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O'Dell, Thomas

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PO Box 117
221 00 Lund
+46 46-222 00 00

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Mobile Spaces of Affect: A Cultural History of the Future.

Tom O'Dell

On the morning of 22 August 1768, a Royal Navy frigate, the *Dolphin*, commanded by Captain Samuel Wallis, sailed out of Plymouth ostensibly bound for the Falkland Islands in the southern Atlantic. She was closely followed by the considerably smaller *Swallow*, a twenty-five-year old derelict sloop commanded by a veteran of global circumnavigation, Captain Philip Carteret. In reality, the two-ship fleet was Britain's latest attempt to sail to the antipodes in search of the ever-elusive southern continent which, although its dimensions had shrunk considerably since its representation on Ortelius's *Mappemonde* of 1570, continued to reign as one of the most resilient beliefs in the whole history of exploration (Raj 2000:79).

In a comparative article on the history of science Kapil Raj begins to recount in this way the French, British and Dutch attempts to chart and explore the Pacific in the mid to late 18th century. Over the course of the article he points out the ways in which these seafaring expeditions might be likened to the Big Science projects of the late 20th century. It is a comparison which at first might seem farfetched, but which also works to place the topic in a slightly different perspective. There are similarities between Big Science and the 18th century expeditions, but there are also differences.

The 18th century expeditions to the Pacific were endeavors motivated more by the ambitions of kings than any pure scholarly interest in developing a better understanding of the natural world around us. But the interest in discovering something new about the natural properties of the world around us was obviously an important driving force behind the expeditions. The objective, after all, was to discover new territories and lay claim to whatever eventual riches may lie within the bounds of those newly discovered lands. In order to do this, expeditions involved scores of men including doctors, astronomers, and hydrographers as well as sailors and craftsmen. The voyages took up to two to three years to complete, and required that the crews involved in them were ever observant and meticulous with the

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measurements they made. The slightest miscalculation in a ship's bearings, for example, could have devastating consequences that could take years to correct. The Solomon Islands, as a case in point, were discovered by the Spanish in 1568 but then lost and not seen again (by Western eyes) for more than 200 years (Raj 2000).

Today, Big Science projects such as the ESS are associated with large scientific laboratories, and people in white lab coats, but like the 18th century voyages to the Pacific, they also require huge budgets, complex machines and measuring devices, and armies of technicians and "explorers" from the "hard sciences" who monitor and observe the micro-geographies they encounter. In the popular media as well as the promotional materials produced by ESS, this is a world of rational thinking, logical project designs, and stringently defined and executed methodologies.

In contrast, the context in which the Pacific expeditions of the 18th century took place can seem somewhat more adventurous than that which surrounds a Big Science facility today. Crews fought with scurvy and struggled with the hardships of the elements; at times they were even captured and imprisoned by adversaries. Captains who met were careful to keep secret anything new they had learned or discovered, while trying to dupe their competitors into letting something slip out. Espionage and treachery were, if not legitimate, at least common tools of the trade. In this sense, at first glance the Pacific expeditions of the past may seem to not only be a much more physically arduous undertaking than that of Big Science, but even a more emotionally laden one.

In what follows I intend to explore the emotional geography surrounding ESS. What types of explorative cultural territories does it open and set in motion for people living and working in and around the Öresund Region? The development of the ESS complex will bear with it the physical transformation of a larger swath of landscape that is currently peripheral to Lund. In the process, if the visions of regional planners unfold as expected, thousands of people will be pulled into the area to work at ESS and support the activities taking place there. New roads, and means of transportation will be constructed in order to link this portion of Lund to the surrounding region and to handle the flow of people and goods that will be coming and going from the facility. What is now a rather quiet and rural area will, if all goes according to plan, successively be transformed into a bustling hub of activity. What

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types of dreams, hopes, and fears are invested in the facility? How are popular concerns met, controlled, and shaped by local politicians and those developing ESS? And what role does the assertion of specific facts about the ESS have upon the manner in which the facility is imagined, and comes to be believed in as a facilitator of regional growth and development?

Viewing the ESS facility through these questions this text works to develop an understanding of the manner in which the facility works as a culturally mobile force that attracts certain interests, and repels others. That provides certain segments of the population with new opportunities and perhaps marginalizes others in unsuspecting ways. Similar tendencies and processes have been studied by ethnologists in conjunction with the development of the Öresund Bridge, Bo01, and Turning Torso.¹ Like the ESS facility all of these projects centered around the construction of physical entities but much of their cultural power lay in the degree to which they worked as dream catchers and facilitators of debate that realigned the manner in which cultural geography of the region was perceived and accessible (or not) to different segments of the population.

Ethnography and the Exploration of the Non-existent

Before proceeding a methodological note is perhaps in order. For the ethnographer, the study of the ESS presents challenges of its own.

As one enters the field to conduct fieldwork and approaches the actual site of the ESS, there is not a trace of Big Science to be seen anywhere. It is in essence invisible. In the distance cranes, tractors and dump trucks can be seen frenetically working on the foundations of Max IV, but at the ESS site one can only see the wheat growing. It is still an agricultural field. In writing about methods and tactics for conducting ethnographies of the invisible, anthropologist Sarah Pink has argued for a need to innovate and develop new sensory methods. She reminds us that, “for the sensory ethnographer the point that something cannot be seen is not necessarily an obstacle to researching it” (Pink 2010: 118f.). And she points out the manner in



(*Just a wheat*

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field? Or ESS 2012?) which visual methods can be used to study that which cannot be seen: sensations of maleness and sex at a ram exhibition on Iceland that are jarred into existence as an anthropologist reviews photographs she took in the field, or the existence of energy, such as electricity which comes into view as the ethnographer follows and films peoples' activities in their homes. Indeed there is much that can be perceived but which cannot be seen.

However, the problem here is obviously not just one of invisibility. The ESS quite literally does not physically exist. But even this is not a new problem. Historians and ethnologists studying historically distant events and phenomena are constantly faced with the problem of writing about places that have long been destroyed, people who have been long dead, and events which occurred so long ago that there is no longer anyone alive who can actually remember or speak about them. As Rebecka Lennartsson, points out (2010: 109) the trick is to assemble a collage of different materials from court documents and newspaper articles, to letter collections, literary references, and even paintings and drawings that speak to one another and provide different perspectives on the same phenomenon. In what follows, I shall combine both Pink's and Lennartsson's suggestions to approach the ESS, and begin to stake out a field in which to conduct fieldwork. For ironically, even though the ESS does not exist, and will not begin to come into operation for at least another seven years, if it is ever constructed at all, that which is to come is already leaving traces of itself around the Öresund Region in the present. And thus, in a sense this can be understood as a study of the impact the future has on the past and the present: a time/space slippage which I shall be returning to shortly.

Virtually Real

The internet may not be the first place in which the ESS began to take form (see Kaiserfeld's contribution in this volume for a discussion of the political processes and trail of documents preceding the decision to locate the ESS in Lund), but it was an important arena in which the contours of the facility and the cultural resonance it would come to radiate began to take form and were communicated to the surrounding world. As one turns to ESS-Scandinavia's homepage (<http://ess-scandinavia.se/>), one finds a rather somber, non-glamorous interface. The homepage is primarily constructed in tones of blue which harken upon the European

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Union's flag (which is also referentially incorporated into the ESS logo that is placed in the top left hand corner of the homepage). Across the top of the page, the viewer finds a blue image of the globe tilted so that Northern Europe, and above all else, Sweden and the Öresund Region, are set in focus. It is an image of Northern Europe in which cities and population concentrations can be seen in the form of points on the globe that are lit up by night time lighting. More than a geographic image of Europe, this is a map of energy in motion. Southern Europe (everything south of Paris) is obstructed by the tool bar that transgresses the page and includes thumbnails marked "home, the digital exhibition, news, the press room, multimedia, FAQ, contact, and jobs". Below this are clusters of text. The only pictures are scanned images of the covers of annual and quarterly reports. There are no images of people, or any form of activity, movement or animationⁱⁱ.

At a time in which the ESS is regularly described by politicians, regional leaders, and the Lund University leadership as an important source of new innovative technologies and knowledge, the homepage is scaled down, textually oriented and conventional. It exudes on the one hand an air of no non-sense factuality in which yearly reports provide concrete numbers about the economy of the ESS, and a virtual representation of the spallation source explains how the process of spallation works and what benefits it might lead to. But emotionally, the homepage is also a cautious space in which the concerns of citizens are met. Here, on the FAQ page questions about safety, radiation, environmental effects, among other things are met tersely in a few sentences. Big questions are met with a few sentences in this way:

What impact will the ESS have upon the environment?

The construction of the ESS will be subject to the same laws as all other construction projects. A description of the environmental consequences will be drawn up and examined according to the laws protecting the environment. The facility will also be examined in relation to the laws regulating radiation levels, as well as the laws regulating the planning and construction of buildings. The same environmental considerations will be take into account in connection with the building of the facility, as would be done in the construction of any other building.

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The research that will be conducted at the ESS can also be expected to provide breakthroughs in many areas that will have large positive environmental effects. Safer materials and products with longer life spans are a few examples.ⁱⁱⁱ

The homepage engages in a form of emotional management which endeavors to steer and control public opinion about the facility, defusing fears and potential problems, as plans to develop the facility draw increasing regional attention to it.

The mode in which this is done is a kin to what Paul Virilio describes as *anorthoscopic vision* which “involves restricting vision by masking all but the barest slit of the visual field, so that a figure is not seen all at once, but is successively revealed” (2000:38). Vision is always framed, and perhaps visions of the future are destined to be more starkly framed than visions of the present. In the present the viewer always has the option of turning her/his head, or the possibility of peaking around the corner. Visions of the future are defined by stakeholders, and are thus more difficult to gain secondary perspectives upon. But in anorthoscopic vision, it is the minimum that is offered. The form of the object being viewed is not seen in its entirety but in sequential segments which allude to the actual object's form, shape and contours. In the case of the ESS the anorthoscopic visuals that are offered may in part be an outcome of the fact that no one is still sure of what the ESS will actually look like in its entirety. But anorthoscopic vision is a steering and controlling form of vision, that in this case even helps conceal the fact that no one yet knows exactly what we are looking at when we think (and when we are told) that we are looking at the ESS. When there is actually, nothing yet to see.

Plotting a Course and Taking Positions

There is, perhaps, reason for a cautionary tone and an anorthoscopic strategy. Already, debates are coming to expression in the local newspaper, *Sydsvenskan*, concerning plans to develop exit ramps from E 22 around the Djingis Khan area.^{iv} These debates involve local politicians and residents, and concern the manner in which ESS, MAX IV, and the further development of IDEON^v will affect the environment and soundscape of Djingis Khan as the volume of automobiles traveling through the area are estimated to reach levels of fifteen to

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twenty thousand cars per day. Residents wonder why they have not been able to partake of Lund's traffic and development plans. Has an environmental impact study been conducted? How will the parks and natural environment in the area be affected? In short, has the desire to be a world research region already prompted politicians to side stepped the democratic processes and legal procedures which exist (Nathéll 2011:C8). Interestingly, however, the tone of the criticism here is different than that which has existed in relation to other large developmental projects. Where the Öresund bridge had both its strong advocates and detractors whose debates polarized opinions about whether or not the bridge should be built at all (Idvall 2000 & 2010), the voices currently heard raising concerns about the environmental impact of ESS and MAX IV are quick to point out that they are not against the existence of the facilities themselves, but the manner in which they may be affecting the democratic participatory processes of local and regional politics. So, even if the ESS facility does not exist physically, it is developing a resonance of its own in the lived space of everyday life in Lund.

However, the lived space of ESS is only one aspect of the facility's cultural footprint. Taking Henri Lefebvre's trialectics of space (which focuses upon the perceived, conceived, and lived aspects of space) as a source of conceptual inspiration (Lefebvre 1990), it is interesting to note how ESS is taking form as a conceived space in the minds of regional planners, politicians, and place marketers. Big Science is here culturally framed as more than a window of opportunity. A series of dreams and expectations have been set in motion amongst the region's planners and marketers, that are themselves related to perceptions of what the space of Big Science is and might be. To the extent that the Science of Big Science is generally framed in terms of rationality, logic, and stringent thought, in the hands of architects the spaces of Big Science have the potential to morph into something very different.

As MAX IV is currently being conjured forth it is presented as something of a



pastoral ideal with grass covered roofs, undulating green hills, and grazing sheep – a landscape that will be open to all to come and go and use as

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they like...well almost, the architects haven't really worked out how they are going to keep the sheep from wandering off without enclosing the area somehow, but these are just the small details of competing pastoral ideas that will be worked out later (Samuelsson 2011:C2). While the processes taking place within the facility are highly abstract and difficult to explain to the layman, the facility and Big Science itself, are here framed not only in picturesque terms but even through readily comprehensible symbols such as green landscapes, and livestock. It may be a facility designed to use x-ray technology to measure the qualities of diverse materials, but this representation of the facility breathes of life, perhaps making it more digestible in the minds of the local population.

In Lefebvre's thinking representations of space (conceived space) are spaces of domination. The conceptual realm of the production of space implies the top down production and manipulation of space. As such, it may be tempting to view this as a something that is instrumentally and rationally constructed. A space in which plans are drawn up, strategies are developed, and options are systematically weighed. In many ways, this is a "smooth space" (Deleuze & Guattari 1987) which mobilizes both economic capital and the fantasy of strange bed follows. But the space of its shadow is striated in a manner that allows certain things to stick to it better than others. The village of Bara (a rural village outside of Lund) has, for example, become a meeting point for the Norwegian hotel mogul Petter Stordalen and ex-ABBA band member Björn Ulvaeus. In Bara they find a common interest to build a huge 22 000 square meter bathhouse and hotel which they describe as an "indoor Hawaii (Frostberg & Thomasson 2011) and which will be a round circular building integrated with nature. The bathhouse and hotel have, namely, been designed by Greger Dahlstrom, the architect behind ESS who has endeavored to make sure this new Hawaii will clearly reflect a linkage to ESS. Commenting upon the types of plans that Stordalen, Ulvaeus, and Mats Paulsson have in mind one person responded by writing to the local newspaper:

'When the ESS is built thousands of people will be traveling here. Some with families. And what are they going to do in their leisure time? Someone in the family will want to play golf, someone else will want to swim, says Mats Paulsson.' Jesus. Rasmusson at Värpinge Gård wants to develop a golf course Ladugårdsmarken^{vi} because of the employees of ESS have to have something to do. The association Gamla Lund (Old Lund, authors note) want to save the

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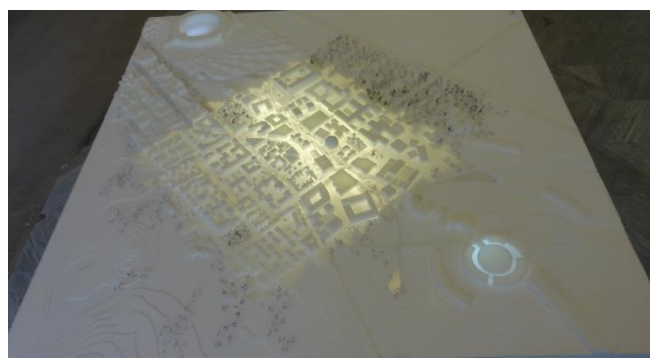
Zoological Museum considering all the visitors who are tied to the ESS will be amking. The municipality of Östra Göinge is going to build homes for all the ESS employees. Remember now, that the ESS is going to employ about 450 people. Ericsson/ST Ericsson + Tetra Pak/Laval probably have closer to 9,000 employees. Astra closed its doors with 950 employees. How can you be fooled by the ESS-propaganda that the ESS is going to 'heal' Scania?skall 'heala' Skåne with all the secondary activities that the ESS visitors are going to be doing? If the ESS is built, the researchers there will probably in the first place use their time to do research in order to make the best use of their booked time as well as their costs for being here. If you are sent away from the universities of other countries, you don't get all that much time for 'leisure activities'.^{vii}

The tone of this letter to the editor is one of skepticism and incredulity that reveals another way in which the cultural space of ESS functions as an emotionally laden space, not only harboring hopes and dreams, but anxieties, frustrations, and uncertainties. Where Stordalen, Ulvaeus, and Paulsson gaze through an anorthoscopic opening that illuminates a leisure landscape of enormous possibilities emanating from the reflection of the ESS, another person sees a mirage of naïve optimism. But even this critique is interesting to the extent that it too is based upon a perceived view of the ESS. It is not a critique of the project itself, although it could potentially develop into one. It is to some extent a confirmation of the ESS project and its ability to reconfigure the cultural and physical landscape around Lund, but it is one based in a skepticism of the project's potential. To be sure, it opens a potentially subversive space that planners of the ESS have to contend with and relate to, but is based upon an anorthoscopic perspective that still sees (a small and slightly different sliver of) the ESS. The problem here is that Anorthoscopic vision never allows a viewer to see the object of observation in its entirety, the act of seeing the object requires a degree of *belief* in the fact that there is a complete object out there, beyond the framing of the anorthoscopic apparatus. In order maintain control over the situation it is necessary to maintain faith in the belief. In March of 2012 the people of Lund were offered another space of observation from which to view the ESS and perhaps further reinforce their faith in the belief: an architectural exhibition arranged in one of the waiting rooms at the central train station.

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An Expedition to a Train Station

Continuing in the true spirit of anorthoscopic vision, even this exhibition would be opened for viewing in a narrow frame. In this case the space of a week. In the early afternoon of a mid-weekday I made my way down to the train station. As I entered the waiting room in which the exhibition was located I was met by the humblest of exhibitions. A series of roll in poster boards had been arranged around the parameters of the room. There was not really enough exhibition material to fill the room so the poster boards were lined up a few meters from the long back wall of the room leaving a gaping emptiness along them. On the post boards were a series of posters depicting different images of how the ESS and the Brunnsjö area of Lund in which the ESS and Max IV would be located would look in the future. In the middle of the room were two architectural suggestions of how the area would be developed. Both models were made of white geometric forms that symbolized different buildings, streets and plazas. The entire scene reminded me of similar presentations of development plans I had seen in China in the mid-eighties: poster boards filled with text, drawings and photographs. It all seemed flat, half-hearted, and highly devoid of innovative ability. And as I looked at the



(ESS and Brunnsjö, Materializing the Future)

(A knowledge Village in development in Shanghai) architectural model I couldn't help but remember a similar urban planning model I had seen over a knowledge village in Shanghai in 2010 that also featured white buildings, but was even loaded with colorful landscape. In comparison, the ESS/Brunnsjö models looked ghostly in their whiteness, devoid of color or any sign of

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life. They were, on the one hand, little more than three dimensional sketches whose details still needed to be worked out and filled in, but on the other hand, they were much more than sketches. They were one of the first material manifestations of the ESS that I and most of the people throughout the region could have the opportunity to come in contact with. They were the materialization of what was to come: the future, materially manifested in the present.

I stood alone in the exhibition room. Little ado had been made about this opportunity to see how the future would/might come to look, and outside the waiting room commuters streamed by on their way to their trains and homes. But despite the lack of attention the exhibition seemed to attract it was important as another step in the solidification of the linkage between faith and belief that are needed to make anorthoscopic vision work: it materialized a vision. But as I stood looking at the model, at the physical appearance of the ESS in the present, I could not help but remember a video I had seen on Youtube about ESS (a version of which was also available on the ESS-Scandinavia home page) which explained what the ESS was. It opened with a CGI of the earth slowly spinning. The words “ESS Science for Society” slowly appeared in front of the spinning globe. And as the graphics zoomed in upon the Öresund Region, a voice over explained:

ESS, The European Spallation Source will be a multidisciplinary world center for materials research, built in the cross border region between Sweden and Denmark, right in the heart of the Öresund Region.”^{viii}

The model was a sliver of what was to come. ESS was not just another building, and Brunshög was not just part of a new section of Lund. Together they were a world center, and if this were so, then perhaps I was standing at the epicenter of a global vortex. Could something so small and unassuming have such power? And I remembered how the Youtube video ended, with an explanation of what the ESS was capable of:

With nanotechnology we can create new materials with improved characteristics. The technique has been used for developing the properties of paint that is both weather resistant and environmentally friendly. The ESS can be used to develop new which cleans polluted soil without it losing nutrition.^{ix}

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The video invoked a slippage in tense. Where the opening words of the video explained what the ESS was going to become, the closing words informed viewers of what the ESS “can” do: as if the future were here. And as I gazed at the little white model I found myself reflecting upon the question of what all of that which was surrounding me in the waiting room “can” do. What would happen if I began pouring color into the white model, and how would one go about committing such an act? A few months later I had thought that I had found a way to do such a thing. So I gave it a shot.

Do it Yourself Future Walk in Brunnshög: Land Ahoy!

In May of 2012 I discovered an app for smart phones that Lund’s municipality had created to help the citizens of the region come one step closer to the future. They called it “Do it yourself – Framtidsvandring i Brunnshög.”^x On Lund’s homepage it was possible to download maps and information about which bus lines one could take to take to and from Brunnshög. Once at Brunnshög, “future-wanderers” – Regionauts of a kind (see O’Dell 2002 & 2010a) – were supposed to use the maps to follow a winding trail through the rural landscape. At ten specific marked points they were then to pull out their smart phones and watch short one-to-two minute videos about the place in which they were standing. In the videos, paintings (many of which had been posted at the train station exhibition over ESS/Brunnshög) and photographs accompanied a voice-over that explained how the landscape would come to change. The first stop on the trail was atop a large hill that overlooked the E22 highway and the entire area on which ESS, MAX IV and Brunnshög were to materialize. Indeed, MAX IV was already well on its way to materialization as construction crews worked intensively digging the foundation for the facility. One of the first graphics the first video employed combined computer generated images of the future with an actual photograph of the Brunnshög area. The buildings of the future were actually melded with the buildings and

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landscape I was peering down upon. The anorthoscopic perspective of



the video image was not exactly the same as the one I was afforded from the hill top, but once again as I looked out over the landscape before me I found the future, or at least a potential future, falling back in time and merging with the present. In station after station along the walk the agricultural and rural landscapes around me changed as the videos rolled and the voice overs explained what my eyes were actually beholding. What appeared to be a derelict, abandoned brick building with smashed windows and a deteriorating facade was actually a schoolhouse which had begun a journey on its way to becoming a part of a larger school complex. A little further into my walk into the future, I found myself walking through a field with bushes and vegetation growing along both sides of it, but as the video rolled, I realized I was walking along a tram line, and indeed as I looked more closely, I saw poles marked with orange paint that had been planted in the ground, and which marked the path of the tram.

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Station after station offered me similar amalgamations of the future and the present. At times the landscapes described and shown in the video were difficult at first to see, at other times they emerged simultaneously and seamlessly as they were described. Some of the little white buildings I had seen in the architectural model in the train station exhibit began to develop color.

In the reports and promotional materials that ESS-Scandinavia produce one can find time lines that rationally explain how the development of the ESS is planned. In these one can discern the manner in which one decision leads to a pursuant action. A court decision or a municipal committee's approval of a submitted development plan opens the door for a new stage in the evolution of the ESS. But what I have been trying to point out in this chapter is that things are perhaps not as linear and rational as they may first appear. Throughout the entire planning and developmental process of the ESS, different versions of the future have had the ability to come crashing back into the present to change it. The ESS does not exist, and may never exist. The economic crises that Spain, Greece, and Europe as a whole are going through have the potential of stopping the project in its tracks.^{xi} However, the geographical and cultural landscapes around Lund have already begun to change in a manner that is not so easily undone. New roads and buildings are under construction, and perceptions of the role Big Science can play as an economic motor in a region have taken root.

In his book, *On the Modern Cult of the Factish Gods*, Bruno Latour problematizes the distinction between facts and fetishes, as well as the role belief may play in both Science and society (Latour 2010). He explains:

We understand once again that belief in no way refers to a cognitive ability. Instead, it refers to a complex configuration in which the Moderns construct

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themselves; in order to understand their own actions, they forbid themselves to return to fetishes even though...they continue to use them (2010:16).

An important question which he is working around concerns the question of what happens when we construct/establish facts? How does our belief in them come to change the world around us, and what powers lie in the tension between facts and beliefs in them? He coins the term *factish* as a means of forcing us to face these questions. As I have been trying to argue here, the ESS – as an idea, as a plan, as a model – does have the ability to affect people in the Öresund Region in 2012. It has seeped into the thinking, planning, and activities of politicians, urban planners, and architects as they conceive the space of the region and in the process come to re-perceive it. It has caused reactions, protests, and debates amongst the citizens of the region in the course of their lived lives, and it has sparked others to new dreams.

I opened this chapter by juxtaposing Big Science and the 18th century expeditions of discovery to the Pacific and questioning the degree to which we could envision either of these as being a more emotionally laden endeavor than the other. To be sure, Big Science is often portrayed as a very rational endeavor, but as I am arguing here, the factish qualities of the ESS remind us of the degree to which Big Science builds upon and stimulates that which is emotionally laden and *more than rational*.^{xii} Unfortunately, we still know very little about these emotional forces that just may be more important in facilitating innovational processes than the actual activities of scientists in laboratories. As we move around the region and peer at the future through a variety of slits in time (ever embarking on new, modern expeditions of emotionally laden discovery), it is possible to glean a multitude of projects, dreams, hopes, fears, and beliefs linked to the ESS. These slits in time are mobile spaces linked to a particular Big Science project. None of them can be classified as true facts yet.

As it turns out, these anorthoscopic views of the future never allow us a full view of the ESS, just portions of it. However, each of these views reveals a different thread of the future moored, more and less tightly, to that which does not exist (the ESS). With time most of these threads will undoubtedly become unfurled and blow away with the wind, but until then, they have to be contended with because they are part of the fabric of our time that both contribute to it and potentially change it. In the end, it is perhaps here in the very real

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realm of the more than rational that we need to learn more about the larger social and cultural effects of Big Science because ultimately, it is here that the dynamics of societal change, innovation, and development occur.

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ⁱ See for example (Berg, Linde-Larussen & Löfgren 2000; Berg, Linde-Laursen & Löfgren 2002; Löfgren & Nilsson 2010)

ⁱⁱ The English language/European version of the homepage has more recently included some photographs of staff members.

ⁱⁱⁱ This and all other quotes originally appearing in Swedish have been translated by the autor. The quote was taken from: http://ess-scandinavia.se/index.php?option=com_quickfaq&view=category&cid=1&Itemid=113 Read on June 1, 2012.

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^{iv} The population living in the Djingis Khan area has a reputation for having a strong “green leaning”, and a propensity to support the Green Party in local and national elections.

^v IDEON is an area of Lund in which young companies with connections to Lund University (or which have spun off of research conducted there) are located.

^{vi} Ladugårdsmarken is an area located just north of Lund, and east of where the ESS is planned to be located.

^{vii} Read at <http://www.sydsvenskan.se/omkretsen/svedala/article1548133/Norsk-hotellkug-vill-driva-jattebadet-i-Bara.html>

^{viii} The video can as of June 1, 2012 be viewed at, (<http://www.youtube.com/watch?v=DQYN4JRzOQc>).

^{ix} Ibid.

^x The English translation is, “*Do it Yourself Future Walk in Brunnsbög*”. More information about the walk could, as of June 1, 2012, be found at http://web.lund.se/kultur2/kulturdefault___61907.aspx

^{xi} As of August 2012, the financing of the ESS had still not been completely secured. Numerous European countries had announced their commitment to the project. However, announcing a commitment in this context is not the same as having provided funding. Many of these announcements are not actually binding, and should the European Economy deteriorate even further it is possible that some of the announced commitments to finance ESS dissolve into thin air.

^{xii} In referring to that which is more than rational, I wish to align my argument here with the growing body of academic literature that focus upon affect and the manner in which affect and other corporeal experiences can be understood as forms of embodied knowledge/ways of thinking and thus, a means of knowing about the world (see for example O'Dell 2010b; Thrift 2000 & 2004).