3

Territorial Impacts of Symbol Projection from the Person

This section describes the extension of the person's ability to communicate to their environment, and administer meaning to places, locations, and objects. It discusses the extension of the person's interaction capabilities in behaving in social and non-social circumstances, and evaluates the use of the theories of realism and post-modernism as frameworks for socially embedding prototypes of symbol projection from the person.

Research and Methods

A system, *portableroad*, which can act as a test platform for developing communication methods and discovering behaviors that result from the methods has been realized partially as a wearable laser projector, *dOut* (for display Out). The projector draws simple information into and onto objects, buildings, and landforms.

Functions of Portableroad

Several uses and functions of the system have been demonstrated. In one situation, a network of physical locations sensed by radio beacons is matched to a database of symbols. The appropriate symbol is projected at the associated location when the wearer of the system is in proximity to the location. In another situation, the wearer of the projector communicates by drawing through the projector. In both cases, communication occurs through the placement of symbols on objects; walls, ground, trees, or smaller objects like paper or household objects. Projection of the image over-top of that which is shown on a television screen also works well.

This paper discusses the impact of the system's display methodology. Other functions of the system, which are not discussed here, are the matching of GPS coordinates to symbols, functionality which allows assignment of symbols to locations from a website, and a monitoring and feedback use which interacts with the wearer's nutritional state (suggesting what to eat, as determined by time since last meal and contents of last meal).

a Portable Home

Portableroad presents an opportunity to develop a portable environment in as much as symbols can be presented so as to fill the visual perception of the person who wears it (in the tradition of virtual reality or artificial reality). In addition to those objects which are perceivable in the wearer's local environment, symbols which represent (or are) objects that make up the wearer's home can follow the wearer of the system. The symbols projected can be ever-present, can overlay visible objects, can interact with real objects, and can be turned on and off on cue and stored, transported and retrieved.

Historical context and survey of the field

Following somewhat from John Allen's ideas about the development of research, I introduce the historical context of this project, and similar systems.

History of the project

The display system that portableroad uses was initially put together in 1998. The first system fit in a backpack and had the unfortunate problem that it could not be very portable and display symbols at the same time. It ran on 220v of electricity which is available easily only from heavy-duty or industrial electrical outlets. Because of this limitation, its portability range was limited to the length of its electrical cord. Initially the system displayed images that were drawn on a tablet computer.

A second version was used in the summer of 1999 in expiraments in urban areas in Manhattan. As a platform for eliciting reactions to this method of addressing territory through symbol projection, the system displayed symbols at Bryant Park, Union Square, K- Mart near Cooper Union, on the subway lines, and along Broadway on the road itself. It was adapted during this time to run off batteries, and without need of the computer. It had no location awareness, and was housed in a video-camera case.

The third version was put together to fit into very very big (theatrical) headphones. This system was more portable, intended to be wearable without the impediment to movement that the previous embodiment caused.

Similar systems

There are two prototype systems which are similar to portableroad. Symbol Technologies has developed a system which can behave similarly: (http:// www.symbol.com/products/oem/lpd.html), but which uses a raster image (picture

made of flat horizontal lines) display that has size restrictions. The Symbol device reads barcodes, which can identify objects and locations, and then can present a television sized picture at that location. The Basic Research Laboratories at NTT (Nippon Telephone and Telegraph) put together a similar wearable system in 2005 (Ando, Amemiya, Maeda: 2005).

Use

Portableroad's dOut display becomes an ability to address the wearer's entire environment; able to place symbols anywhere in the the wearer's visual range, at very large sizes (dependent on laser power). Being worn, rather than carried, it is a minimal obstruction to wearer's behavior. Portableroad allows a person to address space visually, allows space to present dynamic information, and can become a new form of communication where drawings and symbols are as easily presented as on paper, but allows the communicator to be free to draw temporarily on anything within view. Portableroad can be a stylus on the world.

Realism to Conceptualize the Relationship to Territory

Portableroad as a device knows nothing of territory. Its wearer, through its use, has capability to impinge the personal space of others, or address other entity's territory. In an urban environment, dominance and power can be exhibited through the addressing and territorializing of space, and here portableroad has been experimentally tested.

Portableroad's components have been constructed in a realistic manner, that is to say, they follow the theory of realism whereby they draw from a number of sources in their design, conceptualization, implementation, socialization, and use. Given the social challenge of extending the capabilities of the person, one finds oftentimes that the disorientation that comes with mutating the role of the human person in space and society because the person is augmented with new capabilities, results in damage to the assumed superstructure that contains the mutation. Violating the maxim, socially, spatially, has consequences for the social fabric and the persons that comprise it. Portableroad requires instances of the violation of territorialized space to function. To be sure, the most elegant design would allow the functionality of the system to remain intact while territorial concerns are appeased. Nevertheless such a declaiming of space only transfers claim of territory to others at the same time that it makes unlikely the existence of portableroad. All space on earth has been made territory, use of any space generally must occur by negotiating territory.

Describing a person's will to territory

Territory can be the physical area in real space as experienced by a person, that some person claims as their own.

An entity's experience of the territorial world can be geometrically modeled in a small number of dimensions. The resulting model can be similar to a model of a biological cell; with a nucleus center, and a border wall. The location of the border of the entity's territory can be discovered by transactions; single interactions between the entity and that which is not the entity. Each transaction is a single exchange in which personal space is fought for.

Initially, the outward shape of the entity's territory is normalized to be spherical in any number of dimensions; that is the border of the entity is equidistant from the center of the entity at all locations, then the border is deformed according to those border conflicts that occur. With this simple model, the geometrical shape of personal space or an entity's territory can be discovered.

Upon interaction with other entities, the border of the entity's territory must change, expanding or contracting so that it is closer or farther from the center of the entity. Entities interacting with other entities can experience deformation of their borders. Stronger borders and 'won' conflicts can result in accumulation of territory.

Relationship of Portableroad, as a Media Device, to Territory

It has been traditionally the role of the communication medias to not take up space except in their small allocated areas; movie screens, posters, billboards, televisions. The draw and power of media has been traditionally that it does not need to function by aggregation of territory. Individual physically small instances of media territory have operated in another dimension largely separate from the spatial and territorial dimension of geography. Media has operated as a network in its most geographically apparent capacity; taken all in, the area of space it occupies on a permanent basis is smaller than other industries. Media operates in the dimension of time, among others. It is the concentration of resources in small physical areas, which acquire the attention of the person, that allows media its power. The configuration of media so that it requires less physical space may make the media animal more adapted to survival.

Media nonetheless operates through exercising power over territory. The assumption that the important dimension to use for quantification of its territory is time, while disguising the location of its territory for some investigators, still leaves the careful one with an easy handle for its topological analysis.

Those who would experience media communication might choose whether or not they should allow the communication to invade their territory. Often, in public space, there is no choice. Communication is carried out according to weakly enforced social rules, and then it is survival of the loudest.

In the case of the acquisition of media communications and devices, we can add another variable to our model: desire. Should one want something bad enough, it is surely not an invasion of their territory when it is acquired, is it? When a media device is acquired, it should be acquired in full knowledge that what it is now may not be what it is next year; mutation is an inherent property of media devices. The acquisition of territory in the form of the computer, game machine, DVD player, phone, iPod, may not result in the addition of a static piece of property, but may be a continuous dialogue resulting in the advent of territory acquisition by the iPod.

Portableroad represents a new type of media device, which makes apparent in visual terms, the tendency of media devices to take over territory. Portableroad becomes a device which can lead the territory acquisition for media. It must use a realistic approach, as the terrain over which it projects symbols varies in meaning.

Realism as an aid to doing

Realism can be a conceptual aid to territory acquisition. In the collection of objects, the collector can be efficient when the rules for collection are simple and easily accommodated.

It is the prerogative of the individual to attempt a better life and to fulfill their needs through the exercise of those behaviors which their society allows. As this happens, the individual can be confronted by choice. An example, from the typical American society participant, in the throes of choosing from possibilities, is what kind of product to buy (a behavior very well endeared in its American context).

Let us allow shoes to be personal territory. As one shops for shoes, one might think of the characteristics of the suit that the shoes will be worn with. Some shoes will work well when introduced to the image of clothing in the minds eye; some sets of shoes will fail to delight. In shopping, the realistic approach must be to attach the shoes to those groups of clothing that one will wear most often; for practical reasons, to be realistic. Attribution to a higher design at this point will inhibit the ability of the decision maker to integrate new territory into the existing collection.

Failure of Realism for Portableroad

Realistically created structures are less portable. Realistic structures are context specific. They exist as a collection of parts, perhaps even largely incompatible parts which have, per environmental allowance, connected.

Territories, when programmed, can be compatible or incompatible with other territories. The more heavily programmed a territory is, the more problems with compatibility it might have with other territories:

I am in the habit of wearing diesel sneakers with a gray suit, something no person can be allowed to get away with should they be outside the academic setting. However, my combination of sneakers with suit was remarkably easy to decide to implement as there was little other option. I have a nice pair of Bally shoes that have holes in them, and a pair of snowboots, so its the sneakers or barefoot. The sneakers have their own system of design, quite at odds (yet oddly embracing of) the system of design that bore the suit. These systems are, incompatible in any real context outside the lab or the university, as systems of thought, incompatible as precursors to behavior, incompatible as estimators of financial viability, as indicators of social tack, even as they are elements of attire which can be joined together functionally.

Realistically, elements can be put together, which should not be put together according to the operation of a containing system. Portableroad easily places symbols, acquiring and defining territory. As it does this, it can break every rule of territoriality, as well as other rules which would define what symbols should be projected at a location.

Avoiding the bomb in the elevator

While deploying lilStars for a demonstration of the portableroad system, I had opportunity to discover how the (even unintentional) assault on territory, at the scale of a building, can proceed, how it can be reacted to, and how territorial concession can be made acceptable.

LilStars were positioned at many locations throughout the building that was to be used for the show. Initially, they were positioned on the floor. The whole building was used, basement to middle floor, excepting the top floor as my attire (not wearing a suit) did not grant me entry to that floor. I included the elevator and the second-floor bathroom in the deployment of the lilStar constellation.

The lilStar in the elevator lasted approximately 7 minutes after deployment, before it disappeared, ceasing to be detected by my radio receiver. It showed up eventually when the gallery manager brought it back to me. Apparently the UPS delivery man felt that

the object was suspicious, panicked and asked that security react to the bomb in the elevator.

The operation of the building has a grammar, objects in the building have a place, violation of this has consequences. It was suggested by the gallery manager that they would stand a better chance of survival (and incur less wrath from building security) if they were off the floor. He suggested pedestals. At the same time that the pedestals contributed to the chances for their survival by keeping them out from underfoot, an air of authority could be lent by the pedestal, through its traditional interpretation as being the carrier of the revered object. All lilStars that were placed on pedestals survived the show.

The protection afforded by the pedestal is more than physical. It protects the objects it holds from interpretation as competitors for territory. It protects a realistically created system (the lilStar constellation) – which is made in response to the topologies which exist in a space at a time, from being interpreted as such. Offenses are wrapped in compatibility. Without the cover, they are dangerous, with it they are acceptable.

Portableroad as a post-modern artifact

In the most obvious instance, portableroad overlays the modern world. It functions in reaction to it, by reflecting symbols from it. In this way it is secondary to the modern world. Also obvious, is that modern technologies enabled the construction of the devices which comprise the portableroad system. This post-modern behavior, however, is circumstantial; portableroad can function by reflecting off any world - a post-modern, a pre-modern, a virtual world, a simulated world. As a portable system, it travels between eras well, as the material which it can use to exhibit its behaviors can be varied.

Its communication can be varied, its reaction to contexts can be varied. As it reacts to location, it can be a geographic information system, in other instances it can be a political tool, a communication tool, and a token allowing for social and other types of grouping,

To build a reality from a design is the agenda of Architecture. Portableroad is accelerated architecture. At heart, it is a structure which manifests itself over top of things it encounters. Portableroad begins symbolically, from ideas, and realizes itself through the presentation of the symbol, and the acquisition of territory as the symbol is placed. Portableroad programs space as it manipulates the information available from objects and so forms interpretation.

Duplication of symbols in space

From the perspective of the person who experiences the constant impact of projected images over all things that they visually experience, the projected images are more constant than the physical environment. In the same way that the impression of one's own existence is made by ensuring the continuance of the person while other experienced things are intermittent (and always are experienced to be less present than the self) those perceived elements which are more constant and more apparent become more reliable, and more integrated into one's life, and become environmental, and real.

> *".. the two WTC towers, perfect parallelepipeds a 1/4-mile high on a square base, perfectly balanced and blind communicating vessels. The fact that there are two of them signifies the end of all competition, the end of all original reference. Paradoxically, if there were only one, the monopoly would not be incarnated, because we have seen how it stabilizes on a duel form. For the sign to be pure, it has to duplicate itself: it is the duplication of the sign which destroys its meaning. This is what Andy Warhol demonstrates also ..."*
> (Baudrillard:1983, p137)

Symbols can be duplicated infinitely over real objects by portableroad at no cost to it in material resources. For this reason, it has mastery over the symbolic domain, and some control over the interpretation of the built environment, the landscape and the object. The replication of symbols over objects, from the perspective of the object, changes the meaning of the object. From the perspective of the symbol, its own meaning is is extended.

> *" ... C'est désormais la carte qui précède le territoire --- précession des simulacres --, c'est elle qui engendre le territoire et s'il fallait reprendre la fable, s'est aujourd'hui le territoire dont les lambeaux pourrissent lentement sur l'étendue de la carte. C'est le réel, et non la carte, dont des vestiges subsistent ça et là ..."*
> *" ... it is the map that precedes the territory -- precession of simulacra-- it is the map that engenders the territory and if we were to revive the fable today, it would be the territory who's shreds are slowly rotting across the map. It is the real,, and not the map, who's vestiges subsist here and there ..."*
> (Baudrillard:1981, p10)

Portableroad is a subsidiary of the current reality, it can act as the map so detailed that it covers the world that it maps, its storage capacity is unlimited when it is connected to the internet. But it does not statically group territory; as the map is made it must carve some area of the universe out to store itself as a map. It implements the wearer's world over-top of everything else. It constructs a *permanent*, "artificial" reality, only for the wearer. Portableroad temporarily implements itself over the world, remaining constant

for the wearer, but being temporary and fleeting for everyone else. Beginning with the symbol, portableroad constructs a new real over top of locations, making its own places.

"in the postmodern society, reversed, such that the signifier, the image, the symbol, icon, and index, precedes the signified ... "
(Raizman:1998)

A distinction in the degree of communication success allows the representation of portableroad's communication in the post-modern framework. Post-modernism shifts the burden of understanding; it becomes, "It doesn't make sense" instead of "I don't understand". It makes the burden of understanding portable and assignable, and so the value of understanding or having something become comprehensible can be negotiated, created, or assigned. Portableroad projects symbols from the perspective of the wearer, and so is (itself) responsible to the wearer in its communication of symbols. In a secondary capacity, its symbols can be presented to other people, interpreted by other people. To the degree that portableroad takes responsibility for communicating with fidelity, it is modern in its functioning. To the degree that it fails to communicate, it is postmodern.

Perhaps because the necessities are always in view, they dominate. It seems that post-modernism does not embrace the necessities of life, because it counts them to have the same value as non-essentials. Without necessarily having a relationship to more practical human considerations like eating, or sleeping, or anyone's reality, portableroad can be based in post-modernism. These things are part of the modernist program, they are targets for the implementation of modern architectures. Portableroad takes on modernist programs in the form of attempting to have fidelity in communication, and by incorporating topics into its symbol library which are intimately related to modernist projects. Topics in its symbol library include the organization of nutrition and eating behavior, and the regulation of economic behavior, and locomotion. These symbols can be inserted into contexts to elicit behaviors from people.

"The outer world or physical reality (space, time, matter and their laws) is and remains an hypothesis"
(Zanstra:1962)

In past systems, in other designs, possibilities had to be limited, because there was limited capacity to administer the profusion of successful modernity. As a reaction, profusion was limited because it could not be governed well; detailed information on the profusion could not be gathered and stored and acted up on well enough to allow the profusion to grow beyond whatever it historically was able to attain. Portableroad dynamically allows administration of the profusion of modernity, by labeling objects

and locations, providing metadata on places, manipulating the meaning of objects through re-labeling them with new symbols.

How realism holds portableroad

Realism fails portableroad, and perhaps projects in general, when it is used as a social interface in a structured society.

As a tool that is very helpful in the physical creation of devices that comprise portableroad, realism works. It interfaces to a universal superstructure governed by general principles (of engineering, science and so on) that do not react badly when called upon by disparate parts for unification into an acceptable system. The universe does not care when an area of engineering which creates a device integrates the device with an area of science that is incompatible with that area of engineering. The resulting device has no trouble working. In that case there is a common superstructure; the principles of the universe as it functions mechanically. In the construction of physical objects which are to perform a physical task, realism is a wonderful tool. One can put together most any component systems and with minimal modification, yield a new combined system.

> *"Just as the ice cube began getting smaller a new thing came into existence: a puddle of water"*
> (Cortens:2002)

The success of realism as a context for the combination of things is dependent on the structure inside of which realism is operating. In the social domain, realism works when the social structure allows the compatibility of components. Oftentimes, combination of components within a social structure is not permissible.

This problem is generally solved in the theory world, by taking apart large things, so that compatible smaller things can be used acceptably. This strategy presents problems when the elements to be combined will not function as collections of (nonfunctional individually) components.

Object-level conceptualization of the project works only so well. "If we can trace a continuous path from the whole tree to the tree minus *one* twig, then we can surely go on from that point to trace a continuous path to the tree minus *two* twigs; and then eventually ..." (Hirsh:1976, p12), eventually there is no tree. In real life, at some critical point, the tree's internal structure is incapable of determining itself to be a tree, and it dies. Cutting working systems apart results in destruction of the system at some threshold.

Portableroad can fail to be modern, with consequences for its post-modernism

> *"Post-modernity is not an epoch, but the ceaseless refusal, from within modernity, to silence and forget what can not be represented and remembered within modernity"*
> (Doel:1999, p69)

In diligence, in the construction of representation of some things, in attempting to remove the observer from the equation, modernism encountered non-digestible things. Modernism reacted to that which can be understood through modernist methods. The incomprehensible, non-modernist things were tossed out of modernism. Modernism's "denial or effacement" (Clarke:2006, p119) of these things saved them from interpretation through a machine that could not interpret them. Post-modernism then got to work picking up the incomprehensible that modernism abstained from, and declared them sovereign territory. A world of symbols which build reality is post-modern; having exhausted the first real world, we construct another on it by the abbreviation of some areas and the extension of others.

Systems which are incapable of administrating profusion can not create post-modern places because they never reach modernity. Following from this, portableroad becomes post-modern, itself, only when it passes through modernity. Poor administration never creates post-modernism because it creates dirth, not profusion. Poorly addressing profusion results in perpetuation of modernism. A successful portableroad is a postmodern portableroad. It must be able to communicate successfully, after that, it may or may not do so, but it must be capable of doing so.

Finding a Home in Social Theory

Portableroad as a device, benefits from the employment of realism, however, in portableroad's interface with social worlds, realism fails it. Social worlds evaluate it suspiciously as its strategies for the use of territory are incompatible with established strategies. It can not survive without an architecture, and can not survive through realism alone.

The advent of modernism made attractive the construction of systems which facilitated transportation, communication of information and ease of storage and retrieval of things, people, ideas, and events. The systems that were created in the period of modernism allowed post-modernism. Those systems which allowed the structuring of profusion, so that it could exist (or not exist) as addressable, reachable places, allowed for post-modernism, which is what happens when one lives in the profusion allowed by the maturation of modernist systems. Portableroad can behave in a modern fashion, cataloging locations and applying identifiers to places. Portableroad is a system for

addressing space. It is the culmination of modernity, as it is an ordering system for objects and locations. It is a post-modern system, as it addresses the complexity of a modern world. It is an abstraction mechanism which is permanent enough to re-generate reality through symbol placement.

Post-modernism comes from, results from, the profusion of objects, ideas, people, and *everything*, that we live in when we live in cities or other places where over-stimulation occurs. Portableroad's relationship with post-modernism is comfortable, as the post-modern theory is able to describe a place for portableroad which can support its existence, and situate its success or failure.

How to create new history

Reappraisal

We are on the forefront of all things that have already happened, moving toward what might happen, from certainty to possibility. We are always at the forefront. All wavefronts for all movements are the same, social movements, technological change, financial movements; they are all wavefronts, all moving toward possibility. Nanotech, geocoding, and genotech are all movements toward possibility; so is doing the laundry. Each has equal quantities of unknown: infinite. Tools have been developed, and are now in use, which allow and create revolutionary change. Because such tools have developed, it is to be expected that revolutionary change should come about, and so the nature of revolutionary change is perhaps less revolutionary.

Dotted with crises: Cut along dotted line.

the Binary

The idea of the "binary" (Cloke, 2004) has been introduced as a tool for creating relational networks of ideas, people, systems, theories. The binary is situated as a tool for the creation of frameworks within which work can be done, ideas can be understood, relationships can be discovered, created or engaged (in).

Marxism:
a Leninist Crisis for Maoism

a Leninist Crisis for Maoism

a Leninist Crisis for Maoism

a Leninist Crisis for Maoism

a Leninist Crisis for Maoism

Binaries propose relationships, and an elementary binary can be shown to be created by establishing one part of the binary: by grouping some things, all things that are not

grouped are moved to the other side of the binary. Because something is defined, all things that are not within the scope of the definition are caused to be "other" things, which can be grouped by in the other category, effectively creating two categories, and a binary relationship.

By establishing what is new, we are also establishing what is not new. In this way we create a binary which describes our interpretation of the relationship between degrees of novelty. The quantity of novelty, and the quality of novelty can be difficult to discover or assign value to. To say that there is more novelty now than there was before may be an argument that can not be easily made successful. But to say that there is some novelty, and the novelty can be perhaps divorced from that which is not new, that which came before, that which is repetition (and repetition is problematic to identify without a framework for its quantification and recognition), this allows one to create a binary relationship between the old and the new.

Inspiring the cell

the Episode, the Epoch, the Paradigm

> *"Customarily, theoretical traditions (positivism, humanism, Marxism, feminism etc.) have been understood to emerge and dominate geographical thinking at particular times for a particular period. In other words, they have become what Kuhn (1962) termed 'dominant paradigms'. "*
> (S.Aitken, G. Valentine., 2006).
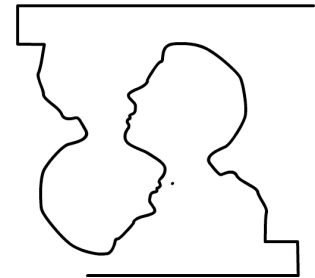
That there was a structure of accepted or typical impressions of what is right, and a goal which allows the correct structure to exist, by enforced efforts in service of what is defined as correct. This perpetual superstructure, the negotiation or attribution of normatives, leaves no room for true revolution. There are only relative revolutions, and one finds them in varying scopes as one surveys larger swaths of human knowledge and experience. There is always the revolution, comparatively, but that comparative unit may be renegotiated. It may be that causative factors which do not fit within the framework allowed for inquiry are never acknowledged, and over time the little earthquakes which are unseen become a big one when the normative values are dramatically shifted to keep them correct.

The paradigm as it is understood in this quote was developed to allow shifting between paradigms. The author of the theory, Thomas Khune. used it to describe historical

paradigm transitions in a way that supported his view that paradigms can be transitioned between while being mutually incompatible.

Previous to this theory, other theories had to be used to describe transitions between episodes of time or domains of understanding. Such a theory prepares the way for theoretical transitions, and instigates them, as it manufactured a popular language and framework within which transitions can take place.

Good candidate for revolution

the Quantitative sort

The mathematicization of reality as academic practice: the quantitative revolution, was indeed a revolution, where the results were incommensurable with what preceded them. As we exist now, in a place which is post-quantitative, we are beyond that revolution, and are in the process of reacting to it. Is this reaction strong enough to warrant the term revolution? Quantitative analysis is the child of the modern era, and as the modern era became the postmodern era, so too did qualitative analysis become outmoded, or perhaps, less than stylish. As a revolutionary methodology, it had the spunk and tenacity of modernism, and as it turned out, died the same death of the overachiever, leaving us again without revolution, but post revolutionary. We can wonder, *was* it a revolution? Maybe it was just fodder for monolithic philosophies.

Will Marxism be party?

Marxism is a revolutionary framework, designed to propagate Marxist(s and) revolutions. Such a designed revolution is not a revolution, but a "feature" of the program of Marxism. Regardless of the opportunities for Marxist style revolutions which presently may exist (and the pickings are few there, as Marxism has had a go at most of the planet already, leaving western civilization and Nepal as some of those few possible frontiers for revolutionary Marxism), a successful Marxist revolution in human geography does not extend, mutate, or otherwise disturb the perfectly restful vector of the current human geography program.

The Marxist critique of the built environment by Harvey is perhaps interesting and may bear on the future state of human geography in its design of a Third Circuit of Capitalism (Harvey, 1989, pp 66). This third circuit describes a method by which society is "continually revolutionized" (which in my view would serve to render the revolution non-revolutionary), wherein accumulated capital is vested in changing labor productivity; which means changing people.

The third circuit of capitalism, in Harvey's Marxist critique, proposes a way to change people. This is the only successful basis for revolutionary change in human geography; one which begins with a change in people, the change makes people new. The new propagates instability throughout everything that has not been inoculated against the new by discovery of the new.

Merger of diverse masses: realism as the standard

Before modernism's monolithicism, there was a garden were there lived diverse masters and multiple gods. The polytheism was soon driven away by zealous (jealous) theoreticians, and subsumed into the gravity of modernity, only to reconstitute as the garden called realism, where those few flowers that could grow in the dirthy soil that concrete becomes when it mixes too long with sunlight, might cross pollinate and save flower-dom. *"constructing social knowledge is as much a process of interpretation as of understanding (Gadamer, 1981; Pickes, 1988)"* (Lawson & Staeheli, 1990) - Realism does not move toward the real, in this regard it is the same as any human model; realism is a model composed of models. Models abbreviate, multiple models abbreviate with compounded error. But realism is the way humanity operates at the day to day level. This is not a revolution, this is the standard procedure.

Handing out collateral (substantiating existence)

> *"when new philosophical approaches emerge to challenge previous ways of thinking. Johnston (1996) suggests that paradigm shifts are a result of generational transitions"*
> (S. Aitken, G. Valentine, 2006)

Episodes exist at the behest of their designers, instigators, maintainers, downtrodden and rewarded; for them, by them. Episodes of the mind, episodes of groupthink, of structures, religions, consensual practices, realities, philosophies, exist through the action of differentiation between themselves and other episodes. That an episode exists is very often only supported by evidence that other episodes exist or existed.

The post-modernist argument

Perhaps a convincing argument that conditions are now different, and that an episode is occurring which is distinct from other episodes; and that this episode is in fact a crisis of transition in the humanist science of geography, is the observation that there was a modern-postmodern transition. The transition from modern to postmodern is a transition that is marked physically, among other ways, and the transition is a large one which is recognizable and felt deeply.

Modern structures are reactive.

According to Ed Soja, modernism is a response to what is new in the world:

> *"All forms of modernism (including postmodernism) are strategic responses to (three leading questions): What is new in the contemporary world? Is what is new of such significance that we must change our theoretical and or political practices? And in response to these questions, what is to be done here and now?".*
> (Soja, 1995, pp 126).

This can lead us to conclude that modernism is a reaction to what came before it; and that postmodernism is also a reaction to what came before it. Modernism has as part of its definition, a method for distinguishing itself from other things, and as such, all derivatives and relational ideas can inherit this distinctive ability.

Postmodern structures are self-reactive.

"its becoming clear that the city is no longer what it used to be" (Soja, 1995, pp 126)
Postmodernism contains as part of its inborn structure, ability to fragment itself, to split itself, as modernity endowed it. To show from Soja'a example "After the urban uprisings of the late 1960's and the global recession and related crises of the early 1970's (all rather easily predictable from a Marxist perspective), the capitalist world economy entered a reactive phase of restructuring, "(Soja, 1995, pp 128). In his example, a reaction initiated a new episode of grouped events; a phase of restructuring. A single epoch or episode was fragmented into two episodes as a result of crisis, as a result of those participants in the original episode performing episodal analysis. In a form of cellular mitosis, the episode, upon discovering itself to be capable of division, divided, yielding two periods of time: before the crisis, and after the crisis.

Postmodern places propose postmodern people.

In his assertion that a postmodern urbanization process is a "summative depiction of the *major changes* that have been taking place in cities during the last quarter of the twentieth century" (Soja, 1995, pp 125 - emphasis mine), Edward Soja makes an indication that there have been major recognizable changes in cities. By considering the term *urbanization,* we can can reason that the change that this term describes, is as large as the transition from rural to urban conditions, which by a human-scale experiential measurement, might be large.

Further considering that this urbanization is the *changes described to take place in the built environment*, and that the built environment conditions the awareness of those who

participate in the environment through their presence, urbanization is a large transition with an extensive effect on its participants. Considering urbanization to be a modern process, relating to the modernization of human habitats and so places, we might attribute urban places the ability to be reactive to modernity, to perform self analysis, and react to analysis, so becoming postmodern. The advent of the postmodern place, being of the built environment should change people as urbanization changes people. People in postmodern places should become postmodern.

Homogenizing experiences

Experience that produces knowledge is new experience.

From the phenomenological tradition we can find Strohmayer's contrarian viewpoint; that all things are *enframed* (to use Heidegger's term) by the preconceptions of the participant; "the very idea of a referential convergence of space and time (in the form of a representation or *Abbild*) is necessarily conditioned by a prior imagination" (Strohmayer, 1997, pp 107). But in the same work, in the footnotes on the same page we can find Husserl quoted "cognition itself is a name for a manifold sphere of being which can be giving to us absolutely and which can be given absolutely each time" (Strohmayer, 1997, pp 107, footnotes) , which might seem to support new experiences absolutely encompassing of the event of cognition, which would necessarily leave cognition changed by a new experience, and so absolutely different and absolutely new. On a personal scale this absolute giving of the sphere of cognition might parallel the Khunian paradigm shift.

The phenomenological position that space reduces to place (Casey, 1996), and Strohmayer's existential proposal that experience precedes knowledge implies that there are (new) perceptions before knowledge frameworks are applied to apprehension's results, and if we are to assume that all knowledge is preceded by experience, then all unique knowledge would be informed by unique experience. This stands in support of the idea that experience is in good part, new, and perhaps, that all experience that produces knowledge is new. In this way, perhaps all known places are always new, when they are being known differently. This view is in contrast to what Strohmayer illuminates as a nominalist conceptualization of the world where "every time and every space is unique and hence unknowable" (Strohmayer, 1997 pp 107 line 3), which he proposes as nearing a nihilistic interpretation of events. But all experiences nonetheless begin at this level of the unknowable; from which they somehow proceed toward the knowable and perhaps become known. It is a problem with interpretation that logically, once something becomes known, it is rendered to have been previously knowable - perhaps things are contingently knowable, where they will remain unknowable until some event occurs (the event of their experience), after which they are knowable.

(Perhaps) events are unknown until they are experienced and as it cannot be known what events will occur, events are unknowable until experienced. All events are new, all episodes are new, the revolution is constant.

Another phenomenologically enabled concept: space as language (Strohmayer, 1997, p 110), can be put this way: space as language is not new; space has had grammar for as long as we have given it grammar. In the tradition of the military campaign, space is allocated, consumed, signaled, re-encoded, and reorganized with the fluidity of the most efficient spoken language.

Experience immeasurable

To say that "there is nothing new under the sun", is the common quote. This is not exactly true, from the experiential perspective, what is true is the opposite; everything under the sun is new. This is almost the same, though. As everything is always new, all things are newly apprehended, a result is the absence of any means to distinguish newness. All things are equally new. Whatever means are eventually used to determine newness (and it is always determined) must be

transitory and imperfect, because it is wrong. Any period which determines some aspects of life in that period as *newer,* or more unique than another, and builds its distinction on this, must be replaced. All episodes are equally new, ultimately new. The revolution is continues. the paradigm is always different, the wavefront is always at a crest, the unknowable does not lag or disappear. It is as continual as the metabolism by the human species of raw experience into knowledge.

Upon reflection, when a sequence of experiences concretize into an episode, epoch, paradigm, structure, relationship, nation, language; one might relate such a thing to another similar thing having apparently similar qualities. Upon analysis, one can perhaps find that there may be two episodes, two paradigms, two things. It is the act of analysis which splits unity. There is the necessity that the two be distinct, and this must be made to happen, through some cutting, sorting, identifying, rejecting action. That we can begin with one and end with two is a principal that we use in division, and we apply it to numbers, vegetables, and nations. We can apply it to paradigms and ideologies. We can split societies, we can split knowledge frameworks, in any dimension; space, time, hopefulness, adherents, procedural methodologica. In socialism there can be a split of the Marxists into Maoists and Leninists. In the humanities there can be a split into the groups of scientists and teachers. The split is a constant verb. It does not produce nouns; the underlying material in which the split occurs does not necessarily change because the split is effected, the split is a line drawn on a map, inherently different from the line drawn on the ground that the map represents.

Got a ticket to ride the revolution but the train already left

What may be strange, and what illustrates what sort of revolutions are possible at the current time, is that during the modernist period of western development, science, academia, and other institutional structures seemed to be somehow divorced form the human parts that made them. So abstracted were they that the wills and manipulations of those who comprised the institutions were professionally overlooked. This may have been a facet and necessity of running large institutions where accountability must be *managed*, especially large democratic and socialist institutions which are professedly run "*for the good of*" citizens.

Human institutions before the modern period had a human face, very often, literally. They had the face of the emperor, or a king, or some other exalted person statuetted, stamped, or painted on them. Land and privilege was extended from the emperor's person. Right to speak in academia was always conditionally given, requiring that what was professed pleased the king, the general, God, or agent thereof.

The oddity that people would take for granted that culture, human habits and goals, and society in general, was not a prime mover, or the prime mover in institutional affairs, including the human geography, and all academia, is illustrated by Trevor Barns as he described his epiphany "I saw the light, science reflected society." (Progress in Human Geography, 28,5, 2004, pp 565-595) , and it makes for interesting analysis perhaps how and when human institutions became alien. The revolution came long before the re-introduction of the human into modernist institutions. It would not be in the transformation from alien institutions into institutions which acknowledge and factor in human tendencies; but in the initial transformation from human institutions into alien.

Conclusion: Real and Feigned Revolutions

"To accept the possibility that we stand on the brink of a new social epoch at least compels us to re-examine our accepted orthodoxies and theories."
(D. Gregory, R. Martin, and G. Smith. 1994)

To accept a new possibility, we are compelled to re-examine what we have already accepted. To simplify "social epoch", all epochs are social, the definition of epoch is socially founded, the quantification of epochs is socially determined, epoch is a socially constructed container for events. If the epoch is to be understood as primarily relating to a social domain, we can likewise say that any kind of epoch becomes a social epoch as all epochs are social epochs. The term social is redundant and we eliminate it. Let us assume that epochs are created from orthodoxies and theories, and that to create a new

epoch, new orthodoxies and theories must be produced Gregory, Martin and Smith in this sentence outline a method for divorcing new from old in service of epoch creation. The sentence is self serving; by committing to it, one commits to the change it proposes, it produces tacit complicity in its action. The revolution is not a revolution as it is instigated from within the framework of a capable control structure; the revolution was born subverted, and is no revolution.

Globalization changes people

Not "*the increased globalization of production, finance, and even culture;*" (D. Gregory, R. Martin, and G. Smith. 1994), as they express, but increased globalization of mechanized production, and increased population (and so increased personal-level finance) are changing people. This is the revolution.

Drawing from the Dictionary of Human Geography on *Globalization*; "*Time-Space-Compression, it is argued, has so changed the structure and scale of human relationships that social, cultural, political, and economic processes now operate at a global scales*". Globalization, is a property of human relationships and apprehension as they are affected by place and geographical scale, or is a property of places as places are affected (by human relationships), and represents the interaction between multiple places, as the places are effected by people. As a result of growing populations and so growing the actions of populations to increasingly effect place(s), globalization occurs."*The increased globalization of production*" then, must mean the increasingly occurring actions of populations to effect places of production.

It is perhaps true that since 1950, generally but not always, globalization of mechanized production has increased (WTO, 2006). Mechanized production globalizes more than non-mechanized production. Because mechanized production has the designed capacity to produce more instances of a product per unit of time when compared to non-mechanized production, the mechanized variety has the ability to overwhelm "hand-made" production, and the produced results can be more available for export, because there can be more instances of a product. If we are to determine the ability of a product to affect people in remote locations by determining how many people are affected by a product, at what intensity, and how many instances of the product are used, then situations where a large number of products are used will compare favorably (in regard to affecting people) with situations where small numbers of products are used; assuming other factors are constant. With the same primitive logic, items which affect more people globalize more, and items which affect people more deeply globalize more.

Culture, if determined to be those relationships between, and behaviors of, people, is difficult to quantify as increasing or decreasing. At any point in history, people's

relationships and behaviors are perhaps all equal in quantity; all infinitely varied, as numerous as the seconds of their lives, and the number of atoms in their bodies, and quantity, quality, and complexity of their relationships. All that can be determined then, are those relationships which we wish to count, those relationships and behaviors that we will acknowledge, and what relationships qualitatively are important.

The relationships between people might be accorded some approximation of what "culture" is. If there are more relationships, then perhaps there is more culture. If there is more possibility for globalization (as enabled by more transportation devices, more communication networks, and other means of affecting people from remote locations) then perhaps there are more relationships, and so more culture.

The notion of revolution is infantile

By redefinition of what experience is, and who can experience, the revolution in experience begins. Not by working within established domains is there revolutionary change. The only real revolution has been that we have increased the number of people in the planet who practice forms of human experience. What has the power to change people has the power to revolutionize.