THE DATA CITY, THE IDIOM AND QUESTIONS OF LOCALITY

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ABSTRACT
The paper aims to provide both a radical critique of the "smart city" as a techno-ideological apparatus, that through data analysis and algorithmic forms of governmentality tends to colonize space and time, and an attempt to reframe the very concept of intelligence within the smart cities. Two concepts are presented as tools for such a reframing: locality and idiom, where the first is conceived as openness of meaning generated by a territory, while the latter, analysed through a paradigmatic Irish example (Friel's play *Translations*), prepares the ground for the *pars construens* of the paper. The claim, built by intertwining a set of authors (Ricoeur, Grice, Derrida, Stiegler), is that of passing from smartness and digital networks to the "real smart cities", which aim should point to the development of differential and collective intelligence (noodiversity).

KEYWORDS
Locality, Idioms, Ricoeur, Grice, Algorithmic Governmentality

This chapter will develop the analysis of the city as a space which is inherently linked to the biopolitics of governance but will attempt to move beyond this historical analysis by defining some characteristics of the Data in the City, hence beyond the definition of the urbanscape by its ability to gather, analyse and ultimately predict behaviour. This chapter, therefore, sets out the distinction between the concept of the City and that of the Smart City. However, in order to do so questions of colonialisation of space will be investigated through fictional, imaginative representations. The fictional, imaginative representations of space will enable us to foreground a particular aspect of the Data City as something which could be considered as locality, an understanding of locality as a condition of possibility of openness. The idiom will be the point of convergence where the local and the idiom are both considered as possibilities of difference and openness. The idiom or idiomatic will become the focal point of the analysis, the idiom of translations: translation from one type of space to another type of space, translation

from one language to another. The idiomatic becomes the kernel of the analysis of locality, the idiom is that which will lies beyond the translation of space into behavioural predictive models. The idiom lies beyond what which can be turned into a calculation, it is always opening out to new possible meanings, just as locality is beyond the question of enclosure by localization technologies, opening out to difference.

PART 1: INTRODUCTION

The Real Smart City acts, therefore, not simply as a heuristic device to rethink the relationship between datafication of space and the citizen but also a way of posing alternatives through other forms of openness, for example archipelagic as a way of critiquing the network. The question of the real smart city, is one where 'smartness' has to be critically analysed, what is the intelligence being referred in Smart City and how are other forms of intelligence present. If we agree, the intelligence is not what is meant by machinic or computational calculation then intelligence as a noetic process is beyond the calculation. Hence, in the light of the analysis of intelligence as exteriorized in forms of artifactuality, the noetic process is an exteriorized one, thinking happens in and through forms of exteriorisation as gesture and trace: writing, designing, drawing, building, the city becomes also a form of exteriorization of possible intelligence. The real smart city, is one where the modes of intelligence are conceived as invaluable, non-calculable, beyond nodes of localization of gps points. The city itself is understood not as a metaphor of collective intelligences but as the concretization of forms of exteriorization of intelligence, the built environment of the city acts an organization of exosomatic possibilities, (as a complex exosomatic organism). This chapter will set out by giving an historical overview of the development of the city as mode of colonialization of space, this overview will be done through the analysis of the fictional relationship between space and translation, and the points of resistance to rationalized mapping of space and localities. The techniques for the colonization of space through the mapping of space were developed by the British Empire, firstly, in the Ireland and then in India. The mapping of the colonial territory imposes a rational (cartesian) space on places of locality which resist the very translation of locality into the mapping process. The first section will explore the colonization of space not simply as an historical overview but also through the fictional representation of the problems of mapping and the translation of space into something that can be calculated or enclosed. In this case, the use of traditional place names are idiomatic and idiosyncratic. The second part of the chapter will go on to explore how the displacement of locality enclosed with the historical colonialization of space becomes a dislocated space, with the development of digital technologies of displacement, the dislocalisation and disidiomaticisation of space will be increased.

In order to explore the concept of the Data City which we are putting forward and following on from the analysis of Jacques Derrida, the characteristics of the Minitel become also the characteristics of what we are calling the Data City, namely delocalized, dislocated, expropriated, uprooted and disidiomatised. The characteristics of what Derrida refers to as tele-technoscientific reasoning have now become omni-present and ubiquitous. Here again the dis-idiomatisation is a key characteristic. In the final section, we will turn to the question of locality as the place of enunciation, the place where the idiomatic is seen as possibility of new meaning, enunciation as the condition of possibility of meaning itself.

PART 2: HISTORICAL PERSPECTIVES: THE COLONISATION OF SPACE.

Following on from the analysis of Bernard Stiegler the Data City is here understood as part of the process of exosomatisation[1] and informatisation[2], the Data city is considered as a complex organism, a complex exosomatic organism, as a form of exteriorization, to be precise, as a form of memory as tertiary retention. Within Digital Studies methodology it is, therefore, necessary to study the organology of the data city, whereby the relation to data and the city are explored as psychic, collective and technical modes of individuation. The organology points to the historical development of the modes of technological development which allow the city and data to co-evolve, technologies of the individual psychic mediation, technologies of collective milieu and the technical milieu itself. Technologies of the City do not develop by themselves but are embedded in the individual and collective process of individuation. Historically, a simplified definition of the city has been linked to questions of governance of population, of biopolitics or biopower[3]. The size of the population was used as a measure to determine whether the urban landscape was considered large enough to be considered a city. Hence there was a statistical opposition between city, townland, urban and rural[4]. Therefore, the definitions of the City have been intrinsically linked to questions of management of population. There is an ontological relationship between the very notion of the city and data: the city exists as Data. The Data City is proposed as concept which encapsulates the historical relation between mapping of the city and governance, to contemporary forms of representation of the city as a collection of different forms of Data. The Data City acts a heuristic mode of

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[1] See B. Stiegler (ed.), *Bifurquer, il n'y a pas d'alternative*, Paris: LLL, 2020.
[2] See D. Berry, "Smartness et le tournant de l'explicabilité". In B. Stiegler (ed.), *Le nouveau génie urbain*. Paris: FYP, 2020.
[3] See M. Foucault, *Technologies of the Self*. Paris: College de France, 1983.
[4] See L. Mumford, "What is a City?", *Architectural Record*, 1937.

approaching the construction of space as locality and delocalized[5]. The Data City takes into account the advance of digital technologies within the urban built environment which has led to an exponential increase in the data which is available in the city. It is no longer simply a question of census data to determine the population but now it is a process of governance, or form of Algorithmic Governance[6], which encloses all forms of citizen data, from mobile phones, gps data, to search engines and social media data[7]. This raises fundamental questions in relation to data, the self and governance[8]. The Data City acts as mode of delocalization where the network needs to be replaced by another form of thinking locality – not a reification of the locale but a means of reharnessing locality within the network. Locality as the condition of possibility of openness within the network. The second characteristic of the Data City is the exploration of the limitations of the smart city, in particular the claim of the smart city to capture everything as ubiquitous computing or ubiquitous data collection, this is challenged through a revisiting of things which cannot be calculated or measured or captured. This is what Stiegler has called neganthropic gestures[9]: that which cannot be captured by the use of digital technologies or the flattening out or standardisation of the idiosyncratic gestures. The ability to enclose space through mapping technologies has been historically linked to the development of technologies of colonialisation of space.

In the normative representation of space Ireland acts as an historical colonial example through which the representation of space acts a means of imposing colonial power. The collection of taxes and the act of census are the historical modes within which the city limits are defined[10]. We find the original right to the city, the permission to enter the city walls and city, was always, therefore, a mode of governance and a means control, one could even say a regime of surveillance. Within the Irish colonial context the ability to map the territory acts as a mode of taking control of the space, a space which linguistically and culturally resists any attempts of cartography of the 1820s and 1840s. Ireland served as a test ground of forms of governance for the British Empire; it is only after the ordnance survey of Ireland takes places from the 1820s to the 1840s that the colonial power will have put in place the techniques and mechanisms necessary for the mapping of the other colonial territories such as India. In one way the island of Ireland acts as laboratory, a testing ground for experimental mapping technics and technologies. In the Irish

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[5] See N. Fitzpatrick, C. Mc Garrigle, "Real Smart (Data) City. Le colonialisme par les données". In B. Stiegler (ed.), *Le nouveau génie urbain*.

[6] See A. Rouvroy, T. Berns, "Gouvernementalité algorithmique et perspectives d'émancipation. Le disparate comme condition d'individuation par la relation?", *Réseaux*, n°177, 2013.

[7] See R. Kitchin, *The Data Revolution*. London: Sage, 2014.

[8] A. Picon, *Smart Cities: A spatialised intelligence*. Chichester: John Wiley and Sons, 2015.

[9] See B. Stiegler, *The Neganthropocene*. London: Open Humanities Press, 2018.

[10] See L. Mumford, *op. cit.*

survey of the 1820s and the 1840s local Irish scholars were recruited to assist in the process, one part of the process was translation of place names from Irish to English, a process of Anglicisation of place names. Within this process, the inevitable loss of translation between the spaces, between the linguistic spaces points towards both the idiom of language but also the idiom of the locality itself. The Irish survey was conducted contemporaneously to the Great Trigonometrical Survey of India (1802-1870) which was a full mapping of the sub continent conducted by the East India Company. These surveys produced maps, maps that rationalise space, colonialise the space, taking symbolic possession through rendering it as data and producing representations that made epistemological claims. It could be argued that the translation of locality (space/place) to rational space is the intrinsic outcome of the Survey. Through this Survey the discipline of scientific cartography and the principle of the neutrality of maps based on detailed and rigorous data collection and mathematical technique were established. The territory thus mapped was ultimately knowable, once there was sufficient data, with these hegemonic representations superseding all other claims. The map, in other words, *was* the territory. This could be contrasted the map in the Borges short story "On Exactitude of Science", which is a form of stupidity where map and territory are one and the same[11]. The historian Matthew Edney sees it differently:

> ...what they did map, what they did create, was a British India. Wrapped in a scientistic ideology, each survey and geographical investigation was thoroughly implicated in the ideology of the British empire in South Asia.[12]

It is within this historical context of the ordinance survey of Ireland in the 1840s that the Irish Playwright Brian Friel explores the inability of language to map onto the world in his world famous play *Translations*, (1980). In *Translations* the ordnance surveying of the townlands and villages of Ballybeg (a fictionalised setting within which most of Friel's plays take place) acts as a metaphor for the colonization of space. The dispossession of land and the equal distribution of taxes are the motivation for the ordnance survey. Friel uses a technique through which the characters use forms of English (simply he put Hiberno-English to act as the Irish Language and a form of standard English to act as English) to have characters pretending to speak Irish while they are speaking English, the outcome is that instability of naming things is at the heart of the Play[13]. In the play the character Owen acts the interpreter between the 'forms for' English, in the conceit of the play translating from Irish to English and vice versa. There is of course a profound irony

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[11] See N. Fitzpatrick, J. Kelleher, "On the Exactitude of Big Data: la Bêtise and Artificial Intelligence', *La Deleuziana*, 7/2018.

[12] M. H. Edney, *Mapping an Empire: The Geographical Construction of British India, 1765–1843*. Chicago: The University of Chicagho Press, 1997, p. 3.

[13] See N. Fitzpatrick, *Le Sujet et les Je(ux) de Discours dans L'Oeuvre de Brian Friel*. Lilles: ANT, 2005.

in this for the contemporary Irish audience who no longer speak Irish as they laugh at English soldiers struggling to speak the Irish language and the Irish speakers struggling to speak English.

Within the play *Translations* the ordinance survey of the Ireland acts a backdrop to the central love story where the English solder Yolland falls in love with the Irish peasant girl Maire. The unfolding of their love story takes place as the townland of ballybeg becomes the place of contestation, the history of the space is a contested one, where through the mapping process a dislocation takes place. The mapping of the territory is also a translation of the original place names into the English language, the territorialisation of space is not simply the use of cartography colonial techniques but also through linguistic colonialisation. In the play language itself becomes problematic and something to be distrusted and unstable. In the Irish context the fact that one is confronted with language when telling one's story becomes an inherently political where the survival of the Irish language and illiteracy are a very recent past. In this context telling one's own story raises questions of identity and idiom[14].

In the play the local, cultural specificity is foregrounded, names are no longer fixed reference but become slippery things linked to the local oral history. It is this which poses problem in the act of translation, the act of translation somehow has to deny the very idiom being translated, where the translation into English seems to deny the very locality of translation.

> Hugh: .... And it can happen - to use an image
> you'll understand – it can happen that a civilisation can be
> imprisoned in a linguistic contour which no longer matches
> the landscape of… fact.[15]

In the play the ultimate outcome is that the ordnance survey map is produced, the Irish place names are translated/anglicised to English for the map, ultimately, the evictions take place, the imperial power has a map but one which does not fit the landscape, where words, language and the world are inherently unstable. Brian Friel does not shy away from the philosophical undercurrent citing Martin Heidegger in the programme notes for the first production of *Translations* in 1981. He cites the famous passage about language as the house of being.

It is because language is the house of Being that we reach what is by constantly going through the house. When we got to the well, when we go through the woods, we are always going through the word "well", through the word "woods" even if we do not speak the words and do not do anything relating to language. All beings.. are

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[14] *Ibid.*

[15] B. Friel, *Translations.* London: Faber, 1980, p. 419.

qua beings in the precinct of language, this is why the return from the realm of objects and their representation into the innermost region of the heart's space can be accomplished, if anywhere, *only in this precinct.*[16]

The question of language becomes central to the question of colonialisation of space, how language and being are always in the precinct of each other. It is, therefore, not by accident that one of the examples that used by Friel in the play is the word 'well'. In the play the Irish word well, *Tobair*, acts as the point of reference on the landscape, we pass through 'well' and 'tobair', which is not the same thing. In the play the place *Tobair Vree* is part of an oral history where once a man died by falling into a well near a cross-roads and the name given in the Irish language reflects this a Tobair Vree, Vree is a mispronunciation of the original name of the man who died, Bhriáin. Tobair Vree acts a mode idiosyncratic usage, idiosyncratic as something which is non-standard. For the idiosyncratic to become idiomatic, there is a necessary translation of the individual utterance (usage) to collective utterance (collective usage). It could be argued the *Tobair Vree* acts as form of idiolecte and has referential fixedness or ontological grounding, in linguistic terms it becomes like a fixed expression, the idiom becomes referential[17]. To translate this into English would not make sense as a literal translation Well Vree, the Brian Well. What is of note is that the hesitation about the translation into English comes not from Yolland the English solder but from Owen (who is called Roland by the English in the play who anglicise his name), the local man recruited to help with the translation.

> OWEN: [....] So the question I put to you, Lieutenant, is this: what do we do
> with a name like that? Do we scrap Tobair Vree altogether and call it – what? –
> The Cross? Crossroads? Or do we keep piety with a man long dead, long
> forgotten, his name 'eroded' beyond recognition, whose trivial little story
> nobody in the parish remembers.

From this example we can see within the play the ordinance survey technics and technologies are confronted with impossibility of standardization not just of space but also of place names. However, in doing so Friel presents not just the problematics of the translation of idiom but also how the mapping acts as form of dislocation, or delocalizing. The names no longer correspond to the things themselves where the localized meaning carrying with it the oral history of the area is erased, confiscated, or uprooted. The dislocation in this case literary leads to loss of direction, loss of place, loss of knowledge.

> OWEN : [...] on past Burnfoot; and there's nothing around here that has any
> name that I know of until we come down here to the South end, just about

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[16] M. Heidegger, *Poetry, Language and Thought.* London: Harper and Row, 1975, p. 132.

[17] See N. Fitzpatrick, "The Question of Fiction – Nonexistent Objects, a Possible World Response From Paul Ricoeur". *Kairos. Journal of Philosophy of Science and Technology*, 1, 2017.

here… and there should be a ridge of rocks there…Have the sappers marked it?
They have. Look, George.
YOLLAND: Where are we?
OWEN: There.
YOLLAND: I'm lost

The mapping of the territory becomes a metaphor for colonization where the local is expropriated dislocated into new meanings where the map and the landscape no longer match, coincide. In the play, therefore, the cartographic process of mapping the locality leads to forms of dislocation through the standardization of place by the colonization of that space. The locality as idiom and idiomatic resists the standardization, however, the network as a process of colonization and rationalization of space, time and interaction is by necessity delocalized. The analysis of the characteristics of tele-technoscientific rationality by Jacques Derrida demonstrates how the characteristics of the network could be developed.

PART 3: TELETECHNOSCIENTIFIC DISLOCALITY

In the play *Translations* the cartographic process of the mapping the locality runs into the difficulty of space which cannot be mapped, where the locale lies beyond what the map can capture. This section will argue that resistance of the place to the map can be extended to understanding the map as a representation which is dislocated, delocalized and dis-idiomatic, and the idiomatic resistance of the translation from one type of space to the other. In order to advance the argument that these characteristics portrayed in the fiction of Friel's play *Translations* have a correlation in the Smart City, it will be necessary to look to the analysis of tele-techno-scientific machines given by Jacques Derrida in *Foi et Savoir*. The Smart City, I would argue, is another form of colonialization through methods and methodologies which standardise not just space, movement, but also time. The Data City is a conceptual means to consider the process of the conditions of possibilities of openness or a locality in relation to the City, the rhythmic analysis of time changes when data moves at speeds which are beyond comprehension (literally beyond our cognitive processing speeds). The Smart City has emerged as mode of stimulation of economic growth and of governance of the urban built environment. When one poses the ontic question 'what is the smart city', there are, according to literature coming from Human Geography and from a form neo-cybernetics or organizational cybernetics, two modes of interpretation. One is the Smart City as mode of governance (close to the historical precedence of biopolitics), the other is a mode of Smart City as mode of participatory social democracy. The former can be characterized by a top down approach coming from the management of sanitation, urban flux and security, and the latter as a bottom up approach, where

digital technologies are seen as mode of fostering and developing forms of collaboration. On the one hand Smart Cities are inseparable from the spatial turn in the social sciences and human geography, and on the other they are linked to huge multinational technology companies who are developing the platforms which are promoted as means of development of the urban. However, there is a certain technophilia involved in both approaches to the smart city where technology is understood both as a form of efficiency of governance and as a liberation of participation. Nonetheless, the very characteristics of the technology are what are at stake, the standardization of participation, of thought processes themselves lead to a lack of noodiversty, the standardization of movement to predictive behavioural modelling denies the individual potentiality to bifurcate.

It is interesting to see that the characteristics of the Smart City have a relation to the general characteristics of digital technologies that Jacques Derrida in *Foi et Savoir* explained, whilst he is positing an argument against the rise of fundamentalist thinking, which tried to recuperate the local as an enclosure, he gives a framework within which to posit characteristics of what he determines a tele-technoscientific machine. Perhaps we could consider the process of Ordinance survey a techno-scientific product, as the methodologies developed for the Irish survey are later used throughout the world to map the British Empire. Nonetheless, at the time Derrida was writing email had not yet come into widespread usage and the advent of social media in 2006 had not happened. However, it is interesting to use this as a conceptual framework to attempt to give characteristics to the Smart City, the Smart City itself could be considered as complex organism made up of different forms of memory holders, as different forms of tertiary retentions, these tertiary retentions being specifically forms of technological capturing devices.

> Quand ils se sentent menacés par une télé-technoscience expropriatrice et délocalisatrice, les peuples redoutent de nouvelles formes d'invasion, ils sont terrifiés par des populations dont la croissance et la présence devient incalculable.
> Les phénomènes d'ignorance, d'irrationalité ou d'obscurantisme qu'on relève ou dénonce si souvent et à juste titre dans ces fondamentalismes sont des effets de surface d'une structure plus profonde, une réaction contre cela même avec quoi on a partie liée, à savoir la dislocation, l'expropriation, la délocalisation, le déracinement, la désidiomatisation et la dépossession que la machine télé-technoscientifique produit.[18]

The framework of complex exosomatic organism[19] which is the City and the use of teletechno-scientific machines such as sensors, cameras, and the internet of things could be held to have the following characteristics: dislocation, expropriation, delocalization, uprooting, disidiomatisation and dispossession. These are characteristic of the techno-scientific machines which are at work in the Smart City, technologies which tend to ignore the very locality of the space. More recently, the

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[18] J. Derrida, *Foi et savoir*. Paris: Seuil, 2001.
[19] See B. Stiegler, *The Neganthropocene.*

analysis has been extended out beyond urban landscape to look at the rural or the insular to develop smart territories rather than smart cities. However, the Smart City as a concept is built upon the tension between the local and the global, as the technologies deployed by local authorities come from the globalization of internet technologies driven by the particular extractivist logics of silicon valley.

Discourses promoting of Smart Cities around the world tend to highlight the interconnected nature of the city through the data that can be collected via physical sensors but also the data itself is related to the production of space. There is a new form of production of abstract space to use Lefebvrian terminology[20]. The question of Mumford's 'what is a city' is replaced by 'how does data about the city help to manage the city' i.e. 'how is a data collected and produced, analysed within the cityscape'. The Smart City discourse tends to promote the data which is being collected as 'real time', a form of real time management of the city can take place, the management of traffic flows, management of pollution, management of noise, management of the built environment. These discourses present the Smart City as a positive technological advance, where the City is given anthropomorphic characteristic such as responsive, interactive of even intelligent or even Smart. The 'real time' element gives the illusion of permanence of present, the present is what is available, the here and now (*hic and Nunc*) is available thanks to the real time capturing and visualization of the internet of things where objects in the world are given agency as emitters of information, forms of interlocutors who can communicate through the technological infrastructure about the city. The permanent present, where the past and future are not of relevance where there is no need for human deliberation or reflection. The Smart City is, therefore, framed as ahistorical, the Smart City is the city of permanent present, where the real time data visualizes the here and now of the citizens as they move, as they interact, as they work and sleep. The uprooting of the present is enabled by these technologies where the present predominates and acts as a form dislocation, the time and space of the city is reduced to the production of a form of abstract space. It is a dislocation of the present and an uprooting as form of relocation of the past into the ever present.

The ability to capture or surveil the citizens as the move in space and time has particular consequences (ethical) in relation to the securitization of space, as the space can be monitored and with people watching the security of space can be guaranteed. The history of the city, the history of the individuals is not as relevant as the here and now management of the space. The City could be anywhere or literally any place which is the second characteristic of the Smart City as form of techno-spatial management. The development of specific forms of platform

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[20] See H. Lefebvre, *Le Droit à la ville*. Paris: Economica/Anthropos, 2009.

capitalism where the platforms act as the delocalization of the local where the local does not need to be considered as the technology as a platform resides on a technological infrastructure or as part of *The Stack*[21]. The Smart city, is therefore, something which is delocalized – a form of *hors lieu.* It acts as form of delocalization, where the local or as we shall see the locality is being denied, locality here understood as the condition of possibility of difference, the engine of difference or différance. The Smart City acts as mechanism for delocalization where the city and its in habitants are taken as delocalized identity. Therefore, for example, the technologies developed from one city are the same as for another. For example, there is a semantic slippage where smart is taken an incorporality of the spirit or mind where the embodiment of the intelligence can be spatialised. Smart cities become delocalized spaces of collective intelligence.

With the expropriation of individual meaning and individual identity, the Smart City acts as mechanism through which the individual identity is confiscated, expropriated, in terms of predictive behavioural modelling, the individual becomes a vector within a neural network. A form of data shadow, a statistical body, a quantification of the self, perhaps, I would argue no longer a self, but an abstracted sameness: an *idem* or a form of abstract *mêmeté* (to use the vocabulary of Paul Ricoeur)[22]. As Rouvroy argues a statistical body without subject, the governance of the statistical body is not the governance of the citizen as subject, but a denial of subjectivity. The shadow of sameness is literarily a shadow of what the notion of self or selfhood might be. The individual is expropriated or appropriated for another means, the end point of the data collection is not clear, hence legitimate concerns about the smart city as form of panopticonism. The data shadow which Smart Cities technologies are based on posed specific ethical questions not simply in relation the ethical responsibility of the governance of the data but also more profoundly the ethical questions. The ethics of individual decision making in relation to the development of the shadow identity (sameness) and the individual ethical responsibility towards the other and my self as shadow identity or entity.

The characteristics of dislocation, delocalisation, expropriation, uprootedness and disidiomaticisation of the teletechnoscientific machine are present within the smart city. In the next section we will turn to another aspect of what we have calling the idiom which is the conditions of possibility of new meaning making and the role of locality as the condition of possibility of openness.

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[21] See B. Bratton, *The Stack. On Software and Soveraignity.* Cambridge: The MIT Press, 2015.
[22] See P. Ricoeur, *Oneself and Another*, Chicago: The University of Chicago Press, 1992

PART 4: THE QUESTIONS OF LOCALITY

In the age of the Anthropocene, which is both an ecological and technological Anthropocene, there is an urgent need to rethink questions of locality. At the most basic level this can be seen in tensions related to climate change at a local level and climate change at a globalized level. The processes of standardization, flattening out, or optimization are kernel within ecological questions of the reduction biodiversity. However, there is another form of lack of diversity, the standardization of human activity, human language, human behaviour as computational optimization. The Smart City is therefore related to both aspects, ecological biodiversity, in the management of the environment, traffic, waste and technological, the capturing of traces, individual behaviours, movement, desires and noodiversity[23], in terms of the individual behaviour and thought processes. The advent of the Anthropocene is the result of the anthropos, whose extractive logics and logistics, extract energy and profit from energy production and human behaviours, the anthropic process needs to counter acted by anti-antrophic or neganthropic processes.

If we consider that the Data City as a counter concept of the characteristics of the Smart City then we could argue for a Data City that is historical, rooted in the past, subjective, imaginative and localized. The Data City is inherently linked to the question of locality. Locality here is understood through a number of ongoing discussions with Bernard Stiegler, Paolo Vignola, Sara Baranzoni and other members of the Geneva 2020 group. We need to distinguish naïve closed locality (locale) from open locality, the naïve first understanding of local is something which is closed and leads to a form of essentialism, the local holds the characteristics of what gives identity. It is this naïve closed sense which has enabled the rise of renewed forms of nationalist discourses, the closure of boundaries and the closure of borders. It could be argued that these enclosures are the result of the reification of the local as the placeholder of identity. As Derrida's quote indicated the return to the local is, indeed, a reaction to the processes of dislocation, expropriation, unrooting and delocalization. We need to posit an alternative understanding of locality, locality as neganthropic opening, an opening which is the conditions of possibility for a form of counter-entropy, counter acting the standardization, countering the optimization, the dislocation, the delocalizing, the expropriation. The neganthropic as the possible therapeutics, whereby, the toxic characteristics could be counter-acted, creating bifurcations[24] and new singularities which are unable to be captured by computational processes. According to Paolo Vignola locality can be understood as having three components, repetition, differentiating

[23] See G. Moore, 'De la neurodiversité à la noodiversité' in *Le genie urbain*, Paris, FYP, 2020.
[24] See B. Stiegler (ed.), *Bifurquer*.

and performativity[25]. The first component of locality is repetition or lack of origin, the default of origin, secondly, differentiation, locality is differentiating as it is different to place, thirdly locality is performative as temporal production of something which is not place. It is temporal as it comes into appearance and can disappear.

However, there is also a performative as a neganthopic gesture which is aesthetic, linguistic and political. It has the characteristics of an event but it could be argued that there is form of particular grounding of the performative as temporal and counter-entropic gesture. Gesture as a movement in space and time which can hold its own significance and therefore be meaning making. Locality, is here understood, as the condition of possibility of openness of the neganthropic has a correlation with the understanding of utterance as the condition of possibility of meaning. This conceptualisation an utterance a condition of possibility of meaning can be dated back to the work of HP Grice. In Grice's conceptualisation, the utterance is both the expression and the surface linguistic form. The utterance as the act of expression itself is understood to have certain conditions in order for it to be successful. This is prior to John Searle's speech act theory and before in France the development of 'la linguistique d'enonciation' after Emile Benveniste. For Grice, he will focus on the very conditions necessary for meaning to take place, hence the utterance and implicature can be distinguished, the maxims of conversation enable us to distinguish between sense and reference (Frege). In the maxims of conversation the utterance is the condition on new meaning. For HP Grice the utterance acts the condition of possibility of meaning, the sentence utterance was one form of utterance but not the only one. The utterance for Grice as distinct from Searle is a performative act without necessarily being a speech act, the utterance in the Grician sense is larger than the sentence utterance. For Searle the concentration on the speech act as form of promise tends to lead to an understanding of performance at a surface linguistic level. As Paul Ricoeur points out the theory of speech acts can be completed by a theory of utterance:

> according to which all designation consists in an intention of meaning which implies in its aim the expectation that the interlocutor has on his or her side the intention of recognizing the primary intention for what it is meant to be.[26]

In Grice's theory of utterance, the utterance is the conditions of possibility of the meaning. A fundamental characteristic of language is to be meaning making, to be polysemantic, to be both the generation of new possible meanings and the guardian of etymology. The conditions of possibility of the Grician utterance are the conditions of possibility of new idiosyncrasies, new idioms, of meanings. In contrast

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[25] See S. Baranzoni, P. Vignola, "Inventer des localités dans des (real) smart cities. Pour une nouvelle intelligence urbaine". In B. Stiegler, *Le nouveau genie urbain*, pp. 141-154.
[26] P. Ricoeur, *Oneself and Another*, p. 44.

for Benveniste the moment of enunciation is always a form interlocution, the moment of enunciation could be considered at the conditions of possibility of interlocution where the 'I' and the 'you' are always present to be instanciated in the utterance. The moment of enunciation includes in the performative act as interlocution, every utterance is a form of interlocution. Locality then as performativity is something which can appear and something which can disappear, it is temporal. The idiomatic is part of the conditions of possibility of the utterance.

PART 5: CONCLUSION

The idiomatic, the ideolecte, is conceivable because of the conditions of possibility of what we are calling locality. Locality as the condition of possibility of new bifurcations, new singularities. The language system is a closed system of signs as we learn from semiology but also is an open system in the semantic generation of meaning which performs in the world. It this opening of language onto to the world of possible meanings which is at stake with the advent of computational optimization of language as a closed system, as a closed local ignores the openness of language to *poiesis* and new meaning. The conditions of possibility of locality are in linguistic terms the ability for language, the utterance, the moment of enunciation to the be the condition of possibility of new meanings. Here the linguistic locality as idiomatisation and the aesthetic locality act as forms of counter standardization, counter optimization, they could be seen to represent that which cannot be calculated. The linguistic utterance and the aesthetics gesture are the forms through which the micro neganthropic can take place. To fight against anthropy can only take place at the local place and not at a universal level, the counter entropy of information theory or counter anthropy of physical world can happen by in and through locality. The Data city attempts to encapsulate the idiomatic of the archipelago by taking into account locality as the conditions of possibility of openness.

ACKNOWLEDGEMENTS