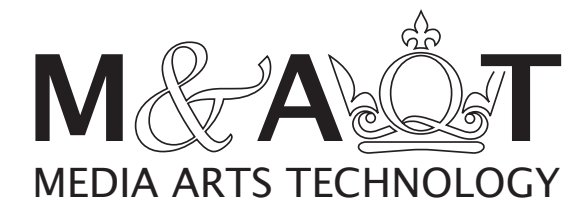


# Space-Time-Data

A workshop by Queen Mary



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A quote to start...

*...In that Empire, the craft of Cartography attained such Perfection that the Map of a Single province covered the space of an entire City, and the Map of the Empire itself an entire Province. In the course of Time, these Extensive maps were found somehow wanting, and so the College of Cartographers evolved a Map of the Empire that was of the same Scale as the Empire and that coincided with it point for point. Less attentive to the Study of Cartography, succeeding Generations came to judge a map of such Magnitude cumbersome, and, not without Irreverence, they abandoned it to the Rigours of sun and Rain. In the western Deserts, tattered Fragments of the Map are still to be found, Sheltering an occasional Beast or*

**Jorge Luis Borges**

From Travels of Praiseworthy Men (1658) by J. A. Suarez Miranda



*Discipline of Geography.*





Sound attenuation      Materials

Shadows → hiding      Physical  
properties /  
Model

Desire Lines	TRUTH!
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Contextual info from world

Footsteps	Stress	Emotion
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Aesthetics	Transcriptions of convos.
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# BIOMETRIC DATA

→ Pheromones

A/V	Location of Beings	Personal Space (Kendon F-format)
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Focus of Attention	Non-verbal Communication	Haptic
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Vibration	Scents	All digital
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Infrasound	Read body Sensory input	data
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## What Data?

Brainstormed as group

## Visualisation and Cognition: Drawing Things Together *Bruno Latour*

### I. Thinking with eyes and hands

It would be nice to be able to define what is specific to our modern scientific culture. It would be still nicer to find the most economical explanation (which might not be the most economic one) of its origins and special characteristics. To arrive at a parsimonious explanation it is best not to appeal to universal traits of nature. Hypotheses about changes in the mind or human consciousness, in the structure of the brain, in social relations, in “mentalités”, or in the economic infrastructure which are posited to explain the emergence of science or its present achievements are simply too grandiose, not to say hagiographic in most cases and plainly racist in more than a few others. Occam’s razor should cut these explanations short. No “new man” suddenly emerged sometime in the sixteenth century, and there are no mutants with larger brains working inside modern laboratories who can think differently from the rest of us. The idea that a more rational mind or a more constraining scientific method emerged from darkness and chaos is too complicated a hypothesis.

It seems to me that the first step towards a convincing explanation is to adopt this a priori position. It clears the field of study of any single distinction between prescientific and scientific cultures, minds, methods or societies. As Jack Goody points out, the “grand dichotomy” with its self-righteous certainty should be replaced by many *uncertain* and *unbalanced* dichotomies (Goody, 1977). This need not be the only way. It frees us from positively answering the question: “What is the difference between the two?” and allows us to consider the possibility that the two are not so different after all. It is a more modest and perhaps more convincing way of arguing. It is long, but it is not too complicated.

Levi-Strauss’ divide between bricoleur and engineer or between hot and cold societies (1962) ; or Garfinkel’s distinctions between everyday and scientific modes of thought (1967) ; or

# Reference: Representation Technologies

Bruno Latour: “Drawing Things Together”



Experience Trajectories

ALL SENSING

≠

ALL KNOWING

What to do with Data?

Emotional Scrunch

Bruno Latour

- Drawing things together

Stranger coming to space

- building as super-receptionist

- carpet info-overlap



Can you predict the future  
- learn from past

Disaster management

Intuition

Return to previous state

WHY



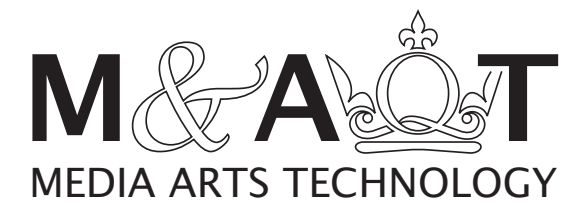
Tipping point

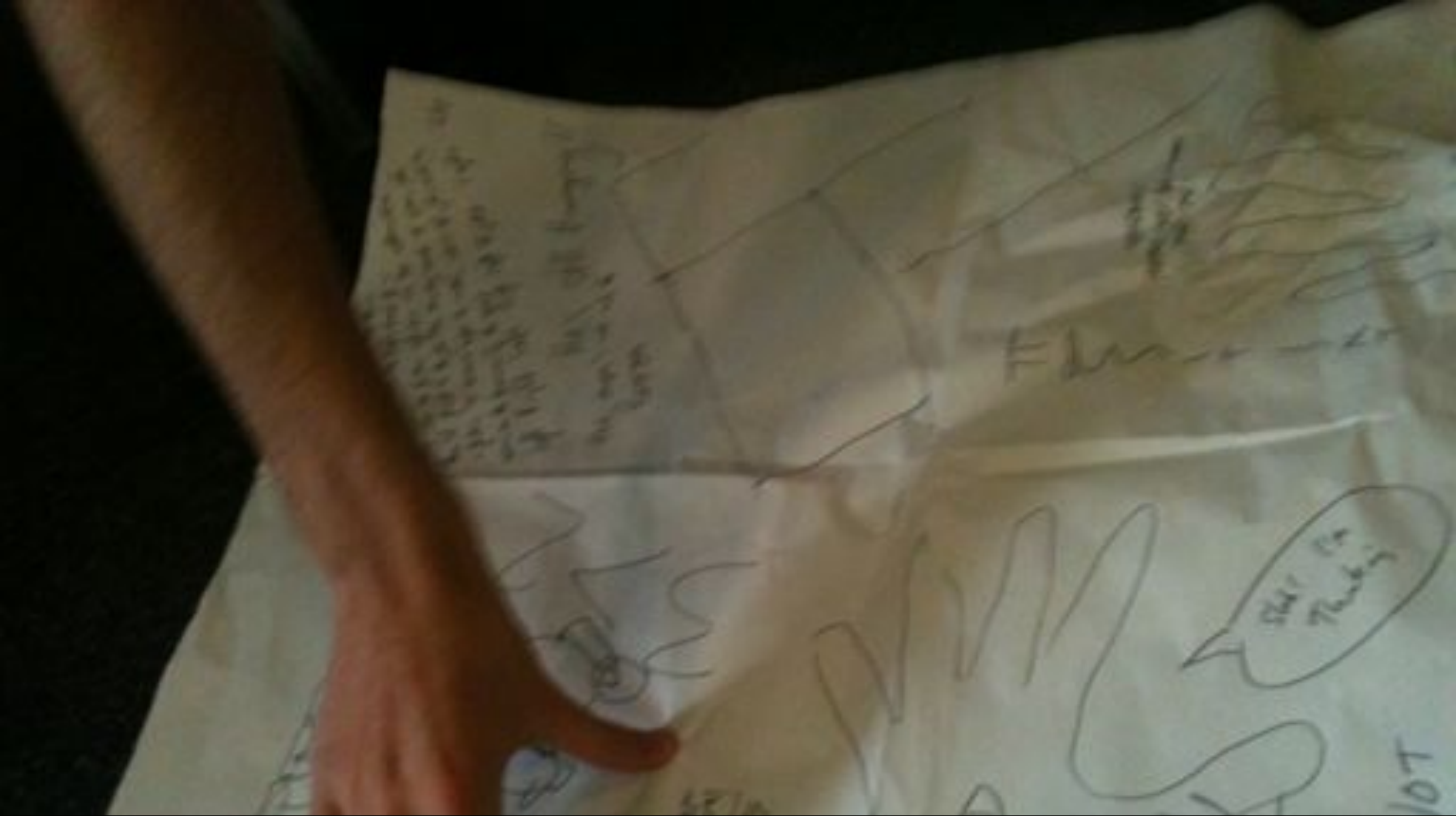
→ where next?

What to do with Data?



Tell us what you-the-building found...





# You are the building

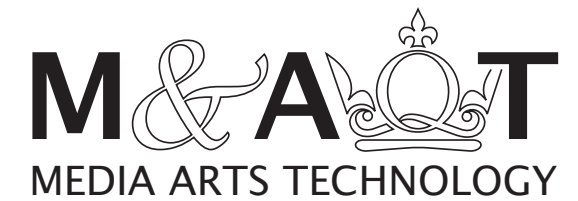
Half an hour role-playing the all sensing architecture around the conference centre

# You are the building

All sensing architecture = building as ego?



Stepping into a little design fiction...





# Diminished Reality 3000

Complete with Space-Time-Data scraping antenna!

**M&AQT**  
MEDIA ARTS TECHNOLOGY





# Navigate the world using SPD

...but what if the data is a bit glitchy, a bit out of date?





# Security guard? That wasn't in SPD

Uh-oh...

**M&AQT**  
MEDIA ARTS TECHNOLOGY

...er, Google Street View anybody?

Over to you, groups!





Thinking of design fictions...



...making the props

# 1 Design Fiction

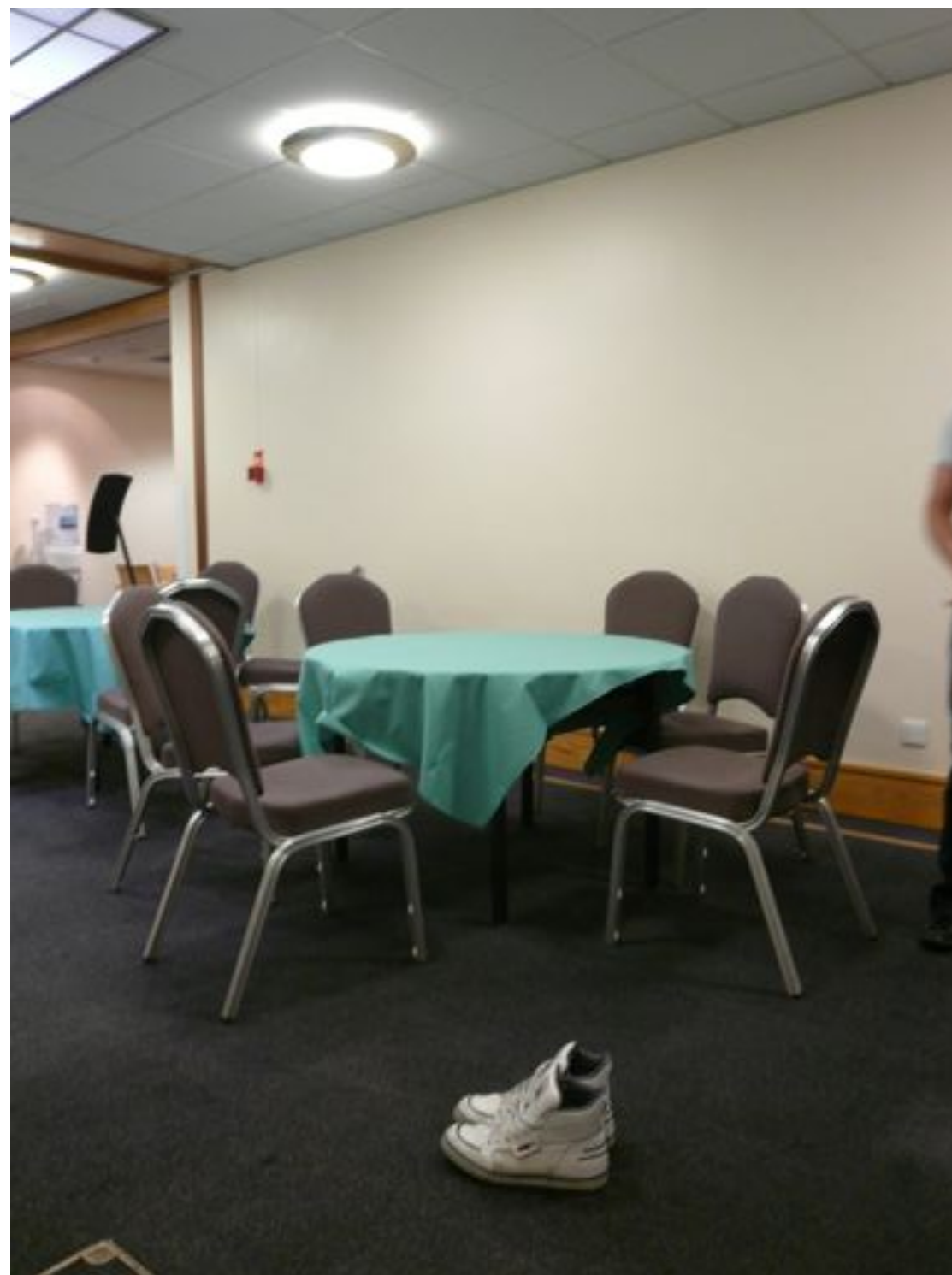




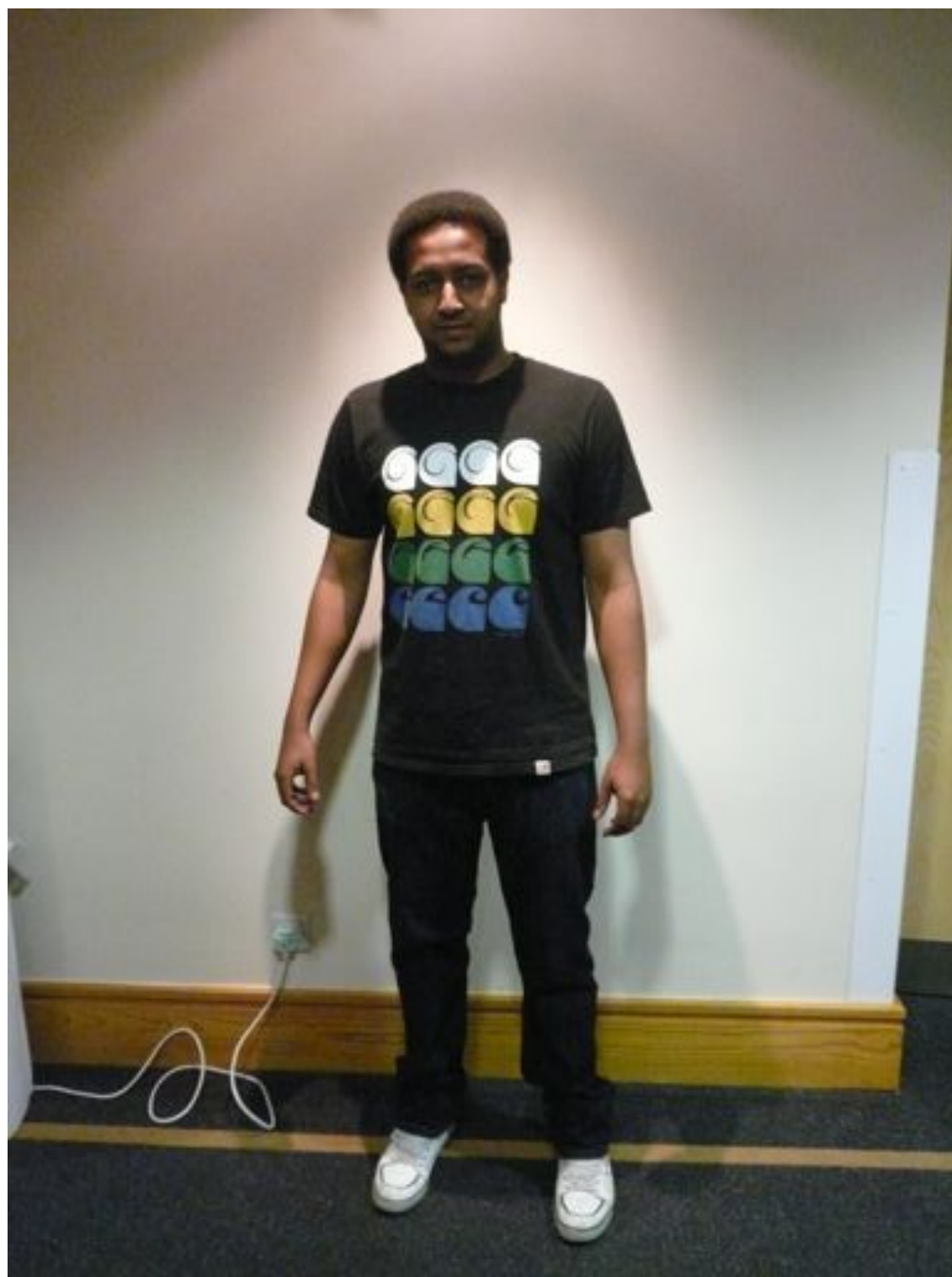
# Anonymiser

Now you see it...

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**Anonymiser**  
...now the building doesn't see it



Masquerader



# 2 Design Fiction



# Story Trumpet

The personal narrative of the object - their life as an object



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# Story Trumpet

The personal narrative of the object - their life as an object

**M&AQT**  
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# 3 Design Fiction



# Sensory Suit

Nicola clearly needs a hug...



# Sensory Suit

\*really\* needs a hug





# Sensory Suit

If its inappropriate to actually hug, can we text back a response

# 4 Design Fiction



# Space Time Love

Scanning SPD for suitable partner

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# Space Time Love

Suitable partner detected, system deployed

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# 5 Design Fiction



See more clearly: NO AR+™

A anti-AR portal



A closing quote...

*'Let us imagine that a portion of the soil of England has been levelled off perfectly and that on it a cartographer traces a map of England. The job is perfect; there is no detail of the soil of England, no matter how minute, that is not registered on the map; everything has there its correspondence. This map, in such a case, should contain a map of the map, which should contain a map of the map of the map, and so on to infinity.' Why does it disturb us that the map be included in the map and the thousand and one nights in the book of the Thousand and One Nights? Why does it disturb us that Don Quixote be a reader of the Quixote and Hamlet a spectator of Hamlet? I believe I have found the reason: these inversions suggest that*

**Josiah Royce**

The World and the Individual (1899)

