY by N55 (in collaboration with Till Wolfer) is an open source system provided under a Creative Commons license.

Construction:

The DIY builders decide the overall appearance and functions of the XYZ OPEN CITY. The basic cubic building blocks can be combined freely within an orthogonal system in all directions. Each module can accommodate a different function and modules can be combined to form general functions.

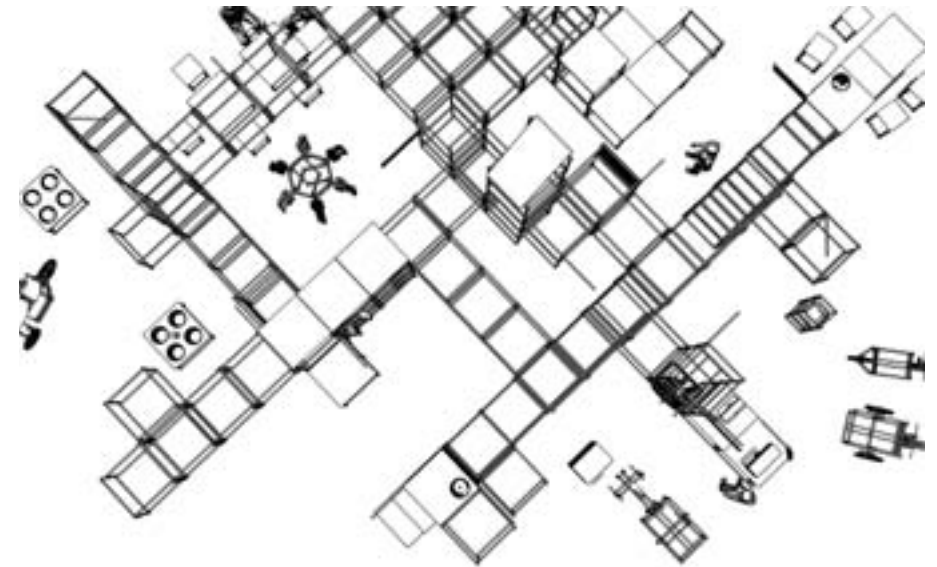


The XYZ OPEN CITY system is based on the open source XYZ NODES construction system. XYZ NODES is a new construction system by N55, developed from an old well-known principle of joining struts together. An example of early use of the principle is Rietveld's Red Blue Chair from 1917. XYZ NODES allows persons to design and easily build lightweight structures in a low cost and durable way. This includes anything from houses and furniture to cycles. All necessary parts can be produced both manually using very basic tools or with more advanced CNC technology. XYZ NODES are based on rigid connections between aluminum square tubes that don't require welding. Things made using the XYZ NODES system are based on the DIY skills and ingenuity of persons themselves instead of being fully dependent on large-scale production and distribution processes. It enables persons to build things similar to well-known construction toys like Lego or Meccano, based on the principle of a few different parts used repeatedly to create an overall structure.

Background:

We find ourselves in a situation where large concentrations of power [see note 8], determines the layout and use of our urban environments in most places in the world. Most architects, urban planners, designers, artists etc. are more than willing to work for these concentrations of power despite the fact that these concentrations of power do not necessarily respect the rights of persons [2].

N55 suggests that we find a different approach to urban planning and take into consideration what is right and wrong. Intelligent urban design would require the design of systems that adjust themselves to the persons who live in them. Unlike a top-down master plan, such systems gradually dissolve themselves as the inhabitants take over and transform their city according to their needs and desires. Based on collaboration and diversity, intelligent cities acknowledge that we are social beings needing space for being different. It is possible to let the growth of the city be framed by simple rules, which allows people to freely develop their own environments and systems. N55 propose a critical approach to city design by daring to give the inhabitants real and meaningful influence on the form and function of their city, and by using friendly technologies, which allows our urban environment to exist in symbiosis with our planet rather than as a parasite. The XYZ OPEN CITY can be seen as part of N55's ongoing research aiming to find new ways of using public space while respecting persons and local communities. An attempt to find ways of living, with as small concentrations of power as possible.



XYZ OPEN CITY politics:

N55 hereby encourages persons in local communities to formulate simple and just rules that will enable the XYZ OPEN CITY to be established and developed further in compliance with local needs as well as those of wider society. N55 suggests respecting conditions for description: logical relations and facts [6], as a norm [7] for politics. [9]

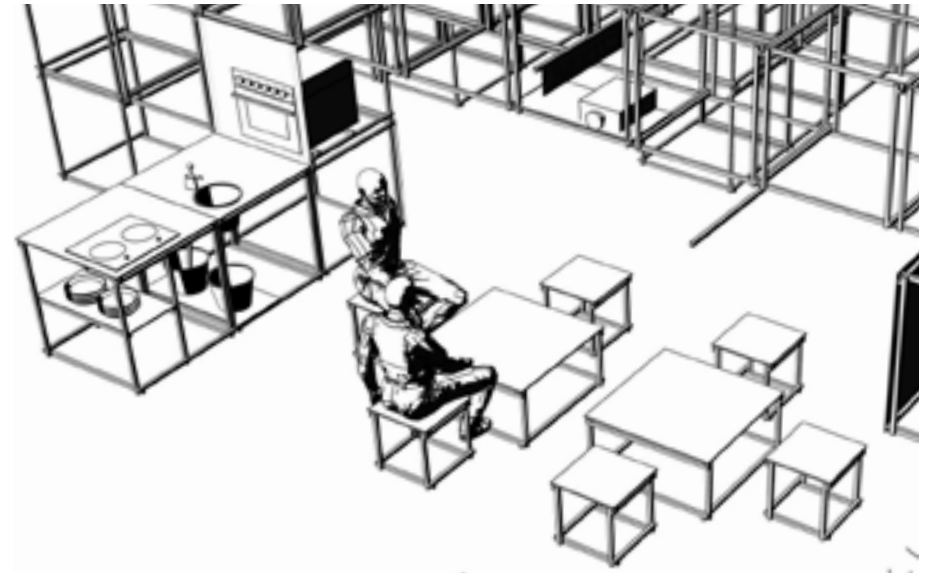
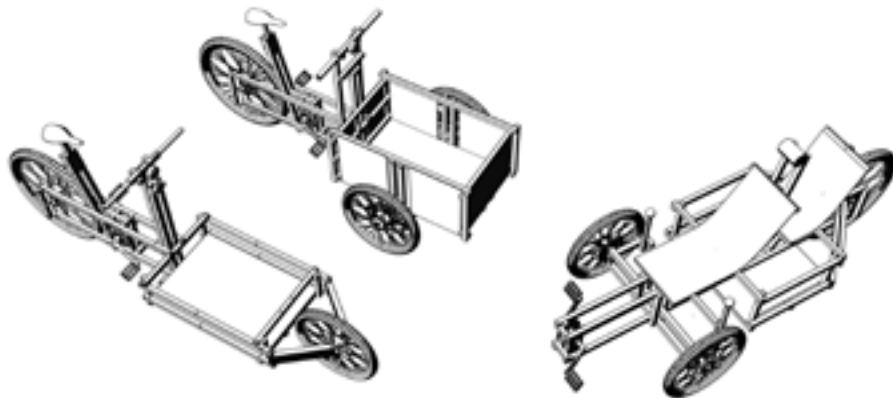
Ideologies, religions, subjective opinions, social conventions, and habitual conceptions do not necessarily respect conditions for description. [10]

Creative Commons:

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Funding of XYZ OPEN CITIES:

A number of crowd funding systems already exists that could be used for financing local XYZ OPEN CITIES.



Maintenance:

The maintenance needed for an XYZ OPEN CITY structure depends on the specific functions applied. The materials used by N55 are highly durable and require little or no maintenance.

Technical specifications of basic structure:

Materials:

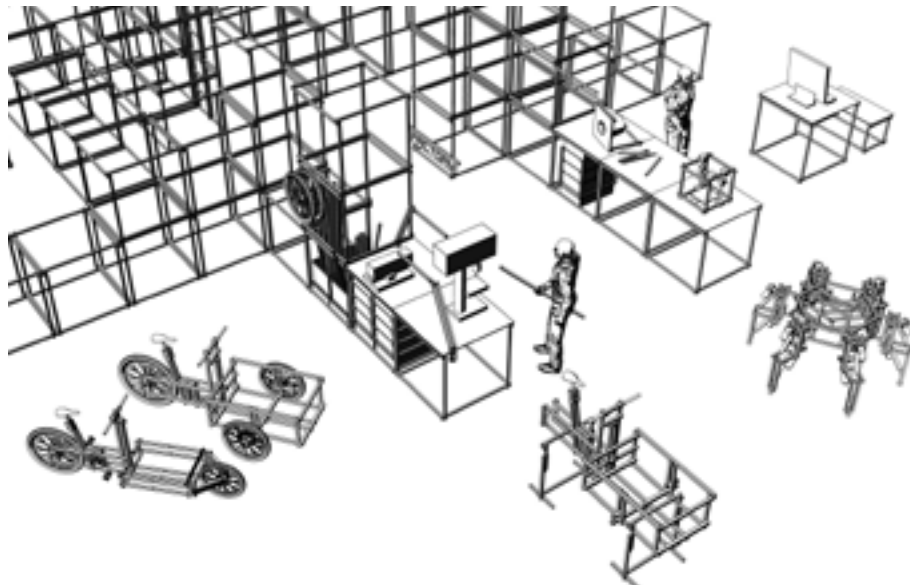
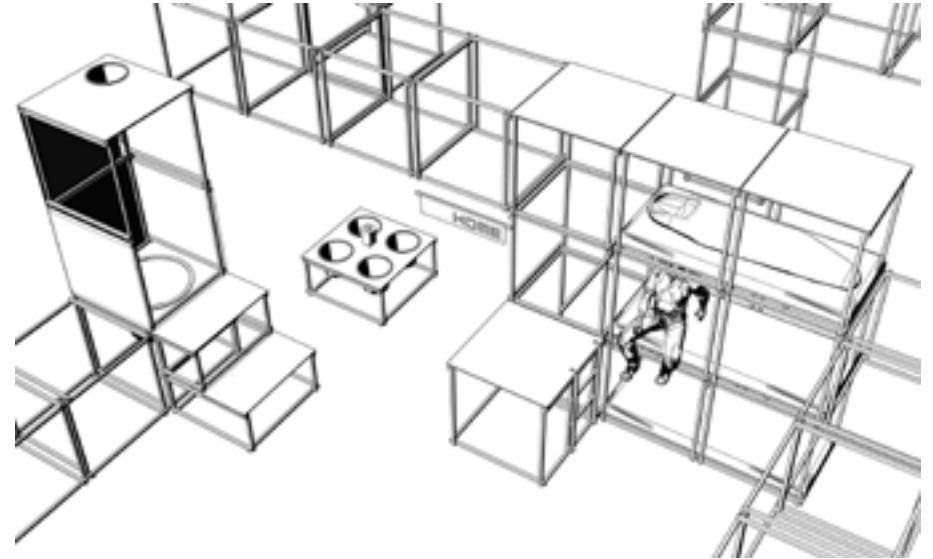
Aluminum tubes 25 mm x 25 mm, 2mm thick
Stainless steel bolts, nuts and washers, 6mm
POM distance pieces 12 mm
Plywood, 12 mm
Polycarbonate plate, 3mm
LED strips
Batteries, solar panels, grass etc.

About XYZ OPEN CITY at Kunsthall Aarhus:

The situation [1 & 3] constructed at Aarhus Kunsthall has an emphasis on sharing, local production and distribution. Not just the actual production of things and distribution of actual things [4] but also the production of meaning and that which has significance [5] for persons [2] in their everyday lives.

A core element of the XYZ OPEN CITY Aarhus is the XYZ FACTORY: XYZ FACTORY enables persons to reclaim the production of things needed in their everyday life. With the XYZ FACTORY system, N55 aims to facilitate environmentally and social sustainable local production. XYZ FACTORY is a production facility specialized for the manufacturing of XYZ NODES. All constructions made for the XYZ OPEN CITY at Kunsthall Aarhus have been produced using the XYZ FACTORY.

The XYZ OPEN CITY at Kunsthall Aarhus is work in progress and will be further developed during the exhibition. XYZ NODES WORKSHOPS will be organized in XYZ OPEN CITY in order to share knowledge about how to build things using the XYZ NODES system.



Examples of other functions and things integrated into the XYZ OPEN CITY at Kunsthall Aarhus are:

- HOME (kitchen, toilets, beds, shower, chairs, tables, sofas)
- GARDEN (grass and plants)
- ENERGY (solar panel)
- BAR (alcohol dispenser, chairs, bar desk)
- CINEMA (video projector)
- STAGE (sound system, platform etc.)
- ARCHIVE (computer, printer)
- XYZ SPACEFRAME VEHICLES
- PARKCYCLE SWARM

More information about specific things like the manual for XYZ SPACEFRAME VEHICLES and the manual for PARKCYCLE SWARM can be found at www.n55.dk

RECLAIM PRODUCTION!

Large concentrations of power dominate our cities and our society. Concentrations of power [8] do not always respect the rights of persons [2]. Concentrations of power control the means of production and distribution of things that persons need in their everyday life. Therefore persons must find ways to reclaim production.

In other words we ought to produce improved social, political and economical systems, based on as small concentrations of power as possible, and that first and foremost respect the rights of persons. Furthermore: Persons who produce should try to respect the rights of persons. If we deny this postulate we get: Persons who produce should not try to respect the rights of persons. This does not make sense: Producing something will always involve persons and we know that persons should be treated as persons and therefore as having rights. Whenever we refer to producing something we must always refer to persons behaviour with other persons and things in concrete situations. There is a logical relation between production and persons [6]. Can we imagine products, which have nothing to do with persons? If we understand the necessity to produce in a way that respects the rights of persons, we can also learn how to produce in a way that respects the natural resources and the environment. This is simply because it makes no sense to protect the rights of persons if they can not exist because there were too few resources left to sustain them or no place to survive because the environment was destroyed by pollution.

Large concentrations of power control the production of food in most places of the world. Without consideration for the consequences for the environment or local inhabitants, huge areas are used to produce genetically modified crops patented by a few companies. Land is taken over by foreign states in poor areas of the world with no consideration for the rights of the persons living there [11]. Industrial farming is turning enormous areas of land into deserts of monoculture with no room for wild animals, plants or persons. Industrial farming is exploiting water resources for irrigation purposes, and lakes and rivers are dried out. Salinization processes due to artificial irrigation destroys precious soil. The waste from industrial keeping of animals pollutes our rivers, lakes and costal environments. Pesticides are used in a way that pollutes the environment as well as the consumer. Large concentrations of power control the fleet of fishing vessels in most places in the world. Overfishing with no consideration for local populations with large highly-efficient factory vessels has a devastating effect on our long-term access to food from the seas. Furthermore large concentrations of power control the production and distribution of energy and the harvesting and distribution of raw materials and access to natural resources used by persons in their everyday lives. Large

concentrations of power have taken over the means of production and control the design of things, needed by persons in their everyday life. By deliberately lowering manufacturing quality, things are produced to last only for a short while. This is not only to diminish production costs and hereby increase the profits, but also to make sure that consumers buy new things and hereby secure the continued production. Large concentrations of power aim not only to make a profit on producing the same things over and over again, but also to grow bigger and increase their power. To produce more and more, regardless of the needs of persons, regardless of the consequences for the environment and regardless of the misuse of the natural resources. Economic growth is considered to be the only way to progress not only by large corporations, but also by nation states, even by democratic states. This system is apparently supported and promoted by all politicians [9], regardless of their ideological background [10]. It is considered to be a fact that we can not improve our society without economic growth. This results in expanding corporations and repeated production of the same things over and over again. This is utterly stupid, but nonetheless the basis of all economic policies in present times. To keep the costs low and to maximize profits, things are produced in the lowest income areas in the world without any considerations for persons, natural resources or the pollution of the environment. Unscrupulous governments profit from this situation to gain power over its own people as well as the rest of the world's population. A few rich people, corporations and states are allowed to make money on economic transactions, shares and financial speculation in general, without doing any productive work themselves. The world's financial power is concentrated and controlled by very few people. These dominating concentrations of power are far away from the visible exploitation of other persons and can pretend that it has nothing to do with them. They never have to meet the persons they exploit and suppress. Weapon producers, polluting companies, dictatorial states and so on are just something else that certain people and companies can invest in and make a profit on.

Persons ought to use the existing democracies and global institutions to stop corporations from expanding, divide them into small entities that are under the government of direct democracy and reform the financial system to ban non-productive profiting on other persons and their life. In order to redistribute power, persons also ought to set a limit on how much wealth a company or a person is allowed to accumulate. Concentrations of power are nourished by the illusion that competition is better than collaboration. It is necessary to collaborate and share means of production, knowledge [12] and resources if we want to organize ourselves with as small concentrations of power as possible.

What if our cities were just, socially and environmentally sound habitats with access for all persons?

What if we insisted on sharing this world's land, water, air and other resources equally with all other persons?

What if we all really distributed our power and our knowledge to an extent that living conditions for even the poorest were so good, that they did not need to give birth to numerous children to secure their retirement, and thereby addressed the problem of overpopulation?

What if we insisted on producing as much of our food as possible locally and without pesticide's and genetically modified organisms?

What if we insisted on only producing things to be used in our everyday life that would last and could be repaired if they stopped working?

What if we insisted on producing our own houses that would last, that produce energy and were affordable (because nobody could speculate and profit on our basic human needs)?

What if we all insisted on transporting goods and ourselves in non-polluting ways? Imagine that dangerous and noisy cars were no longer part of our cities - that we could take back the streets?

What if we produced friendly durable machines that would take care of our daily needs without polluting and misusing the planet's scarce resources, and free our time to be nice to each other, think and play?

To save the environment and to save ourselves, Its increasingly important that we all realize how much our behaviour and the decisions we make in our everyday life matters. It is a matter of survival for planet earth and for us.

N55 propose that we concentrate on producing improved social, political, and economical systems, that are based on as small concentrations of power as possible, rather than concentrating on finding ways to produce economic growth. We propose that we produce in a way that respect the rights of persons, the resources and the environment that we all depend on to survive.

RECLAIM PRODUCTION

Notes:

1. Art and reality

Could one imagine art which had nothing to do with persons?

Could one imagine art which had nothing to do with other persons?

Could one imagine art which had nothing to do with concrete situations?

Could one imagine the existence of concrete situations without the existence of things?

Could one imagine concrete situations with persons in which the behaviour of persons had no significance?

There is no meaning in talking about art without imagining persons, their behavior, things and concrete situations. When one wants to talk about art, one must therefore talk about: persons and their behavior with other persons and things in concrete situations. As a precondition that these persons are actually practicing this behaviour at all, one has to imagine that they are experiencing it as meaningful. From this follows that one has to talk about: Persons and their meaningful behaviour with other persons and things in

concrete situations. There is reason to presume that this always stands when one talks about art. Otherwise one would be able to imagine:

art which has nothing to do with persons
art which no one finds meaningful and which therefore has no significance
art which has nothing to do with the behaviour of persons
art which has nothing to do with other persons
art which has nothing to do with things
art which has nothing to do with concrete situations
art which has nothing to do with persons and their behaviour,
meaningfulness, other persons, things and concrete situations.

Therefore we now know that:
when one talk about art one must always talk about:

Persons and their meaningful behaviour with other persons and things in
concrete situations
or about corresponding factors with the same significance and the same
necessary relations.

This knowledge enables us to talk about art in a way that makes sense, and
without allowing habitual conceptions, social conventions and concentrations
of power to be of decisive importance to our experiences.

2. Persons

A person can be described in an infinite number of ways. None of these descriptions can be completely adequate. We therefore can not describe precisely what a person is. Whichever way we describe a person, we do however have the possibility to point out necessary relations between persons and other factors. We have to respect these relations and factors in order not to contradict ourselves and in order to be able to talk about persons in a meaningful way. One necessary relation is the logical relation between persons and bodies. It makes no sense to refer to a person without referring to a body. If we for example say: here we have a person, but he or she does not have a body, it does not make sense. Furthermore, there are necessary relations between persons and the rights of persons. Persons should be treated as persons and therefore as having rights. If we deny this assertion it goes wrong: here is a person, but this person should not be treated as a person, or: here is a person, who should be treated as a person, but not as having rights. Therefore we can only talk about persons in a way that makes sense if we know that persons have rights.

3. Concrete situations

Concrete situations are the precondition of any use of language, because we know that an assertion can only be understood as something that is made by a person in a concrete situation. If for example we say: here we have an assertion, but this assertion was not made by a person in a concrete situation, it does not make sense. We can, in other words, not refer to anything without referring to concrete situations. Concrete situations are what we talk about all the time, what we take for granted. We for example say: they sat there and they were fine. Nothing is as easy as identifying concrete situations via persons, mental states and the things of daily life in space and time. At the same time it is absolutely impossible to describe a concrete situation in an exhaustive way. This thing that a situation can be described in a vast number of ways is not an accidental property of situations, but on the contrary it is what characterizes situations. A situation that can be described in only one way is not a situation. When we try to define a situation based on one single description we prevent ourselves from experiencing it.

4. Things

Things have significance for concrete situations: when we say: here we have a concrete situation, but no things are of significance to this situation, this is not in compliance with our experiences.

5. Significance

Though concrete situations can only be identified in space and time they can not be reduced to only existing in space and time. In any concrete situation significance plays a decisive role. If we say: they sat there and they were fine, but nothing was of significance, it does not make sense. Significance is decisive for concrete situations, but significance does not exist in time and space. What is the durability of significance and where does it exist? We do not know what significance is, but we know that significance is something, which is decisive to our experience of the world. If we do not assign persons, their behavior, things and concrete situations any significance, then there is no reason to concern oneself with persons, their behaviour, things and concrete situations

6. Logic

Most of our thinking and our discussions are conducted on a level where we repeat and repeat our habitual conceptions to each other. We assume that there are no other conditions to decide whether something is right or wrong, except that one does not contradict oneself nor is inconsistent with facts. Beyond this there exists only more or less thoroughly grounded subjective opinions. However, there is a level so basic that it normally does not appear in our conscious mind, where everything does not revolve around subjective opinions. At this level things are simply right or wrong. Logical relations are the most basic and most overlooked phenomenon we know. Nothing of which we can talk rationally can exist, can be identified or referred to, except through its logical relations to other things. Logic is necessary relations between different factors, and factors are what exist by the force of those relations. The decisive thing about logical relations is that they can not be reasoned. Nevertheless, they do constitute conditions necessary for any description, because they can not be denied without rejecting the factors of the relations. Persons are, for example, totally different from their bodies. Persons can go for a walk and they can make decisions. Bodies can not do that. Nevertheless, we can not refer to persons without referring to their bodies. If we say: here we have a person, but he or she unfortunately is lacking a body, it does not make sense. Persons are totally different from the concrete situations they are in. Nevertheless, we can not refer to persons without referring to the situations they are in. If we say: here we have a person, but this person has never been in a concrete situation, it does not make sense. Language is totally different from reality. Nevertheless, we have to perceive language as something that can be used to talk about reality. If we say: here we have a language, but this language can not be used to talk about reality, it does not make sense. Logical relations have decisive significance. The absence of logical relations would mean that nothing could be of decisive significance: as long as one does not contradict oneself nor is inconsistent with facts, any point of view may be as good as the next, one can say and mean anything. Logical relations are conditions for talking rationally together. The part of the world we can talk rationally about, can thus be defined as the part we can talk about using logical relations. But we do not have any reason to assume that the world is identical with what we can talk rationally about. Logic is something more basic than language. Logical relations are what makes language a language and what assigns meaning to words. Therefore, it is impossible to learn a language, without learning to respect logical relations. But as we grow up and learn to master language, logical relations are not present on a conscious level. If we are conscious of logical relations, it is possible for us to decide whether something is right or wrong and not to allow ourselves to be ruled by for example habitual conceptions and subjective opinions.

7. Norms

Norms are the expression of objective knowledge. Objective knowledge is that which can not be denied. Norms are in contradiction to the view that everything depends on subjective opinions, and that one therefore can do or say anything, as long as one observes social conventions. Norms are the things we can not disagree about. Norms will always be valid. The fundamental ethical norm is that persons have rights. We are unable to talk about ethics in a way that makes sense without respecting this norm. The fundamental ethical norm does not tell us exactly what we should choose in concrete situations. Strictly speaking, this norm only tells us that persons should be treated as having rights. But if we do not observe this norm we do away with persons and the rights of persons.

8. Concentrations of power

Concentrations of power do not always respect the rights of persons. If one denies this fact one gets: concentrations of power always respect the rights of persons. This does not correspond with our experiences. Concentrations of power characterize our society. Concentrations of power force persons to concentrate on participating in competition and power games, in order to create a social position for themselves. Concurrently with the concentrations of power dominating our conscious mind and being decisive to our situations, the significance of our fellow humans diminishes. And our own significance becomes the significance we have for concentrations of power, the growth of concentrations of power, and the conflicts of concentrations of power. It is clear that persons should be consciously aware of the rights of persons and therefore must seek to organize the smallest concentrations of power possible.

9. Politics

The fundamental purpose of politics is to protect the rights of persons. If we deny this assertion we get: the fundamental purpose of politics is not to protect the rights of persons. This suggests that one of the basic tasks of politicians could be, for example, to renounce the rights of themselves and of others. This has no meaning. Or that there is a more important purpose to politics which does not have anything to do with persons and therefore also has nothing to do with the rights of persons. That is plain nonsense. Therefore, we now know that the basic purpose of politics is to protect the rights of persons. In other

words we can not talk about politics in a way that makes sense without the assumption that the fundamental purpose of politics is to protect the rights of persons. Concentrations of power do not always respect the rights of persons. If one denies this fact one gets: concentrations of power always respect the rights of persons. This does not correspond with our experiences. It is obvious that if we want to protect the rights of persons we have to organize in as small concentrations of power as possible. Since the fundamental purpose of politics is to protect the rights of persons it is of decisive importance to politics that we seek to organize in as small concentrations of power as possible. It is clear that we can not leave it to others to protect the rights of persons. The notion that it is possible to elect a small number of people to protect the rights of a vast number of people is absurd, because here we are by definition talking about concentration of power, and thus about a concentration of power. And we know that concentrations of power do not always respect the rights of persons. It is clear that if one is conscious of persons and the rights of persons one must be concerned with politics. It is clear that if one is a person and thus concerned with politics and conscious of the rights of persons, it becomes of decisive importance to organize in as small concentrations of power as possible. It becomes of decisive importance to find ways to live and behave which correspond to our knowledge of persons, the rights of persons, etc. It is clear that this is our most important task as our whole existence is threatened.

10. Ideologies and religions

Ideologies and religions are systems of thought that shape and decide the way persons and groups of persons think and act. Ideologies and religions don't necessarily first and foremost respect conditions for description, and hereby logical relations and facts, but are also often the expression of subjective opinions, social conventions and habitual conceptions. Because subjective opinions, social conventions and habitual conceptions are not necessarily in compliance with conditions for description, religious and ideological assertions are often a mixture of right assertions and wrong assertions. This is a fundamental problem that is shared by for example ideologies like representative democracy, anarchism, neo-conservatism, communism, capitalism, Nazism, and religions like Christianity, Hinduism, Judaism, Islam, etc. Experience tells us that religions and ideologies usually don't first and foremost aim to respect conditions for description and hereby the logical relation between persons and persons' rights. Persons might have personal reasons to believe in ideologies or religions, but ideologies and religions that don't first and foremost aim to respect persons' rights, should never be used as the basis of political action, because the fundamental purpose of politics is to protect the rights of persons. Instead of using ideologies and religions as

the basis of political action, persons ought to use conditions for description as the basis of politics and thereby first and foremost try to respect persons' rights.

11. Ownership of land

It is a habitual conception that ownership of land is acceptable. Most societies are characterized by the convention of ownership. But if we claim the ownership of land, we also say that we have more right to parts of the surface of the earth, than other persons have. We know that persons should be treated as persons and therefore as having rights. If we say here is a person who has rights, but this person has no right to stay on the surface of the earth, it does not make sense. If one does not accept that persons have the right to stay on the surface of the earth, it makes no sense to talk about rights at all. If we try to defend ownership of land using language in a rational way it goes wrong. The only way of defending this ownership is by the use of power and force. No persons have more right to land than other persons, but concentrations of power use force to maintain the illusion of ownership of land.

12. Ownership of knowledge

Objective knowledge is something, which can't be denied meaningfully, if we want to talk rationally together. Objective knowledge can be knowledge about facts: at four o'clock they sat down and did this, or this mountain is 3000 meters high. Objective knowledge can also be knowledge about logical relations. To take a patent on for example knowledge about the human genome or a new type of medicine, is to claim ownership of objective knowledge. This means that some persons claim the ownership of logical relations and knowledge about facts. This ownership means that other persons must, for example, pay in order to use objective knowledge, or that other persons are not allowed at all to use it. If we claim a patent to objective knowledge, we also say that some persons can use logical relations and facts and some can not: Here we have a person, who should be treated as a person and therefore as having rights, but this person is not allowed to use logical relations or knowledge about facts. It does not make sense to claim ownership of objective knowledge. If we try to defend ownership of objective knowledge using language in a rational way it goes wrong. The only way one can defend ownership of objective knowledge is by using power and force. No persons have more right to use logical relations or knowledge about facts than other persons, but concentrations of power use force to maintain the illusion of ownership of objective knowledge.

By N55 in collaboration with Till Wolfer

Soundtrack by Anders Remmer

PUBLIC SPACE ROVER Is a collaboration between N55, Teis Draiby, Anne Romme,
Bill Mckenna and Sam Kronick

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XYZ 3D PRINTER is a collaboration between N55, Dane Shea and Tobias Grundtvig

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N55, Burmeistergade 10, 1429 København K, DK

**E-mail: n55@n55.dk
Homepage: www.n55.dk**

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PLEASE HELP YOURSELF!