

DOUBLEFRAME : GLOBAL VS. LOCAL

Dominance of a Paradigm: Since the 1933 development of central place theory by Walter Christaller, inhabited space's 'universal' needs (administration, marketing, transport) were based on a homogenous field where the intersection of needs varied only according to the geometry (the 'K-values') of these three factors. The greatest integration of local and global interests occurs with marketing (K=3), the 'tight-packing' geometry of the hexagon, where every central place shares 1/3 of each satellite; the least is the administrative center (K=7), where the center serves six satellites plus itself. The 'continuous' principle of access is based on the analogy of distance as cost. The radical division of enunciation into *énoncé* and act inverts this logic with its own 'universal', the presence of a radical division between globalizing and localizing forces at any given location. This creates a logic of opportunity. At any point and any level, focus can shift radically from one 'logic' to the other. The two logics exist in a square-wave, 'anamorphic', relationship. For the global to re-manifest itself, it must do so from *inside* the local, with the construct of a new 'frame' nested within the first. This revised approach to urbanization has little impact on map phenomena made at the largest scale, but at the local scale, the six standard elements of frame theory can be found in cultural materializations: gates, thresholds, anamorphic functions that manage POVs, ∂ elements operating at the human rhetorical-political level, etc. This means that human spatial occupancy is grounded, not in the idea of a random-number-based mathematical field but, rather, in the primary structure of enunciation.



automaton in action

Spatial behavior's single largest contrast is that between 'local' interactions — taking advantage of proximity, the affordance of nearby contingencies, etc. — and 'global' focus, where actions, viewpoints, and belief systems are derived from some location, imagined or real, at a distance. An example would be any university campus, where international students take advantage of the library, stores, entertainment, etc. in the local environment but maintain close ties to their places of origin. The two systems commonly interact, producing what is known in geography as 'central place theory'. As locations specialize in some service or resource, the 'service areas' crystalize and overlap to create a map of nested and layered potentialities. One buys bread from a nearby grocer but goes to see a celebrity performance in a distant city. The tautological qualities of this 'theory' make it easy to ignore how these two strategies of (local) affordances and (global) idealizations can be found at the level of individual and group perception and discourse. In short, affordance follows a logic of contingency (metonymy; touch). Goal-directed behavior is easily deflected if an 'intervening opportunity' emerges. Competition for services that meet needs generates a continually adaptive spatial field. In contrast, global idealization depends on a perspective-like structure where the location of idealized points of view and a complementary vanishing point (i.e. a horizon or frame that reinforces the choice of a particular point of view). In effect, global perspectives depend on a theatrical-performative idea of space and time. The idea of facing (front-back orientation) and adjacency overrides the 'local logic' of affordance. The reason to be interested in this contrast in ways of using and perceiving the environment has to do with the initial choice of points of view and horizons. Because the point of view is a fiction that has an illusory permanence and authority, the choice and promotion of any one POV is almost always ideological. Frames, even those (such as city boundaries) that are not immediately 'visual', imply a corresponding POV that is *ipso facto* generative and political. And, because the POV is by definition outside of the field whose view/experience it affords, it takes on a primary causal role. Analyzing the global/local contrast through frame analysis shows how this common feature of perceptual and social use of space has its origins in enunciation, and enunciation's primary division of the subjectivity of enunciation and enouncing. At the level of human perception, the frames and thresholds of enunciation theory can be found in 'literal form' — which means not that we can regard them as 'symbolic' in any way, but as landmarks of the imaginary's formation *from inside the symbolic*. There can thus be no dictionary translating such 'landmarks'. 'Meaning' is the wrong term for analyzing landscapes. Rather, it is the 'physics' of the encapsulation of the imaginary within the symbolic, and the relationship of both of these Lacanian 'systems' to the issue of enjoyment. Enjoyment, as Georges Bataille emphasized, is at the heart of the law that introduces an 'obscene' factor into behavior: that there is 'at least one' who will be 'not subject' to the sacrifices imposed by collective renunciation of enjoyment.

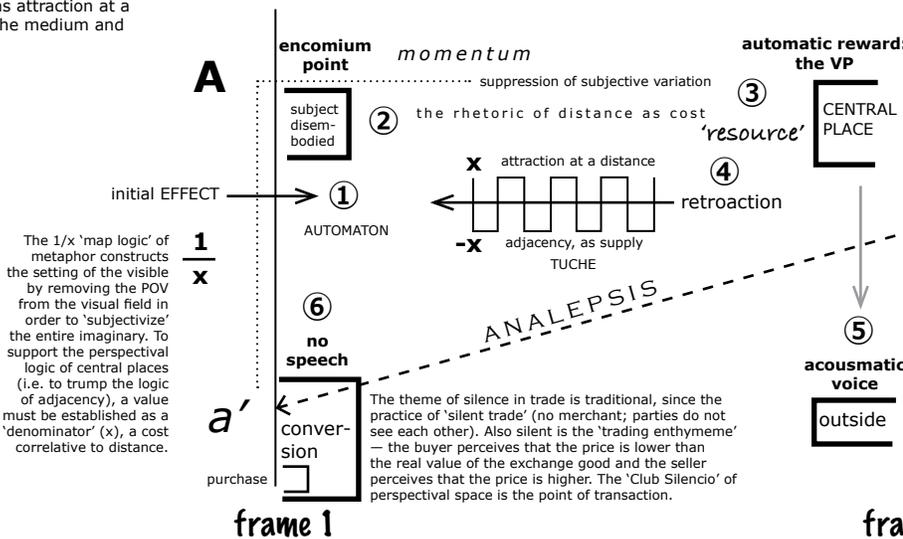
and concurrent frames and horizons. Because the point of view is a fiction that has an illusory permanence and authority, the choice and promotion of any one POV is almost always ideological. Frames, even those (such as city boundaries) that are not immediately 'visual', imply a corresponding POV that is *ipso facto* generative and political. And, because the POV is by definition outside of the field whose view/experience it affords, it takes on a primary causal role. Analyzing the global/local contrast through frame analysis shows how this common feature of perceptual and social use of space has its origins in enunciation, and enunciation's primary division of the subjectivity of enunciation and enouncing. At the level of human perception, the frames and thresholds of enunciation theory can be found in 'literal form' — which means not that we can regard them as 'symbolic' in any way, but as landmarks of the imaginary's formation *from inside the symbolic*. There can thus be no dictionary translating such 'landmarks'. 'Meaning' is the wrong term for analyzing landscapes. Rather, it is the 'physics' of the encapsulation of the imaginary within the symbolic, and the relationship of both of these Lacanian 'systems' to the issue of enjoyment. Enjoyment, as Georges Bataille emphasized, is at the heart of the law that introduces an 'obscene' factor into behavior: that there is 'at least one' who will be 'not subject' to the sacrifices imposed by collective renunciation of enjoyment.

énoncé (utterance): The 'dropped out' element able to function as a (literal) automaton is primary act of creating a 'global' perspective. The dropped out element is in this case the POV itself, 'naturalized' as an 'any view whatsoever' with the authority that comes with its perspective. This allows for a blanket subjectivization of the phenomenal space of consumption, with desire re-embodied as attraction at a distance (i.e. distance is the medium and grammar of subjectivity).

The *énoncé* of the POV creates a performance space whose ultimate goal (vanishing point, VP) is functional precisely because of its inaccessibility. Even when access seems mechanically achievable, the VP is 'valorized' to create layers of graduated access internally built-in to the experience. A tourist can travel to Cannes for the film festival but never gain 'real access' to the celebrities' parties, etc. Access is codetermined by a caste system of hierarchical subjectivity. The POV becomes the means for automating the system by which dimensionality develops into a series of stepped zones of access/proximity. It is the 'automaton' of Aristotle's system, seemingly a product of natural chance. Thus *tuché*, affordance, is redefined within the field established by this hierarchical system. *Tuché* can always be 'trumped' by automaton, or POV ('staying on the farm' vs. 'seeing Páree'). But, the actual 'central place' of the perspectival system can be locally trumped by a contrast of scale. This phenomenon is readily demonstrated in any touristic setting where, although the highly valued object of desire (e.g. Notre Dame in Paris) is over-run with the 'affordances' of restaurants and street vendors. The natural medium of ideology is an invisible network or field of forces, whereas the medium of affordance is propinquity, tangency, and physical distance measured as cost. Because the two systems are constructed in 'incommensurable' media, distance can be made to 'collapse' suddenly with the shift from one to another.

EFFICIENT CAUSE

The logic of primary efficient cause is to 'charge the signifier' with meaning, no matter what the substitutions. The POV 'charges the signifier' by establishing the basis by which it is framed, approached, possessed, defended against, etc. Efficient cause, as primarily a *motion*, produces an identifiable *forward movement* into the visible while at the same time *contracting* the POV into an invisible foreground and thereby converting it to an ideological element. Frames may make reference to this reciprocal projection/contraction in ways that violate the rules by which space is concentrically 'concatinated' as foreground, midground, and distant.



point of view (POV): can be taken up on either side of the field framed by F1 and F2, alternating between metaphors of mastery (F2) or servitude (F1). This can be interpreted as demand and supply. F1 is established by its 'encomium point', a command to obvert the subject into a re-embodied spatial-temporal field where signifiers are 'charged' metaphorically by this re-embodied subjectivity.

vanishing point (VP): this is the limit of the pretended mastery of the system of perspective (globalizing structure); evident in the use of paper currency, which has only 'symbolic' value (nominally) but in fact the value is 'imaginary' — the result of the integration of the subjective within the imagined experience of transaction.