The kit was a chain of design projects. They framed out an empty stage. The kit got buzz. Because of the buzz I was a director at the Sheldon, pushed a janus face annex, and got on stage, or not, with Fr. McNamee. Kit, projects, and buzz were all after the same thing.
Being seen and being heard by others derive their significance from the fact that everybody sees and hears from a different position.
The space of appearance is a tagline. It’s out of a “how to book” by a German philosopher. The philosopher is Hannah Arendt. The book is *The Human Condition*. Hannah Arendt’s book is a tool chest for re-mix tinkers. It’s a check list for designers in a skirmish with the flat. And more than that, when all around hollows out, it’s the map out.

Arendt was an idea archeologist. She was keen on the Greek street. She understood that’s where it started. The classical street first time polis is where much of who we are emerged. And it’s on the Greek street where Hannah Arendt starting routing out tools for a space of appearance.
The *polis*, properly speaking, is not the city-state in its physical location; it is the organization of the people as it arises out of acting and speaking together, and its true space lies between people living together for this purpose, no matter where they happen to be. It is the space of appearance in the widest sense of the word, namely, the space where I appear to others as others appear to me, where men exist not merely like other living or inanimate things but make their appearance explicitly. The end of the common world has come when it is seen only under one aspect and is permitted to present itself in only one perspective.

This space does not always exist, and although all men are capable of deed and word, most of them—like the slave, the foreigner, and the barbarian in antiquity, like the laborer or craftsman prior to the modern age, the jobholder or businessman in our world—do not live in it. No man, moreover, can live in it all the time. To be deprived of it means to be deprived of reality, which, humanly and politically speaking, is the same as appearance. To men the reality of the world is guaranteed by the presence of others, by its appearing to all; “for what appears to all, this we call Being, and whatever lacks this appearance comes and passes away like a dream, intimately and exclusively our own but without reality.”

...the reality of the public realm relies on the simultaneous presence of innumerable perspectives and aspects in which the common world presents itself and for which no common measurement or denominator can ever be devised. For though the common world is the common meeting ground of all, those who are present have different locations in it, and the location of one can no more coincide with the location of another than the location of two objects. Being seen and being heard by others derive their significance from the fact that everybody sees and hears from a different position. This is the meaning of public life, compared to which even the richest and most satisfying family life can offer only the prolongation or multiplication of one’s own position with its attending aspects and perspectives.

The space of appearance comes into being wherever men are together in the manner of speech and action, and therefore predates and precedes all formal constitution of the public realm and the various forms of government, that is, the various forms in which the public realm can be organized. Its peculiarity is that, unlike the spaces which are the work of our hands, it does not survive the actuality of the movement which brought it into being, but disappears not only with the dispersal of men—as in the case of great catastrophes when the body politic of a people is destroyed—but with the disappearance or arrest of the activities themselves. Wherever people gather together, it is potentially there, but only potentially, not necessarily and not forever.
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