

idensity®: bridging local_global spaces

by Elizabeth Sikiaridi and Frans Vogelaar

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identity®: bridging local_global spaces

“The new city presupposes that the cables of the interhuman relations are switched reversibly, not in bundles as with television, but in real networks, respons(e)ibly, as in the telephone network. These are technical questions; and they are to be solved by urbanists and architects.”

Vilém Flusser 1990.

To reinforce the significance of public space we have to deal with at least two “public”, the global and the local public, by creating spheres where local and global public space can fuse and interchange.

Bridging the gap and connecting the global media spheres with local content and place, an architecture of communication spaces proposes a combined analog-digital infrastructure: publicly accessible interfaces between the global media space and the local urban place. ‘Public Media Urban Interfaces’ is an alternative scenario for the interplay of mass media in order to reinforce the function of public (urban) space. This project develops a hybrid urban network-space, a fusion of media space and urban space. It emphasises the role of the public in an increasingly privatised society and occupies the vacuum in between the local and the global. The products of this alliance of urban and media networks are “hybrid” spaces that are at the same time analog and digital, virtual and material, local and global.

urbanism in the communication age

Urban public space and the “space” of communication networks are usually considered to be competing, even mutually exclusive frameworks for social interaction. In fact, the traditional functions of public urban space are being taken over by telecommunication networks, their input/output devices implanted in (private) interiors.

Public space is imploding, not just in its urban component, but also in its media. The agenda is set for the privatisation of the electronic mass media spaces. The gap between the immaterial, exclusive media spheres (Internet, television, etc.) and the dismembered urban sprawls is widening; the polarisation of global and local space is increasing.

Traditionally, the distinction between a global and a local public space is considered to be identical to the distinction between media space (which would be global) and “real” space (which would be local). But this concept has been revealed to be too simplistic: in fact, we are experiencing today not only a privatisation but also an atomisation of electronic media on a local scale, with for example the multiplication of local TV-channels or radio stations. On the other hand, global and local spatial hierarchies intermingle in urban agglomerations. Some urban fragments (banking and trade-fair districts, airport surroundings, etc.) gain qualities of “global” performance and can be seen as part of a “global urban condition”.

An attempt to reinforce the significance of public space therefore has to deal with at least two “public”, the global and the local public, by creating spheres where local and global public space can fuse and interchange.

At the end of the 80ies we introduced an alternative scenario for the interplay of mass media in order to reinforce the function of public (urban) space: ‘Public Media Urban Interfaces’ (see below), publicly accessible interfaces between the global media space and the local urban place. This project develops a hybrid urban network-space, a fusion of media space and urban space. It emphasises the role of the public in an increasingly privatised society and occupies the vacuum in between the local and the global. The products of this alliance of urban and media networks are bastards: “hybrid” spaces that are at the same time analog and digital, virtual and material, local and global, tactile and abstract.

This project represents a prototype for a new interdisciplinary field of planning and design (‘Soft Urbanism’), researching the transformations of architectural, urban/regional space of the emerging “information/communication age”, exploring the dynamic interaction of urbanism and the space of mass media and communication networks. ‘Soft Urbanism’, dealing with the “soft” aspects of the city, not only intervenes in the realm of infrastructures, but also adopts their concept and paradigm: by supplying networks, ‘Soft Urbanism’ creates new fields of possibilities and frameworks for self-organisational processes.

In the meantime the communicational paradigm, with its “terminal architectures”, “network-cities”, “nodes” and “urban branding strategies” is infiltrating and transforming the urban planning discourse and practice. Within this framework, ‘Idensity®’ is proposed as a conceptual tool for developing urban space in the information/communication age: ‘Idensity®’ is a composite term consisting of the combination/fusion of the word “density” of real /urban and “virtual”/media communication spaces (density of connections) and of the word “identity”.

Public Media Urban Interfaces

The local-based public ‘tele-feeder facility (at your neighborhood’s launderette)’, the primary unit of Public Media Urban Interfaces, enables the public to produce messages and to narrow-broadcast and receive them in a dynamic communication environment. Creating a locally-based dynamic media network from the bottom up, local events can be accelerated and reinforced to temporarily invade the glocal media space.

This link between global media space and local place having its interfaces in public space makes it possible to broadcast, access, influence the global media environment from the (urban) local neighborhood.

A demo project, exploiting London's urban tensions and structure unfolds strategies and visualises aspects of these investigations, confronting a working hypothesis with the idiosyncrasies of a specific urban situation.

Media Babies

A local-based public interface, the Media Baby, the primary unit of Public Media Urban Interfaces, is the instrument that seduces its public into exploiting the television medium, maximising its potential spontaneity by hijacking the publics' imagination. The name Media Babies stands for the seeds of communication (environments) as well as for the public neighbourhood feeder houses (hybrid analog-digital environments) from which the Media Babies will be broadcast. One hundred and twenty-eight feeder houses distributed evenly over the sprawling London towns and interconnected by means of a digital network supply eight Bridge Clubs located on the Thames with a continuous stream of (non-)events. The Media Baby at your neighbourhood launderette consists of a Catching Gallery, two Intro Booths, a Debutantes' Booth, a Connector Platform and a Microwave Transmitter. The Catching Gallery is the area where the public can view the narrow/broadcasting activities of eight other Media Babies and one Bridge Club. Interactive technology enables the public to intervene in those narrow/broadcasts but also creates the possibility to establish direct contacts, thus forming endless smaller networks within the larger framework of Public Media Urban Interfaces.

Bridge Clubs

The Bridge Club bridges the gap between programs meant for local distribution and those that deserve a larger audience. It forms the core of a North-South line linking eight Media Babies on each side of the river, connecting the north with the south of London. The Bridge Clubs are sophisticated and accelerated versions of the Media Babies providing the space for public events on an urban scale. One of the additional facilities they have is the Selector Platform where the Selection Ritual takes place. Using the larger broadcast facilities available to the club, the selected programs are experienced and transformed to suit a mass audience. The Bridge Club, being a knot in the net of translocalities, also serves the function of bridging programmatic events related to the site where the club is located. For example, the Hungerford Bridge Club on certain days (or nights) functions as a Debutantes' Ball in relation to the nearby Waterloo Station (Continental tourist connection).

replace the right to vote with the right to broadcast

The publicly distributed 'Air Time for All' Smart Card allows you to produce and narrow/broadcast and also gives you the opportunity to adopt a message (not your own) by giving it extra Air Time. At the Media Baby in the neighbourhood, you will find the necessary programming facilities to make your program and the means to monitor it as it goes on the air. You can also accelerate messages (not your own) by giving them extra broadcasting time with the help of the special Smart-Card. And as a message gains strength, its chances of reaching a much larger audience increase, reaching more Media Babies, a Bridge Club, the city or even the whole country, Europe and the rest of the world.

Once you have produced your programme, instant satisfaction is guaranteed. Check out the Connector Platform and see what reactions your program provokes in the network: get a five-dimensional overview of the life cycle, the pains and the joys of your message... Replacing the right to vote, a right to narrow/broadcast is established.

Soft Urbanism

In architecture's and urban planning's role of defining and materialising the spaces for social interaction, designing the relationship between the physical and digital public domain is becoming more and more of a challenge: investigating the relation and interconnection of the "soft" city with its finite material counterpart, the living environment, speculating about interfaces between the "virtual" and the material (urban) world and designing "hybrid" (analog-digital) communicational spaces. These "hybrid" communal environments, transforming planning to an event-communication (space) and entertainment zone, emerge as 'trust heavens', 'battle fields' and 'identityTM-generators' (see below).

Soft Urbanism deals with information/communication processes in public space, the soft aspects overlying the urban sprawl and modifying it: the invisible networks acting as attractors, transforming the traditional urban structure, interweaving, ripping open and cutting through the urban tissue, demanding interfaces.

Soft Urbanism not only intervenes in the realm of infrastructures, but also adopts their concept and follows their paradigm. It brings an inherently flexible approach by expanding the field of possibilities of social interaction and opening new paths of urban development. Soft urbanism conceives the city as an organic entity, as "proteinic chains of networks". Soft Urbanism is therefore not about shaping, inscribing or determining places, but about creating frameworks that allow and enhance a variety of unpredictable developments.

Present urbanism is caught up in the dilemma of either trying to realise the dream of the omnipotence of planning or accepting being powerless in the face of the forces of the property market: on the one hand the modernist belief in scientific methods of determination and control of the urban phenomena violating entire cities, on the other hand, the neo-liberal positions giving in to the interests of privatisation and declaring the dynamics of the market to be the only legitimate determinants of urban developments.

Facing the consequences of both positions today, Soft Urbanism is critical, demanding an alternative strategy: not being able to regain the optimistic view based on infinite growth and the dogmatism based on the confidence in control of the modern movement, Soft Urbanism will not make the missionary promises of salvation of the early avantgardes. But it will nonetheless rethink the strategies of interventions to reintroduce programmatic speculations about the public domain in urbanism.

The interventions will not be about control and determination, but about expanding infrastructures, frameworks for processes of self-organisation. "Soft" strategies will be "bottom-up" strategies: rather than defining first the global result of the interaction and then determining the necessary relation between the elements in order to produce that interaction (which would be a "top-down" approach), simple rules for a set of independent elements will be developed and what emerges from the interaction of these elements is aleatory. According to biological models, these fields of interaction of plural forces could serve as a reservoir for the selection processes needed for the urban transformations.

under the pavement (piercing the beaches) run fiberglass cables.

inverting planning

The acceleration of technological innovation, abrupt changes within the global economic and political order, individualistic lifestyles and a succession of very different types of accommodation/premises make urban/regional developments highly unpredictable. As the instruments of prognosis are failing us, we need to rethink the possibilities and the mechanisms of planning. We have therefore to research and to develop strategies and instruments for processing change, for encouraging, facilitating and connecting the ongoing processes of urban growth and transformation, for supporting the plural forces shaping our environment.

Planning has to invert, to change into the processing of the unplannable. This processing of change is not just the management of ongoing changes, following and reacting to market forces. Planning can develop “market-forcing” strategies, by providing public communication spaces for the processing of the “new”. Public media event spaces and public “hybrid” (media and urban) interfaces are proposed as an infrastructure for urban/regional planning, as communication spaces for urban issues, forums for developing communal visions of our worlds.

With the strengthening of (urban/local) interest groups and the exteriorization of planning supported by digital techniques such as, for example, “Virtual Reality”, the processing of urban transformations (what we today call “urban/regional planning”) will become more and more a public affair. The processing of urban transformations, the processing of the unplannable, will develop into an increasingly central element of future politics, of the future locally-networked state.

“Hybrid” spaces, focused on the discussion of the future of our environments will function as generators of local identity (and trust). These media spaces, specialized in the communication of local/regional (planning) issues will become increasingly significant. They will support and enhance the regionalization of politics, a trend that is emerging as a counterbalance to the developments of economic globalization.

In these “hybrid” spaces targeting urban issues, rational discussion will mix with the seductive elements of pop-culture. This (infotainment) trend is embedded in the general development of politics into a media event and in the merging of political culture with popular culture. The campaigns will be integral parts of the programs of the “hybrid” (media and urban) “economy of events”, of the symbolic economy, this whole industry for the consumption of the “urban theme park” that is emerging, with its city trips and “urban safaris”, “urban images” and “urban brands”.

Urban/regional ‘un-planning’, transformed into an event-communication (space), could develop into a central element of the increasingly mediatized, regionalized and globalized politics of the future.

(Mobile) Containers

The Public Media Urban Interfaces and the Bridge Clubs together with a fleet of container-boats, caravans, riksha's, taxi's, trucks and limousines (equipped with transmitters/receivers and interactive life jackets) form a transportation/communication infrastructure servicing the users of the network and also commuters, nomads, migrants and tourists.

These capsules containing (from rudimentary to more sophisticated) media units are mobile nodes in the translocal networked environments, “vessels” within the complex multilayerings of the space of flows. They serve as spaces of exchange (export/import trade), as laboratories of glocal cultural bastardization. With these containers new hybrid, media and real spaces emerge, that are no longer tied to any one specific location but rather are the result of their interconnection. The traditional translocal (mobility/communication) networks are thus knitted to the new glocal media networks (Internet/TV).

ReBoot - idensifying translocalities

In October 1999, a boat spent a week voyaging down the Rhine from Cologne to Rotterdam and Amsterdam as a floating media-laboratory. On board were eighty passengers: artists, musicians, architects, urbanist and media collectives from both North Rhine–Westphalia and the Netherlands. They were all working on projects dealing with the space of flows (the river) and spaces places (along the journey). ReBoot [the name is a play on words, as ‘Boot’ means ‘boat’ in both German and Dutch] was launched by the Academy of Media Arts Cologne and De Balie, Centre for Culture and Politics in Amsterdam, under the aegis of the official cultural exchange and co-operation project of North Rhine-Westphalia and the Netherlands, entitled “kunst NRW.NL”.

On its way down the river, the ReBoot boat docked at various cities along the Rhine (Düsseldorf, Duisburg, Emmerich, Arnheim and Rotterdam) to address local public. In collaboration with local artists, DJs and performers, art projects, concerts, guided tours and lectures took place at these locations. The boat, connected via Internet with a series of spaces along the river (clubs, labs, etc.), was part of a translocal networked environment. During the journey programs were broadcasted live via Internet and on local television.

Along the Rhine, which is the archetypal symbol of connection between North Rhein-Westphalia and the Netherlands, in “the heterotopia *par excellence*”¹ of the boat, an intense atmosphere of (partly networked) collaboration developed. Through the networked collective experimental working process, a new hybrid, media and real space emerged. It was a space that was no longer tied to any one specific location but rather was the result of their interconnection.

¹ Foucault, Michel, “Of Other Spaces: Utopias and Heterotopias”, lecture at the Cercle d’Etudes architecturales (Paris: March 1967).

Reboot was a hybrid (physical and media) vessel, identifying the translocalities of the journey. From this hybrid (physical and media) mobile container one could simultaneously experience the idensities of the areas one traveled through, the fluid, ever-changing densities in the trans-local networks.

A traditional translocal network (the Rhine) was connected with new “glocal” media networks (Internet/TV).

urban idensity[®]

Within these new hybrid (“real” and media) landscapes, these interconnected networks, traditional categories for analyzing space are becoming obsolete. A new field of planning and design, combining urbanism and architecture with information/communication networks and media spaces is emerging. It is a field that requires new tools and new research categories in order to develop the new hybrid network urbanities.

In the contradictory dynamics of today’s urban environment with its antithetical tendencies of concentration and decentralisation, of functional mix and segregation, traditional terms of spatial distinction lose their validity. In this fragmented urban landscape, categories like “centre” versus “periphery”, “landscape” versus “city” and “functional zoning” (such as living, working and recreation), are becoming obsolete.

The polarity between private and public space is disintegrating. Public and private environments are becoming intermingled and blurring in the fusion of media and “real” space. We see this in the hybrid spaces of the publicly broadcasted (inverted) privacies of reality TV and the “Big Brothers,” in the media presence of war intruding on our living rooms and in the private (communication) space of mobile telephony within public urban space.

To understand this fusion, this superimposition and the interaction of media and “real” urban spaces, the new term ‘idensity[®]’ is introduced, replacing the obsolete conventional terms of spatial distinction. Idensity[®] does not differentiate between information/communication networks and urban/architectural environments. It thereby offers an integrated model for dealing with hybrid (media and “real”) space in the information/communication age and incorporates a wide range of future (communication) spaces.

It is a composite term, combining the word “density” - of real (urban) and “virtual” (media) communication spaces (density of connections) - and the word “identity.” ‘Idensity[®]’ integrates the concept of “density” (density of connections, density of physical and digital infrastructure, density of communication-spaces, etc.) with the concept of “identity” (image policies, urban brands, etc.). It can, for example, help in understanding the processes of spatial segregation and distinction between urban fragments that have qualities of ‘global’ performance and that can be seen as part of a “global urban condition” and those other, sometimes neighbouring (parts of) cities that lose in relevance and disappear from (global) mental maps. It can therefore be implemented as an operative tool to steer the processes of urban development.

But it is not a mere summation of the concepts of “density” and “identity.” It is instead a fusion, as it inverts “identity,” linking it to communication, “identity” being defined by connectivity.

Therefore, it does not just address the “clear-cut identity, the particularity, the individuality of the traditional places or sites” but also the layered ‘identities’ of the “*non-lieux*”² [“non-places”] of today's generic cities, which are to be found especially in the realms of mobility and consumption (airports, hotels, shopping malls, motorway rest areas, etc.). It does not refer only to object-qualities but describes a field of superimposed (communication) spaces: the branded space of the chain-shop, the symbolic space of the traditional building the shop is located in, the media space of tele-shopping, the communication space of the GSM...

This new term is implemented to describe and analyse the communication spaces of the coming “network society”, a society not so much based on the traditional, relatively static structures of belonging in the family, the corporation or the state, but on flexible, dynamic, ever-changing networks of exchange and communication. It carries the discussion on the urban from the morphological level of a formal description of the network patterns of the “network city” to a more integrated structural understanding of the networks of spaces for social communication.

Topological thinking on the urban becomes important, when airports become urban mainports and distance is not any more counted in kilometers but in hours. Topological thinking on the urban becomes indispensable when the web intermingles with the physical spaces of encounter and urban space is to be considered together in an integrated way with media space.

communication model / circuitry

Vilém Flusser (1920-1991), the philosopher of communication, writes, “in order to understand such a city at all, one must give up geographical conceptual categories in favour of topological ones, an undertaking which is not to be underestimated. One should not imagine the city to be designed as a geographical place (like a hill near a river, for example), but as a bend, twist, or curvature in the intersubjective field of relations.”³ And according to Flusser, this “topological thinking,” thinking in (spatial) relations and not in geometries means “the architect no longer designs objects, but relations. [...] Instead of thinking geometrically, the architect must design networks of equations.”⁴

In the context of this communicative model, Flusser describes the city: “geographically seen, the city will therefore encompass the entire globe, but topologically seen, for the time being, it will be a hardly noticeable curvature in the field of human relations in general. The majority of interpersonal relationships will lie outside it (in contemporary civilizations).”⁵ The plexus of interpersonal relationships

² Augé, Marc (1992) *Non-Lieux*, Paris: Éditions du Seuil.

³ Flusser, Vilém (1994) *Vom Subjekt zum Projekt. Menschwerdung*, Bollmann Publisher: Mannheim, p.53.

⁴ Flusser, Vilém (1992) "Entwurf von Relationen" (interview), in *ARCH+*, Nr. 111, March 1992, p.49.

⁵ Flusser, Vilém (1994) *Vom Subjekt zum Projekt. Menschwerdung*, op.cit., p.57.

is therefore situated in other communication networks apart from that of the urban, for example, in the media networks. Urban (landscape) is thus only a special type of communication space.

In Flusser's (ontological) view, the new city would be "a place in which 'we' reciprocally identify ourselves as 'I' and 'you,' a place in which 'identity' and 'difference' determine each other. That is not only a question of distribution, but also of circuitry. Such a city presupposes optimum distribution of interpersonal relations. 'Others' should become fellow human beings, 'neighbours.' And it presupposes that the cable of interpersonal relationships can be reversibly switched, not in bundles as it is with television, but in real networks, which is to say responsibly, as it is in the telephone network. These are technical questions, and they have to be resolved by urbanists and architects."⁶

Situating the issue in a general model of communication as Flusser does enables the transference of the discourse of the urban from the morphological level of a formal ("geographical") description of the fragmented city landscape to a "topological" conception of the relations and the networks that pervade this landscape. Urbanity will be regarded as an overlapping of communication spaces and communication networks, of human relationships, of interpersonal communication.

With the aid of this perspective, the elements and components of the urban landscape, whether historical centre, "Edge City," or suburbia will not be contrasted with each other, but instead treated as special types of urbanity. All these contemporary urban phenomena will be assessed by applying the criterion of "responsible switching," i.e. their (public) accessibility. This approach yields not only objectives and priorities for the "urbane" development of these spaces, but also strategies and methods. These are the multiple coding of spaces – i.e., the consolidation of relationships and of connections - and the reinforcing of the identities of these places. In this context, we can apply the term "idensity®," the combination of "density" of fields of communication both real (urban) and virtual (the media) (density of connections) and the word "identity".

This reinforcing and intensification of the density of relationships and connections means nothing else than mixed use and "overlapping of systems"; it means access and networking as well as the interweaving of networks that pervade the urban landscape. The reinforcing of spatial identities also includes image communication as an important instrument for identity formation (and for city marketing), by means of strategies such as "festivalization" (often deprecated in academic circles) and "event culture." In our time, the "Real Virtuality"⁷, where media presence forms the perception of physical reality, such image communication (and thus identity-forming) campaigns make use of communication and mass media as a matter of course. In this context, we can certainly consider how the (short-term) "economy of attention"⁸ is to

⁶ Flusser, Vilém, "Die Stadt als Wellental in der Bilderflut", in: Flusser, Vilém, *Nachgeschichten. Essays, Vorträge, Glossen*; Düsseldorf 1990; English translation in part by Stephen Cox ("The City as a Wave-trough in the Flood of Images", in *ARCH+* 111, March 1992, p. 84) and in part by Fiona Greenwood.

⁷ Castells, Manuel (1996) *The Rise of the Network Society*, Massachusetts: Blackwell Publishers, pp. 327-375.

⁸ Franck, Georg (1998) *Ökonomie der Aufmerksamkeit. Ein Entwurf*, Carl Hanser Publisher: Munich.

be implemented in the service of a lasting formation of identity, as capital in the global market.

If one looks at the urban landscape with the aid of this communication model and sees the distinguishing characteristics of the fragments of this urban landscape as variants and special types of the spaces of social communication, the following priorities arise: spaces have to be designed and networked in such a way that social communication processes are enabled and supported, the identity and “visibility” of spaces are developed and thus opened up.

inversions of privacy - idensity[®] of the urbanite

According to the traditional (bourgeois) concept of privacy, identity is based on private individuality. It is, however, important to be aware of the historicity of such a concept. As John Lucaks writes “Domesticity, privacy, comfort, the concept of the home and of the family [...] are, literally, principal achievements of the Bourgeois Age.”⁹ The notion of the “privy chamber” emerged in 17th century English literature at the same time as new private physical spaces came into being, when the introduction of the corridor layout in English interiors of the 17th century enabled the development of “private quarters.” But the expression “privy chamber” is also used metaphorically for the soul. The “privy chamber” is the container of (private) identity.

In the last year of the 20th century, “Big Brother,” the notorious reality-soap (with its networked container) was launched in Holland and was cloned and copied all over the planet. “Big Brother” shocked people profoundly and became a prime topic of debate in the media, from popular talk shows to scholarly journals (“*Is this the End of Our Civilization?*”).

What was shocking in “Big Brother” was the broadcasting (the inversion) of privacy. The participants of the soap defined their identity not in the “privy chamber” but in the public networked environment of the broadcasting-container. The ENDEMOL soap was an interactive environment (the television audience had democratic rights, influencing the sequels). The captives in the container/networks witnessed their existence in the “Real Virtuality” of their media presence. They experienced their identity within the ‘idensities’ of the (communication) channels.

In the same year, 1999, a big campaign was launched in Holland. On most billboards in major and minor cities, men and women, youngsters and the elderly – in short, the average Dutch person - were declaring “ik ben Ben.” This was not the mass expression of an identity crisis, but an advertising campaign for the launch of the new GSM company called “Ben,” targeting the public at large. The slogan was based on a simple play on words, “ben” meaning in Dutch “I am” and “Ben” being a common man’s name as well as the name of the mobile phone company.

But what makes this slogan such an interesting expression of our times is its definition of identity (I am: Ik ben) as connectivity (“Ben” being the network provider) with the

⁹ Lucaks, John, “The Bourgeois Interior”, in *American Scholar*, Vol.39, No. 4, Autumn 1970, pp. 620-21.

‘idensity[®]’ of the urbanite being defined as the density of the (superimposed media/“real”) communication spaces.

In February 2000 it was announced: "Ik Ben een jaar".

This advertising slogan expresses in a very direct way nothing other than a new view of subjectivity and identity. Villém Flusser, the philosopher of communication, would write: "The new image of man looks roughly like this: we have to imagine a network of interhuman relations, a 'field of intersubjective relations.' The strands of this web must be conceived as channels through which information (ideas, feelings, intentions and knowledge, etc.) flows. These strands get temporarily knotted and form what we call 'human subjects.' The totality of the threads constitutes the concrete sphere of life and the knots are abstract extrapolations. [...] The density of the webs of interhuman relations differs from place to place within the network. The greater the density the more 'concrete' the relations. These dense points form wave troughs in the field [...] The wave troughs exert an 'attractive' force on the surrounding field (pulling it into their gravitational field) so that more and more interhuman relations are drawn in from the periphery. [...] These wave troughs shall be called 'cities'."¹⁰

The term ‘idensity[®]’ is a conceptual tool for researching and developing (social) space in the information/communication age.

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For background information, see: Sikiaridi & Vogelaar, “The Use of Space in the Information/Communication Age – Processing the Unplannable”, under:
http://www.infodrome.nl/publicaties/domeinen/07_rui_vog_essay.html

This text is a general introduction to our presentation. The presentation is a free talk. It is supported by a visual-based, interactive multimedia presentation (image, animation, bits of film, sound, text). This general/theoretical introduction (see text) is illustrated with a series of speculative as well as realised projects on the regional and urban scale.

¹⁰ Flusser, Vilém, "Die Stadt als Wellental in der Bilderflut", op.cit..