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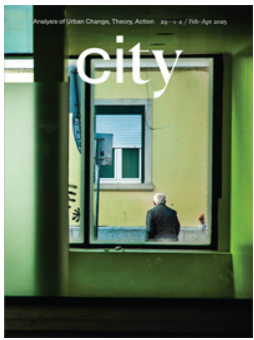
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# Logistics as method: design and pluriversal politics in Rosario

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*There is a novel set of material interventions sweeping across South America that is not only questioning the agency and tools deployed by formal planning institutions, but also challenging the remit and political potential of design. Extending Escobar's call to mobilise design to imagine post-extractivist worlds, the paper introduces the notion of logistics to explore means of operationalising modes of interdependence and relationality. Based on Ciudad Futura's project in the outskirts of Rosario to develop a public food company, the paper argues that popular logistics act as a method for both describing the articulation of novel forms of pluriversal politics and organising novel action-research agendas.*

When describing the current epochal crisis, Arturo Escobar points to a central and systemic dislocation (2018): the imposed western mode of dwelling has disentangled itself from earth's patterns of interdependence and relationality. In his words, 'the earth has been banished from the city' (2019b, 132). Capital's drive for incessant and novel frontiers of accumulation, has—in the name of rationality, efficiency, and development—set extraction and depletion as inexorable modes of organising and reproducing

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human landscapes. A complex network of infrastructures for distribution, storage, and exchange has engulfed even the most remote and isolated wastelands (Brenner and Katsikis 2020), projecting an image of a calibrated, singular, world system, where design tactics are mobilised to integrate mega ports, distribution hubs and fulfilment depots. Through this hegemonic design viewpoint, there is, seemingly, nothing prosperous or modern that can exist outside its circuits or reach. Alternative conceptions of exchange, production or the environment are rendered marginal, minor or inexistent.

To describe this articulated planetary network of accumulation, Escobar develops an expansive definition of design. One that includes questions of organisation, scale, process and relationality, and is not limited to forms and objects. 'Much of what goes on under the guise of design at present involves intensive resource use and vast material destruction; design is central to the structures of unsustainability that hold in place the contemporary, so-called modern world' (2018, 1). In stark opposition to these pervasive extractivist worldviews, Escobar proposes rescuing the political potential of design and put it at the service of what he refers to as a set of relational transitions. Socio-material alterations that would make possible other forms of production, exchange, and dwelling. He positions designing at the heart of a pluriversal form of habitation, where other alternative conceptions of nature are recognised and where a plurality of autonomous, self-managed forms of occupying space can coexist.

This essay examines and extends Escobar's call to mobilise design for the construction of relational worlds. It delves into the mechanics and the politics of how communities and social collectives can materialise pluriversal territories. The paper argues for the need to focus on how social collectives arrange and calibrate the making of alternative relational worlds. Contributing to the discussions on pluriversal politics, the paper engages with recent debates on critical logistics to focus on the operations that make relational politics possible. Focusing on the work of Ciudad Futura and their attempt to rewire the logistics of food distribution in Greater Rosario, the essay entangles the possibility of pluriversal transitions with the production of integrated and operational territories. To achieve this, the paper introduces the notion of logistics as a method. The term describes both emergent forms of collective action that seek to introduce post-extractivist models of urban organisation and a research agenda that traces logistical operations to illustrate the workings of pluriversal politics.

Recent debates on critical logistics expanded the term's strict association with business and military circles to present it as a lens through which to examine the emergence and consolidation of novel geographies of circulation and the struggles that stem from the sustainment of global supply networks (Cowen 2014; Mezzadra and Neilson 2019). The articulation and protection of these integrated conduits of distribution not only fostered the acceleration of global capital accumulation. They also provided the material foundations, through its integrated ports and distribution hubs, for a comprehensive worldview of how to produce, circulate, consume, and dwell. Logistical infrastructures facilitate what Escobar describes as 'the dominance of a single, allegedly globalized, model of life' (2021, 2).

But logistics is not only entangled with the management of distribution networks. Logistical tactics have become ubiquitous, expanding beyond the rigid

clusters of commerce, extraction, and consumption. They have impregnated and transformed the organisation of most temporal and spatial relations in urban settings (Simone 2017). Makeshift, often rudimentary, community arrangements complement established logistical services to mediate and support routine practices of exchange, circulation, and communication. These mediations, in turn, make metropolitan subjectivities increasingly dependent on their attachment to digital platforms, applications, and infrastructural services. These services rely on codes, protocols, and habits that rationalise and systematise operations, like sorting and storing: schedules and relations use logistical tactics that may not rely on complex specialised software packages or smart distributing centres, but still connect with social media platforms and technologies that replicate processes and outputs that emanate from the logistics industry (Rossiter 2016). Critics limit the impact and influence of logistical operations to the advancement of just-in-time models of production and the integration of dispersed geographies into one coordinated network (Arboleda 2020). But its influence is now widespread, shaping interactions and practices across the social spectrum. In the last two decades, as service platforms like *Mercado Libre* positioned themselves as a medium through which to inscribe and shape financial, commercial and quotidian practices (Graham 2020), logistics—as the practices and tactics put in place to manage the distribution of resources—developed into a fundamental part of the repertoire for collective action. In peripheral settlements, for social movements seeking different degrees of autonomy and the possibility of experimenting with forms of self-management, the arrangement of logistical solutions became a requisite for any kind of intervention. Further still, the focus on making projects and programmes logistically viable, developed into a sign of social and political growth. Self-build practices, *mingas* or *convites*, so prevalent in South America (Ortiz and Millan 2022), rest their success in the community's capacity to integrate layers of small logistical operations: from the management of contacts and communication strategies, to the networks of relations in local administrations, NGOs, and corporations, logistics instantiates both the transitory definition and boundaries of belonging to a specified collective and the critical supply-chains needed to materialise and sustain the project.

The emergent literature on critical logistics has done remarkably well in detailing the capital and infrastructural implications of logistical urbanisations (Cowen 2014; Danyluk 2021) but it has mostly restricted the field of logistical operations to state and corporate apparatuses. The material interventions carried out by local communities to arrange platforms for food distribution in deprived settlements, or the initiatives that seek to entangle the community in the protection of common environmental and infrastructural assets, also rely on logistical operations. Materials and commodities need to be moved, modes of care need to be synchronised, contacts need to be established, roles allocated, and the timings of circulations anticipated. For many local initiatives, popular forms of logistics define the conditions and margins of possibility of any project: communities have turned logistics into a method for designing the durability and performance of interventions.

The way activist and local collectives design these logistical operations is simultaneously challenging established and disciplinary uses of the term and advancing novel modes of framing and inscribing urban interventions in

deprived and peripheral settings. This expansion of design, evidenced through the work of architects and social movements entangled in the production of social infrastructures, coincides with the growing interest from sociologists and anthropologists in revisiting its political potential.

The paper engages with logistics as a method for both producing and researching communal urban politics. It argues that practices that have been addressed as manifestations of autonomous organisation are better understood as forms of popular logistics. These operations, as they cross scales, cut through the boundaries of multiple public agencies and integrate a plurality of actors, require and depend on an instance of careful design. The essay is organised in two parts. The first part addresses recent debates on the politics of design, particularly Escobar's call for designing for the pluriverse. The aim of the section is to critically examine the notion of relationality that underpins the concept of the pluriverse, by describing how logistics can act as a method for materialising and designing interdependence. The second, examines Ciudad Futura's construction of the first public food company in Argentina. Proposed and developed during the pandemic, the initiative took four years to become operational. It illustrates how visions of food sovereignty, the production of urban environments, and economic operations are reworked through the invention of novel logistical tactics. The section is based on unstructured interviews and participatory observation with activists over a period of three years and a review of local media outputs. It also engages with technical drawings and policy documents produced by the movement.

## Design and the pluriverse

For authors like Escobar (2020) and Fry (2010), the remit and purpose of design extend far beyond the production of form and the aesthetic concerns of object-centred disciplines. Drawing on theoretical contributions that range from biology to philosophy, they dislocate design's restricted associations to forms and present it as a more abstract and holistic mode of scripting and organising processes. Houses, products and warehouses are designed, but so are social relations, forms of production, and even, gender dynamics. This expansive notion of design allows them to illuminate both the functioning of complex extractivist operations, the arrangement of dispersed temporal and spatial requirements to keep matter and resources circulating, and the manoeuvres put in place by local organisation and communities to protect and sustain autonomous and collaborative forms of production. For Escobar (2018), design plays a paradoxical function. It is, at the same time, the language through which a global and unified conception of production and distribution is put in motion and the means through which to articulate viable transitions towards a pluriverse, where multiple conceptions of habitation and nature can coexist.

As the ongoing violent geopolitical disputes have made explicit, the world has been subsumed and reduced to the protection and control of a series of critical supply chains. These corridors that facilitate the topological distribution of matter, minerals, and bodies, have become—as indicated by Cowen (2014)—logistical spaces that need to be defended. Design plays an integral part in

the articulation of these logistical networks. It helps in the coordination of extraction points with export hubs and it is involved in the company camps and transport networks that support all mining operations. It is also entangled in the arrangement of distribution centres and processing plants, facilitating the articulation of one seemingly integrated flow, that supports the expansion of on-demand urbanisms. Design of interfaces and software packages help to make this planetary circulation of matter and goods visible, consolidating the inscription of a machinic arrangement that has become resilient, adaptable, and all-encompassing, cancelling other forms of production. For Escobar, design practices played a pivotal role in enforcing what was presented as the ‘... the globalized model of life’. A model that allows for only one modernising pathway, one way of framing environmental relations.

As a critical response and political alternative to the holistic dwelling and environmental crises that derive from these modern idealisations—echoing Latour’s environmental contributions—Escobar and others, seek to put design at the service of a different agenda. One that centres around the recuperation of other knowledges, the invention of other environmental relations, and the articulation of renewed material networks of solidarity. He positions design at the heart of a new research and activist agenda that acknowledges the practical possibility of multiple worlds. Underpinning this transition is the principle of relationality: the awareness that actors are entangled in a fragile network, dependent on cycles and dynamics that should be acknowledged and incorporated as conditionalities.

Relationality, for Escobar assumes that ‘... life is constituted by the radical interdependence of everything that exists’ (2019b, 132). Designing through the ethical and political prism of relationality, entails challenging the principles of extraction and exploitation as organising coordinates of human experience, by introducing re-localisation as an ontological and political point of departure. This does not mean, returning to bucolic and isolated villages. Instead, it seeks to reconnect programmes and functions around needs and entangled notions of care. Designing pluriversally, states Escobar, ‘... contributes to the recomunalization of social life and the relocalization of activities such as eating (vs. “food”), healing (vs. “health”), learning (vs. “education”), dwelling (vs. “housing”), and livelihood provisioning (vs. “economy”)’ (2022, n/a).

Escobar, following the contributions of Tony Fry (2010), conceives design not as a technical gesture, underpinned by a series of rehearsed procedures: design is not linked to aesthetic or technological transformations. Instead, design is presented as ‘... ontological in that by designing tools, “[w]e” (humans) design the conditions of our existence. We design tools, and these tools design us back’ (2022, n/a). Neither the earth, subjects, or matter are complete or preassigned a final form. The only constant is the inextricable fact of interdependence.

‘The current crisis...’, states Escobar, ‘... is a crisis of the heteropatriarchal, colonial, and capitalist occidental modes of dwelling that have eroded the systemic mode of living based on radical interdependence. New modes of dwelling can be imagined and designed by incorporating relational modes of living into urban landscapes, within an open and broad communal conception’ (2019b, 133). To the object-centred, unified vision of a global project; framed around an endless repetition of post-human architectures like data-centres



and amazon-like warehouses, he opposes a transition towards the pluriverse: interconnected projects that look to re-localisation, autonomy and the reinstatement of the commons.

The issue with Escobar's relationality is that it stands more as a philosophical principle, than a political tactic. It qualifies the end, but—apart from the recuperation of indigenous examples he provides—leaves out the analysis of the type of organisation that is needed to design for interdependence and relationality. The essay introduces the notion of logistics to complement Escobar's idea of relationality. Logistics provides a practical and operational lens. It materialises the scales, actors, objects, and matter that are to be made relational. It assumes that a politics that calls for the pluriverse, not only needs to project a multiplication of autonomous worlds, but the means through which these worlds materialise and connect.

## Logistics as method

The focus on advancing the compression of space through more efficient infrastructures for circulation (Cowen 2014), not only served to accelerate patterns of corporate accumulation (Mezzadra and Neilson 2019). Logistics, with its infrastructural requirements, became a platform for the absorption of surpluses. Investments in expansive extractive, transport, and processing infrastructures propelled what Danyluk refers to as the logistical fix. '[T]he logistics revolution', he states '...has facilitated a multifaceted spatial fix to capitalism's chronic problem of over-accumulation since the crisis of the 1970s' (2018, 631).

Logistics transfigured the modes of producing manageable territories and actualised the interdependence between capital and urbanisation (Brenner and Katsikis 2020). It introduced new means of organising the pulsation of urban metabolisms, engulfing distant hinterlands as integral parts of the machinery that guarantees the constant circulation of matter and goods, turning the virtuality of orders, stock inventories, and fulfilment coordination, into the most pervasive form of operable space (Gordillo 2019). 'Supply-chain urbanism names the rise of a distinctive paradigm of urbanization: the production of urban space to facilitate the circulation of commodities' (Danyluk 2021).

But the consequences of this mode of urbanisation extend beyond the infrastructural transformation of urban landscapes and the inscription of circulatory. The language of logistics impregnated how we structure urban routines, from consumption to communication and mobility practices (Arboleda 2020). The concerns surrounding the arrangement of procurement solutions and the organisation and allocation of resources, is prompting the emergence of novel patterns of sociability, framed around anticipation and circulation (Rossiter 2016). Actions, even if considered as an individual meaningful behaviour in a Weberian sense, are now traversed and articulated through the inclusion and calculation of multiple temporalities and agencies (Arboleda 2018).

This is even more visible when considering the design of communal interventions in peripheral settings. Local organisations and activist become increasingly entangled in the development of autonomous social infrastructures (Cruz and Forman 2022), like schools, cultural centres, and even



commercial enterprises (Zibechi 2012). But the social movement literature does not fully capture the role logistical operations play in inscribing and sustaining these interventions (Auyero and Servián 2023). These initiatives require the integration of different scales, the commitment and temporal arrangement with different agencies, and the management of the circulation and storage of resources. Urban theory used the notion of assemblage (Escobar 2019a) to frame the city as an unstable set of makeshift arrangements, sustained through generative encounters of human and non-human forces. The logistical lens pulls the new materialist thread even further, by interrogating how these assemblages unfold; how geographical scales become stable or undone through chains of solidarity, commerce or extraction. It illuminates the networks as they are being made: how they are designed and how they endure or collapse over time (Minuchin and Maino 2022).

When Escobar imagines a pluriversal politics, he emphasises the need to re-engineer the city (2019b), metrofitting urban landscapes, not to fulfil or comply with sustainability standards or open novel terrains for accumulation around environmental technological fixes. He envisions a radical transformation of urban processes, disentangling them from a subservient position to planetary flows of extraction and inserting them within localised networks of production and provision. A reconnection with rurality, not to sustain environmentally degrading urban forms of accumulation, but to project autonomous forms of dwelling. The construction of the pluriverse, frames a post-liberal form of politics. One that is centred around the design of routine processes, with dispersed agencies, cutting across scales, not necessarily contained or subordinated to institutional and electoral dynamics.

The literature on critical logistics has yet to illuminate how logistical operations have informed a new wave of collective action. With logistics as method, the act of building breaks its association with sites and tectonic formalisations, and folds in a set of decisions regarding the programmes associated with the interventions: what do infrastructures do, and how do we make them work. The design of the programme, whether it entails assembling a food distribution network for deprived communities or the articulation of a community-run housing upgrading programme, extends beyond the physical infrastructural manifestation. It illuminates how the inscription becomes a node, a scripting machine that organises relations, the flow of resources, and the temporal projection of social associations. In his analysis of how the language of logistics is transforming how we govern everyday spaces, Rossiter states: 'infrastructures make worlds. Logistics governs them' (2016, 5). Local temporal and spatial coordinates in peripheral settlements are weaved through dispersed logistical operations that put social infrastructures in motion.

Addressing logistics as method highlights how the integration of design decisions turns the scales, networks, and patterns of circulation that underpin communal interventions, into operational enclaves. It simultaneously illustrates how the concern over logistics informs a research-activist agenda that sees the work done by design practices, urban collectives, and local organisations on circulations and distributions, as a central feature of communal and urban politics.

Simone (2017) has highlighted how urban adaptations and survival practices rely on a form of logistical knowledge that is not associated with sophisticated

tracking systems or live data feeds. ‘Logistical knowledge’, states Simone, ‘... is the means to stabilise interconnections across multiple sites and practices’ (2017, 409). Simone links logistics with the sustainment of urban life and the operations put in place by organised collectives to reproduce, adapt or expand urban practices. A counter-logistics to the formal, extractive, and commercialised logistical operations, extends beyond the disruption and sabotage of circulatory operations. They contain and explore the arrangements, infrastructures, protocols and systems put in place by urban collectives and public agencies to produce and sustain corridors and operations of solidarity and survivability: supply and distributing networks that materialise a model of interdependence and relationality. The next section traces the making of one of these corridors in the city of Rosario. It depicts *Ciudad Futura’s* capacity to appropriate the language of logistics to expand the repertoire of collective action.

## Public food company

At the beginning of the COVID-19 pandemic, two political parties joined forces to put forward a law initiative to create a network of public food companies across Argentina. The intention was to re-localise supply chains, enhance the power of local cooperatives, and strengthen the role played by public agencies—from Municipalities to national Ministries—not only in the allocation of food sources and emergency provisions, but in the entire process of production. The aim was not to put agricultural outputs under state control, but to secure a place for public-owned enterprises, run by social and community consortiums, as integral parts of the network. *Ciudad Futura*, an urban political expression, born out social movements linked with prefigurative initiatives and territorial struggles in the city of Rosario, and *Patria Grande*, a coalition of social movements and popular organisations, representing the interests of those workers associated with the informal and popular economy, positioned the problem of food procurement as a critical political concern. The new administration, that had won the elections in 2019, had passed a bill declaring the food emergency in Argentina, prompting the implementation of a direct subsidy system to contain the deteriorating social conditions the administration had inherited. But the pandemic rapidly widened the spectrum of inequalities, limiting the capacity of those that rely on what Auyero and Servián (2023) refer to as tactics of subsistence, to secure minimal forms of income.

The decree that set the terms for lockdowns in Argentina, curtailed the possibility of those living in deprived settlements to sustain their already fragile commercial activities, forcing many residents to rely on community soup-kitchens. Even though the national government sought to address the social emergency in the more than 4500 popular settlements across the country, the emergency logistical response that was put in place; which included the participation of the army, public agencies across levels, social movements, and NGOs, proved insufficient. In this context, *Ciudad Futura* and *Patria Grande* sought to dislocate established forms of food production and distribution, by treating food sources, not purely as a commodity, but as a public good, derived from a patchwork of common infrastructures that would be spread across the

country. The aim of the project was to address the emergency not by focusing only on the problem of distribution and assistance, but by rewiring the entire circuit of food circulation.

Whilst progress on the national front stalled, *Ciudad Futura* sought to use its political weight in Rosario and the province of Santa Fe, to experiment with a fractioning plant, capable of processing dry and wet sources. The aim was to use the initiative as a means of prefiguring a different model of food production and distribution. The shortening of the supply chains, particularly regarding the production and distribution of food, had been a shared political ambition among urban social movements interested in strengthening forms of popular economy. Escobar had even addressed food production as a means of re-localising politics and dwelling (2022). But the programme presented by *Ciudad Futura* went further. It recognised the importance of proximity, sustainable scales and rhythms of production, but it also addressed the problems associated with dispersed food sources, seasonality and the engineering and legal requirements needed, first to visualise and understand the biology, actors, and processes that are entangled in the circulation of food, and then make a more horizontal circuit of distribution, that empowers both 'small farmers and consumers' (interview#2).

The intervention was arranged as a series of entangled logistical arrangements. In an interview with the member of *Ciudad Futura* who coordinated the legal and political requirements for the project, she described the planning of the project unfolding through the work of three groups: 'one technical, made up of engineers who are also activists... another in charge of mapping procurement networks and commercial sources... we established connections, made relations... The third group was linked to operational stuff. Lawyers trying to use existing structures to accommodate our needs' (#interview 2). Operationality, for the activist, entailed connecting the parts, visualising the layers that are involved in putting the company in motion, establishing the relations between components that, at first glance, appear disconnected or detached.

Tasks unfold in parallel. The group works through assemblies and meetings to coordinate the operations. To obtain the Municipal permits, they relied on existing legislation that regulates cooperative initiatives. A legal framework, that with variations, has been in place in Argentina from the 1950s. As with the other strategic projects developed by *Ciudad Futura*, the intervention, rather than pushing for, and expecting, a radical dismantling of frameworks, it relies on exploiting existing structure: 'rescripting and utilising loopholes' (interview#3). They sustain their radical ambitions in exposing how present conditions can foster different organisations. Prefiguration, rather than declamation. The material illustration of how things could be done otherwise, often bypassing the electoral and institutional rhythms, turning the future operable in the present. That is what the group did when they set up an autonomous school in the outskirts of Rosario to criticise the inequality of the education system, or when they built the cheese factory or cultural centre to challenge prevailing patterns of consumption and production.

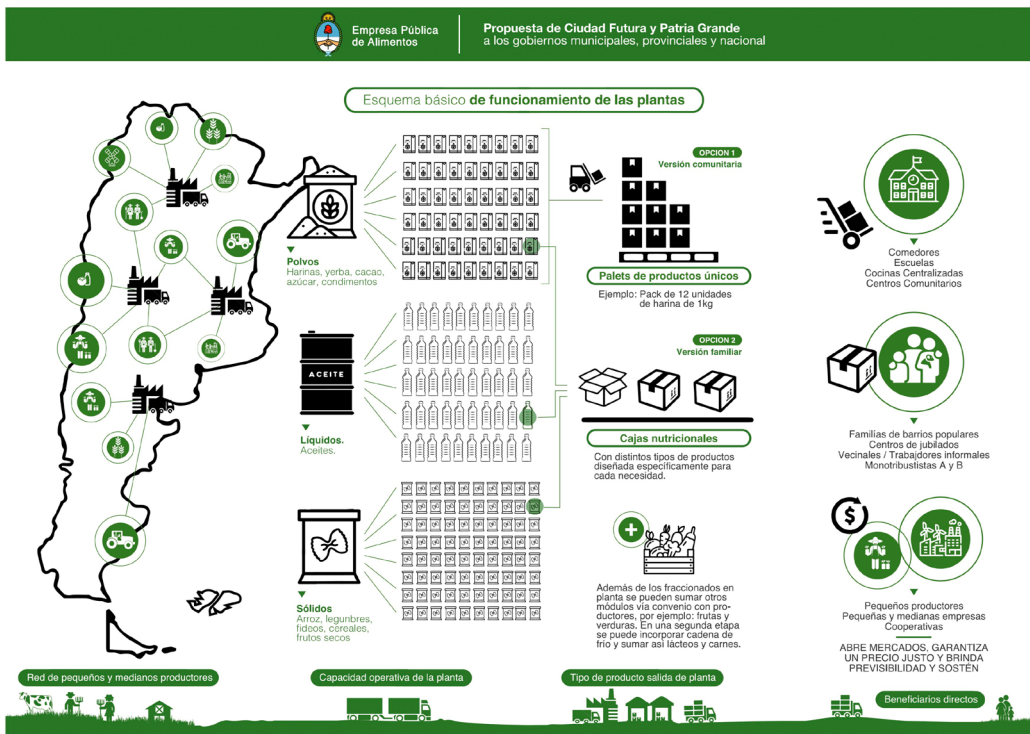
After arduous negotiations and agreements at a Provincial and local level, the group settle on a site, secured subsidies for purchasing equipment for the fractioning process, and put in place an organic procurement network that connects farmers and producers from across the province. The company will,

at the beginning, mainly focus on dry ingredients: packaging rice, lentils and legumes. The plant has capacity to deal with wet sources and they plan, in the near future, to distribute cooking oil. The initiative has been operational since March 2024. The company is administered as a social enterprise. Even though it serves the expanding network of local soup-kitchens and it has signed agreements with the Provincial government to become a strategic partner, it is not state-run. Instead, exploring the ideas of autonomy that have underpinned much of the territorial experiences of social movements in South America (Dinerstein 2015), *Ciudad Futura*, recuperated the notion of *gestión social* (interview#3). A form of governance structure that allow social movements, cooperatives and actors directly involved in the production of goods and services to be involved in the administration of public enterprises, establishing horizontal decision-making structures, reinvesting profits within the network. The Public Food Company, according to one of the activist who was in charge of design and development, 'allows social organisations to run the factory, opening up job opportunities through the funds generated by fractioning, packaging and distributing food' (#interview 1).

The movements proposed treating food as a public good and articulating a counter logistics not driven by accumulation of surplus through distribution. Instead, they envision a model that consolidates networks of cooperation, transforming how land is worked and value (labour time) is recognised and protected. *Ciudad Futura* and *Patria Grande*, proposed to dislocate established forms of food distribution, by problematising its configuration as a commodity, making visible actors and enterprises that had been largely sidelined and exploited. The prevailing logistics of food, add value to food as it circulates: from harvesting to fractioning, from sorting to packaging and marketing. This movement disfigures its original use value and dissociates it from the territories and labour forces that produce it. As a counter-project, the public food company, through the politicisation of logistics, instantiates a different model of producing operational territories.

There is a clear connection with Escobar's call to design for re-localisation and with his insistence on designing for autonomy. The logistical aspect of the project, the capacity to diagram, map, and orchestrate the connection between goods, producers, fractioning, and distribution, materialises the political dimension of relationality.

The Public Food Company not only shortens supply chain, breaking with the cartelisation of food sources. It also redistributes the benefits to local producers, sustaining smaller enterprises, rescuing them from punitive rental structures. The counter-logistics proposed by the Public Food Company establishes, through cooperative associations, the territorial footprint of a new urban scale: it produces territory and introduces new forms of governing an expanded common. 'We are always seeking ways of problematising what we understand as public, a terrain where the State motorises and finds allies in administering the commons ...', states the document that socialises the initiative. The public food company, relies on logistical tactics to materialise forms of interdependence, where forms of organic agriculture are entangled with commoning practices, and where the notion of the consumer is transformed around the reconfiguration of food as a common good.



**Figure 1:** @Ciudad Futura and Patria Grande, 2020. Design logistics of Public food companies.

In the project, logistics not only introduces a new repertoire for collective action: it also acts as method. On the one hand, It associates operability with the integration of seemingly disaggregated infrastructures of production and circulation, opening up territories for political and communal involvement. On the other hand, it frames the design and integration of logistical operations as a central feature of how political interventions and programmes are developed and implemented (see Figure 1). It makes them a precondition for any form of strategic political intervention. Logistics transforms what in the social movement literature is associated with the management of critical resources for political action (Tilly 2010). In *Ciudad Futura*, the articulation of a counter-logistical network of food distribution, emerges as a clear contrast to the extractivist models of food production in Argentina. The logistical lens first performs as a diagnostic tool, isolating the actors, processes, and infrastructures that give shape to food supply-chains in Argentina. It then performs as a political technology, turning political imaginaries into operational programmatic steps.

## Conclusions

To design for the pluriverse; to materialise other socio-environmental relations, and envision a world where many worlds fit, we will have to articulate other logistical operations. The opposition to expansive and extractivist logistical networks, and the assigned prominence of supply

chains over human settlements, cannot be performed through blockades and sabotage (Toscano 2014). Ultimately, we will have to invent/design other forms of logistics.

Logistics as methods entangles two research agendas that have often been dissociated. On the one hand, it opens a field of research for cataloguing and detailing the counter-logistics operations that autonomous movements and collectives put in place to fabricate pluriversal commons. These practices are not only articulated by design professionals. In the case of *Ciudad Futura* it is clear that the design of infrastructural capabilities and radical urban programmes entangles a plurality of actors: from social movements to urban political parties, from architect-activist, to community leaders. On the other, it frames an action-research agenda where design strategies are mobilised to identify and articulate other forms of production and other patterns of circulation. It defines a programmatic agenda that transitions from being object-centred (like housing or food), to revolve around the networks of collaboration and circulations needed to support housing development or food production. Incorporating a logistical lens into the research of both novel forms of collective action and the design of urban policies, could not only serve to enhance and support a varied set of grassroots organisations: it could also inform and delimit a new arena of policy formulation. Public agencies, like the newly created enterprise of urban development in Rosario or the existing urban development agency in Medellín, could incorporate the need to map and visualise the underpinning logistical tensions and requirement surrounding regeneration, upgrading, and social assistance programmes. Mapping and tracing the presence and involvement of collaborative networks, the distribution of tasks and agencies, and the governance of supply-networks of resources and knowledge could inform a new wave of urban policy formulation. The focus on logistical operations would allow for the materialisation of a pluriversal view, for example, in the production of alternative dwelling policies, establishing nodes that organise the production and procurement of common materials, the training of building cooperatives, the expansion of land banks, and the crafting of novel normative forms of possession.

In a powerful summary of the political implications posed by the logistical revolution, Mezzadra and Nielson state: 'what is needed is a politics that is not centred on the state, but a politics that is capable of confronting... the extractive operations of capital at the level of their encroachment in the material fabrics of daily life' (2019, 275). This confrontation demands a programmatic agenda that extends beyond instances of critique and sabotage. It requires the design and articulation of other logistical methods and operations.

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