

Spaces: A New-Materialist Poetic Inquiry

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WE NO LONGER TALK OF SPACE, but of spaces.

(To speak of one space is to give authority to a singular vision of the world. Instead, we speak of multiple spaces to allow for different, alternative visions and experiences.)

Spaces are both material and
conceptual.

(Spaces are built up as concepts about the world around us. We imagine what is on the other side of something where we cannot see. These spaces also disrupt these concepts by virtue of the independence of the world from our thoughts. It might turn out that the other side isn't what we thought it was. Our world is a hybrid of concepts and materialities. We cannot neatly distinguish them from one another.)

Spaces are relationships to possibilities.

Spaces are experienced.

Spaces are embodied and
perceived.

Spaces co-develop stereoscopic visions,
bodies and prosthetics,
positions, and durations.

(Spaces are conceived as what we could experience as well as what we do experience. We perceive that we are here and we imagine that we could be there. Spaces are part of who we are, part of our conception of our self and our environment - which are mutually constructed. We

exist within worlds. Spaces and bodies cannot be separated. Both are elastic and multiple.)

Spaces are interfaces or understandings,
relations to how the virtuals and the actuals
co-exist to constantly create reals.

(As spaces are a mix of concepts and materialities, they exist as a sort of border that we inhabit. We live within these combinations of possibilities and experiences. We operate within these complex realities.)

Within spaces, the line between map and plan has blurred,
perception and conception
cannot be separated.

Spaces bring together the intertwined and competing,
the overlapping and contradictory,
the histories and proposals.

Spaces are composed of contests,
of forces,
of beliefs,
of matter
as they re-constitute themselves.

(The map purports to show the world as it is, while the plan purports to show the world as it will be. But our material-conceptual perception cannot neatly separate what is from what is conceived. They exist intertwined. Thus factors from both the material and the conceptual compete and combine to construct spaces.)

Spaces include things beyond perception.

Things remembered,
filled in,
assumed,
imagined.

Spaces are subject to multiple planes,
to constant new formations.

Spaces are subject to sudden, cascading shifts,
to new layers,
to entire domains

vanishing or opening up.

(Spaces do not exist as merely that which is perceived. Spaces involve conceptions of what exists beyond perception. Besides that, perception itself involves numerous conceptual assumptions. If conceptions are changed, the spaces that rely on those conceptions are also

radically altered.)

Spaces modify and
create behavior and desire.
Spaces are (re)created.

We are culpable.
We try humble and
tentative approaches
that we hope allow planes
to play and create unanticipated fields.

(Spaces exist as part of the realities we inhabit. Our actions automatically change these spaces and vice versa. We cannot escape our reflexive effects. Perhaps we can use these material-conceptual assemblages as ways to open up new realities. Spaces, like poetry, can leverage ambiguity.)

Moment by moment, material-conceptual vectors
re-create spaces as the many they already are.
Day by day, we perpetuate and modify them.
We enact and are enacted.

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On the continuous (re)creation and mutual (co)construction of space and self, see Barad (2007), Bergson (1907/1998), Ellsworth (2005), Kitchin and Dodge (2007), Massumi (2011), and Pickering (1995).

On space as multiple and open, see Deleuze and Guattari (1980/1987).

On space as possibility, see James (1907/1978) and Peirce (1955).

On embodied space, see Butler (1993) and Grosz (1994).

On space as political, see Lefebvre (1974/1991).

On space as meaning, see Bachelard (1957/1969).

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