

PRELIMINARY NOTES

Space in the history of philosophy appears as the foundational, the immutable, the given, the constant (*chōra*, *topos*, the *extensio* of *res extensa*, *principium individuationis*), what supports the nature of nature and lines the *a priori* of experience. As such space is what resists construction, what cannot be produced or procured, what does not emerge: it is rather the always already of all possible constructions, the pure potentiality of plurality and simultaneity.

Today, at the intersection of tomorrow, the stability of space quivers. Not only has the technicity of measurement itself become a *topos*, showing in countless concrete manifestations the measuring of the measured and in turn the measured itself as a technical if not technological construct; but space, in its very dimensionality emerges gradually as an effect of manifold events of spacing, limiting and tracing. The once foundational, *natural* space is produced as the effect of spacing technologies, while abstract dimensionality is drawn along the vectors of an archi-technics of tracing.

This amounts to an encomium of the triumph of technological deconstruction over natural space even less than it constitutes a mere eulogy for the passing of the latter. At the outset however, philosophy must trace the historical function of technicity and technological thought in the stabilization, naturalisation and neutralisation of space. Philosophy must also acknowledge the technological production and consumption of virtual and actual spaces in the service of further technological and economic production, a process in which the spatiality of spaces features in barely perceptible cycles of liquidation. In the thick of this fermentation, contemporary existence cognises the increasing importance of its technological condition, discovering the written before the oral and the reproduction before the aura,

the digital before the corporeal and the GPS before the city – a global space that has become an entirely generated artificial *foam*. In turn, philosophy is called to re-cognise this new space of existence, this new existential space, to thematise, dissect and revive its techno-physical mediation.

For *Intersections: At the Technophysics of Space* we have endeavoured to elicit and assemble an array of responses to the questions surrounding the transformation of spatiality and its re-inscription into the conceptuality of modern thought. In *Dispositions: the Technophysical Apparatus*, Georgios Tsagdis offers an exposition of the interrelation of natural and technological space from Heidegger to Stiegler through Derrida, and its function at the heart of the technophysical apparatus. The essay traces the notion of trace-topologies as well as its implications for contemporary places of dwelling and commute as well as places of production, tracing thereby a horizon of contemporary responses to the technophysical question.

The issue proceeds with a foundational historical excursus. The Kantian instigation of space as the *a priori* and thus immutable transcendental condition of apperception, was challenged already by a recasting of spatiality into an originary constructive force, a quasi *archi-techne* by Fichte and Schelling, as Anna Longo and Ben Woodard demonstrate in *Infinitely Generative Structure: Fichte, Schelling and Modern Geometry*. In tandem, Susanna Lindberg's *Technics of Space, Place, and Displace* and Nathan Brown's *Hegel's kilogram: On the Measure of Metrical Units*, explore the Hegelian challenge to spatial (*a priori*). The relevance of German idealism to the current problematic of the technophysics of space would be limited if it precluded a dialogue with contemporary science. Longo and Woodard's demonstration of the Fichtean and Schellingean projects' purchase on modern mathematics and geometry, and Brown's explication of the intricacies of the theoretical attempts at a re-definition of the kilogram in the International System of Units (SI) in terms of Hegel's theory of measure, unravel the potential of reciprocal scientific-philosophical *in-formation*.

In *Analysis Situs. A Survey of Spaces in Devenir* German A. Duarte follows Poincaré and Whitehead in a meticulous recasting of traditional topological into relational spaces. By employing Bergson's thinking of the mobility of experience the essay brings relational spatiality to bear upon digital medial.

The technophysical juncture is further employed to analyse living, existential and social spaces. In *Airspacing the City, Where Technophysics meets Atmoculture*, Andrea Pavoni and Andrea Mubi Brighenti show how Sloterdijk's idea of the technological construction of existential atmospheres can be analysed in the context of contemporary urbanism, where affective spaces are effectuated through concrete architectural means, as much as through

economic and habitation practices, which are called to accommodate, promote and exploit mobility. The eclipse of space in favour of exponential acceleration which Rosa and Virilio diagnosed, is pursued by Bart Zantvoort in *Space-time Dialectic: Acceleration and the Politics of Space*, where the unsettling consequences of a world deprived of its inertia are brought to light. This exploration enters into a tacit dialogue with Augé's and de Certeau's exploration of the loss of anthropological place that Susanna Lindberg prefigures in her analysis under the term *displace*.

Technology affects equally the modes of perception of world-space. In *Simultaneous Plurality: Mapping and Concealment in Space and Fiction*, Jonathan Laskovsky analyses the way in which contemporary mapping technologies (Google Earth, Google Maps, GIS software) not only found and inform, but often appear to exhaust our world-perception. Against the persistent mono-dimensionality of advanced mapping technologies the essay seeks an alterative pluriform paradigm in literature.

Finally, the two closing essays of the issue engage with the thought of Serres to bring the question of the spatiality of information into relief. Michael R. Doyle's *The Informational Motor of Michel Serres: An Architectonics of Algorithmic Reasoning and Abstraction*, undertakes the uncovering of a filiation of Ionian geometry and contemporary quantum physics to create a space of contingency for the production and use of information. The ensuing information space, perceived as a digital continent, is explored by Vera Bühlman, in *The Digital, a Continent? Within the Object-Space of Cunning Reason*. Rather than a mere elucidation of the disempowering features of the informational framework, the essay pursues the potential of critique, emancipation and ultimately citizenship in the digital world.

In bringing together this thread of reflections, we hope that this issue will contribute to an ongoing discourse committed to the expansion of the technophysical frontiers of spatiality.

