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Spatial Bias as Dissolution of Temporal Foundation

Abstract: Within the present paper I have set out to draw attention over the specific disorder of our era, which consists of the disappearance of the border between the exterior space and the inner space, this very disappearance of the delimitation border leading to the overflowing of the exterior into the inner space and thus, to its dissolution. I have shown that the origin of the inner space is temporality, more specifically the “fall” into time or the “fall” into thought, as a leap from animality/exteriority to humanity/interiority, and that this “conquest” of interiority/temporality is threatened today by the “conquest” of spatiality. It all comes down to the *spatial bias*, specific to media technologies and global information and communication networks, which through the speed of information propagation into space, invades, monopolises, and annuls time, taking humans out of their inner space and “connecting” them to the global network of exterior space, reason for which *the border between exterior space and inner space disappears*. The spatial bias favours, through a bizarre “complicity”, as demonstrated below, as much the *disintegration of time at universal scale*, as evidenced by scientific advances in quantum physics which speak of a “world without time”, as well as the *disintegration of time at human scale*, due to technological advances which, through captivity within the global network, annul time. As the most devastating consequence of the disappearance of time is the dehumanising of the brain and the annulment of the free will of consciousness, it is mandatory to re-evaluate, to reconsider the “rights” and priorities, so that from the “right” to Time, which must be considered a fundamental birth right, all the other “rights” should derive. This is because ultimately the future of humanity and that of the *Sapiens* species depend on it.

Keywords: inner space, temporality, “fall” into time, “twist of attention”, “ontological mutation”, spatial bias, “fall” out of time, disintegration of time, media technologies, global network, the “right” to Time

1. Falling *into* time as origin of interiority/inner space

I am not certain we have meditated enough on humanity’s great privilege, that of having an inner space. A space in which to retire or

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withdraw from the perturbant fluctuations of the exterior space, somewhere to “live” in peacefulness, stillness or even atemporality.

The possibility of having an inner space which protects us from the corruption or wickedness of the exterior world, has given us an acute sense of eternity, synonymous with the law of psychic or internal energy conservation, making humans the most stable and less entropic beings of them all. For when humans discovered that they can “save” the course of time, changing its direction *from the exterior towards the interior*, applying to it another movement, another flow, one that is counter clockwise, counter destructive, ephemeral and corrosive time, they in fact discovered *the Archimedean point of the inner space*, the veritable life preserver of the individual, and implicitly of humanity itself, from destructions, disorder or entropy.

It is within the discovery of this inner space, complementary to the exterior space, that humanity’s crucial discovery resides, inaugurating a new, superior dimension to explore: the *temporality-thought-interiority-identity* dimension, equivalent to that “fall into time” or into history, which from a scientific point of view, in spite of a metaphysical one, represents humanity’s birth certificate, marking the evolutionary leap from animality to humanity.

It seems indeed that the first primate which “fell” off a tree became, by virtue of this “failure” our ancestor *homo*. In *Science et croyances*, the French geneticist Albert Jacquard offers us an entirely surprising perspective in this sense. In contrast with Darwin’s law of natural selection, based on the victory of the strongest over the weakest, Jacquard argues that over the process of evolution, the “leaps” of the living world have been, more often, paradoxically, the victory of the one who *failed*, the one who “wasn’t in line with the others” (Jacquard 1994, 72). Therefore, the first fish to come out of the water was a failed fish, the same as the first primate who climbed down of “fell out of” the tree did so because of a failure, of a handicap. (Jacquard 1994, 72). However, it is this precise “failure” which opened a new line of development, foreshadowing our *homo* ancestor, thus making us descendants of a failed primate. If “failure” is, according to Albert Jacquard, the one that does not know how to do what everyone else does, but does *know how to do things which no one else knows* (Jacquard 1994, 72-73), it is comprehensible then that failure, from a development point of view, becomes through compensation the condition of possibility for a leap, a creative evolution, through which a new way of exploration is inaugurated.

It is what characterises the qualitative leap from animal to human, from instinct to *thought*, as space for reflexion, depth, interiorisation, temporality and identity, in short, *the leap from the exterior space to the inner one*. Due to the fact that precisely this qualitative “leap” is threatened, in the

sense that today this very difference, distinction or “border” between the exterior and inner space tends to be abolished, the inner space being displaced and annexed more and more to the exterior space, it becomes imperative to reaffirm this distinction, since it is known that madness, under any of its forms, appears when the border between the inner space and the exterior space disappears.

Atheism of Western thought as interior disorder

For Romanian philosopher Gabriel Liiceanu the distinction between the inner space and the exterior one takes the form of the distinction between the sphere of *otium* and that of *negotium*. The inner space is brought to life through a level fracture which occurs when humans are simply pensive, rapt in thought, when they take a break or a respite which takes them out of the flux or “commotion” of continuous becoming, respectively from the quantitative sphere of *negotium*, to be placed within the qualitative and “eternally-enduring” sphere of *otium*, “in a world that left behind the place of continuous disturbances, where we live most of the time” (Liiceanu 2016, 41).

The only problem is that in quite an exclusive, unjustified and bias manner, Gabriel Liiceanu displaces this conquering of the inner space, shared after all by the entire humanity, by moving the inner space within the Western space. According to his contention, the inner space becomes a form of “ontological mutation”, which occurs only inside the Western space. By connecting the onset of interiority to the onset of ancient Greek thought/philosophy, Liiceanu argues that “interiority appeared in the sixth century and in the first half of the fifth century B.C. in some of the Greek colonies [...] We even know the names of those who, for the first time in the history of humanity, transformed «being rapt in thought» into a constant preoccupation: Thales, Anaximandru, Anaximene, Pitagora, Parmenide, Heraclit, Anaxagoras, Empedocle, Protagoras, Zenon, Democrit... They are the ones who thought for the first time thought «on their own», under their own name and «signature””. (Liiceanu 2016, 42-44).

We cannot in good conscience agree with this judgement of interpretation, blatantly erroneous and bias, which considers non-disturbing otious thinking or “being rapt in thought” a conquest, a “feat” of the Western world. Just as supposedly the ancient Eastern civilisations would not have known this withdrawal from the disturbing fluctuations of the exterior, as if Ancient China, Ancient India or Ancient Egypt would not have known this separation of interiority, specific to otious or non-disturbing thought, as if in short, the episode of interiority begins only with the thought/philosophy of Ancient Greece. Liiceanu thus ignores that his way of thinking, looking at or interpreting matters is derived from a much

older flaw, a much older complex (of inferiority or superiority, depending on what angle one looks at it from), that of Western mentality, which tends to consider everything *tabula rasa*, by annulling any traditions before its own emergence. The “antitraditional” spirit seem to be, therefore, the “mark” specific to the Western world (Guenon 1927, 50), which affirms itself and makes “history” only by continuously negating or undermining traditions.

We can therefore agree with Liiceanu only when it comes to one aspect, which is that of the specificity of thought or philosophy, exclusively rational in nature, from Ancient Greece, which by freeing itself from deities allowed for the first time the emergence of “an *a-theist* space, meaning a space without gods” (Liiceanu 2016, 43). However, to attempt in such an arbitrary and forced manner to equate the emergence of that atheist space, of exclusively rational Ancient Greek thought/philosophy, with the emergence of human interiority itself, affirming that it occurs for the first time in human history in Ancient Greece, being therefore a discovery, a “conquest” of the Western space, reveals of course, the well-known imperialist or expansionist tendencies of Western mentality, of which Liiceanu being unaware, falls prey to. For it is this very thought, atheist of “profane”, which finally led to what the Romanian philosopher names “the six contemporary disorders” of the Western space (Liiceanu 2016, 185), which he correctly identifies as effect, but does not identify, does not recognise in cause, in premise, *the premise being given specifically by that atheist space, without gods, of the exclusively rational thought, which emerges in Ancient Greece*, continues with the Renaissance “humanism” and culminates with the contemporary “secularism”, which reduces everything to the measure of the human being. “Everything is reduced exclusively to human proportions, any higher order principle is ignored, humanity turns its back to the sky under the pretext of conquering the earth, utilitarian preoccupations moving into the forefront” (Guenon 1927, 41). Thusly, the process of desacralisation or secularisation, with its offset in the atheist space, depopulated from gods, of Ancient Greece, will finally lead to the annulment of any higher principle transcending humanity, thus making the human being the only measure for everything, that is an *atheist principle* par excellence.

Therefore, the “six disorders of the Western spirit”, identified with clarity by Liiceanu: the disorder in relation to the universal ethical values or principles (moral relativism), the disorder in relation to tradition (evacuation of the past), the disorder in relation to individual value (egalitarianism), the disorder concerning the relationship between sexes, the disorder in relation to the centrality of the word and finally, the disorder in relation to technology (Liiceanu 2016, 188), must be seen as just as many “disorders” or underminings of the inner space. And these “disorders” should not surprise us, because they are the perfectly logical conclusion of

the premise of the same atheist principle of Western thought, which gradually giving up any alterity or authority (God, Nature, one's Neighbour) ended up "damaging" its inner space, because of its specific nihilism and antitraditionalism.

Inner space as "ontological mutation"

The same fundamental distinction between the exterior and the inner space is found in Romanian philosopher Lucian Blaga's work, even if under a different name, that of the difference between two ontological types or two ways of existence: "the existence within the immediate and for security", specific to animals that live in an exterior horizon, and "the existence within mystery and for revelation", specific to humans who live in an inner horizon, being endowed with creative destiny (Blaga 1994, 217). Blaga argues, against the tendency of contemporary thought to "animalise humanity", that even though there are two different mutations which converge in humans, the biological and the ontological one, the "human" biological mutation is not definitive of human existence, it being a necessary condition, but not a sufficient one. In other words, the "human" biological mutation does not ensure for humanity the essential differentiation from other animal species. Which is why only the ontological mutation is decisive, because in virtue of it "humans differentiate much more thoroughly from animality than through the biological mutation" (Blaga 1994, 175). As opposed to animals, who live withing unmediated contact with "immediate data" from the exterior world, humans, by grace of their capacity to "extract" and virtualise, take "distance from the immediate, the immediate only existing for humans in order to be overcome, it being merely a signal, a symptom of a «beyond»" (Blaga 1994, 169) We can say, therefore, that is exactly in virtue of this distancing/visualisation, that humans create thus, a new horizon, a new ontology, a new space, a new world – the inner world.

The two ontological types suggested by Blaga circumscribe perfectly to the two categories of reporting to the world, the one through the exterior space, as an "*immediate*" world, and the one through the inner space, as a "*mediated*" world, organised or "combed", whose stability has allowed humans to think, that is to convert random and fluctuating waves of hazard into organised, coordinated stability waves of thought. Without this inner space, humans would not have any thought, any protection, any stability, any belonging, any house, any "home", any landmark, any root, any ancestry, any past, any tradition, any history/temporality and any identity, interiority being, thusly, at the basis of what Nietzsche named "the transformation of chaos into cosmos or star" (Nietzsche 1997, 10).

Inner space as “twist of attention”, attentional torsion or temporal fracture

The distinction between the exterior space and the inner one can also be found in the work of Spanish thinker José Ortega y Gasset, under the form of the binomial concept of disturbance (*alteración*) and interiorisation (*ensimismarse*) which in the English translation would be “*being beside one’s self*” and “*being in one’s self*” (Gasset 1963, 11). Therefore, if disturbance is attributed to the essence of the animal, continuously subjected to the stimulus and dangers of the outside world, without the possibility of having a shelter of interiority, interiorisation is on the contrary attributed to humans’ capacity to virtually withdraw from the world and retire deeper within themselves, meaning in a “world which is not in the world” (Gasset 1963, 19).

While referring to the emergence of interiorisation, or of *being within one’s self* Ortega y Gasset uses quite the inspired expression *twist of one’s attention* (Gasset 1963, 22). This can also be seen as *attentional torsion* which would be equivalent to a *infinitesimal spin, twirl, or twist of a thought*. If the word “torsion”, with etymological roots in the Latin *torsio, torquere*, means to spin, to twirl or twist, then attentional torsion would mean the activity of spinning/ twisting a certain exterior stimulus until it becomes an inner thought. For, just as “to spin” entails extracting threads from a bundle of yarn, by means of a spindle, so does attentional torsion entail extracting thoughts from the myriad of stimulus, by means of a spindle of thought. One can quite easily imagine, therefore, in what manner hundreds, thousands and millions of “twists of attention” or attentional torsions, no longer than mere seconds or minutes, out of which thoughts have been “spun”, have been necessary for thought to detach from disturbances, for humanity to be able to become rapt in thought and “breathe” within interiority. It is precisely for this unusual phenomenon of *being within one’s self* or of breathing within interiority, that Ortega y Gasset considers interiorisation “the most antinatural and ultra-biological of phenomena” (Gasset 1963, 22).

I will further show that these “twists of attention” proposed by Gasset, can be seen similar to certain *temporal loops*, which made possible the “falling” into time, meaning “falling” into thought or the emergence of interiority as a qualitative leap from animality to humanity. It is quite plausible, therefore, that the primate mentioned by Jacquard, who failed/”fell” from the tree, thus becoming our *homo* ancestor, had “fallen” not only from the tree, through a “biological mutation”, but had also “fallen” into *time*, through an “ontological mutation”, suffering for the first time a *twist of attention*, respectively a “fall” into thought, a deepening, a

spinning, a temporal loop, correspondent to an infinitesimal resting upon a thought, which, in taking the primate out of the species biological program, allowed for the existential leap towards humanity, towards interiority.

Given that the ontological mutation is preceded by the biological mutation, in the sense that before it “fell” into time, the primate “fell” from the tree, we can say that the two mutations, the biological and the ontological one, circumscribed to the difference between the exterior and the inner space, can be seen under the shape of two “fractures” or “falls” of humanity – the spatial (quantitative) and the temporal (qualitative) ones. Therefore, the *spatial “fracture”/ “fall”* would correspond to the “biological mutation” which had led, through the primate’s falling from the tree to the dawn of the human species, while the *temporal “fracture”/ “fall”* would correspond to the “ontological mutation” which had led, through the primate’s falling into time or into a thought, to the dawn of human thought, interiority, temporality and identity, in short, to the beginning of temporal consciousness through which humanity “leaped” on another level of existence, differentiating itself clearly from animals.

The birth of humanity coincides, therefore, with the inaugural moment of the “fall” into thought, as emergence of thought, interiority, temporality and identity, *thought-interiority-temporality-identity* being descriptive of the most profoundly and unequivocally human phenomenon. “The fall into time” thus marks the failure of an adaptation in the direction of *exteriority, specific to animality*, inaugurating a leap, a superior adaptation in the direction of *interiority, specific to humanity*, adaptation which consists of *displacing the energy from the exterior towards the interior*, which is to say, shifting the direction from exteriority/animality towards interiority/humanity.

This change of direction from exteriority towards interiority truly represents a crucial “ontological mutation”, as long as through humans, for the first time, time itself does not flow one way, the *irreversible* way, fatally heading towards destruction or entropy, but it becomes *reversible*, being able to turn, twist, torsion, curve, bend or fold, thus creating the *folds of temporality* or of human interiority. If through the physical and exterior movement of time humans are doomed to the blind irreversibility, orientated towards wickedness, death, or entropy, through the opposite antientropic movement of time reversibility, humans become free, creative beings, because by saving, conservating the flow of time they can have access to a form of immortality, thus acquiring a whole new dimension – an *extra-terrestrial* or *extra-mundane* one.

2. The significance and mystery of interiority/temporal consciousness

Referring to the dimension of temporality, Italian physicist Carlo Rovelli demonstrates in his book *The Order of Time* that the dimension of time is so constitutive of human nature that the world temporal structure foundation should be searched for within ourselves, within our subjectivity, within something which is closely connected to our way of thinking and perceiving (Rovelli 2018, 184), the mystery of time being linked, therefore, more to humans than to cosmos. Thus, without existing in reality, time only exists within the folds or synapses of our brains, which have gained the capacity to memorise the past and anticipate the future as a result of a prolonged selection process. For human beings this capacity takes the form of identity/temporal conscience. Albeit beyond well-established, this evolutionist line of interpretation does not in fact shed any light on the subjective mystery of time/temporality.

For if our temporal consciousness becomes aware of and signals the finality, the imminence of the end or of death, the human brain memorising and anticipating that everything in the Universe tends fatally towards death, towards entropy, isn't it then possible for this *temporal consciousness to have developed out of the cry for help in front of a blind and indifferent universe, out of the conscious impulse to avoid the collision with catastrophe, with death?* From high up on the Everest of evolution, the only ones who *saw death* coming, from the "pasts" as well as the "futures", were the humans, such that only they are not indifferent to death, relentlessly searching for salvation, for ways to avoid colliding with entropy, ever since they can remember. The fact that humans are considered, not at all coincidentally, the least entropic beings must be therefore attributed to this unprecedented awareness of the end. Consequently, Rovelli's claim that the fear of death is an error of evolution, the result of an accidental and unfortunate connexion in the human brain, which in animals had only existed a fraction of time before (Rovelli 2018, 207) is an absurdity. As if presumably, since we evolved from our animal relatives, we should behave for that matter, as they do in front of death. By ignoring that our *quantitative* resemblance to animals is as great as our *qualitative* difference from them, Rovelli hence seems to *confuse the resemblance with the difference*. For the mere distinction of ontological leap from animality to humanity shows that this *connexion between the awareness of death and avoiding it*, is not an arbitrary, accidental connexion, but an essential, *crucial* one, inaugurating the change in direction from exteriority/animality to interiority/humanity. In this displacement, "movement" of energy *from* the exterior *within* the inner space, with the purpose of conservating it, connected to the grasp, the signalling and the awareness of the danger of death, ultimately resides the validity of the birth certificate for the thought, temporality, conscience interiority, identity and singularity of the human species.

Furthermore, the significance of this singularity could be that *through* the human consciousness, which the evolution of the great “chain of being” itself has reached, this chain now “speaks” *through* the human being, asking for its resolve. For, as paraphrasing Emil Cioran, only the one who has sensed that *it is not man who suffers in the world, but the world who suffers within man* (Cioran 1991, 46), can catch a glimpse of the sense of our species singularity: that of facing individual and universal death in open field, having the mission to tame it and maybe, even if apparently without a shred of a chance, through unknown ways, to cause it to one day relent.

3. Falling out of time as disintegration of time at universal scale

Our perceptions of time change through the ages, often in “complicity” with the great theories in physics, whose new systems of reference give way to new temporal horizons. What is the temporal horizon of our age and how does it differ from the temporal horizons of other ages? Can one refer nowadays to a temporal horizon per se?

Since our relationship with Time does not remain constant, but metamorphosises, humanity’s travel through time could be seen as its passing through different (temporal) states of aggregation: solid, liquid and gas. Even though no longer ago than yesterday we used to think that time was something fundamental, in which events follow one another in an organised manner from past to present towards future, along an axis measured by a gigantic tick-tock, well, we were wrong, all of these have disaggregated! For time does not seem to have a consistency greater than a snowflake in one’s palm: as we observe it, it melts away and disappears.

We can intuit at the level of common perception this disaggregation of time, today, when the speed of things has become so overwhelming that we feel displaced by time. Rolling, on board of our age’s spaceship, with greater and greater speed, the layers of time start to thin out, to grind and to pulverise. Stripped from the protective layers of time, we then deplore the terrible lack of time of the world we live in, a world which has become a mayfly in which time seems to have lost all “substance” or solidity, dissolving so rapidly we can say that *the specificity of our age resides exactly in the disintegration of its temporal horizon*.

We are talking today about a “world without time” (Rovelli 2018, 104) not only at the level of common perception, but also at the level of specialised perception, such as quantum mechanics Physics new scientific paradigm, which excludes the time variable from its equations, not granting it a privileged status. Probing reality at deeper and deeper levels, quantic or subatomic, has stripped away layer after layer of time, highlighting time’s non-substantial character. Thusly, after we *absolutized* time through Newton,

and *relativised* it through Einstein, we are reaching, through quantum mechanics, the *non-substantiality* or *disintegration* of the notion of time.

Carlo Rovelli, a reputed contemporary Italian physicist, specialised in quantum loop gravity, describes in *The Order of Time* the course of the idea of time through the history of science, showing how it de-substantiates and loses its former texture, its old characteristics, especially those regarding unity, continuity, direction and independence (Rovelli 2018, 96). As a result of the disintegration of time, seen not as a substance, but as a *network* of interconnected events, the new picture of the world takes the form of a deserted ontology, “devoid of all trace of temporality” (Rovelli 2018, 4).

Conceding that for quantum mechanics *nothing is* (at elementary level), but everything happens, becomes, then time itself is nothing – a substance, a property, a fundamental or relative foundation. For time has been broken down into a “granular” network of discontinuous events, which fluctuate, overlap and “jump as kangaroo”, only materialising when they *interact with something*, moment in which their cloud of probability “collapses”, overtaking values determined in rapport with that interaction, the others remaining undetermined for the rest of the universe (Rovelli 2018, 81-91). Hence, “the substratum that determines the duration of time is not an independent entity, different from the others that make up the world; it is an aspect of a dynamic field. It jumps, fluctuates, materializes only by interacting, and is not to be found beneath a minimum scale” (Rovelli 2018, 91-92) – Planck’s time. Therefore, only relationships and events exist. This is the world without time of elementary physics.

4. Falling out of time as disintegration of time at human scale

It is interesting to observe that just as the evolution of research in quantum physics has highlighted the disintegration of time at a universal scale, stating its non-substantial character, the social “evolution” of the contemporary age, characterised through greater and greater technological *speed* yields evidence, through a similar strange complicity, of the disintegration of the layers of time at the scale of human interiority, the inner space thus seeing its own temporal origin attacked.

However, since no “evolution” or “conquest” is final, neither is this “conquest” of interiority, as Gasset also states, for everything gained through millennia can be lost, so “unlike all the other beings in the Universe man is never surely man; on the contrary, being man signifies precisely being always on the point of not being man” (Gasset 1963, 25). This means that in spite of their “fall” into time, which is to say in the Archimedean centre of their interiority, humans are not exempted from the danger of other “declines”, such as the danger of “falling” out of time, so specific to our

present days, through which humans see as displaced their own Archimedean centre, this very centre of the inner space, being threatened to lose their specificity, and merely become a circumference, without head nor centre, because of the unprecedented invasion of the inner space by the exterior one.

Nowadays we are witnesses, with increased stupefaction, of the *displacement of the inner space*, chained, crushed and depleted through being severely deprived or deposed of time. If we were to raise the problem in terms of war, we could say that the main war of our age is taking place under the form of *informational bombarding of the inner space of our minds, by the exterior*, the latter imprinting on the mind a permanent state of alert, agitation and activism, which gradually render it obtuse, stereotypical, mechanical and easy to control or manipulate.

Evidently, all this informational bombardment takes place in the name of the right to be informed or to “communicate”, this becoming in our atheist and anticultural century the new *ideological-technological* formula to dislodge time, meant to steal from humans their tranquility, their respite, their comfort, night sleep and even death, leaving them prime for vampirism and pact making with the latest tendency in “communication”, that which is through *spatial bias*, which blows up the temporal foundation.

Referring to the two main types of communication, Canadian economist Harold Innis, starting from the two main reference systems, the temporal and the spatial, distinguishes between means of communication based on the temporal dimension, *time-biased media*, and means of communication based on spatial dimension, *space-biased media* (Innis 1951, 65). *Time-biased media* is characterised by the temporal foundation of culture and values from traditional societies in premodern and modern periods, specific to the “age of duty” (Lipovetsky 1993), whose centripetal movement, subject to the rigors of centralism, paternalism and ethnic, religious and cultural barriers/conditioning of the root-community, provides the individual with a solid socio-cultural identity. *Space-biased media* is characterised, on the contrary, through *the lack of this temporal foundation*, traditional to postmodern societies, circumscribed to the “age of rights” (Lipovetsky 1993), whose *centrifugal* movement, given by the disappearance of the *centre* and of the *limit*, describes the individual’s breaking free from ethnic, religious and cultural barriers of the root-community, leading to a fragile socio-cultural identity.

This disappearance of a coagulant centre and, implicitly, of a limit which concentrates energies, leads, without a doubt, to disintegration, chaos, and anarchy. It is not by accident that anarchy appears where, in absence of a single centre, more proliferate and multiply... “In The Apocalypse, for example, the Beast is represented with seven heads, while in Greek mythology the Lernaean hydra also had seven heads” (Aivanhov

1995, 31), these multiple heads standing as a symbol of anarchy. Anarchy would consist, therefore, as much is the disappearance of the centre, as in that of the delimitating confines/"border". This so perfectly describes the specificity of the contemporary age, given by the disappearance of the delimitating border between the exterior space and the inner one, that we can safely say that *anarchy appears where the border between the exterior and inner spaces disappears*.

It is what characterises our age's *spatial bias*, respectively the informational and communicational invasion of global, extraterritorial proportions, specific to the *technological means of mass communication*, whose wheels turn with greater and greater speed, imprinting a social "dynamic" touched at a global scale by the ADHD syndrome, the syndrome of hyperactivity, agitation, perturbation, and continuous attention distraction. It is this very *speed of information propagation in space* through which an entire world comes into our homes, through virtual space, while inner time seems a worn-out fabric full of holes and confiscated by the exterior. This confiscation of time has as its visible effect hyperactivity, which is the most striking symptom of "living" forcibly within an exterior and artificial environment. As no one is hyperactive in a natural environment, but only in an exterior and artificial one, hyperactivity becomes the clearest expression of "re-placing" the natural environment, which is time, with an exterior and artificial environment, which is space – spatial bias. This is the reason for which today notions such as "house" or "home" do not even have scope anymore, widening so much so that "home" ends up by exiting its own "house", unable to shelter anyone, since nowadays no one is "home" anymore, but *we are all outside, connected, monopolised, and confiscated in the global network of the exterior*.

All of this is happening because the age of media technologies, corresponding to spatial bias, is characterised specifically through the expansion of the human nervous system and nerve endings to global, planetary scale (McLuhan 1994, 4), justifying that technological optimism connected to the conquest of space. Against this technological optimism, French philosopher Jean Baudrillard considers, on the contrary, that it is not the human who expands, as a superhuman, on a planetary scale, but that *media technologies take the human habitat by storm, leading to the disappearance of the intimate, inner space*, which is to say to the erasure of borders from the exterior which invades and the inner space which is invaded (Baudrillard 1988, 16). As both perspective are valid, they are not mutually exclusive, but complementary, as long as the cause, which is the expansion of the nervous system in space, produces technological effects which turn back on the cause and modify it, humans thus falling into the effect of their own trap and becoming a "terminals of multiple networks": television, telephone,

internet and social media networks. (Baudrillard 1988, 16-17). Captive in a habitat invaded by media technologies, having the impression that they are in contact with reality, humans become no more than *screens, surfaces* for absorbing and reabsorbing influential networks (Baudrillard 1988, 27). which have nothing to do with “communication”, which in Baudrillard’s opinion not requires and intermediary, an environment or a screen. This, on the contrary, “screens” communication through transferring meaning over medium/media, which leads to an estrangement from the real significance of communication, that of putting meanings together. This “screening” specific to the spatial bias, which has as dominant sense the visual system, leads according to Baudrillard, to a whole “pornography” of communication, information, circuits and networks, that is to an “obscenity of the visible, the all-too-visible, the more-visible-than-visible; it is the obscenity of that which no longer contains a secret and is entirely soluble in information and communication” (Baudrillard 1988, 22).

An ultimate expansion of media technologies over our brain and our consciousness brings with it, according to Spanish origin French writer and journalist Ignacio Ramonet, an even more devastating consequence, as long as technological and communication networks wind up implanting themselves as a “prosthetic” within the consciousness nervous system, thus “stimulating”, controlling and monopolising it. Through this technological “implant”, the media networks come to entirely invade and monopolise the human brain and inner space, or the free will of consciousness. “At the time of world economy, world culture, and singular civilisation, the society of global information is born. An infrastructure of global information is unravelling at planetary scale, as a gigantic spider web, taking advantage of digitalization and favouring the interconnection of all communication and information services” (Ramonet 1999, 172). Thus, connected to the great “machine” of technological networks, the human consciousness, and its old brain risk to go into cerebral death.

5. Instead of a conclusion

Seeing as “the sensation of imminent apocalypse and disorientation is exacerbated by the ever more accelerated rhythm of technological transformations” (Harari 2018, 19), it is mandatory, perhaps more so than ever, for us to ponder upon the fate of our human brain, constantly subjected to this stress or technological informational bombardment, causing all of its mind’s “windows” to be open simultaneously, which produces a horrific uproar, synonymous with hell, our brain finding it utterly impossible to correctly decode or mirror its own mind, its own voice, its own understanding and its own consciousness, out of which arises an acute lack of sense. This acute lack of sense is nothing more than an acute

lack of *time*, or of *interval* between our neuronal synapses, it being well known that *the phenomenon of understanding or becoming aware occurs precisely in the infinitesimal interval between two synapses*, probably equivalent to that “twist of attention”, specific to an imperceptible resting upon a thought, which Ortega y Gasset mentions, and which made possible “the fall into time” or the birth of humanity.

Therefore, in the near future, our brain might very well dehumanise because of the excessive deprivation of time, a shortage of and, ultimately, the disappearance of (*time*) intervals between the synapses making information travel incessantly from one place to another, flattening our brain convolutions, plugging them and making them smooth as the surface of a “screen” or that of a mirror, on which we will then slide forever, without the existence of “ditches” and “trenches” in which to rest. This will provide the illusion of perpetual movement, with hallucinating, stroboscopic effects for the mind, in the sense that, without the existence of some discontinuity, there will no longer be any “stopping”, halt, reflection or thought interval either, causing us to “*fall*” out of time, wondering aimlessly outside of ourselves, on illusory orbits, without contact with or wireless from reality.

Consequently, re-establishing “the right” to Time, which should be considered as a natural and fundamental birth right, becomes absolutely essential, for the right to time signifies first and foremost the right to process, convert or sublime the data of reality, which is to say *the right to have time to think*, the only right which gives our existence the feeling of freedom, dignity, value, relevance and care. Ultimately, the right to time means the right to take care: of ourselves, of others, of the future of humanity and even, it being under threat, of our species, of *Sapiens*. From this fundamental “right”, which is *the right to Time*, all other “rights” should, after all, derive.

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