

Abstract

The way ' globalization' materializes, seems more closely related to the geo(morpho)logy - mountains, rivers and subterranean substances - than to ideology. As such geomorphology is an agency in the ongoing reconfiguration of matter. It enacts or constrains global material (re) configurations of ideologies. In other words geomorphology is an active doing that matters in the field how matter comes to matter[3].

However, as an active doing, geomorphology has to compete with other 'agencies or doings', like technology and money.

Nowadays technology and money opens up possibilities to built anywhere in ways that seems to ignore geological doings.

Does this mean that geo(morpho)logy and other site-specific agencies like history or locality will exist on the mind of the elderly or history books? Will the world have the same super - arte - ficial, global appearance in the next present? What does globalization means or imply? Is it the biggest ideological unit existing? Overruling all other doings? The mother of all mothers so to speak?

Many believe that the current globalization implies generic systems, furtive sameness, ad hoc solutions, contemporary substances, mobility and migration and what's more: decoupling of history and culture. So things look ugly for our local and historical doings. But does this unlinking really happen?

This article shows that the phenomenon globalization materializes locally.

The article focuses on so called slidingzones: zones of local becoming to accompany global phenomena. The boundaries of a sliding zone are vague and change over time, but nevertheless there is inclusion and exclusion. It is not a zone with inherent properties. The area itself *'designates an element of agential reality; a phenomenon that is constituted and reconstituted out of historically and culturally situated iterative intra-actions of material/discursive apparatuses of production'*.¹³ The ongoing reconfiguration of the specific physical arrangement "localization" makes the ongoing reconfiguration of the specific physical arrangement "globalization" cognizable. This intra-active sliding zone makes local and global phenomena cognizable, while simultaneously the sliding zone is becoming (shifting and modifying) due to these phenomena. As such the intra-active [4] sliding zone can be regarded as a physical arrangement of both embodied and non-embodied matter and meanings.

To research the phenomenon artists built a stacked-container sliding zone with a hart-shaped transmission extension: *Radio Orbino*, a small local, live broadcasting radio station, next to the highway N242 east of the city of Alkmaar in the Netherlands. Radio Orbino was on air in December 2007. Why? Read all about it in the article.

This research paper was presented as part of an installation about the project Radio Orbino at the round table meeting with prof Karen Barad at the PalCom Institute of the University of Lancaster Nov 2007

³ I want to make a reference to the article of Karen Barad: Posthumanist Performativity: toward an understanding How Matter comes to Matter, *Signs, Journal of Woman in Culture and Society* 2003 vol28. No3. This article spoke out to me and is for a great part responsible for what 'I' want to discuss in this paper.

4.I use the notion of intra action as described by Karan Barad. (*Posthumanist Performativity: Toward an Understanding of How Matter Comes to Matter, Signs: Journal of Woman in Culture and Society* 2003, vol28, spring 2003, pg 815that is phenomena are ontologically primitive relations-relations without preexisting relata. The notion of intra action (in contrast to the usual "interaction", which presumes the prior existence of independant entities/relata) represents a profound conceptual shift....)

