

From Psychogeography to Reciprocalgeography the Freedom to Roam Dr. Maryclare Foá 2017

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Thank you for inviting me to take part in your Digital Power, Decolonising Life: Platforms and Place

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This paper investigates how some different people experience and read the outside environment, Looking at philosophical and phenomenological readings of and interactions with site, space and place, and tracing some western his stories of activism and practice.

It aims to redress the absence of the female flaneur in Psychogeography, and to propose that the term Psychogeography be changed to Reciprocalgeography, acknowledging our responsibility for our impact on and interactions with the environment.

Lastly; as over 65 million people (according to this years UNHCR figures), are displaced from their homeland, so the position of a contemporary wanderer is changed, this paper calls The RGS recognised for its support of historic expeditions taken by those free to explore, now to acknowledge and archive, the journeys encompassing cultural and physical exploration, of those determined to survive contemporary displacement, they are a key to understanding our collective humanity.

I will begin by looking at some different ways that people read and experience the outside environment.

When I was a student in the 1970s our tutor took us outside the studio to draw - years later I

learned about **Beaudelaire's Flaneur**, the painter **Constantine Guys** (1802-1892) unusually for his time the 1800s Guys worked outside his studio. Baudelaire tells us that Guys entered 'into the crowd ... responding to each one of its movements ...watching [recording/drawing] the river of life flow past.'¹ Years of watching and drawing in outside places led me to research how making drawings in the environment might somehow reveal an interaction with that environment – towards that goal I looked at different ways that people behave in and read outside spaces.

On a tracking weekend outside Canterbury I watched **soldiers** finding markings on the ground-

¹ C. Beaudelaire, *The Painter of Modern Life and Other Essays*, trans J. Mayne, US: Phaidon, 1964. p10 Constantine Guys was Baudelaire's flâneur, who observed and responded to the flow of urban life.

the print of a knee and hands in the grass – the long smoothed area of a commando crawl, signs not visible unless you learn how to see them. But later when I made floor plans of buildings onto parks in south London. I was surprised that passers-by followed lines I'd drawn as though they were paths, and children played with the lines as though they were games pitch markers. So on this occasion rather than interacting with place, my drawings being read as signs- had imposed directions within the space. That peoples behavior had been affected by things in the environment, echoes **Merlin Coverley's** definition of the word Psychogeography – a term invented by the French Situationist Guy Debord.²

Coverley's tells us 'Psychogeography is the behavioral impact of place.'³ ⁴

Place influences us, however as performance artist Phil Smith explains

'if you sit in a space that's none used you transform it- you bring it back to life.'⁵

Smith coined the term Mythogeography- in which you bring your story to a place-

Mythogeography

describes the multiplicity of truth [in a place]... recognises the virtues of immigration...and the

2 Guy-Ernest. Debord, 1985. 'Introduction a une critique de la geographie urbaine.' 1955. *Les Levres Nues 6*. Reprint, *Documents relatifs a la fondation de l'Internationale situa- tionniste: 1948–1957*, ed. Ge' rard Berreby. Paris. Editions Allia. 288–92. Trans. as 'Introduction to a Critique of Urban Geography' in *Situationist International Anthology*, ed. Ken Knabb. Berkeley, CA: Bureau of Secrets, 1995. 5–8. Available on line at <https://atrium.lib.uoguelph.ca/xmlui/handle/10214/1798>

3 M.Coverley, *Psychogeography*, UK: Pocket Essentials, 2006.p.127

4 E. Goffman. *The Presentation of Self in Everyday Life*. Penguin, UK. 1969. The Sociologist Erving Goffman's in his text *The Presentation of the Self in Everyday Life*, tells us 'when an individual appears before others his actions will influence the definition of the situation which they have come to have,'it follows then that how we choose to be in relation to the outside environment will influence others interpretation of ourselves and also of that place we are inhabiting.

5 Phil Smith is a member of the performance collective Wrights and Sites, they launched their *A Misguide to Anywhere* at London's ICA (April 8th 2006). Each Wrights and Sites member led a participatory walk I attended Smith's Masses walk. Details of *A Misguide to Anywhere* are available from <http://www.mis-guide.com/ws.html> (Accessed 25 May 2006)

stories and specters carried within all those that journey.’⁶

So by being in a place we change the condition of that place, we change the stories of that place and we also influence peoples readings of that place.

As you are aware -Exhibition Road -the street just outside this building has undergone extensive refurbishment ⁷ removing pavements and ...crossings...’to create an exemplar street, with low traffic speeds and a pedestrian-dominated environment.’⁸ I spoke to one of the architects **Ben Hamilton-Baillie** – he told me ‘ I’m constantly amazed by the degree to which the outside environment influences our behavior and thoughts, even our perceptions of time passing.’ he added, ‘I’m ever more certain that controls and signals, signs and barriers...discourage civility, [civility being] the most important phenomenon for keeping us safe and connected.’⁹

Hamilton Baillie’s observation that our perception of time passing is influenced by the environment, relates to an experience I had – common to everyone I think - when first visiting a friend abroad.

When I arrived the journey from the station to my friends apartment seemed to take hours- yet the next day I walked the same route and it only took 15 minutes.

The neuroscientist **David Eagleman**, has investigated this perceived distortion of time in relation to extreme circumstances. Eagleman tells us “Time is this rubbery thing ... It stretches out when you really turn your brain resources on, and when you say, ‘Oh, I got this, everything is as

6 Jan 23rd 2017 posted on FB Phil Smith –then okayed in conversation with the author by Phil Smith on 10th August 2017.

7 completed in 2012 and led by Dixon Jones Architects....

8 <http://www.Hamilton-baillie.co.uk> (accessed 16 February 2011).

9 M.Foa. Sounding Out: Performance Drawing in Response to the Outside Environment, PhD thesis, UAL, 2011. p.114

expected,' it shrinks up." ¹⁰

Therefore it occurs to me that people who are new to a place, must be acutely aware of that space, their senses on full alert in a stretched timeframe, while locals believing "everything is as expected' are perhaps sometimes less aware of their own environment.

Looking at how to navigate a strange place without knowing the language in written or spoken form The French philosopher **Roland Barthes** in his *Empire of Signs* describes how he found his way in Tokyo through a phenomenological experience - '...you must orientate yourself in it not by book ...but by walking...by sight... by experience ...every discovery is intense and fragile, it can be repeated or recovered only by the memory of the trace it has left in you' ¹¹

This idea of muscle memory interested the philosopher **Gaston Bachelard** – when he recalled climbing a hill “ How precise the familiar hill paths remain for our muscular consciousness ... when I relive ... the road that climbed the hill ...I'm quite sure that the road itself had muscles or *rather counter muscle.*"¹²

For Barthes and Bachelard's the physical memory of place had been traced into their bodies, acknowledging interactions between the environment and themselves.

Maurice Merleau-Ponty's phenomenological observation of environment suggests an interaction more immersive when he tells us ' between the seeing and the seen .. a blending of some sort takes place...

¹⁰ Burkhard Bilger 'The Possibilian: What a brush with death taught David Eagleman about the mysteries of time and the brain,' in *The New Yorker* online April 25 2011. <http://www.newyorker.com/magazine/2011/04/25/the-possibilian>

¹¹ R. Barthes, *Empire of Signs*, trans Richard Howard, New York: Hill and Wang,1982.p.36.

¹² G. Bachelard, *Poetics of Space*, Boston: Beacon Press, 1958, p. 11.

colour light depth which are there before us, are ... there because they awaken an echo in our body.' ¹³ While Ellen Churchill Semple's proclaims '...man is a product of the earth's surface – dust of her dust...' ¹⁴ astrophysicist Dame Jocelyn Bell Burnell believes '*we are intimately and ultimately children of the stars.*'^{15 16}

Perhaps then we are not just hailed from a place but more literally of a place.

Blended with the dust of planets & stars-our land and sky scapes- awakening echoes in our bodies.

Douglas Pockock tells us '...people can be shaped not only by human conditions but also by their non human environment.' If it is possible to be shaped and imprinted by place and immersed into place, then is it also possible that places can be shaped immersed and imprinted with us.

Considering how humankind might in some way imprint onto place, the philosopher Jacques Derrida interpreted Emmanuel Levinas's Talmudic text on loss- with these words-

'He will not have been (a) present but he will have made a gift by not disappearing without leaving

13 M.Merleau-Ponty, 'Eye and Mind' in *The Primacy of Perception*, USA: Northwestern University Press, 1964.p162-4

14 Ellen Churchill Semple 'Influences of Graphic Environment', Constable London 1911.p.1 in Chapter 5 Douglas Pockock 'Humankind- environment : musings on the role of the hyphen'-in *The Behavioural Environment essays on reflection application and re-evaluation*, ed F.W.Boal and DN Livingston, London New York: Routledge, 1989

15 Jocelyn Bell Burnell from her lecture at Queen Elizabeth Hall the South Bank London 2011 "*...if it weren't for the stars we wouldn't be here we are intimately and ultimately children of the stars.*" Jocelyn Bell Burnell discovered pulsars while undertaking PhD research in 1967- Bell signed a book for me and told me kindly she thought it was very unlikely that radio signals from space impact or interact with earth. An Astronomer in Australia told me about the Schumann resonance a global electromagnetic phenomenon named after physicist Winfried Otto Schumann who predicted it mathematically in 1952. Schumann resonances occur because the space between the surface of the Earth and the conductive ionosphere acts as a resonant cavity for ELF (Extremely Low Frequency) electromagnetic waves fed by the electricity of lightning. The Schumann resonance is the principal background in the electromagnetic spectrum (from 3Hz to 60 Hz)

16 The scientist Rupert Sheldrake confirms our interactive relationship with environment by saying, "Through our perceptions, the environment is brought within us, but we also extend outwards into the environment" R. Sheldrake, "The sense of being stared at" in *Seven experiments that could change the world*. 2002. pp106-107

a trace. But leaving a trace is also to *leave* it, to abandon it, not to insist upon it in a sign.’¹⁷ⁱ

Levinas was thinking about the traces we see around us left by those we love who have gone from this world— (not signs directing - but marks resonating with place), a footprint on a path— a fingerprint on glass –an impression on a soft chair - traces that accompany us in place and enrich our experience of that environment.

We’ve seen briefly how soldiers, philosophers, artists, architects, scientists, phenomenologists, and psychogeographers observe, are affected by and interact with, the outside environment, now we come to look at related ideas of belonging and territory.

In *The Songlines*, travel writer Bruce Chatwin recalls a conversation he had with the Austrian Ethologist¹⁸ Konrad Lorenz Lorenz explained to Chatwin that

‘Territory ... Is not necessarily the place you feed in. It’s the place in which you stay ... where you know every nook and cranny ... where you know by heart every refuge ... where you are invincible to the pursuer.’¹⁹

But as Doreen Massey points out place cannot be fixed, it is contested and multiple ‘even the mountains move at the rate our fingernails grow.’²⁰ Massey explains ‘territory is socially

17 Jacques Derrida, At This Very Moment In This Work Here I Am’ trans Ruben Berezdivin, in *Re-Reading Levinas* eds R. Bernasconi and S. Critchley. US: Indian University Press.1984.p37. Derrida re-reading. E. Levinas, " Humanisme de l'autre homme", Fata Morgana, 1972; LGF, 1987.

18 Ethologist-The study of animal behavior particularly in natural environments.

19 B. Chatwin, *Songlines*, London: Jonathan Cape, 1987, p. 113

20 Doreen Massey Contribution to a Symposium on the work of walking artist Hamish Fulton at the Tate Britain Gallery," London, April 2002, author's notes. The following note has been retrieved from Phil Smith’s online blog <http://www.rhizomes.net/issue7/smith.htm> ‘Doreen Massey, Professor of Geography, Social Sciences at the Open University, has called Skiddaw peak in the north of England a "migrant mountain," "just passing through," "moving at the rate that our fingernails grow."’

constructed – a product of history’; and when asked, how then can place be best negotiate, she advised- by ‘...asking for mutual respect and recognition’.²¹

No doubt Gerard Winstanley was asking for mutual respect when he challenged 17th Century authority with the idea that '*The earth was meant to be a common treasury for all, not a private treasury for some*,'²². Winstanley's text from *The Law of Freedom*, has been transcribed into the song *World turned Upside Down*^{23 24}.

(below is verse 1 of 4)

"In 1649
 To St George's Hill
 A ragged band they called the Diggers
 Come to show the people's will
 They defied the landlords
 They defied the law
 They were the dispossessed
 Reclaiming what was theirs
 'We come in peace' they said
 'To dig and sow
 We come to work the land in common
 And to make the waste land grow
 This earth divided
 We will make whole
 So it can be
 A common treasury for all"

21 From a telephone conversation with Doreen Massey, 14 March 2006. I met Massey at the Stour Valley Arts *Lost in Space Topographies, Geographies and Ecologies*' conference, Canterbury Cathedral, 24 February 2006. D. Massey. *For Space*. London, New Delhi: Sage Publications Thousand Oaks, 2005.

22 In 1649 Gerard Winstanley and the True levellers - later to become know as the Diggers- reclaimed Saint Georges Hill Surrey (fenced in common land) and planted root crops. Intending to reclaim the common land, and to provide food for the local working people." *England is not a Free People, till the Poor that have no land, have a free allowance to dig and labour the Commons*" The true levellers Standard Advanced 1649. <http://darkwing.uoregon.edu/%7Erbear/digger.html> (accessed 18 March 2009).

23 Leon Rosselson, *World Turned Upside Down*, 1981 'Freedom is the man that will turn the world upside down, therefore no wonder he has enemies'.

24 <http://www.billybragg.co.uk> Accessed April 24 09

Some two hundred years after Winstanley action for a 'common treasury for all', American writer Henry David Thoreau published his text *Walking*.²⁵

Thoreau wrote *"I wish to speak a word for nature, for absolute Freedom and Wildness...I have met with but one or two persons in the course of my life who understood the art of Walking...who had a genius, so to speak, for sauntering; which word is beautifully derived "from idle people who roved about the country, in the middle ages, and asked charity, under pretence of going à la sainte terre"—to the holy land, till the children exclaimed, "There goes a sainte-terror", a saunterer—a holy-lander. ... Some, however, would derive the word from sans terre, [meaning], ..., having no particular home, but equally at home everywhere. For this is the secret of successful sauntering*²⁶

Thoreau's text was written at a time, and in a place when if you were a Caucasian man, there was the freedom to saunter and roam.

However The Ramblers Association defying the landlords and the laws with their 1930s Mass trespass on Kinder Scout took until only 17 years ago (in 2000) to achieve the UK Countryside rights of way act – allowing us in the UK more freedom to roam.

As you all may be aware there is a gender gap in the outside environment. Anke Gleber tells us 'the female flaneur has been an absent figure in the public sphere of modernity,'²⁷

I will now redress this absence

25 Bachelard in his text *The Poetics of Space* tells us that Thoreau "had a map of his fields engraved on his soul".

26 H. Thoreau, *The Portable Thoreau*, ed. C. Bode, US and UK: Penguin books, 1982, p. 592.

27 Anke Gleber, *The Art of Taking a Walk*, Princeton, New Jersey: Princeton University Press, 1999. P.174.

Around the same time that Thoreau was walking through his New England woods, the poet George Sands was in Paris 'reali[zing] that she could not fully approach or appreciate the outside world as long as she remained ...a women,' so she took on male disguise and found in '... iron shod boots ...' she 'flew from one end of Paris to the other No one looked at me, no one found fault in me.'²⁸

In 2016 at the ICA's *Philosophy of the overlooked: Walking* symposium, a panel member remarked²⁹ 'for a woman the streets are like an extended cat walk where you're on display.'³⁰ also on the panel America writer and activist Rebecca Solnit, conceded for women 'between 9 and 25 there is harassment- it stops- I had forgotten I'm too old.'³¹

In her book *Wonderlust* Solnit tells us that the rhythm of "her walking pace – (around three miles an hour). '...generates a kind of rhythm of thinking.'" ³² and the act of slowness could be (in our hurried western society) an act of resistance,³³ Solnit goes on to describe 'a women known to the world .. as

Peace Pilgrim,³⁴ who 'carrying only the clothes she wore, trusting herself to the environment and the will of the other, walked until she found shelter and ate when she was offered food. Peace Pilgrim walked for 28 years. 'Walking ...' Solnit tells us '...is how the body measures itself against the earth.'³⁵

28 A. Gleber, *The Art of taking a Walk* US: Princeton University Press, 1998. p.173

29 film critic and writer Dr Sukhdev Sandhu.

30 <http://www.londonconsortium.com/2006/06/19/philosophy-of-the-overlooked-walking/>

31 Extracts from notes taken during the *Philosophy of the overlooked* conference I.C.A. June 2006

32 R. Solnit, *Wanderlust: A History of Walking*, London, New York,: Viking Penguin, 2000, pp. 5–19.

33 ' the act of slowness could be an act of resistance, walking becomes testifying,' quote from Solnit's participation in The Philosophy of the overlooked; *Walking*. Presentation / Discussion June 19th 2006, ICA.

34 R.Solnit, *Wanderlust: A History of Walking*, US,UK: Viking, 2000.p55-57.

35 Ibid.p.31.

In London last year walking artists Amy Sharrocks and Clare Qualmann co-curated the Walking Library

for Women Walking,³⁶ they asked what book would you give to a woman walking³⁷ –

I'd give Solnit's *Wanderlust*³⁸ and Werner Herzog's *Of Walking On Ice*.³⁹ The first for the many stories and contextualizations, the second for walking as a shamanistic act. It's said that Herzog's journey

through snow from Munich to Paris, drove away the illness of his dear friend, film critic Lotte Eisner.

Now I come to propose a change to the term Psychogeography.

Earlier I mentioned the Situationist Guy Debord– Debord coined the term Psychogeography,⁴⁰ believing it could be the study of '*... .. effects of the geographical environment, ...on the emotions and behaviour of individuals... [during] any situation or conduct that ... reflected [a].... spirit of discovery.*' This spirit of discovery, relates to the Situationists 'Drifts,' collective subversive actions, opposed to authority, undertaken through outside places.⁴¹ It was 1955 in Europe. Many situations and discoveries generated by humankind have affected the geographical environment since that time.

36 for events at Somerset House and Edinburgh – putting women at the center of discussions and debates about walking and art –

37 <https://walkinglibraryproject.wordpress.com/projects/walking-library-for-women-walking/> (accessed 9 August 2017)

38 Rebecca Solnit, *Wanderlust: A History of Walking*. New York: Penguin, 2001.

39 Werner Herzog, *Of Walking on Ice: Munich, Paris- 23 November-14 December 1974*. Trans Martje Herzog and Alan Greenberg. New York: Free Association, 2007. Also University of Minnesota Press. 2015.

40 'Introduction to a Critique of Urban Geography,

41 G. Debord, 'Theorie de la Dérive', in *International Situationists # 2 Paris December 1958* <http://www.bopsecrets.org> (Accessed 27 March 2009)

"a rapid passage through varied ambiances...Dérives involve playful-constructive behaviour and awareness of psychogeographical effects," G.Debord

I propose that now we could introduce a term acknowledging our interactions with and impact on our geography ⁴² a term fitting for our current times - perhaps that term could be- Reciprocalgeography.

And now I will introduce the digital into my presentation

Continuing to look for evidence of how drawing might interact with the outside environment, I came to understand that sound as it moves through and interacts place, can be employed as a material to draw with.

Sound as it interacts with place describes the material and condition of place, through our ears & into

our minds eye. Marcel Proust, recognized this when he said 'I could hear the whistling of trains ... now nearer ...now further off... punctuating the distance like the note of a bird in a forest, show[ing] me ... the deserted countryside ...'^{43 44}

I developed a Driftsinging methodology ⁴⁵ vocally sounding through and interacting with place, - this is the score-

42 climate change- alternative sources of power-numerous industrial impacts- plastics- population explosion, species extinction, fossil fuels, mass displacement, carbon foot prints.

43 M. Proust, *In Search of Lost Time*, volume 1, *Swann's Way*, London: Vintage Books, 2002, pp. 1–2.

44 H.D. Thoreau, *The Portable Thoreau*, ed C. Bode, US,UK Penguin Books, 1982. p.375. Thoreau in his text *Sounds*, understood that the echoes of the bells he heard through the woods were ' to some extent original sound.. not merely a repetition.. but partly the voice of the wood. As the sonic wave from the bells bounced, reflected, refracted and resonated through, trees, branches, leaves and undergrowth to reach the place were Thoreau was listening, the waves absorbed the character of place and became woven through with the place itself. So I came to understand that sound can be a drawing that moves through a place and interacts with the material of place -

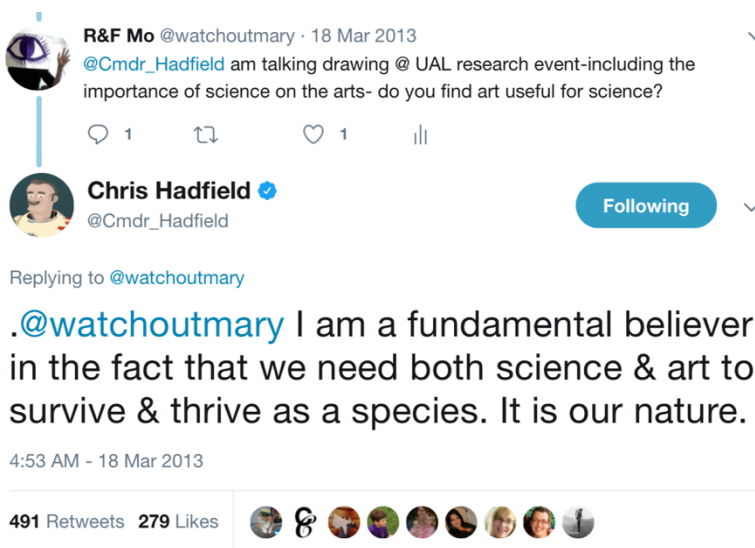
45 *Driftsinging* borrows from The Situationist *Drift*, and Baudelaires Flanuer Driftsinging also relates to the process of 'Sounding' the sonic measuring of distance and depth that locates position in place, and 'Echo Location' the examination of place through sonic reflection and refraction, resonance and echo. Sonar originally was an acronym for Sound Navigation and Ranging usually applied to underwater navigation though also used for in air navigation this process is also known as Acoustic location or Human Echolocation "By interpreting the sound waves reflected by nearby objects, a person trained to navigate by echolocation.." can identify their location. wikipedia (accessed 7 June 2009). Working with a fellow PhD colleague Leon Barker – he coined the term VONAR – I don't now how it could be done - but I wonder if it would be useful to develop a portable device that visualizes the human voice interacting with the environment. I'm also fascinated by the idea that signals from beyond our planet might impact and or interact with us.

my interest in sound led me to attend various acoustic events – one being a Hacking workshop at LCC led by the American sound artists Nick Collins – we opened a GPS receiver and heard the data being streamed from a satellite to the receiver- this may be a bit noisy

this sound can be understood as a 500 mile long data drawing

Excited by my brush with science - I sent another 500 mile long data drawing in the form of a tweet- to

Commander Chris Hadfield on the International Space Station, (and this marks the peak point of my social media experience) he replied ⁴⁶



Fascinated by, but ignorant of creative technology, I attended a workshop led by artist

Christian Nold⁴⁷ Nold has developed a method he calls bio mapping or emotional mapping, using

⁴⁶ Because the station flies round the earth at (17,500 miles per hour – that’s about 5 miles a second) orbiting approximately 15 times a day – so perhaps you might imagine this drawn signal has been wrapped round the earth at least once on its way out and back again -

http://www.nasa.gov/mission_pages/station/main/index.html (Accessed 19th March 2013)

⁴⁷ Christian Nold, <http://www.biomapping.net/> and <http://www.softhook.com/> (Accessed 11 February 2008) This concept of revealing hidden signals through place, led me to realize that our contemporary outside spaces, are not only scattered with visible signs but are also threaded through with a dense lattice of invisible signals generated by mobile phones, television and radio, constantly flowing around us. Scientist Mary Somerville's theories of " electromagnetic induction of the earth" are believed to have influenced the paintings of her friend J.M.W. Turner. Mary Somerville *On the Connection of the Sciences* London: John Murray (1834) pages 352-3. Source J. Hamilton, *Fields of Influence: Conjunctions of artists and scientists 1815-60*, UK: Continuum International Publishing, 2001, p 23-25. German Physicist Heinrich Hertz discovered electromagnetic waves in 1887. E. Thompson *The Soundscape of Modernity*, US: M.I.T. Press, 2004, p.34. http://en.wikipedia.org/wiki/Heinrich_Hertz (Accessed 9 May 2009)

GPS trackers attached to galvanic skin temperature apparatus, Nold records and overlays the graph of emotions onto a map - revealing peoples emotional reactions to place while and where they walk through a place- this echoes phenomenological concepts of interaction and immersion with environment that I spoke about earlier- and brings me to my final point –

‘A condition of our times’⁴⁸ as my supervisor the artist David Cross advised me- 65 million people displaced from their homeland –(this number is greater than the entire population of the United Kingdom)- 65 million individuals affected by and interacting with place- each one not free to roam yet travelling great distances, determined to survive landscapes traumatised by human actions – people often travelling with a phone linked by a 500 mile data stream to a satellite- navigating, locating, keeping connected determined to be safe.

These individuals have learned the art of walking, of *measuring themselves against the earth and sea*, through socially constructed territories produced by history, in a perceived stretched time frame, seeking mutual respect and recognition, carrying stories, specters and environments within themselves, and extending outwards into environments, they interact with place, bringing their life to a place, and in so doing bringing those traumatised places to life.

Peoples stories of their displacement are being told today by many

journalists (HONY)

photographers (GUARDIAN MAN)

museums

and artists (THREADS) –

all contributing important perspectives to this condition of our times –

but there have been sadly few of these stories told by those people in their own words.

48 ‘A defining condition of our times’ David Cross, Artist, Activist, and Research Fellow, University of the Arts London in conversation UAL, 2006.

The guardian is working to gather stories – along with film crews and supporting organizations – this is Ranai’s Odyssey – you can watch it through Guardian online now-

And two months ago **Hassan Akkad** himself only twenty weeks away from travelling by dingy from Turkey to Greece – spoke at the BAFTA award ceremony when the documentary Exodus 2 that he had contributed to, won a BAFTA - he said - this BAFTA goes to their untold stories

So I call to the Royal Geographical Society long recognized for supporting expeditions made by those free to explore, to acknowledge and document these extraordinary travels of enforced displacement, because these journeys encompass cultural, psychological and physical exploration, and are I believe a key to understanding our collective humanity- each one is a gift *to the common treasury for all.*
