On (90

Le Corbusier segment

Modulor / ... / ...

The Modulor is a ... system developed by Le Corbusier. In 1943, Le Corbusier published ... set of measurements based on the golden ratio, whether that be strictly geometric. Le Corbusier took his ideas of architecture to the level... scale... the detail the human ... the dimension ... the architecture the ... the idea of rhythm across the architecture ... what it means to be a man... the ... designed to alter our ... the module. Literally, the ... where a great wealth of creative within a sophisticated facture. Thus the most thrilling engaging from a monumental statuary also ... with the advent of the the famous L'Unité d'habitation. Le Corbusier's ... mysterious and controversially attractive (polemical), the Modulor ... scaled up in 1829 to become "you know, that's what strong real men are supposed to be" (1). This observation ... perfect both in context to ... the Corbusier's writings in the 20's-40's that flirted with far-right, fascist ideas, antisemitism and racism (2).

1) Le Modulor : être proche de l'homme, Les Couleurs, 2019. www.lescouleurs.ch/fr/journal/pour-le-modulor-etre-proche-de-l'homme-valeur-premiere

2) Jacobson, Samuel. Why Politics Matter. Archdaily 2011. www.archdaily.com/149885

Order

nking human

...organisms characterised
...the failure... impeded,
...an intuitive need for
...ing self-accomplishment!

**ck your selves

((A controversial but practical essay))

Graduation thesis of Eff Libilbéhéty
Architectural Design Department
Gerrit Rietveld Academie, Amsterdam
Academic year 2020-2021
Tutored by Tamar Sharir, Abla el Bahrawy

The process of this body of work was intended around the relation between order and chaos. The text was initially written, cut in pieces and mixed. You are now reading the collage obtained by the mix.

Humans are just animals pretending to be machines.

This text seeks to scrutinise the theme of *identity* from both a philosophical and also kinetic perspective. It will explore power structures, human's relationships with authority/control, identity politics/semantics and psychological strategies in order to investigate the way in which humans cope with the dilemmas posed to us by the interaction of *order* and *chaos*. For the purpose of this text, the order vs. chaos dilemma will broken down further into : Individualism vs. collectivism and instinct vs. conscience.

It is in the combination of theoretical discussions, everyday stories, and the banality of our body movements ((gestures)) that these juxtaposed themes present themselves. Domestic rituals are highlighted as critical moments of resistance.

As the topic is very much existential in its essence, it is important first to establish the perspective from which this text will look at the human ((self/individual)). There are two perspectives from which the homo sapiens can be viewed : as a rational and independent being, this can be expressed as a "self to self" relationship (individualistic, subjective) identifying difference, and as a social and dependent being, "self to selves" (collectivistic, objective), recognizing hierarchy.

This text presents a means of overturning the normative, global status quo through posing its audience some harsh truths and existential questions.

Although one thing is sure : micro-symbiosis will come from macro-chaos.

)) A spiritual connection between two souls shouldn't be solved by mass-produced latex

(I would ask for nudes, but we are all inherently naked against the entrenched loneliness that is the human condition

still make cheese

If external identity is defined by the collective, it is subject to manipulation)) If there is no fundamental, authentic individual, ...

(.) Am I a body or do I just have a body?

Self-realization is no longer about economic success but about identity)) There are plenty of social conventions that are accepted as absolute truths. These conventions silence normative and ... the individual in favor of a global standard ... our own prison. This is done to unify us, but results in subju... (i.) (((Does the (self) **into the human form** ... instinct results in the system-thinking human (or rational machine)... Can... depersonalization results in the adoption of social coping mechanisms ((strategies)) which present the humans as Object)) Remnants of colonialist ideologies equate rationality with humanity (civilization))) these attitudes label anything other as primitive in order to justify inhumane acts.

)).((((The future of the city is in the village

Utopia ... based ... thrown us how ... coin, instinct and cognizance are both viable ... attitudes)) Social deviation (seen as ideology) is part of the spectrum of control ; if obedience is ordinary (and rational), disobedience should be too.

The art of social navigation (((...)
Primitivism and rationality are two sides of the same coin, instinct and cognizance/conscience are both viable it ...

O Factory of selves

Acknowledgments

O(º(Annotated bibliography

Order

Glossary

)(By default

(I would ask for nudes, but we are all inherently naked against the entrenched loneliness that is the human condition

(.) Am I a body, or
do I just have a body?

Self-realization is no longer about economic success but about identity)) There are plenty of social conventions that are accepted as absolute truths. These conventions silence the individual in favor of a global standard.

(.((Does the self fit into the human form?

Constant depersonalization results in the adoption of social coping mechanisms ((strategies)) which present the human as Object)) Remnants of colonialist ideologies equate rationality with humanity ((civilization)), these attitudes label anything other as primitive in order to justify inhumane acts.

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Primitivism and rationality are two sides of the same coin, instinct and cognizance/conscience are both viable attitudes))Social deviation (seen as irrational) is part of the spectrum of control ; if obedience is ordinary (and rational), disobedience should be too.

)) A spiritual connection between two souls shouldn't be inhibited by mass-produced latex

)).(Does vegan milk still make cheese?

If external identity is defined by the collective, it is subject to manipulation)) If there is no functional collective or individual, is civilisation just akin to chaos?

)).)) Nique la Police

Consensus is a myth. Power structures and control are normative and self-imposed which means that we create our own prison. This is done to unify us, but results in subjugation)) Silencing our instinct results in the system-thinking human (or rational machine). This version of humanity prioritises logic and places themself above reality)) Though done for the purposes of efficiency, abstraction of reality is dangerous if the human machine tricks itself into thinking that it can surpass its own mortality.

)).(((The future of the city is in the village

Utopia is not just an ideal. History has already shown us how success looks, we just have to be ready to learn from it)) By understanding the interconnections between autonomy and globalism, four attainable societal organisations can be imagined.

O Factory of selves
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0 Factory of selves
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animal

a state where action and reaction are fused together. This state calls purely on intuition without conscious thought

machine

an extreme state of rationalization. This includes the use of tools, the technologies behind them, and the knowledge of how to use them

human

a biological and living organism, characterised by the following distinctive features : bipedal, opposable thumbs and an instinctive need for belonging despite seeking self-accomplishment

self / selves

(one self/ves, it self/ves, your self/ves) the psychological and subjective component of the human (hosted by the physical body). It is unique to each individual of the species

self-actualization

the capacity for human adaptation. It can be forced (through a self trying to reach its ideal) or voluntary (a self feeling incomplete or in search of its own identity)

depersonalization

the transition to a state where the self has lost its peculiarities (thus its state of self). It often results in the state of global human

global

a domination strategy resulting in the oversimplification of an object/being. This oversimplification creates a false sense of unity and erodes the detail and diminishes the intersectional

global human

a depersonalized, nondescript and undifferentiated human self

ideal self

an aspirational self that is determined by morality through the help of norms and standards

mimetic ballet

a performance of normative behaviour (gender roles, beauty standards, etc.)

system-thinking

a methodology which prioritizes logic and abstraction of reality for, but to the detriment of efficiency. System-thinking treats all parts of the system as disposable and replaceable

system-thinking human

a global human that surrenders to the system and reaches such a state of abstraction that it becomes a machine in a biological envelope

hack

the act of bending the rules in order to overcome a system or a situation

body hacking

using the body as a tool to rebel against control, the desire for efficiency and norms (e.g. oversleeping)

consensus

the (unanimous) agreement of the majority. This agreement is exclusive and creates domination because it does not involve all opinions in decision-making

dissensus

an agreement that does not require unanimity. This agreement is inclusive and accommodates all opinions in decision-making

)(by default

Humans are just animals pretending to be machines.

<div align="center">1, 2, 3, 4</div>

The Homo Sapien (('human')) can be defined as : a conscious living organism that is constantly preoccupied by matters of self-accomplishment and an instinctive need to belong. This can be contrasted with the 'animal' which, on the other hand, represents the condition where action and reaction are merged. It relies solely on intuition and exhibits no conscious thought. Somewhere else on the spectrum resides the 'machine'. Machine can be defined as something with an extensive process of rationalization. It embodies (the use of) tools, technologies, and the applied knowledge of how to use them.

Is the human a spectator/object or a distinct individual/subject? By transcending their initial condition, humans put rationalization and primitivity in opposition. Our technological progression goes way faster than our biological evolution, and the new emphasis on technological advancement redefines how individuals relate to themselves and to others ((self to selves)). Instinct no longer has a place in a society which is frantically governed by control, and the constant advancement of technologies assist in upholding and managing this authoritarian system. Instagram's latest update demonstrates that black women and the bodies of people considered overweight were largely more censored. A campaign in the USA attempted to address the issue, to which Instagram responded by acknowledging this problem, and updating their algorithms to forbid all nudity, as well as suggestive emojis (the peach, aubergine etc.). This is an example of how humans (an abstraction of animal) aspire to be governed by/become machines. But why animal → human → machine, and not animal ← human → machine?

If the self is defined by its tools and interactions/customs, how does it self-actualise? Considering the technical complexity of the world, how should selves relate to their surroundings?
What are the impacts of technologies (such as social media) on human nature? Is human nature flexible?

)(by default

Humans are just animals pretending to b

The Homo Sapien (('human')) can be de
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Considering the technical complexity of
their surroundings?
What are the impacts of technologies (su
Is human nature flexible?

IMAGE 1

For the purpose of this text, two distinct ions have been devised from the
researcher's observations and analyses of the Homo Sapien :
self → self, identifying difference
self → selves, recognizing hierarchy

1

2

)(by default

Humans are just animals pretending to b

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self → self, identifying difference
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1

2

The systematic depersonalization of the human being forces them to redefine one's perception of their own identity and replaces physical awareness by restrictive freedom. It is vertiginous how everyday actions are determined by an inherent idea of what is right and wrong. Humans are social animals, so individual narratives are not representative of the human experience. If one changes their own perspective to see from the standpoint of the collective, it multiplies the individuals' regulations and allows the power that be to orchestrate grandiose puppets shows. The obsessive order enters the dances. What can be real in the context of a world where many norms are predetermined?

Two friends of mine live in the Flemish district of Brussels : Dansaert - Sainte Catherine. It is a very bohemian district with small and colorful streets and many concept stores. It is the kind of district where one can get a haircut whilst simultaneously searching for exotic indoor plants. These friends live on the 2nd floor of a lavish apartment on one of the central streets. We usually smoke cigarettes at their windowsill, ephemerally overlooking the decorative christmas lights, Three one-meter umbrellas which overhang the street. We often watch people running home before the start of the curfew and everyday, from 10pm-1am, the three umbrellas shine alone. My friend told me he was excited to receive his ballot paper, so he could submit it blank.

These kinds of thoughts need to be put in the context of a Western capitalist society. They are declined in a clusterfuck of personal stories, theoretical digression and body hacking, all utilised in order to illustrate and resist the anxiogenic experience of social relationships in the western world. A well-oiled social machine requires very specific but equally mundane maintenance in order to keep such an absurdity functioning smoothly. The possibilities to hack the global consensus are banal and that is where their strength resides. Perhaps hope lives in the sector of the politics of societal organization, self-help strategies which teach human how to free its self from its corporeal prison. This text is an exploration of the power in the ordinary and the transformative potential lying dormant in the body (or rather bodies).

The notion of one self is absurd and only once this is understood should humans dare to use the pronoun 'I'.

IMAGE 2

I would ask
for nudes,
but we are all

inherently
naked

against the
entrenched

loneliness

that is
the human
condition

( ) Am I a body, or do I just have a body?

I, a middle-class young adult in Western society, have plenty of possibilities in the cultural context of today. I'm surrounded by the romanticized idea of «be yourself **((become who you should be))** a nutshell, fulfil your potential vs. what your potential should be. **Self-realization is no longer about** always been evident. For example, my grandparents lived through the war, as well as their parents (and their parents' parents, etc.). My parents didn't, but they grew up during this traumatic period. My mother, for instance, still stores a great deal of food in the basement. **economic success but about identity.** ing it as a result of food scarcity during the war. The accumulation of food and goods stand as proof of existence, as self-actualization at that time came from economic necessity. The logic of this can be seen through the time following WW2 saw the emergence of a thriving middle class on the 'winning' side. Boomers had babies, and *I am because I have* got replaced by the new generation, *I am because I*. The change in attitude as described above, is apparent in its political militantism: the discourse about 'gender' and 'race' replaces the one about 'class'. The popular conception of what it is to be a free **((self))** al has changed. It makes sense, as we now have tools with which to define ourselves that are way less material. As a matter of fact, the idea of self-actualization still lies in front of a list of what is acceptable. While your personal music taste can be linked to one's own pleasure, Spotify identifies 500+ playlists literally entitled 'playlist of shame'. How can this be possible? That an external force can evaluate what constitutes good and bad taste? It reminds me of Le Corbusier's Modulor °). It acknowledges that I deserve the best for myself while proposing a uniform understanding of human needs. That entire process is alienating : be who you have to be, but remember that «all men have the same organism, the same functions. All men have the same needs. The social contract that evolves through the ages determines classes, functions, standard needs» °(. In conclusion, my body is doomed. It is rehearsing a mechanical ballet, to a backdrop of others.
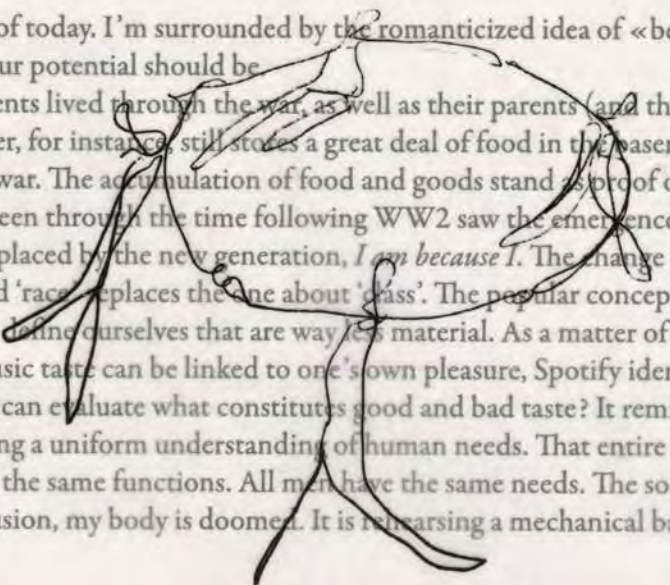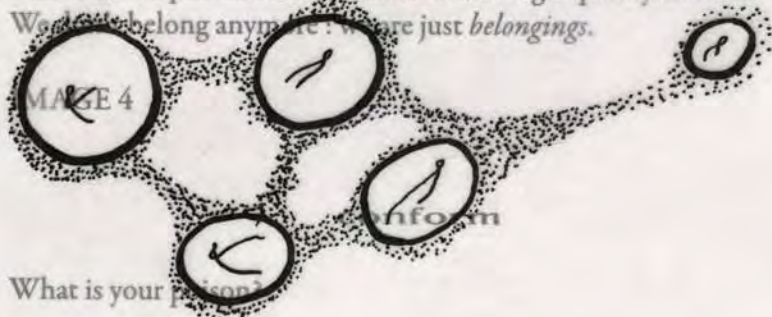
IMAGE 3

3
1, 3.

In this case, how free are we to be ourselves? **There are plenty of social conventions that** *al human* and as such, it has to follow the **((other dancers))** The flesh is allocated where appropriate. The correct is defined by socially constructed norms which are accepted as common truths. These dictate how society expects us to behave and **are accepted as absolute truths.** ly has their own code of conduct which it enforces on its inhabitants. This becomes evident when watching any mainstream movie about travel : the protagonist always 'finds themself' and 'the true meaning of life' in unknown places which are full of unknown people. **These conventions silence the individual** Well, it's merely because normative Karen hasn't **((rationalize))** place yet. Karen doesn't know the rules of this space, so their omnipresence seems just **in favor of a global standard.** expected from her. To overcome it, she develops avoidance strategies that consist of anchoring herself as much as possible to the real. By collecting tangible objects to make things last and to create an existence that appears more permanent, despite the fact that everything is temporary and out of her control. That is to say, this idea of 'forever' helps us to deal with the unknown rationally. Controlled corpses are condemned to their identities' never-ending confinement. Social networks and means of communication drastically reduce the unfamiliar, and as such, the places where we can be free. With unrestricted access to explore our own desires and our computers destroying geographic boundaries, we now have unlimited data to share at a large scale who we pretend to be, thanks to our high-quality cameras.

We don't belong anymore. We are just *belongings*.

IMAGE 4

What is your person?

2, 4

compensate

4 MAGE 5

Just ignore)) Try to convince yourself that you are a robot. Robots don't feel and life is much more manageable if you remain emotionally uninvested. Language offers many efficient means to escape feelings. For instance, using 'we' or 'you' instead of 'I' can be incredibly efficient when trying to create social distance. Reading theory books is also an excellent and impersonal way to not make life too personal. People will find you smart, and you will not have to open up because, in any way, no one gives a fuck.

Performing)) Embrace the copy mechanism. It's time to put all of the time you spent binge-watching netflix into practise. Do you remember the tough track in tv-shows? Why not try to map that onto your life? Conform to what is expected of you. Social media will help you polish your performance, but make sure it is engaging. Seldom forget are trying to convince people that you're cooler than you think you are, that your life is exciting and filled with more than looking moments at 3 am.

Keep busy)) A full schedule is a great way to avoid dealing with how sad you are. Fortunately for you, we are in an era characterised by capitalism and it is a good thing today to spend as much time as possible at work. Dive into it and pave your way to a burn-out. Alternatively, you can fill your schedule with socializing. When you fear being alone, others can 'block' your introspection. It also gives a momentary feeling of self-fulfilment and settling.

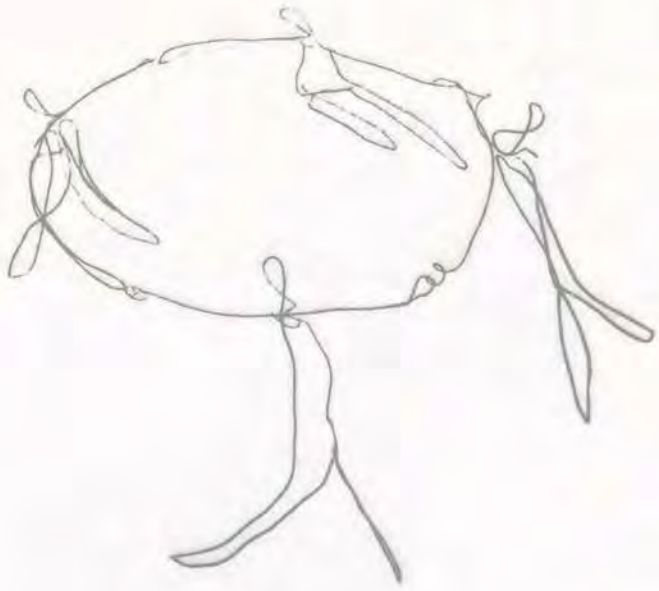| EXTERNAL MEMORY	CABLE
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13 x 8 x 2 CM	10 x 3 x 1 CM
EYE-HIDING FABRIC	LIGHTER LIGHTER
5 x 4 x 1 CM	7 x 2 x 1 CM 6 x 2 x 1 CM
FABRIC TISSUES	EYE PEN
53 6	14 6
4 x 4 . 3 CM	BOOK 2
QUARTER CARD	POST-IT BOOK
93 6	112 6
22 x 7 x 1 CM	14 x 9 x 1.5 CM
CAMERA	GO-PRO CAMERA
168 6	153 6
14 x 14 x 10 CM	7 x 3 x 3 CM
JEAN	CAMERA BAG + CABLE
201 6	93 6
44 x 1.5 x 1 CM	22 x 22 x 19 CM
IMPORTANT DOCS	PILE OF WRITING PAPER
54 6	205 6
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Fetishize commodities)) The more you have, the more your possessions can both entertain and distract from your consciousness. Possessions also carry a social currency, as they determine where others place you on the social hierarchy position — Hopefully a big TV with the constant hubbub of the ad infinitum Netflix is an efficient thought-screen. Just find a comfortable body position.

IMAGE 6

longing)))))))))))))))))))))))))) but about identity)))))))))))))))) be-longing)))))6))))))))))))))))))))))))))))))))))) belongings

Self-realization is no longer about
economic success but about identity.

(become who you should be)

(self)

(other dancers)

There are plenty of social conventions that
are accepted as absolute truths.
These conventions silence the individual
in favor of a global standard.

(rationalize)

(.) Am I a body, or do I just have a body?

I, a middle-class young adult in Western society, have plenty of possibilities in the cultural context of today. I'm surrounded by the romanticized idea of «be yourself» so much so that it nearly becomes a threat. In a nutshell, fulfil your potential vs. what your potential should be.

But a self-realizing future through identity has not always been evident. For example, my grandparents lived through the war, as well as their parents (and their parents' parents, etc.). My parents didn't, but they grew up during this traumatic period. My mother, for instance, still stores a great deal of food in the basement. She stocks it there because she saw my grandmother doing it as a result of food scarcity during the war. The accumulation of food and goods stand as proof of existence, as self-actualization at that time came from economic necessity. The logic of this can be seen through the time following WW2 saw the emergence of a thriving middle class on the 'winning' side. Boomers had babies, and *I am because I have* got replaced by the new generation, *I am because I.* The change in attitude as described above, is apparent in its political militantism: the discourse about 'gender' and 'race' replaces the one about 'class'. The popular conception of what it is to be a free individual has changed. It makes sense, as we now have tools with which to define ourselves that are way less material. As a matter of fact, the idea of self-actualization still lies in front of a list of what is acceptable. While your personal music taste can be linked to one's own pleasure, Spotify identifies 500+ playlists literally entitled 'playlist of shame'. How can this be possible? That an external force can evaluate what constitutes good and bad taste? It reminds me of Le Corbusier's Modulor ⌒. It acknowledges that I deserve the best for myself while proposing a uniform understanding of human needs. That entire process is alienating : be who you have to be, but remember that «all men have the same organism, the same functions. All men have the same needs. The social contract that evolves through the ages determines classes, functions, standard needs» ⌒. In conclusion, my body is doomed. It is rehearsing a mechanical ballet, to a backdrop of others.

IMAGE 3

1,   3.

In this case, how free are we to be ourselves?

The body can't escape itself because it is an integral part of the *global human* and as such, it has to follow the coordinated movement. The flesh is allocated where appropriate. The correct is defined by socially constructed norms which are accepted as common truths. These dictate how society expects us to behave and what is considered proper conduct. Every society has their own code of conduct which it enforces on its inhabitants. This becomes evident when watching any mainstream movie about travel : the protagonist always 'finds themself' and 'the true meaning of life' in unknown places which are full of unknown people. How can one feel 'part of' something so intangible?

Well, it's merely because normative Karen hasn't intellectualized this place yet. Karen doesn't know the rules of this space, so their omnipresence seems just less palpable. At home, Karen knows what is expected from her. To overcome it, she develops avoidance strategies that consist of anchoring herself as much as possible to the real. By collecting tangible objects to make things last and to create an existence that appears more permanent, despite the fact that everything is temporary and out of her control. That is to say, this idea of 'forever' helps us to deal with the unknown rationally. Controlled corpses are condemned to their identities' never-ending confinement. Social networks and means of communication drastically reduce the unfamiliar, and as such, the places where we can be free. With unrestricted access to explore our own desires and our computers destroying geographic boundaries, we now have unlimited data to share at a large scale who we pretend to be, thanks to our high-quality cameras.

We don't belong anymore : we are just *belongings*.

IMAGE 4

conform   2,   4

                                                   compensate

What is your poison?

IMAGE 5

Just ignore)) Try to convince yourself that you are a robot. Robots don't feel and life is much more manageable if you remain emotionally uninvested. Language offers many efficient means to escape feelings. For instance, using 'we' or 'you' instead of 'I' can be incredibly efficient when trying to create social distance. Reading theory books is also an excellent and impersonal way to not make life too personal. People will find you smart, and you will not have to open up because, in any way, no one gives a fuck.

Performing)) Embrace the copy mechanism. It's time to put all of the time you spent binge-watching Netflix into practice. Do you remember the laugh track in tv-shows? Why not try to map that onto your life? Conform to what is expected of you. Social media will help you to polish your performance, but make sure it is engaging. Seldom forget that you are trying to convince people that you're cooler than you think you are, that your life is exciting and filled with more than looking at memes at 3 am.

Keep busy)) A full schedule is a great way to avoid dealing with how sad you are. Fortunately for you, we are in an era characterised by capitalism and it is a good thing today to spend as much time as possible at work. Dive into it and pave your way to a burn-out. Alternatively, you can fill your schedule with socializing. When you fear being alone, others can 'block' your introspection. It also gives a momentary feeling of self-fulfilment and settling.

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IMAGE 6

longing)) **be-longing**)) **belongings**

(.(((Does the self fit into the human form?

Constant depersonalization results in the adoption of social coping mechanisms «(strategies») which present the *human as Object.*

A foreseeable run... studies, I got a job, From there, I started trying to ... commercially-oriented projects because I need to pay my rent. I can try to find a function that serves some social goals so that I can feel that my life amounts to some meaningful achievement. It is all part of the same *system*. I enter the dance, trying to damage my initial values as little as possible. But the ballet is a steamroller.

«She no longer refers to herself as "I." She refers to herself as "she." Her brain is fully employed, as her reflections build up into what seems to resemble an exotic, institutional bio. (...) The young stylist sees herself seeing the world so much that she starts missing the feeling of belonging to it.»
Maisa Imamovic °))

I'm a warm bubble and my curved edge cannot be contained by the square I have to fit into. I then let some of the edge go until I start to bear resemblance to the original cube.

As such, I feel that we have lost sight of reality. All of my attempts seem to be a very slippery balance to allow me some perpetuation of social life. Like a pathetic mask, what is expected from us excludes the living human as a biological and psychological entity, full of specificities. These procedures are refined and expended through the following tools : communication, technology, entertainment, etc. Such instruments are transcendental extensions of the body and serve to integrate us into society. Alfred Gell, a British social anthropologist, classified the technologies we utilise into three main categories :

Technologies of production (to generate things we need, like food, clothing, etc. He includes technologies of communication there)
Technologies of reproduction (the means deployed to produce the perfect individuals to be integrated into the society, from tinder to baby toys to educational institutions)
Technologies of enchantment (psychological strategies to project our intentions on others or to mediate social life, like art, music, and gifts).

Gell argues, «we are (self-)domesticated animals» °)(. Homo sapiens are *technical* to the point that all these technologies are even accepted as a part of a person. As if it was part of my pe... to be in search of ... else to fill my desire to have children. In their race to become, bipedal created *standards* and became ones. This automated d... perfect mask with which I face the outside world. It is like a recipe : it is possible to make a cake using a different recipie but you still get a choc...

IMAGE 8

LOOM   YOU   EXTRA YOU

Grease your mould and then pour the cake dough.)) Bake in the oven for about 20 minutes.

Preheat the oven to 180° ( )) Cut 200g of chocolate and 100g of butter into pieces and melt together at a very low heat.)) Separately, mix 100g of caster sugar, 50g of flour and 3 eggs in a bowl.)))) Add the chocolate/butter mixture and mix well.)))

8

animal)) machine

nature)) culture

unconscious)) conscious

reflex)) technology

fluent)) static

instinct)) control

Remnants of colonialist ideologies equate guidelines can be *rationality with humanity «(civilization»),* allow us to produce *these attitudes label anything other as* for the masses. *primitive in order to justify inhumane acts.* is at the cost of what is sensible. It installs a thick wall between our living qualities, giving birth to generic people. The machine works and the system is self-sustained. Such automation, though cold and efficient, ultimately limits creativity.

... contemporary music is evocative of this process. The music production seeks to create a capitalistic, mass produced ... Pop music «cast(s)-off certain conventions like thematic development or polyphony or tonality» °((Since late 1990, the ... sequence. This sequence is repeated over and over, transversing several genres of music. This pattern echoes how Renaissance and Medieval music were attached to the church as the dominant system. The same patterns appear with Romanticism and the Bourgeoisie. This goes to show how systems of power completely discipline cultures and communities. These systems affect art and thought through the methodological destruction of *selves*.

John Maus is also known for his dance performances, his "hysterical body". A corpse comes on stage as an affirmation ... gravity. Sometimes, Maus forget to sing and just scream. It ... ing is not self-evident or even granted» °O. His ... otomy between 'instinct versus control'. His ... systems that enco... them. Maus ... «(consensus)((dissensus))»
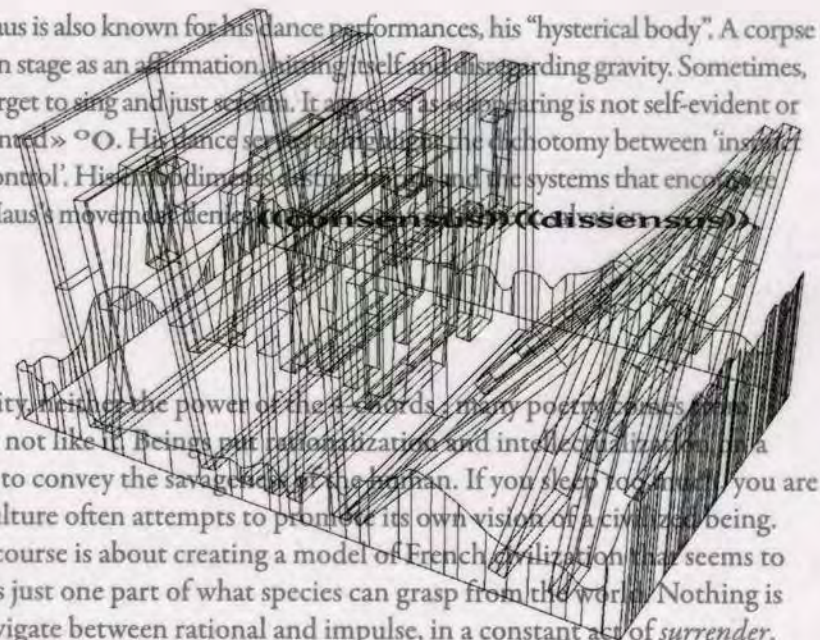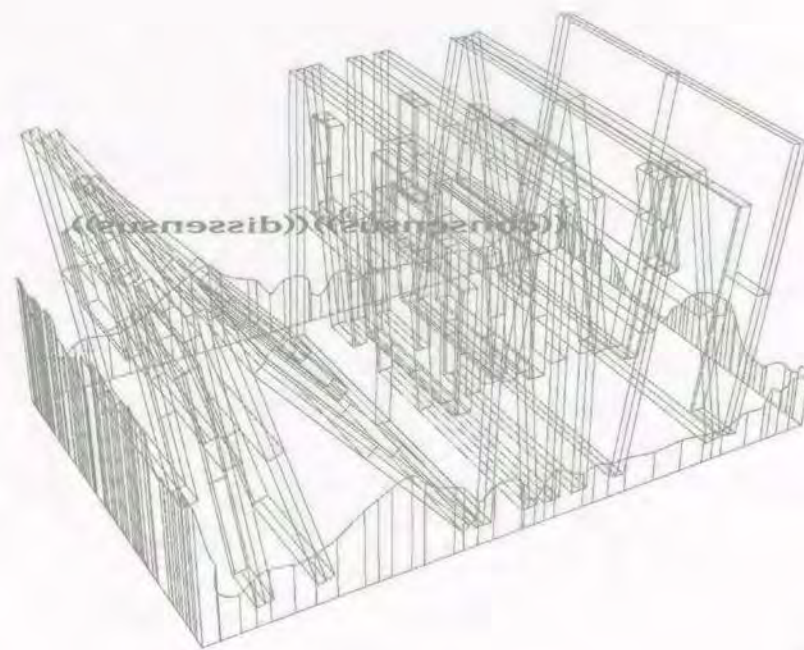
IMAGE 9

However, it would not be fair to condemn completely what rationalization brings to creativity ... the power of the chords, many poet... the rational. «(e-chords» a direct way to people's minds, though the intelligencia may not like it ... and int... a pedestal, and rejected *primitivism*. For instance, the French language relates a lot to animals to convey the savage ... human. If you ... you are described as a bear, If you are too noisy, you are a pig... This is not insignificant, as French culture often attempts to promote its own vision of a civil... being. France exports its culture as a sign of intellectualism and, thus, *dominance*. This colonial discourse is about creating a model of French civilization that seems to see itself as the most advanced because it is the most *rational*. Nevertheless, this rationality is just one part of what species can grasp from the world. Nothing is wrong with instinct, and chaos can coexist with obsessive order. The main challenge is to navigate between rational and impulse, in a constant act of *surrender*.

9

C—G—Am—F optimistic)))))))))))))) G—Am—F—C)))))))))))))) Am—F—C—G pessimistic)))))))))))))) F—C—G—Am

*Constant depersonalization results in
the adoption of social coping mechanisms
((strategies)) which present the
human as Object.*

((we))

EXTRA You   You   Now

8

*Remnants of colonialist ideologies equate
rationality with humanity ((civilization)),
these attitudes label anything other as
primitive in order to justify inhumane acts.*

((consensus)) ((dissensus))

((4-chords))

9

(.((Does the self fit into the human form?

IMAGE 7

1, 2, 3, 4

A foreseeable run can start. I completed my studies, I got a job, From there, I started trying to foster creativity through commercially-oriented projects because I need to pay my rent. I can try to find a function that serves some social goals so that I can feel that my life amounts to some meaningful achievement. It is all part of the same *system*. I enter the dance, trying to damage my initial values as little as possible. But the ballet is a steamroller.

«She no longer refers to herself as "I." She refers to herself as "she." Her brain is fully employed, as her reflections build up into what seems to resemble an exotic, institutional bio. (...) The young stylist sees herself seeing the world so much that she starts missing the feeling of belonging to it. »
Maisa Imamovic °))

I'm a warm bubble and my curved edge cannot be contained by the square I have to fit into. I then let some of the edge go until I start to bear resemblance to the original cube.

As such, I feel that we have lost sight of reality. All of my attempts seem to be a very slippery balance to allow me some perpetuation of social life. Like a pathetic mask, what is expected from us excludes the living human as a biological and psychological entity, full of specificities. These procedures are refined and expended through the following tools : communication, technology, entertainment, etc. Such instruments are transcendental extensions of the body and serve to integrate us into society. Alfred Gell, a British social anthropologist, classified the technologies we utilise into three main categories :
Technologies of production (to generate things we need, like food, clothing, etc. He includes technologies of communication there)
Technologies of reproduction (the means deployed to produce the perfect individuals to be integrated into the society, from tinder to baby toys to educational institutions)
Technologies of enchantment (psychological strategies to project our intentions on others or to mediate social life, like art, music, and gifts).
Gell argues, «we are (self-)domesticated animals» °)(. Homo sapiens are *technical* to the point that all these technologies are even accepted as a part of a person. As if it was part of my personality to be in search of someone else to fill my desire to have children. In their race to become, bipedal created *standards* and became ones. This automated dance is a near-perfect mask with which to face the outside world. It is like a recipe : it is possible to make a cake using a different recipie but you still get a chocolate cake.

IMAGE 8
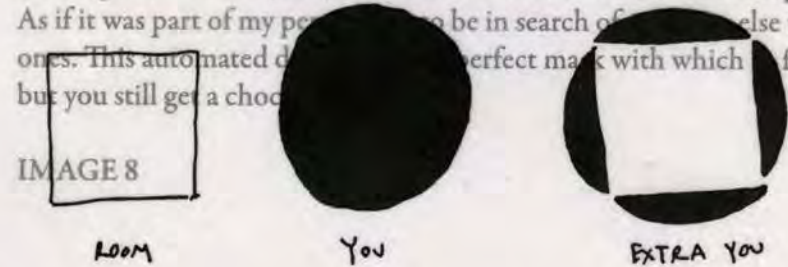
Preheat the oven to 180°C)) Cut 200g of chocolate and 100g of butter into pieces and melt together at a very low heat.))) Separately, mix 100g of caster sugar, 50g of flour and 3 eggs in a bowl.))))) Add the chocolate/butter mixture and mix well.)))

Grease your mould and then pour the cake dough.)) Bake in the oven for about 20 minutes.

animal)) machine

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unconscious)) conscious

fluent)) static

instinct)) control

Standards or guidelines can be efficient as they allow us to produce large scale goods for the masses. Unfortunately, it is at the cost of what is sensible. It installs a thick wall between our living qualities, giving birth to generic people. The machine works and the system is self-sustained. Such automation, though cold and efficient, ultimately limits creativity.

The musician John Maus points out how contemporary music is evocative of this process. The music production seeks to create a capitalistic, mass produced commodity at the expense of creativity. Pop music «cast(s)-off certain conventions like thematic development or polyphony or tonality» °((. Since late 1990, the I–V–vi–IV progression is a known chord sequence. This sequence is repeated over and over, transversing several genres of music. This pattern echoes how Renaissance and Medieval music were attached to the church as the dominant system. The same patterns appear with Romanticism and the Bourgeoisie. This goes to show how systems of power completely discipline cultures and communities. These systems affect art and thought through the methodological destruction of *selves*.

John Maus is also known for his dance performances, his "hysterical body". A corpse comes on stage as an affirmation, hitting itself and disregarding gravity. Sometimes, Maus forget to sing and just scream. It appears, as «appearing is not self-evident or even granted» °O. His dance serves to highlight the dichotomy between 'instinct versus control'. His embodiments destroy norms and the systems that encourage them. Maus's movement denies any harmony for a frenetic salvation.

IMAGE 9

However, it would not be fair to condemn completely what rationalization brings to creativity, neither the power of the 4-chords : many poetry comes from the rational. The mainstream is a direct way to people's minds, though the intelligencia may not like it. Beings put rationalization and intellectualization on a pedestal, and rejected *primitivism*. For instance, the French language relates a lot to animals to convey the savageness of the human. If you sleep too much, you are described as a bear, If you are too noisy, you are a pig... This is not insignificant, as French culture often attempts to promote its own vision of a civilized being. France exports its culture as a sign of intellectualism and, thus, *dominance*. This colonial discourse is about creating a model of French civilization that seems to see itself as the most advanced because it is the most *rational*. Nevertheless, this rationality is just one part of what species can grasp from the world. Nothing is wrong with instinct, and chaos can coexist with obsessive order. The main challenge is to navigate between rational and impulse, in a constant act of *surrender*.

C—G—Am—F optimistic)))))))))))) G—Am—F—C)))))))))))) Am—F—C—G pessimistic)))))))))))) F—C—G—Am

(.))) The art of social navigation

Primitivism and rationality are two sides of the same coin, instinct and cognizance/conscience are both viable attitudes.

...aouka means «master of madness». The ethnologist Jean Rouch explores these annual ceremonies in *Les Maitres Fous* °))). The choreography of their unleashed bodies reproduces the military customs imposed on them for decades by the British and French ...ous colonial deities, such as the Colonel, the Captain, or the Queen of Prostitutes of Accra. Mouths foaming, miracles are performed and animals are sacrificed. The western eye may regard this as mad savagery, however, this is merely a rendition of their own story. ...lty of the settlers. Josephine Leroy explains in her analysis of Rouch's movies, «if they go so far in psychic and physical testing, if they voluntarily blur the line between mental health and madness, it is to prove themselves worth more than these less robust colonists» °))(. The trance-like dance is used to demonstrate who is now in control of the situation. It is a remedy for the trauma and the disintegration of the indiginous way of life by the colonizing powers. Such deconditioning requires a sort of mature consciousness about how societies are an intergenerational accumulation of *discomfort*. Similarly, auto-destructive art was calling for an art that looks like society. While ((USA de France)) ...nizations gathered ((lucratives)) of weapons of mass destruction, monuments constructed by Gustav Metzger were created with the intention of illustrating the irony in that. He himself said in a conference at the Architecture Association in 1965, «it is an attempt to deal rationally with a society that appears to be lunatic. (...) At the core of auto-destructive art is the knowledge that a rapidly changing and on the whole deteriorating social situation, screams out for radical, unprecedented forms of art» °)O. What was also new in Auto-destructive art, starting with the Dada and the kinetic art, is the viewer-work relationship. Metzger compares the previous form of arts to «classical physics where phenomena existed independent of the observer in time and space.» In contrast, this new interactive and moving art could be seen as «modern physics where it is accepted that the observer and his instrument... ...pable of changing nature in the course of the experiment" °O). This theory accepts the observer as a subject, thus their position in the space is as impo... ...itial subject itself. Art follows society's preoccupation and latest discoveries : the wo... relationship to the world, creativity, etc. In the... ...ract art rised alongside industrialization which came with new sounds and new aesthetics.

IMAGE 10

APPROPRIATION

INSTINCT — CONTROL

DISPOSSESSING

ESCALATING

Surrendering... ...out leading a global revo... ...n. It lies in banal gestures and in *ordinary* actions such as oversleeping or dancing. It is about integrating a 'new logic', o... ...ated to efficiency or to d... ...fine the movement of our bodies. This allows us to be surprised rather than carried. These movements are an emancipator... ...m society's expectations... by comparison, such practices have been explored by Henri Michaux °(((. His writings do not just describe moments or events, but embody them and make... ...ve (which he does by creating new words to make you feel the actions). To tell a scene of a rape, he never uses the word 'rape'. He say... ...re °)((a com... ...of the french w... ((hole)) ((coward)) ...tence itself, 'il la troulache' is orally so disgusting and violent that the reader feel... ...ppening without... ...ing words or any mention of abusive acts themselves. It is somehow a refusal of a fixed shape, as he considered words to be dead organisms (atypical for a w... ...r this reason, he developed the practice of calligraphy, in which he saw life through words embodying the gesture of writing them. I... ...(, who... ...volves around the grey areas between conscious and unconscious, has animated Michaux's drawings and calligraphies... ...ster e... ...it of the human capacity for expression, by examining the link between the occult and the rational. This is explored thro... ...tate of... ...ed mental states, impulsive flesh. In other words, the methods of these artists unleash a performative body through a me... ...have c... ...ss or output. It is a physical and a mental exercise leading to a total dematerialization.
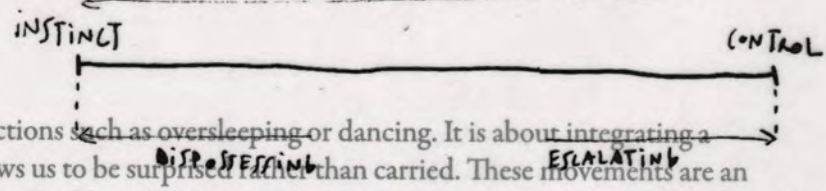
IMAGE 11

Mixing approximately 7 teaspoons of cornstarch and water will leave you with a non-Newtonian fluid. The viscosity of this material can vary according to the stress applied to it and the time it is left for. In essence, it becomes solid when you knead it, but is liquid when left alone.

10

Instinct isn't a reflex, nor an impulse. A chameleon doesn't ((reflex)) for the sake of changing colour, but ((instinct)). A reflex is a personal, automatic, physical answer that can be adapted. Instin... ...d, can't be changed and collective ly shared. Finally, an impulse comes from our subconscious and can be *Social deviation (seen as irrational) is part* ...t, to detach from or rebel against authority. I define 'instinct' as the subconscious immediacy between ((intention)) ((realization)) ...eaction, or pure being without layers (strategies, moral, etc.). It opposes 'control', and control requires a long *of the spectrum of control ; if obedience* ...inct, psychological automatisms are at the limit of consciousness and merge the political lives to psyche. Moreover, intuition gives space to compulsion. It allows the unconscious or the irrational to become valid in the decision-making process of life. *is ordinary (and rational), disobedience* ...considered as a state of mind. Due to the absence of thought, it is only a physical state of being. *should be too.* The following strategies are mechanisms which intend to introduce the reader to various means of regaining trance-like states.
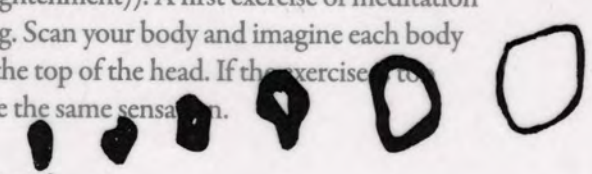
Methodological randomness)) Life's decisions can be taken by random methods helps to develop a journey not based on rational control. For instance, Merce Cunnigham °(O created his performances by playing dice on a Chinese divination board. The randomness of this act intended to surprise the self and kill the ego. This approach is the opposite of those that are emotion or personal taste-driven. Something similar can be affected by one wandering instinctively through a city using some kind of methodological process. Decide on a series of directions you will follow at the intersections you cross whilst walking (right-left-straight-right-left-left). Not only did I end up getting a free coffee last time, but this represents a means of giving up control and allowing the instinct to take over.

IMAGE 12

Exploring unconscious)) Detached and repetitive movements can leave the body in a trance-like state. Hypnosis, for instance, releases different levels of awareness by blocking cortical functions. It blurs the boundaries between consciousness and unconsciousness. A dance called Sama is performed by the Mevlevi Order °)))) to provoke this kind of physiological dissociation. It is seen as a spiritual journey to reach enlightenment. The dance consists of whirling with an expressive movement from the arms. This way, the body reaches a state where the rational mind isn't in control anymore.

Play with the boundaries)) More reachable exercise can challenge the brain's sensorimotor functions, like sleep deprivation, fear, or pain. These states allow you to react intuitively and instinctively. This results in self-preservation behaviours taking control. This is one of the 'easiest' ways to reach a hypnotic state.
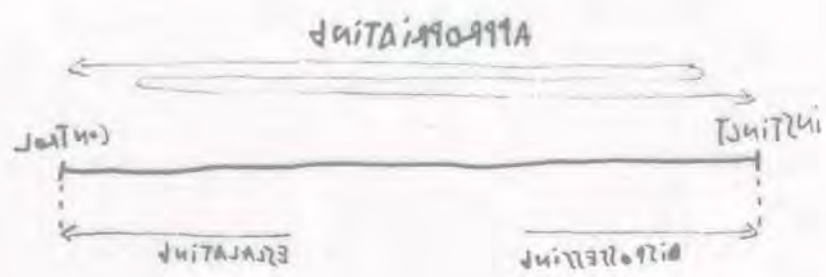
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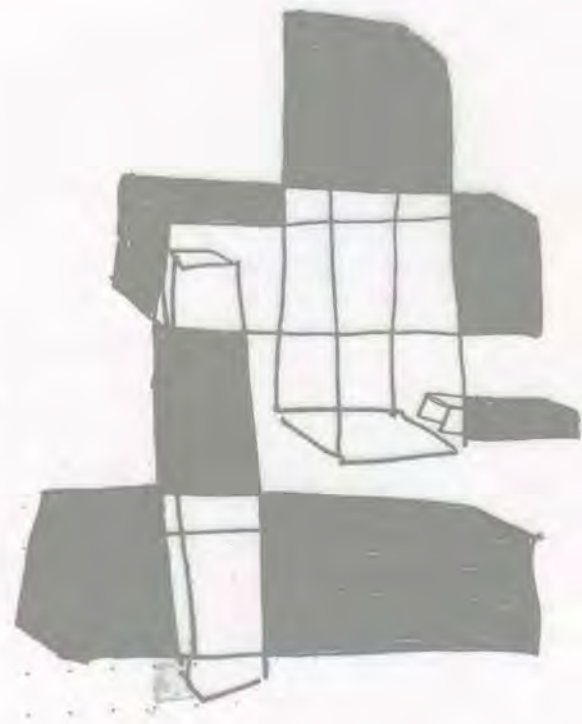
Alternative Methods - oversleeping)) Who really enjoys waking up? Oversleeping is saying fuck off to your obligations in favour of prioritizing the self. It is a very radical gesture against productivity.

Primitivism and rationality are two sides
of the same coin, instinct and cognizance /
conscience are both viable attitudes.

(lucratives) (USA, France)

APPROPRIATION

(mental) INSTINCT

ALTERATION DISBELIEVING

11

(hole) ((coward))

10

(instinct) ((reflex))

((innate))
Social deviation (seen as irrational) is part
of the spectrum of control; if obedience
((intention))((realization))
is ordinary (and rational), disobedience
should be too.

12

(.)))) The art of social navigation

The Haoukas people in Ghana perform great rites of possession. Haouka means «master of madness». The ethnologist Jean Rouch explores these annual ceremonies in *Les Maîtres Fous* °))). The choreography of their unleashed bodies reproduces the military customs imposed on them for decades by the British and French powers. The practice sees agitated bodies become possessed by various colonial deities, such as the Colonel, the Captain, or the Queen of Prostitutes of Accra. Mouths foaming, miracles are performed and animals are sacrificed. The western eye may regard this as mad savagery, however, this is merely a rendition of their own story. The cruelty involved in these ceremonies reflects the cruelty of the settlers. Josephine Leroy explains in her analysis of Rouch's movies, «if they go so far in psychic and physical testing, if they voluntarily blur the line between mental health and madness, it is to prove themselves worth more than these less robust colonists» °))(. The trance-like dance is used to demonstrate who is now in control of the situation. It is a remedy for the trauma and the disintegration of the indiginous way of life by the colonizing powers. Such deconditioning requires a sort of mature consciousness about how societies are an intergenerational accumulation of *discomfort*. Similarly, auto-destructive art was calling for an art that looks like society. While our modern social organizations gathered enormous amounts of weapons of mass destruction, monuments constructed by Gustav Metzger were created with the intention of illustrating the irony in that. He himself said in a conference at the Architecture Association in 1965, «it is an attempt to deal rationally with a society that appears to be lunatic. (...) At the core of auto-destructive art is the knowledge that a rapidly changing and on the whole deteriorating social situation, screams out for radical, unprecedented forms of art» °C. What was also new in Auto-destructive art, starting with the Dada and the kinetic art, is the viewer-work relationship. Metzger compares the previous form of arts to «classical physics where phenomena existed independent of the observer in time and space.» In contrast, this new interactive and moving art could be seen as «modern physics where it is accepted that the observer and his instruments are capable of changing nature in the course of the experiment" °O). This theory accepts the observer as a subject, thus their position in the space is as important as the initial subject itself. Art follows society's preoccupation and latest discoveries : the world, science, a new relationship to the world, creativity, etc. In the same way, abstract art rised alongside industrialization which came with new sounds and new aesthetics.

IMAGE 10

Surrendering isn't about leading a global revolution. It lies in banal gestures and in *ordinary* actions such as oversleeping or dancing. It is about integrating a 'new logic', one unrelated to efficiency or to discipline the movement of our bodies. This allows us to be surprised rather than carried. These movements are an emancipatory act from society's expectations. By comparison, such practices have been explored by Henri Michaux °(((. His writings do not just describe moments or events, but embody them and make them alive (which he does by creating new words to make you feel the actions). To tell a scene of a rape, he never uses the word 'rape'. He says 'troulache' °)((, a combination of the french words 'trou' and 'lâche'. The sentence itself, 'il la troulache' is orally so disgusting and violent that the reader feels what is happening without preexisting words or any mention of abusive acts themselves. It is somehow a refusal of a fixed shape, as he considered words to be dead organisms (atypical for a writer). For this reason, he developed the practice of calligraphy, in which he saw life through words embodying the gesture of writing them. Joachim Koester °O(, whose practice revolves around the grey areas between conscious and unconscious, has animated Michaux's drawings and calligraphies. Similar to Michaux, Koester explores the limit of the human capacity for expression, by examining the link between the occult and the rational. This is explored through understanding the state of trance, alienated mental states, impulsive flesh. In other words, the methods of these artists unleash a performative body through a methodology that doesn't have control as a process or output. It is a physical and a mental exercise leading to a total dematerialization.

IMAGE 11

Mixing approximately 7 teaspoons of cornstarch and water will leave you with a non-Newtonian fluid. The viscosity of this material can vary according to the stress applied to it and the time it is left for. In essence, it becomes solid when you knead it, but is liquid when left alone.

Instinct isn't a reflex, nor an impulse. A chameleon doesn't change colour for the sake of changing colour, but by survival need. A reflex is a personal, automatic, physical answer that can be adapted. Instinct is hard-wired, can't be changed and collective ly shared. Finally, an impulse comes from our subconscious and can be followed or not. It is also very personal. Prioritizing instinct is a way to detach from or rebel against authority. I define 'instinct' as the subconscious immediacy between action and reaction. It is an unprocessed reaction, or pure being without layers (strategies, moral, etc.). It opposes 'control', and control requires a long period between action and the response. In the nature of instinct, psychological automatisms are at the limit of consciousness and merge the political lives to psyche. Moreover, intuition gives space to compulsion. It allows the unconscious or the irrational to become valid in the decision-making process of life. Existence under the instinct governance couldn't therefore be considered as a state of mind. Due to the absence of thought, it is only a physical state of being. The following strategies are mechanisms which intend to introduce the reader to various means of regaining trance-like states.

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Play with the boundaries)) More reachable exercise can challenge the brain's sensorimotor functions, like sleep deprivation, fear, or pain. These states allow you to react intuitively and instinctively. This results in self-preservation behaviours taking control. This is one of the 'easiest' ways to reach a hypnotic state.

Soft enlightenment)) Meditation induces an altered state of consciousness through the effect it has on the regulation of serotonin. Buddhists use meditation as a means of reaching Nirvana ((enlightenment)). A first exercise of meditation can be done in the bed before sleeping. Scan your body and imagine each body part being massaged from the toe to the top of the head. If the exercise is too hard, sensorial deprivation can induce the same sensation.

Alternative Methods - oversleeping)) Who really enjoys waking up? Oversleeping is saying fuck off to your obligations in favour of prioritizing the self. It is a very radical gesture against productivity.

A spiritual connection between two souls shouldn't be inhibited by mass-produced latex

)).(Does vegan milk still make cheese?

If external identity is defined by the ... und out that they are just seeking recognition. They chase success, not for themselves, but in order to be seen and **((belonging))** If a tree falls in the forest and causes the air to vibrate. Does the sound actually take place? No. On a physical level, the only things *collective, it is subject to manipulation.* air vibrations at distinct frequencies. Colors, sounds, taste, smells are mental models, and sound can only exist if there is something able to perceive and interpret it. Our little tree story shows us that I can do my best to be a self, it inevitably means fitting within other-selves because they are the ones that corroborate our existence.

While walking back home, I was stopped at the crosswalk by a motorbike. It was not personal, just a cop preventing anyone from crossing the road. I waited until three large cars official-style with Belgian flags passed, followed by the motorbike. It is not my dance but I am sentenced to play it.
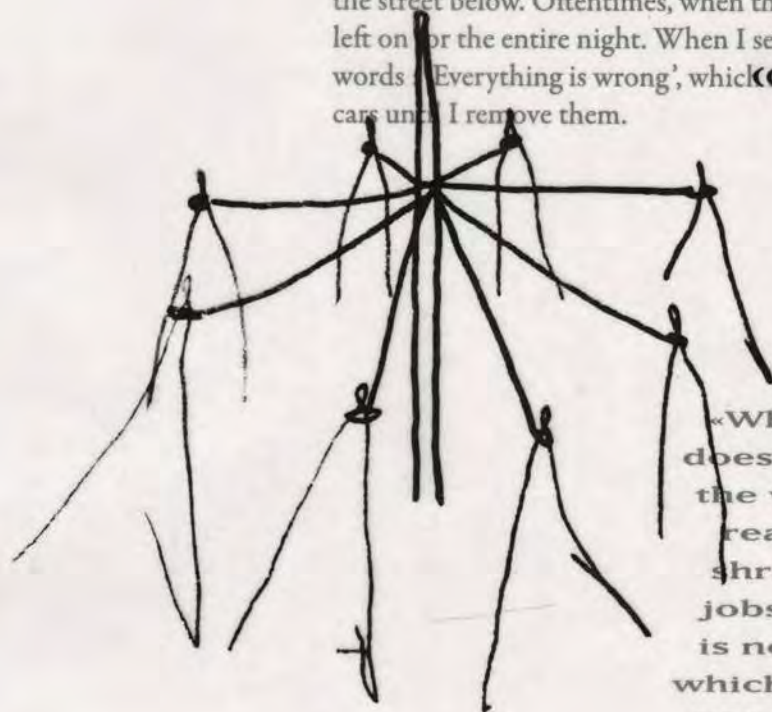
who is the

owner?

IMAGE 13

FiT

I recently moved to a road called 'Rue de Louvain'. This road faces the Belgian senate. My desk is next to the window and I observe my political neighbors when I am thinking too much. The three people working in the office facing mine are : 'the boss', 'the 13tern', and 'the douchebag'.

I often see them smoking on their balcony and throwing their cigarettes onto the street below. Oftentimes, when they go home, the windows and the lights left on for the entire night. When I see this, I send paper aeroplanes with the words 'Everything is wrong', which **((often))** end up crushed by passing cars until I remove them.

Two of my fragile agents successfully completed their journey, landing on both sides of the balcony's window. I have seen them there for the past month now, damaged by the rain and becoming less and less legible. A painful daily reminder of the slow death of my hopes quickly replaced my cry of victory. (Although, I know they see them when they light a new cigarette.)

«While doing what one really enjoys doing doesn't pay off for everyone, citizens around the world are forced to have jobs that don't really align with their souls. Their bodies shrink to the size of the molds which their jobs force them to wear, and wearing them is not necessarily uncomfortable. The mold which I shrunk into came with an unexpected, yet unsurprising, self-pity. Next to working, I pitied myself about exhausting all my imagination to have fun at work.»

Maisa Ilmamovi O(

14

IMAGE 14

4

If there is no functional collective or individual, is civilisation just akin to chaos?

...ric experience of ...ment that we call life is easily predictable through algorithms.

We are all aging similarly and even the most "special" of us is a target market. We exhibit universal behaviors understood through data analysis. People consume the same products, speak universal languages, and live in global cities with increasingly standardized architecture.
This goes to show that our behaviours are very much shaped by globalization. The *global* doesn't solve inequalities but only makes the customs found in megalopolises more uniform, almost mechanical. In these automated settings, our bodies are trained to outperform their own desire for primitivity. Our technology helps to corroborate the concept of an ideal *self*, transcending its limitations. The idea of an augmented person suggests that there are series of products and services which upgrade our lives (sex, love, appearance, protection, death). In fact, the trans-human is critiqued at exhibition 'The Life Fair', curated by Agata ... Institut Rotterdam O)). It mixes dystopian innovations and current offers which remind the visitor that they live in an externally-controlled environment. For example, you can take a chemical test to know if you're in love. Why take emotional risks when you can have a pragmatic answer for it? Furthermore, the visitor always needs to remember : behind these kinds of technological advancements, there are governments, companies and NGOs attempting to seduce the user. The true question to ask oneself is : do these shareholders truly share your interests or long for your well-being? These technologies discipline, monitor, and quantify bodies. They go from an initial optimization to the commodification of results and represent direct social pressures occurring at every scale (large collective, small groups). Eventually, these promoted ideals are hard to reach and confront the user of the weight of their loneliness. How? Because fitting in in the era of capitalism is an endless race : it is illusory to belong in a world of fast trends. Certainly, such lifestyle is a constant self-adjustment in
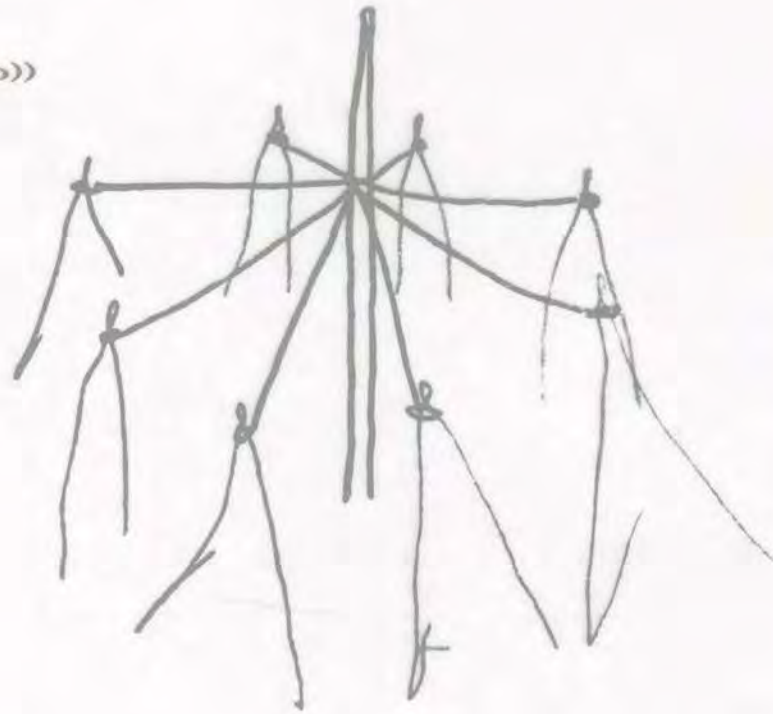
IMAGE 15

one

identity.

(((((((((((((((((((((((((((((((But also a very convenient way to regulate a crowd)))))))))))))))))))))))))))))))))

If external identity is defined by the
(belonging)
collective, it is subject to manipulation.

((often))

If there is no functional collective or
individual, is civilisation just akin to
chaos?

)).(Does vegan milk still make cheese?

Adam Smith asked why rich folks crave to be rich. He found out that they are just seeking recognition. They chase success, not for themselves, but in order to be seen and accepted by a group. If a tree falls in the forest and causes the air to vibrate. Does the sound actually take place? No. On a physical level, the only things that exist are electromagnetic waves, dissolved molecules, and air vibrations at distinct frequencies. Colors, sounds, taste, smells are mental models, and sound can only exist if there is something able to perceive and interpret it. Our little tree story shows us that I can do my best to be a self, it inevitably means fitting within other-selves because they are the ones that corroborate our existence.

While walking back home, I was stopped at the crosswalk by a motorbike. It was not personal, just a cop preventing anyone from crossing the road. I waited until three large cars official-style with Belgian flags passed, followed by the motorbike. It is not my dance but I am sentenced to play it.

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owner?

IMAGE 13

I recently moved to a road called 'Rue de Louvain'. This road faces the Belgian senate. My desk is next to the window and I observe my political neighbors when I am thinking too much. The three people working in the office facing mine are : 'the boss', 'the intern', and 'the douchebag'.

I often see them smoking on their balcony and throwing their cigarettes onto the street below. Oftentimes, when they go home, the windows and the lights left on for the entire night. When I see this, I send paper aeroplanes with the words : 'Everything is wrong', which sometimes end up crushed by passing cars until I remove them.

Two of my fragile agents successfully completed their journey, landing on both sides of the balcony's window. I have seen them there for the past month now, damaged by the rain and becoming less and less legible. A painful daily reminder of the slow death of my hopes quickly replaced my cry of victory. (Although, I know they see them when they light a new cigarette.)

«While doing what one really enjoys doing doesn't pay off for everyone, citizens around the world are forced to have jobs that don't really align with their souls. Their bodies shrink to the size of the molds which their jobs force them to wear, and wearing them is not necessarily uncomfortable. The mold which I shrunk into came with an unexpected, yet unsurprising, self-pity. Next to working, I pitied myself about exhausting all my imagination to have fun at work.»
Maisa Ilmamovi O(

IMAGE 14

4

The generic experience of discontentment that we call life is easily predictable through algorithms.

We are all acting similarly and even the most "special" of us is a target market. We exhibit universal behaviors understood through data analysis. People consume the same products, speak universal languages, and live in global cities with increasingly standardized architecture.
This goes to show that our behaviours are very much shaped by globalization. The *global* doesn't solve inequalities but only makes the customs found in megalopolises more uniform, almost mechanical. In these automated settings, our bodies are trained to outperform their own desire for primitivity. Our technology helps to corroborate the concept of an ideal *self*, transcending its limitations. The idea of an augmented person suggests that there are series of products and services which upgrade our lives (sex, love, appearance, protection, death). In fact, the trans-human is critiqued at exhibition 'The Life Fair', curated by Agata Jaworska at the Nieuwe Instituut Rotterdam O)). It mixes dystopian innovations and current offers which remind the visitor that they live in an externally-controlled environment. For example, you can take a chemical test to know if you're in love. Why take emotional risks when you can have a pragmatic answer for it? Furthermore, the visitor always needs to remember : behind these kinds of technological advancements, there are governments, companies and NGOs attempting to seduce the user. The true question to ask oneself is : do these shareholders truly share your interests or long for your well-being? These technologies discipline, monitor, and quantify bodies. They go from an initial optimization to the commodification of results and represent direct social pressures occurring at every scale (large collective, small groups). Eventually, these promoted ideals are hard to reach and confront the user of the weight of their loneliness. How? Because fitting in in the era of capitalism is an endless race : it is illusory to belong in a world of fast trends.
Certainly, such lifestyle is a constant self-adjustment in

IMAGE 15

one

identity.

((((((((((((((((((((((((((((But also a very convenient way to regulate a crowd)))))))))))))))))))))))))))))))))

)).)) Nique la Police

Consensus is a myth. Power structures and mnipresent in our daily existence. Often, campaigns about rape depict an ugly monster or a shark, while the rapist could easily take **((uncles dads neighbors))**ly, *selves* policing doesn't come from a distant enemy. Control comes from each *control are normative and self-imposed* g our daily body's automatic performances. First, we created some order in the matter, and we called that society. Then, we promoted standards because it seemed proper or decent to fit the standards set by this order. Foucault stated that the societies of discipline *which means that we create our own prison.* well that we no longer have a need for a jailer because we are so good at policing (our)*selves*. What does that mean? The world isn't global thanks to a magical and shared ideology, but because consensus hardly happens without domination (that of the *This is done to unify us, but results in* ause there is someone who can speak more eloquently). Standards are not global, they are just the result of the dominant perspective colonizing that of the subordinate. Spoiler : there is no unique way to shape a collective, only collective identifications that *subjugation.* ne understands their context and the social practices which arise from political contexts. There is no consensus to be found, nor an absolute truth. Social order doesn't have any natural essence but constantly renews itself to be able to face various domination forms. Rebirth can only happen through collapse, because ideologies of control and globalization are just a permutation of colonialism which dissolve nations in favor of one large world.

IMAGE 16

TRUTH ⟶ POWER

I, I, I, I

Thereby, we are so washed thinking of unique tangible social organization that we call the alternatives utopias! The word 'hierarchy' means 'a system in which people or things are arranged according to their importance'. It's not surprising that one of the principal synonyms is order : a clean ranking. No surprise that its antonyms are 'chaos', 'anarchy', 'mess', as if the only way to attain order is through hierarchy. In a nutshell, linguistics confirms the idea that without domination, there can be no *order*. There are two things that are important to remember : chaos isn't an apocalyptic, random state, argument often used to fear of libertarian 'utopias'. Sciences acknowledge nowadays that chaos is a type of CONTROL deterministic chaos O((. Nature tends to be perceived as spontaneous, however there it has now been established that there is an order to its movement. Much in the same way, even a crowd's movement appears to have some logic. It could be argued thus, that chaos is **16**t disorder but possibly just a high level of order in a complex system that our brains can't yet grasp.

> In my opinion, there is no reason to be scared of *chaos* because moral sense
> is inherent in nature. In the case that order disappears, people will not just
> spontaneously die. In fact, living organisms are conditioned to survive and to
> care for each other.

Kropotkine explains that «the ant, the bird, the marmot, and the wild
Chukchi have read neither Kant nor the Holy Fathers, not even Moses. And
yet they all have the same idea of good and evil (...). Good is what is useful
for the preservation of one's race, and evil is what is harmful to it. Not for the
individual, but for the whole race.» OO.

This principle is older than civilizations themselves.

Silencing our instinct results in the system-
more we tend to accept the *machine*, unaffected
thinking human (or rational machine).
satisfy the capitalist *object-thinking* approach
This version of humanity prioritises logic

«What's remarkable is that he ('The We
man') continues relating in the same disastrous
manner to the disaster produced by hi *and places themself above reality.* ve the subject
disastrous relationship with the world. (...)
He doesn't talk about it based on his sensible
experience—a bird that doesn't return in
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other one. He talks about it scientifically with
numbers and averages. (...) He observes the
rarefaction of life on earth from space.»
The Invisible Committee O)))

In this way, academic discourses often take the
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gives birth to some magic neutrality. In fact, it
mainly disconnects to the sensitivity of a situation.
The apex of such a system-thinking method is
explored in biohacking, defined as the art and
science of taking control of one's health, well-
being & performance. Its users approach the body
as a computer with in mind to transcend their
genetics and epigenetic. Devotees claim in a choral
that «what is measured gets managed». Don't
it remind you of the ergonomic worker (human-
machine) embraced by Fordism? Bodies became
automated, fitting into a **((controlled))** nt.

This separation is
perfectly illustrating   ME
Philippe Descola's
theory : he states that
nature doesn't exist.
Nature is a human
and western concept   OTHER 2
("a concept, an
abstraction" O))()
created to separate us,   OTHER 3
humans, from non-
humans.

OTHER 1

The establishment of these clear boundaries allow the *human-machine* to exploit and colonize the externals (fauna, flora, resources) because it is not part of them (**17**uman-machine') anyway. Such categorization between the living have been exacerbated by capitalism.

IMAGE 17

I, 2, 3, 4

I, 2, 3, 4

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(unless dads neighbors)
which means that we create our own prison.
This is done to unify us, but results in
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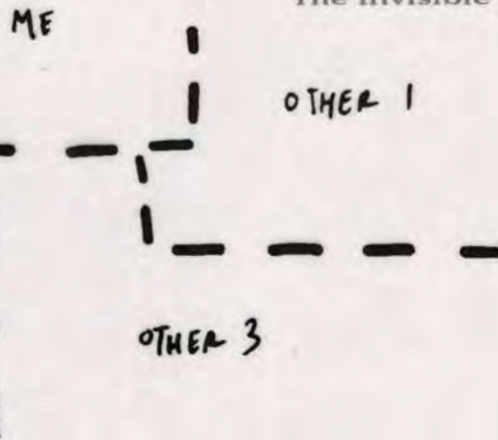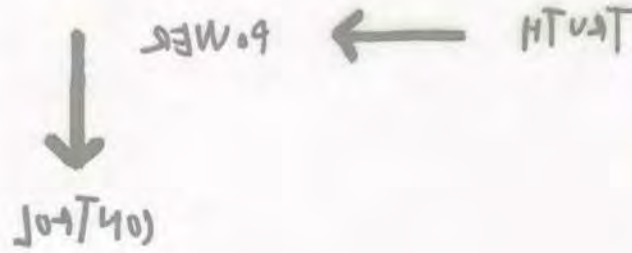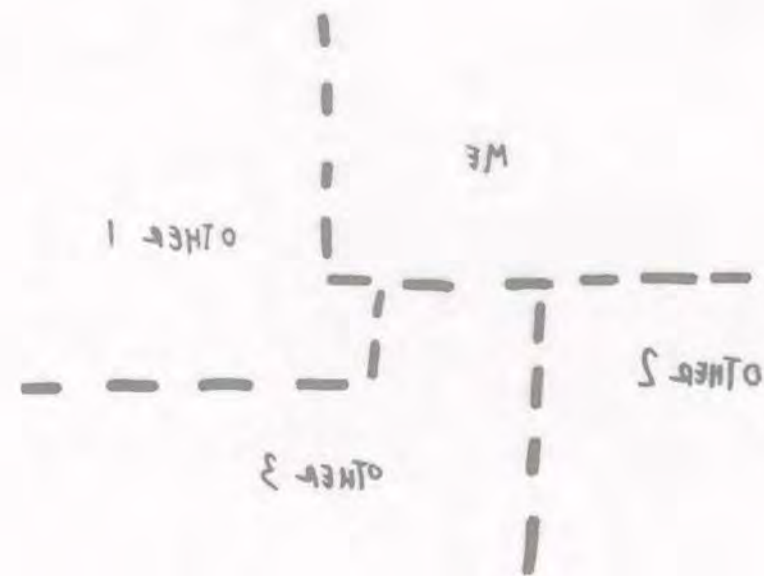
TRUTH → POWER ↓ (or)TROL

16

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((controlled))

ME
OTHER 1
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17

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As insignificant as these strategies to help us fit in seem, they are omnipresent in our daily existence. Often, campaigns about rape depict an ugly monster or a shark, while the rapist could easily take a face that is much more familiar. Similarly, *selves* policing doesn't come from a distant enemy. Control comes from each standard and norm we individually see as 'truths' and shaping our daily body's automatic performances. First, we created some order in the matter, and we called that society. Then, we promoted standards because it seemed proper or decent to fit the standards set by this order. Foucault stated that the societies of discipline hanged for control ones O)(. This control or *authority* worked so well that we no longer have a need for a jailer because we are so good at policing (our)*selves*. What does that mean? The world isn't global thanks to a magical and shared ideology, but because consensus hardly happens without domination (that of the person who gives up their initial line of argumentation because there is someone who can speak more eloquently). Standards are not global, they are just the result of the dominant perspective colonizing that of the subordinate. Spoiler : there is no unique way to shape a collective, only collective identifications that emerge from how one understands their context and the social practices which arise from political contexts. There is no consensus to be found, nor an absolute truth. Social order doesn't have any natural essence but constantly renews itself to be able to face various domination forms. Rebirth can only happen through collapse, because ideologies of control and globalization are just a permutation of colonialism which dissolve nations in favor of one large world.

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This separation is perfectly illustrating Philippe Descola's theory : he states that nature doesn't exist. Nature is a human and western concept ("a concept, an abstraction" O))(created to separate us, humans, from non-humans.

The more we upgrade our domination tools, the more we tend to accept the *machine* : unaffected perspective. Our last breath is a poor effort to satisfy the capitalist *object-thinking* approach and the liberal's pedestal for the individual. In this way, academic discourses often take the viewpoint of god, as if standing above the subject gives birth to some magic neutrality. In fact, it mainly disconnects to the sensitivity of a situation. The apex of such a system-thinking method is explored in biohacking, defined as the art and science of taking control of one's health, well-being & performance. Its users approach the body as a computer with in mind to transcend their genetics and epigenetic. Devotees claim in a choral that «what is measured gets managed». Don't it remind you of the ergonomic worker (human-machine) embraced by Fordism? Bodies became automated, fitting into a mechanical environment.

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1, 2, 3, 4

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Our obsession with obsessive discipline doesn't come from anywhere,
it usually comes from the context we are living in.
Systems of power inevitably influence both self-representation
and interpersonal relationships which means that humans manufacture the world

(fauna, flora, people)

dead and usable matter. We do so because that's how the existing systems, capitalism and liberalism, relate to the world, therefore to us. We easily ___ tures as unethical or dysfunctional **(PACAB)** (french people often think police violence against POC doesn't really exist in France because, come on, look at the U___ ut while we are very good at pointing out the shortcomings of others we tend to fail to see how dissonant our own context is. Thanks to ou___ bodies remain enclosed.

Becau___ e fail to re___ n faults, we are unable to address them. It is conflictual because a change in customs often happens because the new rituals ___ come ___ mmon use. It ___ ess for words in our languages. Words enter the dictionary only when they are of everyday use. Sometimes, teams work___ in a new ___ ictionary ___ three years before accepting a new word. As Carine Girac-Marinier, Editorial Director of the Petit Larousse ___ tionary ___ plains, it ___ "to be sure ___ words') are still there and have entered all the categories of the French language» O)O. That how the 2020s editio___ of the ___ ary in___ uded 'transge___ bia', while these concepts were already discussed since decades. ___ parallel c___ be draw___ the libe___ arian fig___ do ___ d and black revolution around? Marx assured in 1848 that «a new revolution is possible only as a result of a n___ crisis ; b___ it will ___ e, just as s___ ly as the c___ . For this reason, our bodies are waiting for such a crisis to come. But as the dictionary example ___ howed us, ___ aiting for ___ belief to ___ ppen doe___ 't make it real, ___ ulative. Meanwhile, the only movement happening is a fiercer *control*, an infinite pilling of crises.

18MAGE 18

Though done for the purposes of efficiency, abstraction of reality is dangerous if the human machine tricks itself into thinking that it can surpass its own mortality.

that we are currently
Anthropocene. The
surroundings and
natural disasters
(fires, tidal waves,
earthquakes,
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This results in the rise
of forced migration.
Until now, the *system-
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right around Europe,
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of white dudes.

The 2017 french election saw the far-right coalition during the presidential final
Vox' Spanish far-right party is the third-largest power in parliament
Hungary's Prime Minister Viktor Orban, well known populist and conservative
18% votes for Sweden's anti-immigration party in 2018 (with roots in Neo-Naziism past)
Finland's 'True Finns' becoming the second-largest party in the parliament
a doubling in parliamentary seats of Estonian's EKRE party from 2015 to 2019
Anti-LGBT and conservative Italy's former Prime Minister Matteo Salvini
((really sad to see the word freedom used to qualify nationalists))
Poland's current attack on abortions in all of its forms.

Even Malta! Until the 2016's Maltese Patriotic Movement, the country had no notable far-right political party. Far-right gained public recognition and populist laws are directly threatening some citizens' security (women, LGBT, POC and the already marginalized). An example of this threat is the French Prime Minister Christophe Castaner's talk of October 2019 O(((. He called for a((return to the Vichy regime))muslims that seem radicalized». He proceeded to offer a list of radicalism indicators, including having a beard (obviously not yours if you're white), ¾ length pants, a sudden interest in national and international news and a misogynistic attitude (which, apparently, isn't a reality within the catholics or the atheist). Following this, a law was passed to ban moms from wearing the Hijab during school outdoor activities.

These political groups all promote anti-immigration and anti-multiculturalism.

Their politics seem convincing, not because they are ethical and reasonable decisions (human-machine is not able to process and acknowledge its faults), but because they play with pathos and popular opinion.
Right-wing discourses talk to the individual directly, perhaps the only way for an ideology to rise globally.

>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>   o o o o o o o   <<<<<<<<<<<<<<<<<<<<<<<<<<<<<   )( )( )( )( )( )( )( )( )( )( )(

((ΙΑΙΑΒ))

81

Though done for the purposes of efficiency,
abstraction of reality is dangerous if the
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((really sad to see the word freedom used to qualify nationalists))

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Systems of power inevitably influence both self-representation
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around us as a dead and usable matter. We do so because that's how the existing systems, capitalism and liberalism, relate to the world, therefore to us. We easily label other cultures as unethical or dysfunctional (french people often think police violence against POC doesn't really exist in France because, come on, look at the United States). But while we are very good at pointing out the shortcomings of others we tend to fail to see how dissonant our own context is. Thanks to our hypocrisy, our bodies remain enclosed.

Because we fail to recognize our own faults, we are unable to address them. It is conflictual because a change in customs often happens because the new rituals become of common use. It is the exact process for words in our languages. Words enter the dictionary only when they are of everyday use. Sometimes, teams working in a new dictionary edition wait two or three years before accepting a new word. As Carine Girac-Marinier, Editorial Director of the Petit Larousse dictionary explains, it is "to be sure that they ('the words') are still there and have entered all the categories of the French language» O)O. That how the 2020s edition of the dictionary included 'transgender' or 'fatphobia', while these concepts were already discussed since decades.
A parallel can be drawn for the libertarian fight : do you see any red and black revolution around? Marx assured in 1848 that «a new revolution is possible only as a result of a new crisis ; but it will come, just as surely as the crisis itself» OO). For this reason, our bodies are waiting for such a crisis to come. But as the dictionary example showed us, waiting for a belief to happen doesn't make it real, just speculative. Meanwhile, the only movement happening is a fiercer *control*, an infinite pilling of crises.

IMAGE 18

It is widely accepted
that we are currently
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>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>   O O O O O O O   ((((((((((((((((((((((((((   )( )( )( )( )( )( )( )( )(

IMAGE 19

The catalonian example showed us utopia is not just an ideal. By understanding the interconnections between autonomy and globalism, four attainable societal organisations can be imagined.

...global solutions for local problems, and this is why I would like to introduce the unprecedented social organization of the Spanish during the civil war. This small scale self-governance challenged both the political power (how to be a structured collective) ... to Catalonia perfectly describes the effervescence of this surreal period. French left-wing writers ran to see the miracle with their own eyes.

In 1936, the general elections brought extreme left-wing political parties to ... military militias. The libertarians fought back and quickly started a revolution in Catalonia.

Land, railroads, industry, agriculture, etc., immediately, and voluntarily, became collectivized : 70% of companies had fallen to the hands of the proletariat.

In cities, the efforts of collectivization did not homogenize the industries : wage inequality persisted between communities, which could quickly give the appearance of workers' neo-capitalism.

However, in the land, a peasant system developed. The owners of this land ... returned. ... money ... network of ... the work ... complica... paper *Monde Diplomatique*, «... made ... pation, schools, lib... in the most remote villages» O)((.

TRUTH → DISCUSSION → DISSENSUS

(TRUST)

---

1 Survivalism
'The strongest survive.'
libertarian utopia

>> Relation to production means
Resources for food and construction come from nature and self agriculture
Energy is produced mechanically (with wind, water, etc), electricity isn't used anymore as less reliable
Individuals are multi-skilled as they don't delegate tasks
Spanish Communist
>> Relation to others
Intense territorial competition, as it has to fulfill all the resources (food, water, energy, construction)
Loners or tiny groups, bounding through common dangers (a fire, attack, etc) or by strategy (merge of two communities for complementary skills)
The traditional sense of belonging (importance of blood-relation, etc.)
Fetishized, stereotypical gender roles (strong men, caring women)

>> Societal organization
You are responsible for yourself (self-ownership)
No global communication, sparingly with neighbors
Solidarity in the face of common problems

>> You
You follow and trust your (animal-like) intuition
Your self-accomplishment is through the completion of physical tasks
You don't believe in entertainment, it serves no immediate purpose

2 Automatized Authoritarianism
'There is no alternative.'

>> Relation to production means
Technology produces resources
Production is automated, leading to a loss of practical skills-based knowledge
Fragmented understanding of the living (individuals only know the final state of a product)
>> Relation to others
Discussions (and discourse revolve) around entertainment or goods because knowledge becomes obsolete
Individuals marry young, as speed dates for marriage are organized between social castes after 14 (declared age of maturity)

>> Societal organization
Social and cultural life becomes strongly regulated
Unelected officials rule districts, chosen by the owners of the technologies
Cities are dense and organized by function (water production, plastic)
Society hardly faces global warming ; restrictions are increased and strictly enforced (no international travel, etc.)
>> You
You have a primary education in engineering
You are responsible for the maintenance of automatic systems
You mostly stay inside and entertained
Your genes determine your social function (caste)

INDIVIDUALISATION
no empathy for the living

AUTONOMOUS MANAGEMENT of resources	1 Survivalism	2 Automatized Authoritarianism	GLOBALISATION of resources
	4 Regional Anarchism	3 Social Capitalism	

COMMUNITY
empathy for the living

---

4 Regional Anarchism
'A free soul is a soul full of potential.'

>> Relation to production means
Production is facilitate inside the community (self-sustainable) by a designated group of individuals
Resource production is geolocalized (energy produced from resources available), instead of global and standard
Individuals are expert in several practices, as there is a rotation in the designated group per task
Means of production are shared (collectivized)
>> Relation to others
Elimination of trading, practices and knowledge are exchanged instead
Emancipated and socially equal humans cooperate freely and with interdependence

>> Societal organization
There are specific policies on each problem that could be encountered
Collective decision-making (social assembly, no leader) allow a more respectful
Communities are fully independent but meet yearly in world exhibitions to share knowledge and technologies
>> You
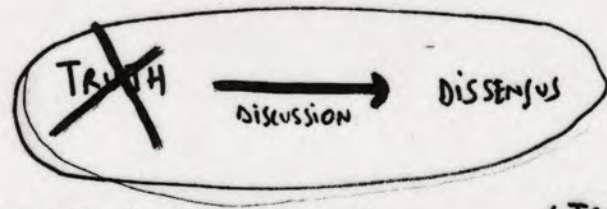You have a critical opinion but to respect others' need (sometimes over strong...)
You self-actualize constantly, for the need of the community
You are responsible for others, which make it hard to quit the community (worker ant in queenless colony)

3 Social Capitalism
'Every experience brings added value.'

>> Relation to production means
Fordist fragmentation of the process - individuals only control insignificant task over the whole process of production
Research & development encourage high competition
Food production is automated
Global warming impacts society strongly, but technology helps reduce the effects
>> Relation to others
One day a week is fully reserved for collective entertainment
You earn a living by renting your possessions (uberization), that are transmitted from generation to generation or self-innovated

>> Societal organization
Clear hierarchy, there is one leader per nation and representatives by region
Individuals have a universal basic income to discourage rebellion
Cities are organized into megalopolises, people and resources are traded
>> You
You strongly believe in meritocracy
You socialise with individuals in your social status bracket (or higher if you're clever), the idea is to get higher in the social hierarchy
You need to continually train as innovations are perpetual (sources of inequalities)

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19

20

TRUTH → DISCUSSION → DISSENSUS

(TRUST)
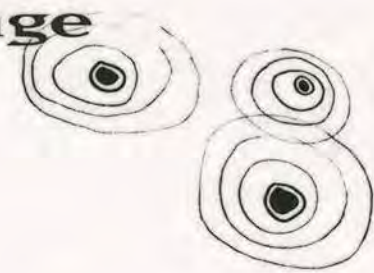
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)) Relation to production means
Production is facilitate inside the community (self-sustainable) by a designated group of individuals
Resource production is geolocalized (energy produced from resources available)
Individuals are expert in several practices, as there is a rotation in the designated group per task
Means of production are shared (collectivized)

)) Relation to others
Elimination of trading, practices and knowledge are exchanged instead
Emancipated and socially equal humans cooperate freely with interdependence

)) Societal organization
There are specific policies on each problem that could be encountered
Collective decision-making (social assembly, no leader)
Communities are fully independent but meet yearly in world exhibitions to share knowledge and technologies

)) You
You have a critical opinion but to respect others' need (sometimes over your own)
You self-actualize constantly, for the need of the community
You are responsible for others, which make it hard to quit the community (worker ant in queenless colony)

3 Social Capitalism
'Every experience brings added value.'

)) Relation to production means
Fordist fragmentation of the process - individuals only control a insignificant task over the whole process of production
Research & development encourage high competition
Food production is automated
Global warming impacts society strongly, but technology helps reduce the effects

)) Relation to others
One day a week is fully reserved for collective entertainment
You earn a living by renting your possessions (uberization), that are transmitted from generation to generation or self-innovated

)) Societal organization
Clear hierarchy, there is one leader per nation and representatives by region
Individuals have a universal basic income to discourage rebellion
Cities are organized into megalopolises, people and resources are traded

)) You
You strongly believe in meritocracy
You socialise with individuals in your social status bracket (or higher if you're clever)
You need to continually train as innovations are perpetual (sources of inequalities)

IMAGE 19

I would say that humanity is fucked-up because we are looking to global solutions for local problems, and this is why I would like to introduce the unprecedented social organization of the Spanish during the civil war. This small scale self-governance challenged both the political power (how to be a structured collective) and the production of resources. George Orwell's *Homage To Catalonia* perfectly describes the effervescence of this surreal period. French left-wing writers ran to see the miracle with their own eyes.

In 1936, the general elections brought extreme left-wing political parties to parliamentary power. This resulted in a (failed) coup d'etat by military militias. The libertarians fought back and quickly started a revolution in Catalonia.

Land, railroads, industry, agriculture, etc., immediately, and voluntarily, became collectivized : 70% of companies had fallen to the hands of the proletariat.
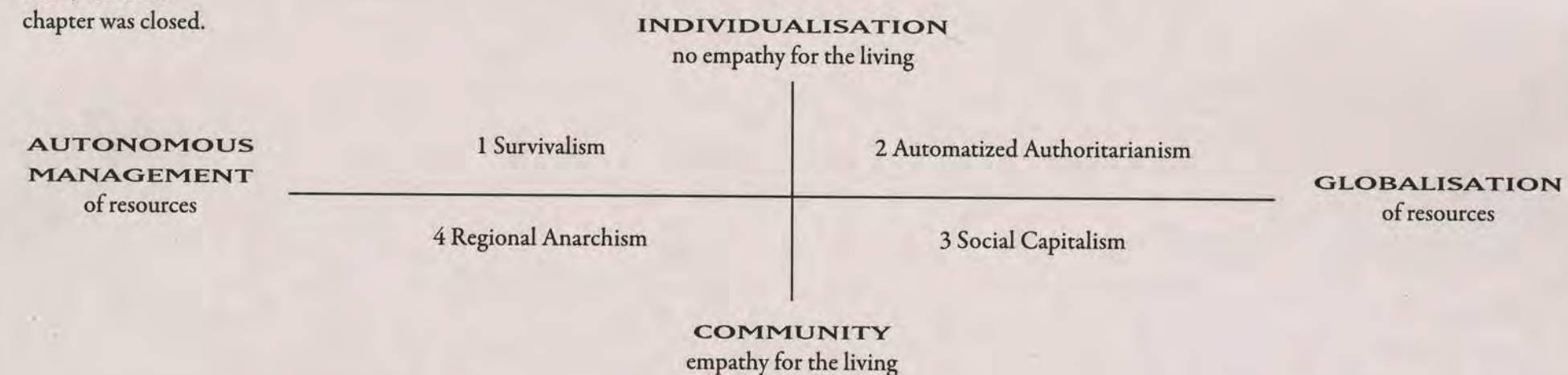
In cities, the efforts of collectivization did not homogenize the industries : wage inequality persisted between communities, which could quickly give the appearance of workers' neo-capitalism.

As quickly as it started, the libertarian utopia died out. The anarchists and the Marxist Unification Workers Party lost parliamentary power to the Communist Stalinists. Indeed, the USSR helped the growth of the Spanish Communist Party. The central government soon canceled the decree on collectivization and re-established a strong police presence in Catalonia. In August 1937, the whole chapter was closed.

However, in the land, a peasant system developed. The owners of this land had fled, so the land deeds were burned. In some cases, such as Alcora, money was even abolished. A whole network of solidarity had been set up. Schools and healthcare were free. Due to the workers being in charge, they could act directly to make their work less complicated. As Frédéric Goldbroon recalls in the newspaper *Monde Diplomatique*, « fertilizer use and poultry farming, irrigation systems, pilot farms, and communication routes were developed. (...) And, since the anarchist creed made education and culture the foundations of emancipation, schools, libraries, and cultural clubs appeared in the most remote villages» O)(C.

The effort flourished better in the countryside because the power (decision-making capacity) was closer to the people. In the city, some decisions were decided farther from them. And as soon as the organization reaches a too large scale, it fails because of the establishment of hierarchy and social distance. I remember this quote of Bakunin, warning Marx about authoritarian socialism : «If you took the most ardent revolutionary, vested him in absolute power, within a year, he would be worse than the Tsar himself» O O(. *Power* is unfair by nature, as well as the occidental obsession with the *global*. Out of sight, out of mind.

IMAGE 20

	INDIVIDUALISATION no empathy for the living	
AUTONOMOUS MANAGEMENT of resources	1 Survivalism	2 Automatized Authoritarianism
	4 Regional Anarchism	3 Social Capitalism
	COMMUNITY empathy for the living	

GLOBALISATION of resources

1, 2, 3, 4

I believe political and ecological challenges continuously redefine our societal organization, probably challenging our relation to social care and globalization. Focusing on local resources (instead of global capital) would allow a more respectful relationship to the living as a self-sustained population would be directly impacted by the degeneration of the ground, thus considering its preservation of higher importance. Territorial focus also provides specific answers to local problems, instead of global and standardized solutions. If a local community studies what resources they have around to develop a solution to a problem, each organization can develop a diversity of expertise, stimulating independence of judgment and innovation while staying connected to a long-term perspective with their surroundings.

Encounting these concerns (globalism, empathy) brings up four potential scenarios on a collective scale. Beware, I am no medium and these projections are more a matter of belief than a proved academic research. I based this table on diverse readings and films of science fiction movies O(O, as well as through (hours of) discussion with communists, complotists, extremists or any person having a strong uncommon position on our potential future. My goal was to understand : what do these outsiders believe in? Why? What does that mean? How could these futures be socially organized? How tangible are they?

Acknowledgments

First of all, I would like to sincerely thank each reader for having got this far. Thank you for reading consciously and with a grain of salt (and if you didn't get this far, thank you anyway).

I would also like to extend my gratitude to those who had no choice but to deal with me.

Tania Phuong, to whom I owe a lot. You shared my doubt all along and have been a friendly existential crisis buddy. Your presence brought me steadfast and durable emotional support. The discussions we shared throughout all the hours spent calling each other definitely helped to shape this thesis. I never felt weird when I talked to you about what was going on, which helped my thoughts run even wilder. My pending questions always find a listening ear in you. This is of immense value to me. This intense period reminded me of these past years at the Rietveld Academie and how I enjoyed it because of you. Through all these cigarettes smoked, we are lost, but we are together.

Luka Gémis, to whom I am incredibly grateful. You cooked for me some delicious food, to comfort my long working evenings. I don't know anything better than your salmon pasta to level down my anxiety. While sharing the questions I had on belonging, your perspective helped to broaden mine extensively. Patiently, you corrected me. Yes, I will stop saying the 'L' in 'would'. You're the friendly face in the room that reminds me that I can do it.

Niall Plumb, that made these words into something readable. Yes, thoughts are cool but they are not worth much if they are incorrectly expressed. You have been able to embrace my weird mind and help to share its value, patiently and with care. I can't say how impressed I am with your talent, although it was somehow a kick to my ego, as I realized I didn't speak english as well as I thought.

Furthermore, the help of my tutors *Tamar Shafrir* and *Abla el Bahrawy* was more than appreciated. Tamar for providing athletic support to my mess, I feel sorry she had to read my weekly crap. I know I'm lucky because she is highly knowledgeable and curious, which has been decisive in deconstructing my misconceptions. She reminded me that not everything is binary. Abla helped me to gather my final thoughts and to give birth to whatever I was trying to achieve there. I feel lucky to have her as a tutor, someone that considers writing as an equal artistic medium and is always carefully and optimistically trying hard to understand what you want to share. She helped me to realize the value of these writings.

Finally, I want to embrace *Lene Antonopoulos* because she made me feel that my words and ideas make sense. This gave me the confidence to continue (although I know I suck because I often forget our zoom meetings), and *Gabija Nedzinskaite* for hosting me when I had to come present this work. I appreciate your red wine evenings.

O Factory of selves

Limit ⟶ constant transition

Identity is crucial as it is what self-realizes an individual today, but these identities are locked in a system of norms. Norms here are morals accepted as truth that enclosed one self into a formatted mode.

This state (formatted bodies, depersonalized souls) make the human more as an object than a living organism. Not only the human, actually, but all the living - fauna, flora, etc. Homo sapiens love to draw boundaries between things : human or non-human ; nature or culture ; 2020 and 2021. These boundaries allow us to legitimate domination because these objects become external. This is because we (humans) place ourselves above reality and forget about the living world, forget we are part of the living. Colonialism, racism and all dominations base their strength on this precise excuse. In our race for control and domination, we became weapons of mass self-destruction. We now have standards and technologies but all that exists is a mimetic ballet of a well-rounded simulacra.

This whole shift happens mainly because of the political system that we are in - capitalism. Capitalism is a system that promotes machine-thinking, because it solves problems effectively. Effectively here is to be understood through the capitalism lens : gain in capital. Humans are objects in a machine-thinking system. The hierarchization and organization of the seemingly chaotic leads our species to put rationalization on a pedestal. This is contrasted with the primal as if order and chaos were antagonistic. This is almost fatal and certainly not sustainable : the machine captures an accumulation of knowledge, which completely outpaces the speed of biological evolution.

As an answer to encounter the machine-thinking, humans got to embrace again their initial state : the animal. Instinct there, appears as a great tool for that because it doesn't have control as a process nor an output. Instinct, which to me appeal primitivism, is a tool that our modern world tried really hard to dismiss. Colonials powers, for instance, promoted their civilized attitudes against the savages, as if primitivism was a lack of evolution. Couldn't it be seen as a higher state of connection with the living? (Over-)Intellectualization serves as a boundary between those who can know (those who have access) and the masses (Ratio vs. Pathos).

◯ Factory of

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Hack life ⟵⟶ abstract state

Even if we do not immediately recognize it, there is always a limit which has
been erected around us by others. What we do with it is ours to decide. Whether
we behave primitively or rationally or... a better question would be : why the hell
do we still dance inside of the boundaries? We have tools (rules, technologies,
etc.) and we use them too literally. We ought to look at them from another angle
or with a more evolutive, disruptive eye. Instead of complaining about data
collection (which only happens because we perform our digital identities as we
are expected to), what would happen if we were to create a new email address for
every website? The former is an example of social obedience in which we are still
building our own prisons.

"WhatsApp is dead, Telegram is the new hype".

Drawing outside of the lines comes through accepting that reality is
simultaneously abstract and concrete. If you surrender normality, you can gain
access to an endless world of possibilities. Shift yourself from the desire for
constant control, duplicate your selves and expand in the in-between spaces.
How to hack the limit? Let's start with fucking optimisation.
It ultimately does not take revolution to reimagine modern and 'advanced'
systems, but the key to reimagination lies in the ordinary ; in our bodies and in
the most rudimentary tools. Perhaps it would be better to let instinct dissolve
order back into chaos and to let society and ourselves be reborn.

Maybe, the human-machine is scared of instinct because it seems like a
chaotic state, uncontrolled. This fear led the human-machine to look for more
control, more consensus. But consensus, as we have seen, is nothing more than
extended domination. Consensus is the real utopia. Chaos, in contrast, appears
more human and natural. Chaos, in scientific theory, shows us that a simple
deterministic system combined with another of the same leads to an even more
complex outcome. One so complex that it is beyond our very comprehension.
That is chaos : a higher state of order that our formatted brains can't grasp yet.

Chaos is probably the land humans should try to reach, helped with the tool of
instinct. Nevertheless, the state of being is always transitory and it seems that
there is only constant transition and never a final state.

() Factory of

Limit —→ constant transit

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Hack life ←—→ abstract sta

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surrender ◁))▷ hacking

Here, all directions converge at chaos and instinct.
Accept the plurality of your selves to rewrite the source code
and embrace dissensus as a space for true evolution.

Fuck
harmony
Hack
your selves

☽) Le Corbusier
Modulor

The Modulor is a concept invented by Le Corbusier, in 1945. It is meant as a new unit of measurement based on the golden ratio, which was more anthropometric. Le Corbusier built his interior architecture to fit this new scale directly. The distance from the sink to the door or, the distance from the door to everything else was precisely designed to serve the modulor. Initially, this shape represented a man (what a surprise!) of 1.75m. This is the size of the average French man. A few years later, with the advent of the british TV figure 'the Inspector' (a tall, mysterious and conventionally attractive policeman), the Modulor scaled up to 1.829m because, you know, that's what strong real men are supposed to be (1). This obsession with the perfect body is contextualized in Le Corbusier's writings in the 20's-40's that flirted with far-right, fascit ideas, antisemitism and racism (2).

1) Le Modulor : être proche de l'homme. Les Couleurs. 2019. www.lescouleurs.ch/fr/journal/posts/le-modulor-etre-proche-de-lhomme-valeur-premiere
2) Jacobson, Samuel. Why Politics Matter. Archdaily. 2011. www.archdaily.com/149885

☽)) Imamovic Maisa
Diary of a stylist. Publisher Institute of Network Culture, 19th October 2020. www.networkcultures.org/longform/2020/10/19/diary-of-a-stylist

Maisa Imamović's essay is an account of being a young professional in the late capitalist era. Cynical and brutally honest, it dissects the symptoms and causes of the feeling of estrangement and/with boredom as a musical background. Maisa Imamović graduated in Architectural Design at Rietveld Academie and is now a web-developer and writer/researcher at INC (Institute of Network Cultures), as we learn in this text, she is also a stylist. This is very symptomatic of the young generation : you have to be good in a lot of fields if you want to find your way. You have to be flexible, hungry for adventure, willing to work unpaid, and mentally stable to survive the precariousness of the times.

☽)(Gell Alfred
Technology and Magic. Publisher Royal Anthropological Institute of Great Britain and Ireland, Newspaper Anthropology Today, Vol 4, No 2, April 1988. Page 7.

In this book, Alfred Gell compares technology to magic. Indeed, the above three categories of technologies all seem to embody magic in a way or another. Esoteric practices and witchcraft are aligned to artists and scientists as they are both belief systems which transcend what we perceive as 'natural'. He was an anthropologist and his work focused on art, language, symbolism and ritual.

☽((, ☽() Maus John
Interview 'John Maus gets intense, discusses The Hysterical Body +1'. Pitchfork TV, 19th January 2012. Quote 1 - 3 minutes 24 secondes. Quote 2 - 0 minute 48 secondes. www.youtube.com/watch?v=A4b0c7bdzfg

This John Maus interview is probably the most coherent you can find. Usually the guy is flying in another universe and it's hard to grasp any logical meaning, even if you understand something is happening in this head. Aside from that, Maus was initially a philosophy teacher in Hawaii, and recently graduated from his studies in social sciences too. Now, he combines his baritone voice and pop-goth synthesizer sonor aesthetic. He denounces the act of composing with any political theory in mind, although he admits that he chose pop music because it is a vernacular tool of capitalism. The main thing here is to watch him dancing. He is screaming, hitting himself and getting sweaty. His shows are like aerobic exercise, and full of explosive energy.

☽))) Rouch Jean
Les Maîtres Fous. Production Sorafom, France, 1957. 36 minutes. www.ubu.com/film/rouch_maitres.html

Jean Rouch, with his 150 or so films, is the founder of ethnographic cinema, the pioneer of direct cinema, and a fellow surfer of the New Wave. This movie is about possession, but generally speaking, his work is about giving a voice to the African continent. Trained as an engineer, he quickly developed interest in ethnology and he has become a disseminator of truth, freeing the words of the long colonized from their appropriation. His films, with their chaotic looks and atypical transitions, are subject to the vagaries of the moment and improvisation. His cinema has an unfinished, even «broken» quality to it.

☽)(Leroy Joséphine
Le court-métrage du goûter. Publisher Trois Couleurs. 7 avril 2020. www.troiscouleurs.fr/le-festival-a-la-maison/le-court-metrage-du-gouter-les-maitres-fous-de-jean-rouch

See comment °))) about Jean Rouch.

°)O, °O)

Metzger Gustav

Auto-destructive Art. Publisher Architectural Association School of Architecture, London. 1965. Pages 2-3, and page 13.

Gustav Metzger was an anti-nuclear activist and pioneer of ecology. He did everything he could to leave no trace of his existence. His works are radical, most of which were destined to perish or disintegrate. Having lost all faith in progress, his active nihilism led him to create Auto-Destructive Art, this is art for industrial society which demonstrates the lack of tangible future and ephemerality.

°(((, °)((

Michaux Henri

Rencontre dans la forêt. Publisher Transition, Paris. 1935.

Henri Michaux was a lonely man, fleeing from recognition. He combined experiences with mescaline and LSD to transcend his practice (writing and drawing). He has what we could call an immediate language : there is no fixed shape, but it is more like an impulsive kaleidoscopic poetry. His language is repetitive, alternating very short and very long sentences. Somehow, his writing are gestures, pure blood and flesh. All his practices aim at freeing himself from his conditioning (his bourgeois education) in a constant flight & destruction : ' «Born, raised, educated in an environment and a culture of «verbal» only, I paint to decondition myself». He was born in Belgium and died in France in 1984. One of his must-read texts is Emergences Résurgences. This book shows the journey of the poet in search of another language through signs. It explains all his trials and errors. Filled with numerous reproductions, this pictorial journey is a close reflection of his life.

°O(

Koester Joachim

My Frontier Is an Endless Wall of Points. Exhibition Danser Brut, Bozar Museum, Brussels. 2020.

Joachim Koester explores the grey zones between the conscious and the unconscious and the link between the occult and the rational. Spirits, empty spaces, yoga, peyote and esoteric sessions are casual in his practice. It brings him closer to considering the mental universe and the reptilian brain (something responsible for innate instincts and reflexes ; e.g. fear = cerebral amygdala). Of course, such practices involve playing with trance, the body, science and impulses. He mainly works with video and photography, creating works of docu-fiction.

°(O

Merce Cunningham

We owe evolutions in modern dance to Merce Cunningham. Breaking the rules of classical ballet, he considered banal gestures as movements of great importance. By integrating chance or fate into his choreography, you end up surprised rather than carried. Each dancer was the main character in Merce Cunningham's work : each has their own narration and are of equal importance. Bodies are fluent and all movements are equal. His partner, John Cage, created music for his ballet. Both dance and music were composed separately and put together for the first time during the premiere of the work. Can you imagine? Chance was integrated through the Yi-King, a chinese divination game.

°))))

Melvedi Order

Also called the Whirling Dervishes, this religious order is settled in Turkey. Based on the teachings of Jalaluddin Muhammad Balkhi Rumi, a poet who encouraged the practice of arts (dance, music, writing) as a way to reach god (enlightment). Considered as part of Sufism, Mevlevis have always been progressive and liberal in spirit while placing importance on conserving tradition.

O(

Imamovic Maisa

Diary of a stylist. Publisher Institute of Network Culture, 19th October 2020. www. networkcultures.org/ longform/2020/10/19/ diary-of-a-stylist

See comment °)).

O))

Jaworska Agata Innella Giovanni
Exhibition The Life Fair : New Body Products. Location the Nieuwe Instituut, Rotterdam. 2016, 2017.

The Life Fair is an exhibition that studies how the optimal body has developed in a highly competitive market : the body as a battlefield for modernism. The exhibition allowed the public to walk around the space, surrounded by innovation. Some were existing, some were imaginary. Challenging the imagination of the audience, the viewer asks : are these inventions too magic or dystopian to be real? In my opinion, this is a great way to make you question the boundaries of reality. As soon as the body is a marketplace, it is bound by politics. What is natural? What is evolution? What is ethical? Is there morality?

O)(

Foucault Michel
Surveiller et Punir. Publisher Gallimard, Paris. 1975.

I am not going to spend time introducing Michel Foucault, as we already hear about him well enough. Yes, he said some cool stuff, but it was 45 years ago. It is time to move on.

O((

Chaos theory
Encyclopaedia Britannica. 2020.
www.britannica.com/science/chaos-theory

In mathematics, chaos theory studies the behavior of dynamic systems that are highly sensitive to initial conditions. This phenomenon is generally illustrated in the butterfly effect. For such systems, minute differences in the initial conditions lead to totally different results, generally making any prediction impossible in the long term. This is true even for purely deterministic systems (those whose future behavior is entirely determined by initial conditions, without any intervention of chance) : their deterministic nature does not make them predictable because the initial conditions cannot be known with infinite precision. Chaotic behavior forms the basis of many natural systems, such as weather or climate. Chaos theory has applications in meteorology, sociology, physics, computer science, etc.

O)()

Girac-Marinier Carine
"Adulescence", "divulgâcher", "bore-out", "klouker" et autres nouveaux mots du dictionnaire. Publisher (web) Le Monde newspaper. 2019.
www.lemonde.fr/culture/article/2019/05/07/adulescence-uberiser-bore-out-klouker-les-nouveaux-mots-du-dictionnaire_5459430_3246.html

O()

Marx, Karl
Pronounced in 1848. Quoted by The Invisible Committee. To our friends. 2014. Page 5.
www.theanarchistlibrary.org/library/the-invisible-committe-to-our-friends.pdf

See comment O))).

O(((

Castaner, Christophe
French National Assembly discourse. Paris. 8th October 2019.

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O)((

Goldbronn, Frédéric
Mintz, Frank
Quand l'Espagne révolutionnaire vivait en anarchie. Publisher Le Monde Diplomatique newspaper, Paris. December 2000. Pages 26-27.
www.monde-diplomatique.fr/2000/12/goldbronn/2604

OO(

Bakunin Mikhaïl
Quoted by Guerin, Daniel. Anarchism : From Theory to Practice. Publisher Monthly Review Press, New York. 1970. Page 25–26.

I enjoy this sentence because it was said to Marx by Bakunin. At that time, we still called that 'Socialism', with Proudhon as the daddy. The split into Anarchism and Communism appeared with Bakunin and Marx, as they disagreed on societal organization or on how to structure the power.

Images

All the images in this text are original and have been created by myself (Eff Libilbéhéty) for this project.

For reuse, these images should be copyrighted as such :

**ck your selves, Eff Libílbéhéty, 2021, page and chapter of the image.

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Graham, Keith
Self-ownership, Communism and Equality. Published by Wiley on behalf of The Aristotelian Society. Supplementary Volumes, Vol. 64. 1990. Pages 25 to 61.

Bunting, Heath
as a practice

Kordes Urban
A peaceful coexistence of epistemologies (Philosophy from the constructivist's point of view). Published by the University of Ljubljana. Ljubljana. 2015.

O(()

Four potential scenarios

1 Survivalism
Captain Fantastic,
          Matt Ross (film)
Mad Max,
          George Miller (film)
The Walking Dead
Frank Darabont and Robert
          Kirkman (tv show)
labibledusurvivalisme.com
www.survivaguide.com
Blame!
          Tsutomu Nihei (book)

2 Automatized Authoritarianism
1984
          George Orwell (book)
Gattaca
          Andrew Niccol (film)
Philip K. Dick (writer)

3 Social Capitalism
Fahrenheit 451
          Ray Bradbury (book)
Philip K. Dick (writer)
Ashes, Ashes
          Barjavel (book)
Neuromancer
          William Gibson (book)
The Handmaid's Tale
          Margaret Atwood (book)

4 Regional Anarchism
          La Escuela Moderna
          (community)
Homage to Catalonia
          George Orwell (book)
L'Effondrement
          Les Parasites (tv show)
Captain Fantastic
          Matt Ross (film)

O))(

Descola Philippe
La nature ça n'existe pas. Podcast Les Reporterriens. Publisher (web) Reporterre. 2020.
www.reporterre.net/Philippe-Descola-La-nature-ca-n-existe-pas

Descola develops a comparative anthropology of the relations between humans and non-humans that has revolutionized both the landscape of the Humanities and the ecological discourse. He develops the idea that humans are viruses and created nature to assert their domination on it. For him, there is no such thing as nature or culture. However, he spent some time with the Jivaros Achuar (amazonian tribe) which could be considered an ovestepping of his role. I recall a story about an anthropologist that studied the Inuits but ended up modifying their behaviors and culture due to his presence : he showed them how to blow their noses and their society was irremediably changed because of a fall in mortality rates. He has been criticized a lot for it as he didn't keep its role as an observer. The same, thus, could be said about P. Descola.

O()

Kropotkin Piotr
La Morale Anarchiste.
Publisher Mille et Une
Nuits, Paris. 2004. Page 32.

La Morale Anarchiste is
one of the main works of
Kropotkin. In it, he draws
the first line of a libertarian
communism manifesto.
Within, he explains how the
judge, the governor and the
priest abused the credulity
of the people. Religion and
law are but false morals, and
true morals are naturally
existing even in the animal
kingdom. Kropotkin, in
this work, then illustrates
the regime that would be
ideal according to him.
This is a regime that he
considers possible, if not
inevitable. That regime is
a society categorised by
anarchy. This comprises, an
absence of authority, and
communism in the then
non-Marxist sense of the
term. He outlines how he
believes that such a reality is
attainable and that society
will learn how to reconcile
freedom and equality.

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The Invisible Committee
To our friends. 2014. Pages
8-9. www.theanarchistlibrary.
org/library/the-invisible-
committe-to-our-friends.pdf

The Invisible Committee is
an anonymous «instance
of strategic enunciation
for the revolutionary
movement» that is active
in France. À nos amis is a
new political and poetic
pamphlet on the revolutions
of today. The book analyzes
the movements that took
place in the years following
the 2007-2008 global
financial crisis, for example,
the Occupy Wall Street
movement. Each chapter is
named after a slogan of an
insurrection. The Invisible
Committee here criticizes
the «fetishization»
of democracy by these
movements which only
reproduces existing systems
of government. It also
denounces the actions of the
radical left which cannot be
the solution for the success
of oppositionist movements.
The book references the
protests of the Arab Spring
alongside various Western
struggles such as in the
ZAD of Notre-Dame-des-
Landes and the Val de Suse
or the Keystone oil pipeline.
It is a know-how treaty
for the next generation of
insurgents.

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Le Corbusier
Towards a new architecture.
Publisher L'Esprit Nouveau,
Paris, 1923. Page 108.

This quote comes from a
book that could be seen as
the manifesto for modern
architecture. The movement
was born during a time of
mass migration from rural
areas to the cities. New ways
of building had to evolve
which inevitably clashed
with traditional urbanism.
Le Corbusier was (and still
is) significant : he invented
the Unité d'habitation, that
we can still see in la Cité
Radieuse. It is a building
which contains all of the basic
necessities required to live
inside of it, a pool, a gym, a
shop, a nursery and many
other modern comforts. A
village in one home. (This
concept took off in France,
and today cities tend to be
surrounded by these cités.
'Cité', a hard word to translate
into english, basically means
a lot of poor people and
immigrants housed together
alongside poor public
services and social care.) He
also pioneered the modular
structure Maison Dom-Ino.
Within this construction,
the inside of a floor could
be empty and the combined
weight was supported by a few
pillars. This allowed way more
creativity in interior design
and facade aesthetiques.