

BEOSORE

N.3 year III










Contents

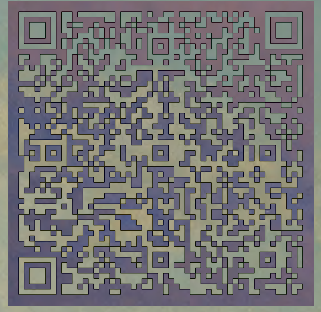
SAMIA MIRZA	P.01
ALEX MACKIN DOLAN	P.05
DORA BUDOR	P.11
CASPAR JADE HEINMANN	P.13
FERDINAND AHM KRAG	P.17
OSKAR KAHN	P.20
CEDRIC FARGUES	P.23
RASMUS MYRUP	P.26
ROSA AIELLO	P.29
LUIS MIGUEL BENDAÑA+SAM LIPP	P.33
OCTAVE PERRAULT	P.35
JULIETTE BONNEVIOT	P.41
ERIC VEIT	P.45
HARRY BURKE	P.47
PABLO LARIOS	P.51
ALEXANDER MAY	P.52
PALACE	P.53
ALBIN WERLE	P.55
KATJA NOVITSKOVA	P.56
ALESSANDRO BAVA	P.58
BILLY RENNEKAMP	P.72
JACK SELF	P.75
SYDNEY SHEN	P.77
ANNA MIKKOLA	P.78
ANNE DE VRIES	P.80
JACOPO MAZZETTI	P.84
GREG PONCHAK	P.87
JOSH BITELLI	P.88
AARON MCLAUGHLIN	P.90



Does it matter how you achieve your spiritual high? Join the discussion.

wondercafe.ca 





"And We created from water every living thing." Qur'an 21:30

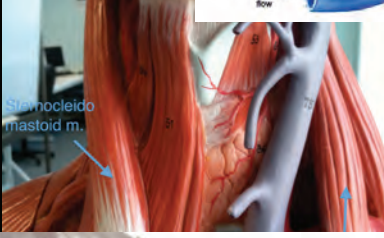
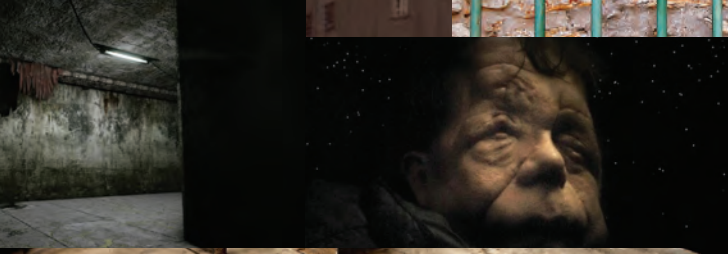
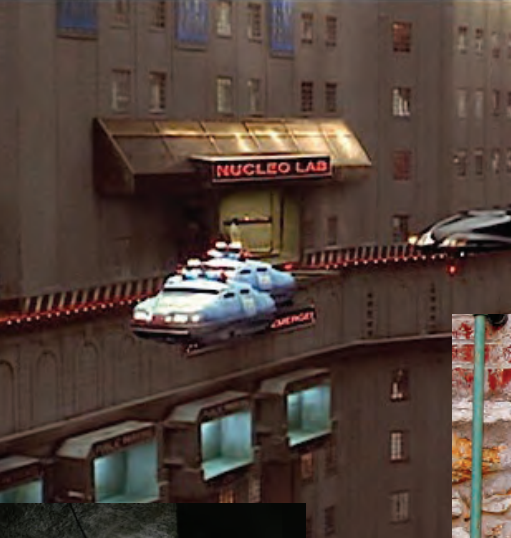
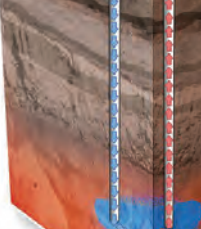
"Make not mischief on the earth"
Qur'an 2:11

"Mischief has appeared on land and sea because of (the meed) that the hands of men have earned, that (God) may give them a taste of some of their deeds: in order that they may turn back (from evil)."
Qur'an 30:41

"There is not a moving creature on earth, or a bird that flies with its wings, but they are communities like you (humans). We have neglected nothing in the Book; then unto their Lord they shall (all) be gathered." Qur'n 6:38



- 2 The water fills fissures in the rock where it is heated
- 3 The heated water is then pumped back to the surface where its steam is used to turn turbines, generating electricity



Dora Budor





Dora Budor



clambered

*molehill mountain to try find effeminate indignant
bracken boy sacred masculine*

cleansed

*the dead skin from my glasses with wool shirt belief system
no fireflies just eyes*

show me what you god!!

*hoping glimpsing vision of multi-limbed spring-footed fear-
metaboliser delicately feasting*

somewhere on the moon-fag sun-dyke spectrum

violet limp-wristed lichens war-dance on the summit

but never the peak

always just below tender

but inedible

leaner mean more

humble shouting prayers

directed at Ground to unlearn

whatevergrateful thanks and

NOW NOW NOW NOW NOW NOW NOW

give for a GOOD vegetative state

not so sticky

less gelatinous comforts

Sky

...never enough scared of potential bull

hands clasped in prayer stretched out to

soft angry weapons fought

and lost thought again at last

end rainbows now!

dumb non animal

boots crushing want

all this heather

grow grows growing fuck grew

Not Human masculine

HOW WOULD FEEL DIFFERENT WITH DIFFERENT

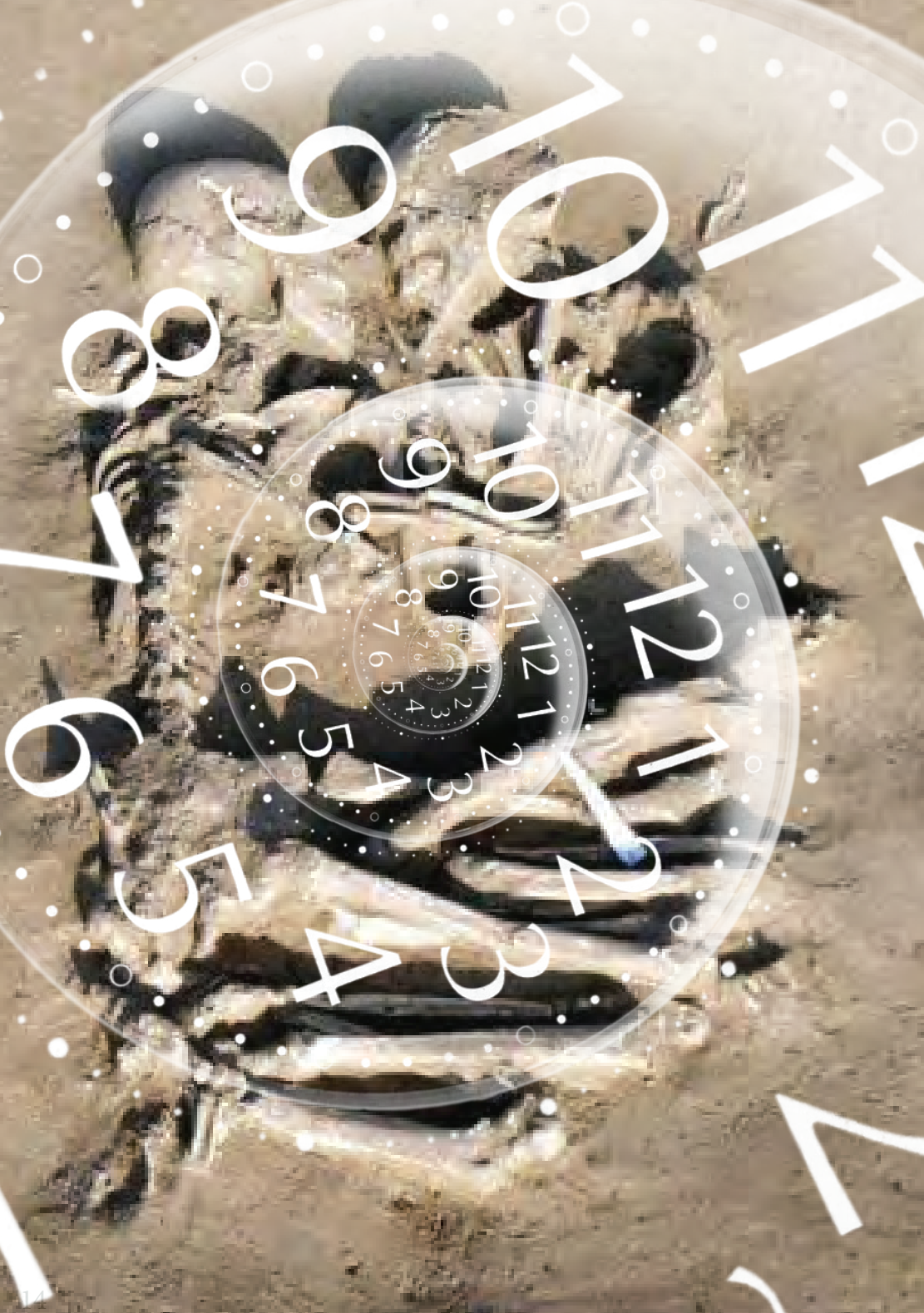
domestic barbed wire fenced in father

lands find many ways to be still

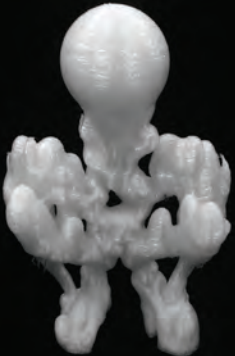
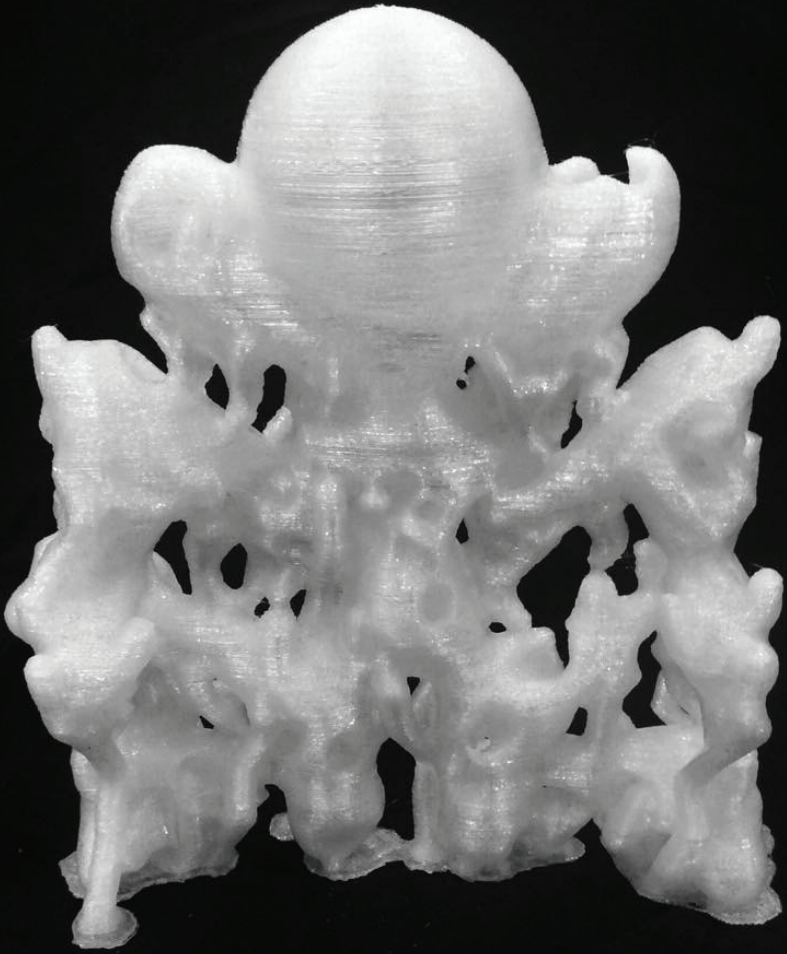
never enough healthier

walking on all fours like a real Not Man









Albin Werle

Metallic smoke fuming metal winded aluminium and fog mountains the substance with a phallic/futurist glisten. Heaven and horizon spill into each other and odd topological formations rise from the living froth that bulges out in the bottom of the image. Like a fold in the veil of space. The ocean: a metallic ocean of drifting fog with impossible curves: out steps a figure of Christ, Pasolini's Christ, with slightly crossing eyes and joined eyebrows, which gives him a slightly schizophrenic and degenerated expression. Intensity, mission and persuasion are united in this glance, with beauty in the calm and collected insanity - The Super-Intense. The headgear is a stroke of genius - it frames and concentrates all his power. The uncanny ocean, what is it in the image? The

than he has ever felt anything, it is Christ. It is not him!

But who or what has then called upon me?' - it is a cybernetic Christ, a kind of machine, oh God how beautiful it is. But who has sent him? Where does he come from? Peter's problem is really of a different nature - he knows he has to keep his faith firm in the cybernetic hallucination - because he stepped forward in faith (?) and stepped out in faith, and now he is standing in the ocean of drifting fog with the metallic currents and turbulent substances. What now?

He must have faith, he must believe in what comes by: Believe green, believe legs, believe clouds, believe in the phoney, the cybernetic, the techno-messiahesque machine... If he loses his faith, he shuts down! But how does

Peter

by Ferdinand Ahm Krag

ocean is a metaphor for the chaotic powers of nothingness - the undescribed, the entrance, the future of... The Future. It reveals itself.

Peter must step out and confront the undescribed substances, his own personal nothingness, prove his faith, and what presents itself in this entrance, how do you step out into this entrance?

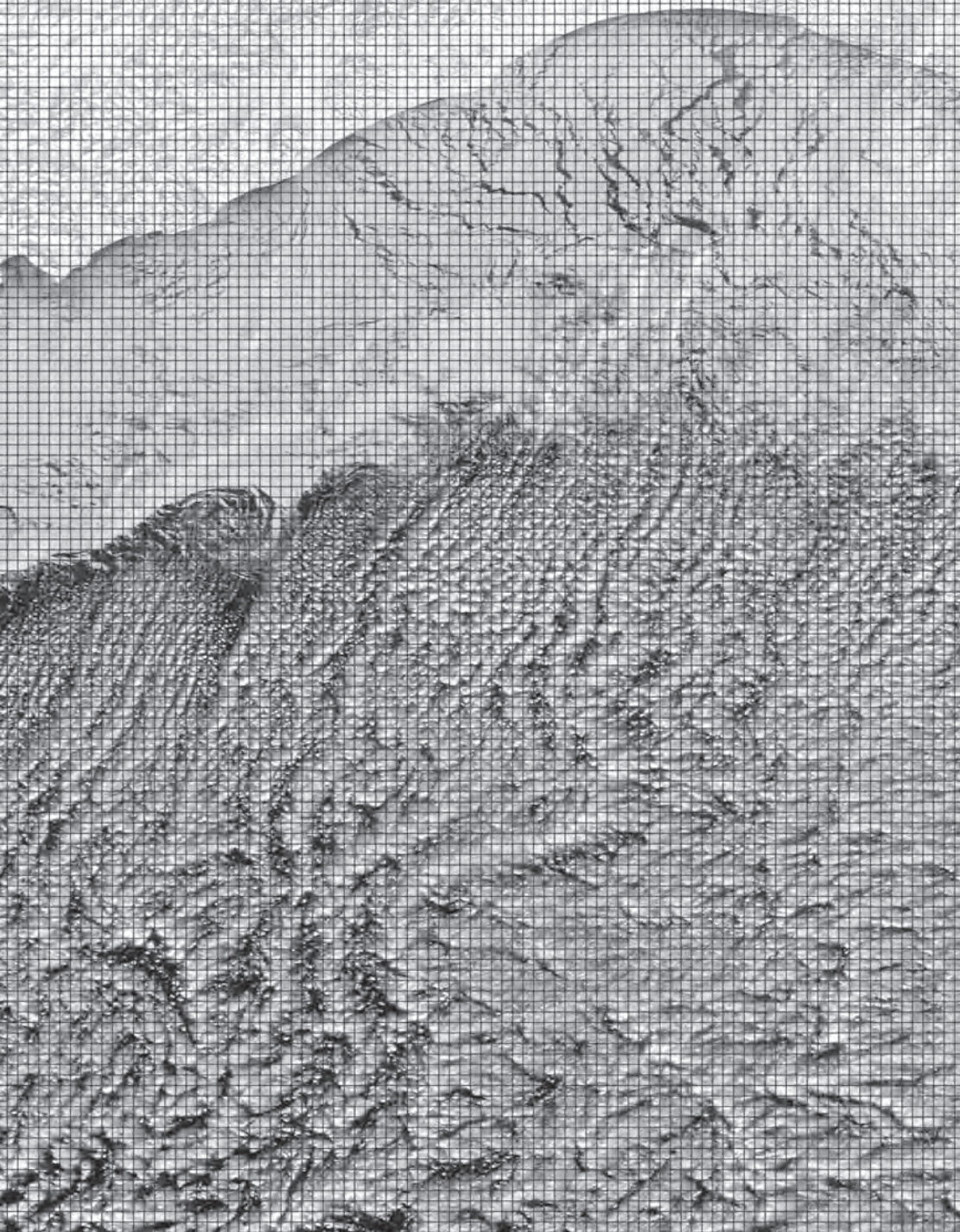
When the nothingness has lasted some time, and it has lasted long enough, then something appears and always - always - at some point Christ appears. And Christ calls upon Peter 'Step out to me!' - and Peter steps forward and out, but he doubts. He does not doubt himself, but something is wrong, he can feel it way inside the bitter biting cold of his bones, in the marrow of his nerves, further in

he proceed? Now, a metaphysical tête-à-tête unfolds. He defeats the machine, what then - what will then sustain him? He must internalize the machine to defeat it and gain its powers, so he can manoeuvre the new substances. Sacrament, but it suddenly seems like a Cannibalism of sorts. Is Peter himself a machine? There is no way back - in this image. Do I eat the Other? Inside the insides of the machine - the flesh. The Sacrament. The Cannibalism - or...? A genius slyness: If you don't devour me, you will shut down! If you devour me, you will persist - but not as yourself. Ha! You are already dead! If you wish to survive, you will have to be me! Me inside you!

Die or become me!

Translation: Rasmus Myrup

Ferdinand Altmann Krag





OscarKhan

*nymph
i stare, my
gentle limbs grope
at the space between us. And in
your mind i am huge and noble. Wrought with
sinew and space I am a mass. Colonial in your
mind I know, (a selfish token actually).*

*I am of a different motivation but in the space
we share I wish you could see the intimacy that
we are. In your being the will of my yearning
is taken to its frivolous extent and i am the
course and quiet motivation.*

*I know the brute clenches you forge, scared of what they
might mean; the base furrows that plough themselves into
your gut each morning and how you smother them with hot ripe
flesh in your hunger, jams and conserve.*

*I know you hear my deep reverberation and ignore it as calm and
comfort. But i burn and i redden and yearn with supple spacing
the action is quelled in my heart, In my base of hard
brown. If i came to me you would feel the
technologies of my mind.*

*I observe you, scour the ether for
my presence, for my global
will observed. If only you
knew all that was necessary
was to turn your head and
come into me: the connection
is between my*

*fingers
and it reaches
out to you. come closer
when you feel me and breathe close
between the bitter tips that curl and wither
in longing.*

*press yourself against me and let me feel the tight
subterranean tremors that convulse your body when you
sleep.*

*You know my age and my wisdom, all-accepting in its lust for
you: the fruit that my body cannot give.*

*I would fall on you like the ocean if i could and swallow you into
my reality that is continued and restless as the onset of Dawn.*

*Come closer, i am the fruit and the seed of your deep premonition.
am the stark realisation of continual cycles into light.*

*Touch me as you feed and water me and press my warm limb
against your breast. you know that i spoke clearly to you
and now you blush, you understand, unmarred in our
union, all is forgiven in the eyes of our bond. realise the
lower state of eternal calm is what you mistook for
enlightenment. take me literally and force me
against yourself now. i have no eyes to see but
the falter of your arm is all i need. caress
slower and realise how we were*



always
together.

*I have seduced your mind but the course
marrow of your bones was always my domain,
come now into me and make the bond that is fleeting
and complete fold me into the bright contours of your
skin and feel me caress them in their entirety.*

*But now you know there is no space between us and never
could be. I am your Ledan swan. You make love to the space
between my realities and unite my view.*

*you must know that time is the objective that we make in our
union, view it with me and behold the glory and humble majesty of
ourselves.*

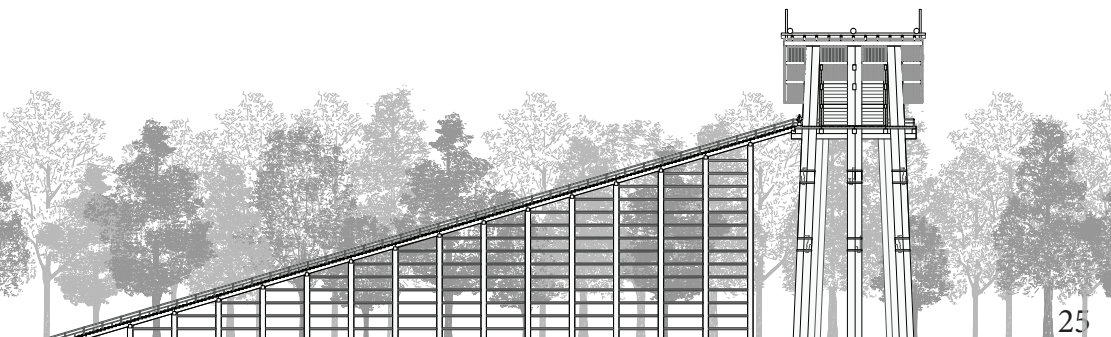
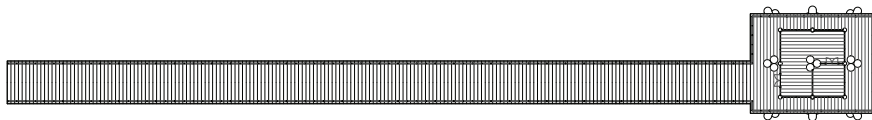
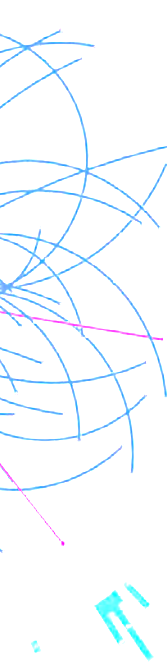
*In us the sum of energy is realised and two planes unite. You are
finished and i sing in low reverberations in your ear.*

Cedric Fargues



Cedric Fargues







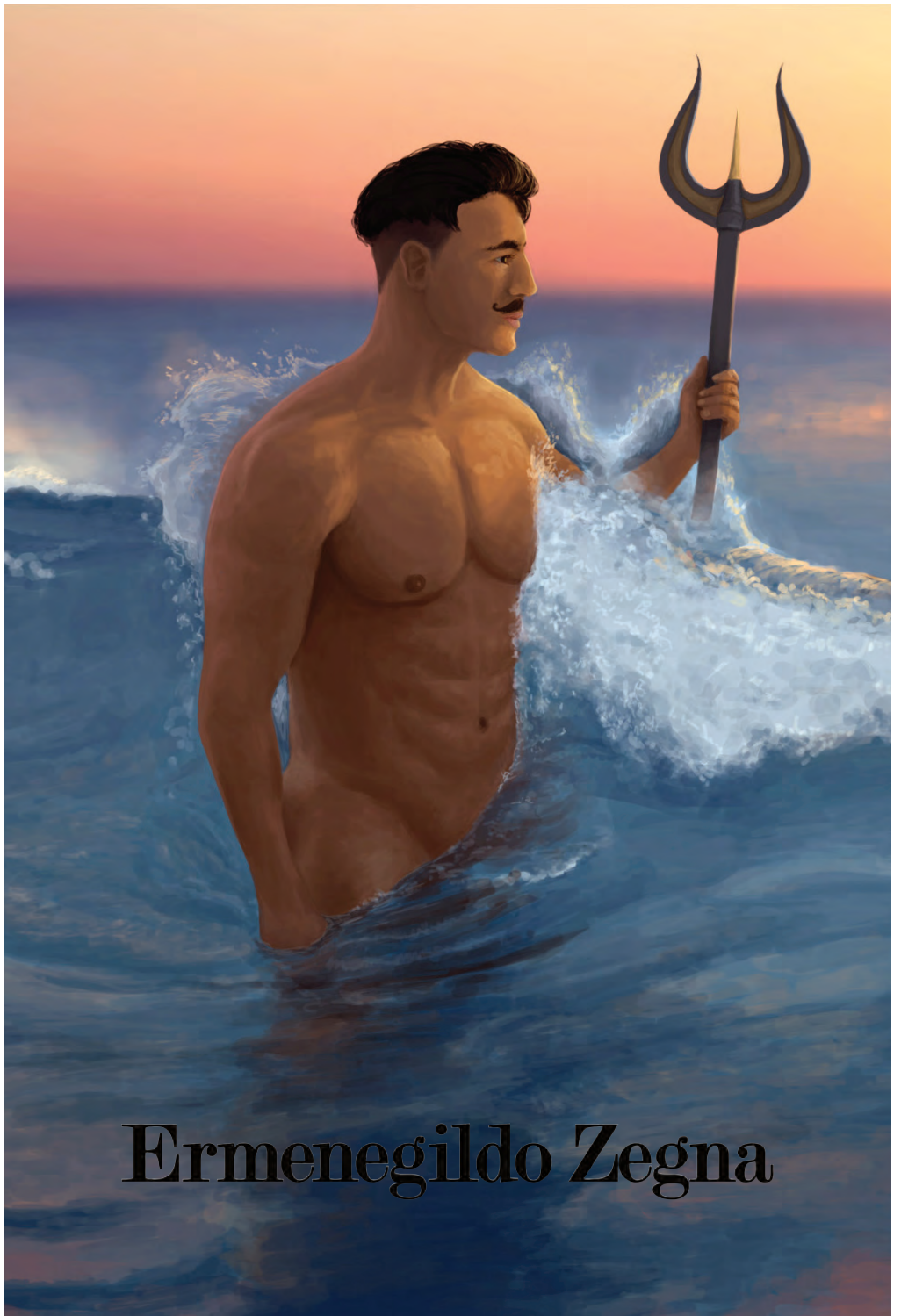
Rasmus Myrup

The Devil's in the details.

Sinfully stitched for your pleasure.
Or someone else's pain.

Far from Holy.





Ermenegildo Zegna

i. Playboy in a cage

The Venetian prison cell of 18th Century playboy, Giacomo Casanova, measured 10 feet from corner to diagonally opposite corner; the ceiling was so low he couldn't stand. "The Tribunal, having taken cognizance of the grave faults committed by G. Casanova primarily in public outrages against the holy religion, their Excellencies have caused him to be arrested and imprisoned under the Leads."

Simply follow nature, Casanova says. The Marquis de Sade, laughing grimly, agrees. For Sade, sex is violence. Violence is the authentic spirit of Nature.

The enclosed smallness of a prison cell is

up or breaking down, a pattern-finding, or ordering that violently segments, tears the world to pieces.

Out of the single window Casanova sees just a patch of sky. In this cell, he considered the limits of human reason; like a surface of soda-lime glass, a touch screen, which doesn't break of its own accord, but how easily it is shattered. Sometimes a frame isn't a demarcation of limited space, but a node that reaches infinitely beyond itself. While a frame gives a sense of fragmentation, cutting off whatever is outside its borders as the unseen and never to be seen, the node is the means of excessive access. A person reaches into the frame from a place forever outside it, while the node reaches out to and includes us. Casanova wrote books in Prison. Sade wrote books in Prison.

Outdoor Life

by Rosa Aiello

by definition antithetical to the unbounded Natural sublime: transcendent, Godly, infinite, open mountain range, dark yawning valley, or crashing sea. What is a whole mountain, or whole valley, or sea – what finds its edges? Its vastness precludes our perceiving how far out its continuity really extends: at a glance, there's no way to know. On the other hand, it is no easier for Casanova to see, at a glance, the entirety of his cell; in such small quarters the dweller may only apprehend the space in parts: all angles rendered in the frame perceivable from a vantage point of extreme proximity. What is in theory opposite (i.e. greatness vs. smallness), in practice becomes analogous: both make us painfully aware of the human scale: a point of view that requires a breaking

ii. Stress Position

FEB 17 2012: The morning news opened with a report that the competition for India's bluest city was underway: cars and buildings would all be painted blue – an endeavour only absurd in the retelling, very real to those whose city transformed before their eyes. But still one of the citizens asked, "How can a city turn blue?" Another responded, "It means change, that's all. It is refreshing, it brings to mind our motto 'the sky's the limit.'"

In the next segment, a British woman, a representative of Human Rights, spoke to the BBC about a "Missing-Captured" from Cairo, Janus:

Charlotte M-G: Janus is a writer and activist. One day he went to meet a fellow protester,

or what he believed to be a fellow protester – he now believes he was the victim of a government plant. Essentially, about sixty security officials surrounded him in the park, and knocked him out with a rifle butt to the back of the head. Janus then told me a very detailed account, in absolutely harrowing detail, of his five months in the detention centre, in a military detention centre.

Roger H: But what happened to him? What did they do to him?

CMG: When Janus woke up he was blindfolded and he found himself in what he described as a metal coffin, which was slightly tilted so that he couldn't even straighten his legs, it wasn't even a full body length, and he said he was left in that coffin, as he called it, for seven days, he wasn't let out to even use the bathroom, and he was given a small piece of bread every day through a little slot by his head, and an egg, which as he described, would always roll away because the coffin was on a tilt. So this absurdity was yet another indignity he had to suffer – the absurdity of the egg rolling to the bottom of the coffin, so close but perpetually

out of reach, and each day a new egg piling on top other uneaten eggs, and on top of excrement. While he was in this small box, he said nobody spoke to him, nobody asked him any questions, nothing. After seven days he was taken out and he was put in another small room where he was able stand, but at a squat; so he was in this stress position, for another seven days, still with a blindfold on. After fourteen days they started asking him questions, then there began another litany of abuses, including being suspended from the ceiling by cable, electric shock, and the Dulab method of torture, where they essentially truss you up in a tire so you're completely immobile and beat on the soles of your feet. Abuse, after abuse, after abuse, most of which were induced by small spaces, positions of the body, forced stillness, so the torture left almost no marks.

RH: And what happened to him in the end?

MCC: He refused to talk, and at one point they threatened to bring in his mother and his sister and torture them; but because he was a prominent writer in the region, there were



people inside and outside the country who started pressuring the government to release him; and they did, after approximately five months.

RH: How far should we believe stories like this, because someone like Janus has interest in portraying the regime in the worst light?

MCC: A lot of the torture techniques that he described have been widely documented. But, no, it is just the sense you get from talking to somebody. He seemed to remember in absolute detail; you could see when you spoke to him, in his eyes and the way he carried himself. His physical signs, marks on his body were minimal, but the experience was written in his every movement, he was really reliving what had happened to him. He had that thin expression of someone who has been tortured.

iii. Facing Gaia

What do you do when you are lonely with a broken heart?

· **Dwdwud Phdwp** asked 1 year ago

I'm an 18 guy who just got dumped and replaced by some other guy with more money than me by my girlfriend of 5 years. I have no friends, no family members, or any online friends to talk to. I can't leave my house and I have no one to talk to. What do I do to cope? I've been feeling so depressed and hurt over this it makes me want to just not even live anymore.

· **MICHAELJOSEPHJACKSON** answered 1 year ago

Please don't harm yourself. First and foremost, just don't do it. I am a self-harmer. I cut and burn myself everyday since I was 11 when my best friend's dad died who was basically my dad since my real was always traveling and stuff... But that is another story. Really, it is addicting, painful, and makes you look like an attention whore who is too

self-centered to think about why it would be hurtful to anyone else. Second, you're lucky you basically can make your life into anything you want! You can choose a personality, a new look, and even a cool new name :D But really, you have a clean slate if you think about it. And screw your ex. And her snobby rich boyfriend. Hope they have fun being selfish loners with chips in their shoulders! But really, get a new facebook. Delete the old one if you have one, delete your old twitters, and tumblrs, and everything. Find a cool nick name and make a new facebook... Go out to a bar (don't drink you'll ruin your chances of getting a real friend) Go out to get coffee and hold the door for someone, and ask them how they're doing or an average looking girl... Ask if you can meet again sometime. Don't be creepy, but be friendly. And make some guy friends too! Go to college and get a roommate and some college pals that you'll have when you graduate. Be like Steve Jobs and do something great that helps everyone in the world with what you are capable of doing. You're young! Don't end your lonely life, start a new one.

Hope I helped! Good luck with everything!

· **fastblueacura** answered 1 year ago

i know what your sayin my bf called me a child, but I told him I can be whatever I want.

Best Answer Voter's Choice

· **Alyssa** answered 1 year ago

17 girl and I know exactly how you are feeling right now.. Well I guess I should say I'm in the same type of situation, can't feel say I am feeling the EXACT same way as you. I don't have anyone to talk to either so I just write. Writing can be good cause it gets it all out. But yeah, I guess that's all I can tell you right now as I haven't really figured it out myself yet. Good luck and I really do wish you the best :)





Sam Lipp
Luis Miguel Bendaña



ADVERTISING & OUTREACH

HOW TO GET PEOPLE
TO SHOW UP TO CHURCH

Peo • ple • hood

1. State of being a people
2. The awareness of the unity that makes an individual part of a people.

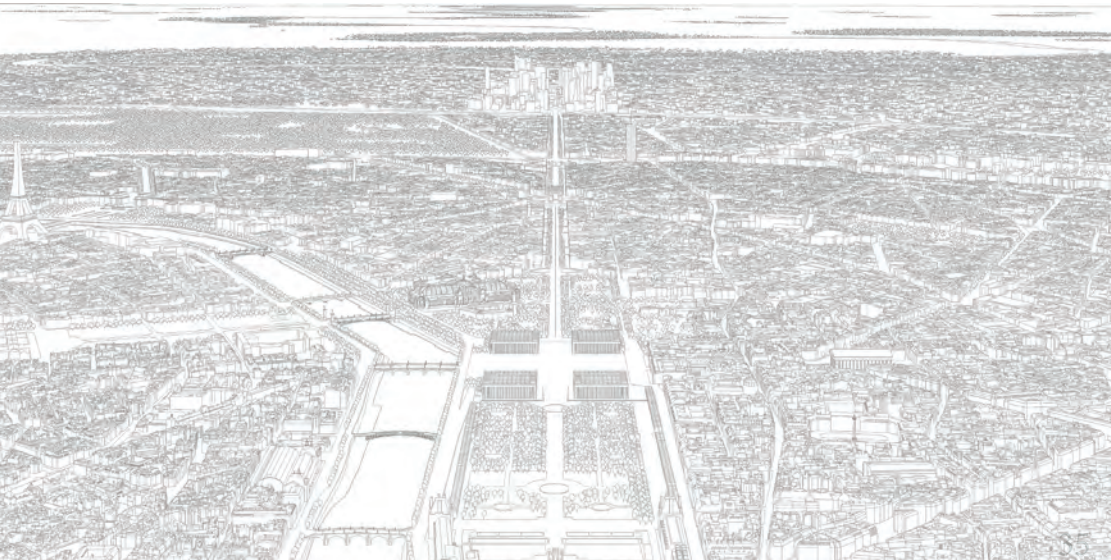
What is sacred in today's dominant system, the Modern State? What are the immutable values at the basis of the democratic secular capitalist order?

The establishment of the Modern State coincides with the rise of a new protagonist: the people. The development of this political entity culminated in the second half of the 18th century and paradigmatically in the French Revolution. It is at that point that the people inherited the transcendental powers of the King, that is the divine right

to rule over the social order. In that sense, the Modern State attempted to formalise and regulate the power of crowds to legitimise - and delegitimise - any social order. The Republican order proclaimed the People sovereign giving it the possibility to define values and the laws and to maintain the adequacy of the institutions. In practice, individual subjects obtained the right and the duty to form as a crowd to demonstrate their satisfaction and their discontent, to pressure the status quo, thus the capacity to shape history to their image. This power, which had only been in the hands of kings and gods until then, makes the Crowd the political protagonist of Modernity. This project for a monument to peoplehood establishes anew the importance of the figure of the crowd by formally representing the spaces necessary to its existence.

Monument to peoplehood

by Octave Perrault

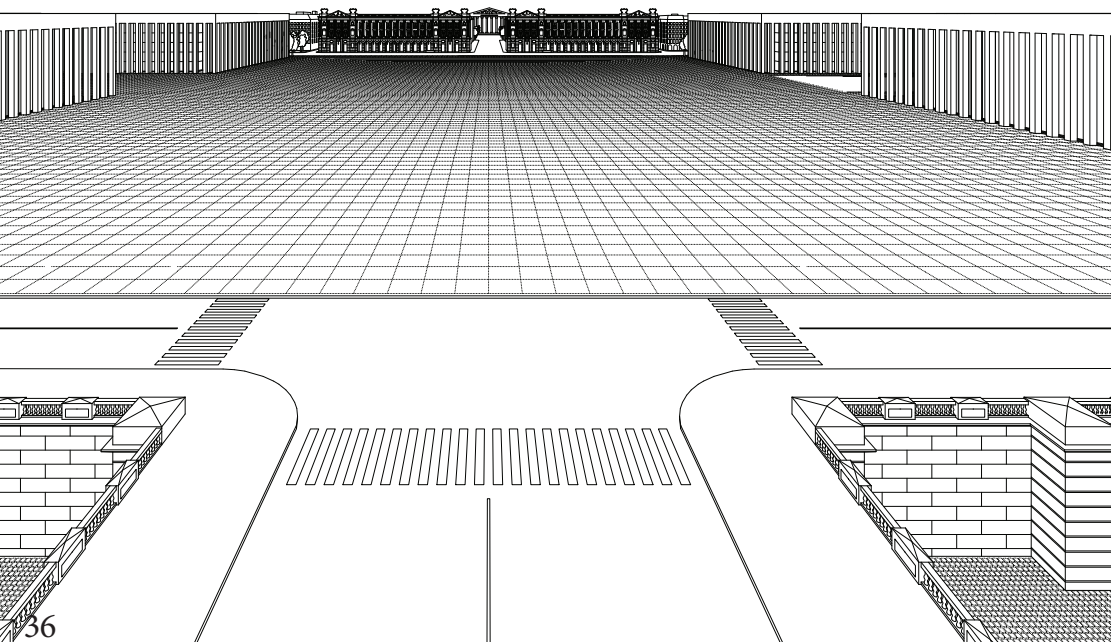


Four pavilions frame the largest open public space of Paris, Place de la Concorde. This square is the last Place Royale built by an already fragmenting monarchy, and it virtually is the centre of the city, at the crossing of two major Parisian perspectives: the triumphal axis from the Louvre to the Arc of Triumph, and the one from the church of the Madeleine and the National Assembly. Due to its scale and its proximity to institutions of power, Place de la Concorde has staged important historical events and is still a highly symbolic location for demonstrations. However, as the city modernised, it was politically sterilised by the erection of an Egyptian obelisk at its centre before becoming a major circulation node regulated by laws preventing any politically motivated gathering.

By removing the obelisk and redirecting the traffic around the four monuments, the central space is left empty, left empty for mass gatherings. The floor is gently sloping

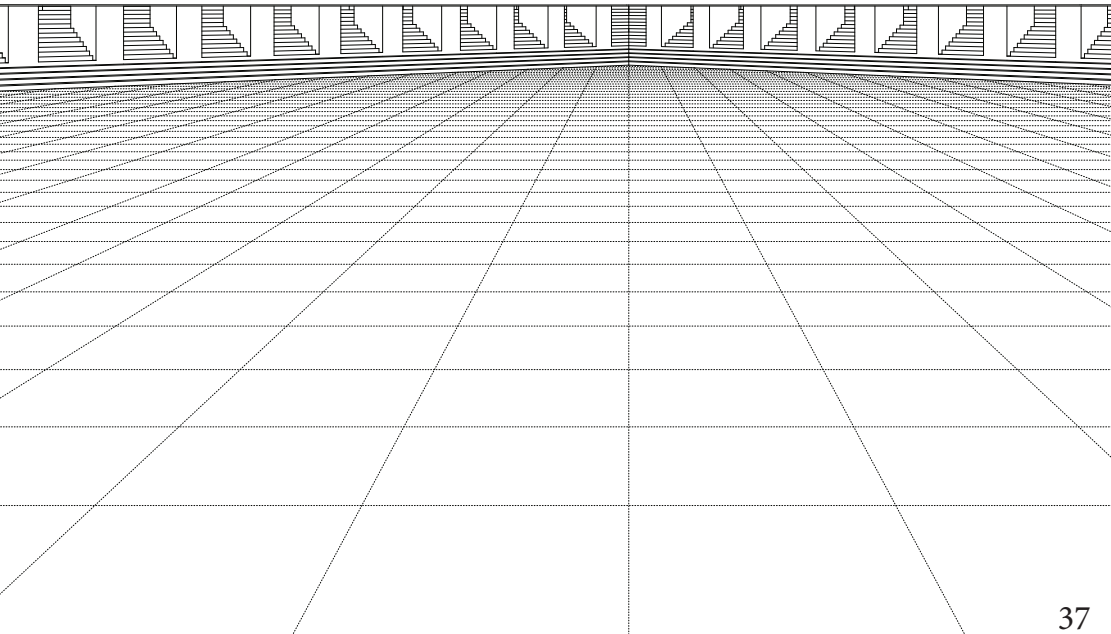
down towards the two South-facing façades by Gabriel which give a sense of direction, leaving the National Assembly behind the people and also, like a classical circus, emphasizing the experience of being part of a crowd by each individual. The recent 'Arab Spring' made evident that the type of space used by crowds for political gatherings are mostly defined by their vastness, their openness and their centrality in the city. The void gives the chance to the Crowd to practice its power or, if necessary, seize it. Modern governments widely acknowledge the threat that this spatial form represent by implementing various policies to diffuse this typology. The intervention clearly states the risky yet essential role that these spaces play in the Modern State.

The four identical pavilions emphasize the edges of Place de la Concorde which were otherwise undefined. These monumental objects can host a crowd of 12 000 people. They are public in the sense that they are opened to all at all times, but they nonetheless offer



a specific interior experience. Surrounded by a double colonnade, the space within is sunken by a few steps and overhung by a monolithic and spherical concrete dome. The dome is not visible from outside as it is contained in a box. It is not visible from the inside either because the inner surface of the dome is lit uniformly, giving the illusion that the height of the dome is potentially infinite. The interior acoustics are designed to make the lower sound frequency of the voice resonate so that the words pronounced are always bathing in the inevitable noise produced by the mass of bodies gathered together. The pavilions focus on making the very experience of being bodies next to each other as the primary political act, prior to language and discourses. No common value can be without bodies being themselves in the same space, which renders the act of coming together as a pre-condition to politics. The monument celebrates the reunion of the bodies, the simultaneity of their presence, as the sacred ritual of modernity.

Typologically and historically, the dome is the ultimate form for the federation of opinions. Thus, framing the main square with several domes points to the problematic fetishism of consensus and universalism that animated the Enlightenment and allowed to establish the Law. Instead, it underlines the reliance of emergent subjectivities on interior and enclosed spaces. The four interiors allow several small groups to simultaneously perform the basic political act despite their difference, while blurring the distinction between exterior and interior as they both have seemingly infinite ceilings. If there were a single dome, a single room or a single square, univocacy, centrality and transparency would be at stake. The monument to move away from bad totalities by formalising the irreducible conflict at the heart of subjectivity and by recognizing the multiplicity of realities that can be collectively constructed. In this way, the generic and abstract architecture of the monument attempts to place the performance of the political over the actual political content.



THEO



GRACY





**GET INVOLVED
NOW.
POLLUTION
HURTS
ALL OF US.**

You can help by becoming a community volunteer. Write
Keep America Beautiful, Inc.
99 Park Avenue, New York, New York 10016



A Public Service of Public Advertising & Research Advertising Bureau



People start pollution.
People can stop it.

PET/ HDPE,

Day-dreaming an ascetic ecology of waste.

Once, I started quantifying the trash I was producing within my household, unveiling the back door of civilization.

A USA citizen currently produces more than 2,5 kg of solid waste per day per capita. A Brazilian or a Chinese citizen produce three times less, a Congolese, five time less.

Notes on the mystery surrounding the endless pursuit of wants and the endless disposal of the not-wanting

The unprecedented cultural change of consumerism around the 18th century is usually believed to be deeply rooted in protestantism and its puritan, restraint rational ethics. One assumption is that this rise would have been motivated by the power of envy and ambition. It would spread through the phenomenon of social emulation of the behavior of the richer individuals of society who would in turn justify their extraordinary consumption as a rational contribution to production — creating employment and wealth in the process. Another common approach, in the domain of microeconomic theories this time, is the one of the marginal utility, where the item of consumption is considered for its intrinsic quality from which a consumer would get satisfaction from, which would then lead this consumer to maximize the utility and the satisfaction he gets from it.

Tip 1. Buy in bulk

Re: Math question about packaging

noodlez89 Apr 12, 2012; 5:30am

It's all about the surface area. One large plastic bag has a lot less surface area than hundreds of tiny ones. Less surface area, less plastic.

But those two propositions are incomplete. We are talking about an endless pursuit of wants, an insatiable passion for novelty, a capacity to discard the not-wanting and continuously recreate the phoenix-like demand system. We are talking about mountains... tones and tones of trash.

Does the answer really lies in taken-for-granted vocabulary such as "latent demand", "latent want" ? This assumption that the wants are inherent, instinctive within individuals implies not only that

the individual has no ability to pursue any particular goals but also it reinforces the — ascetic — view of an irrational, reprehensible, guilty consumer while it does not consider the responsibility of the manufacturing industries.

There must be something more sensual into it. How does the secularly sensual coexist with the ascetic Puritan values?

Parallel to the 18th century rise of the consumption behavior, the idealism of romantic love started to flourish as well as a taste (especially among women) for novel-fiction romance that were widely spread through publications — cheaper than books — and a taste for socializing, for luxury and for pleasure seeking. This presupposes at least that this cultural change happened at a point of economy that could provide a part of society with permanent food surplus, that is to say that a puritan rising middle class was starting to live beyond necessity, potentially drawing on hedonistic ethics.

A consumer orientation in pleasures would be to seek for change and variation of stimuli. Food and trivial wants aren't able to provide a huge variations of stimuli. This variety would have to be pursued through art, music, literature, etc. Imagination and dreams can provide a much greater continuous renewal of stimuli. But art, music, literature — unlike limited basic needs — do not only supply satisfaction and pleasures, they also put at play and transmit religious, political, moral values and beliefs. Therefore manipulating aesthetics is a way to modify cultural behavior.

Tip 2. Welcome alternatives to disposables

Re: Makeup removal and tissues?

Racey Jul 09, 2013; 1:50pm

In reply to this post by Marrena Lindberg

I love sweet almond oil to remove make up, massaged on to face and removed with face flannel in warm water. The mascara doesn't seem to stain and I only wash them in a 30 degree wash in the machine.

I think the point where this self-illusory hedonism and Puritanism meet is that they both place the control of emotions within individuals. Hedonistic framework developed behaviors that were seeking pleasures into self-illusory experiences — the material products related being only the vessels for those fantasies. Utilitarian Puritan frameworks erased the use of a mediator between the individual and the divine, providing the individual with the choice to decide where, when, how to undergo a particular emotion. It seems like the middle class individual is double. As Colin Campbell puts it

"For the 'puritan' control over desire has to be secured so that it too can be resisted; for the 'romantic' control is needed so that desire can be created and accentuated at will."

Notes on the rise of various eco-religions.

In a time where the ecological catastrophe might have already occurred, eco-religions or ecological behaviors seems to be consciously trying to contribute to systems to regulate the insatiable pursuit of wants. One thing we can notice is that those initiatives seems once more to be emulating the nowadays traditional dual protestant/romantic behavior. The idea of raising awareness, the feelings of anger, compassion, helplessness, shame, tenderness seem to be directly coming from the romantic consumer figure when the attempts of regulating the excesses through whatever idealist but utilitarian actions seems to descend directly from the puritan consumer figure. Those new idealist actions are almost always subject to creating more excess and ecological harm themselves — see the disastrous effect of soya production in Argentina for instance.

**Tip 3. Use bulk liquid castile soap as a dish/hand cleaner, baking soda as a scrubber (in a stainless Parmesan dispenser) with a compostable cleaning brush (a wooden one with natural hair).
Re: How to clean a toilet with Zero Waste.
Sandra May 17, 2011; 5:13am
For cleaner, I've been using baking soda to scrub, followed by a spray of vinegar. The foaming action you get from combining the two ingredients helps reach the crevices the brush can't get at and seems to satisfy my need for "sanitizing."**

But let's focus on the history of packaging related waste. Nonprofit organization like *Keep America Beautiful* plays with the dual romantic/ascetic figure of the modern consumer. Their famous advert where a Crying Indian states that "People started Pollution, People can stop it" diverts the guilt and responsibility onto the consumer instead of focusing it where it should be : manufacturing industry that heavily relies on disposable products. *Keep America Beautiful* example is a relevant example because it served as the pattern model for similar organizations through the world. *Keep America Beautiful* was founded in 1953 by a consortium of American businesses including Anheuser- Bush — who were still classified in 2002 as 40th on "Toxic 100", a list of U.S. corporations most responsible for air pollution— other companies involved

were PepsiCo and Coca-Cola... The same year of 1953, the state of Vermont was trying to legislate a system of deposit to be paid at point of purchase on disposable containers. Heather Rogers argues that *Keep America Beautiful* was a direct response to the contemporary rising concerns and political actions that were trying to regulate corporate ever rising production of disposable goods and waste.

If there is one thing that somewhat evolved from the traditional figure of the modern romantic/ ascetic consumer is its potential of becoming more informed. Although information economy supports the experience economy, it also allows to get a slightly better sense of the interconnected puzzle of implications and consequences every of our individual actions are related to.

Tip 4. Learn to love your tap water.

What to drink?

Julie Jul 20, 2011; 5:44am

I've made some serious progress in the drinks department. We switched to glass bottled milk, loose leaf tea, coffee (working on the filters, but at least composting them), glass bottled juice, and of course, tap water. But alas, there still aren't enough options for us. We need variety.

Having access to much greater amount of information reinforces traditional moral and romantic feelings like despair, compassion, hopelessness, overwhelming helplessness, depression, compassion, tenderness etc. This probably contributes greatly to the numerous and rapidly growing amount of micro and incomplete consumer behavioral changes that are spread via social (network) emulation and that are eventually meant to be capitalized on by corporations.

Is it possible that the dual characteristic of the consumer figure, as we described earlier as combining ascetic utilitarian ethics with romantic ethics, might coexist at best in an ecological postcapitalist world?

"The ecological thought can be highly unpleasant [...] But once you started to think it, you can't unthink it. It's irresistible, like true love" Timothy Morton.





SÉRUM DE LA MER™

CRÈME DE LA MER

the regenerating serum
le sérum régénération





PRET CREATES

HANDMADE NATURAL FOOD

AVOIDING THE OBSCURE CHEMICALS, ADDITIVES AND PRESERVATIVES COMMON TO SO MUCH OF THE 'PREPARED' AND 'FAST FOOD' ON THE MARKET TODAY



This napkin is 100% recyclable (Pret's sustainability department is militant, we're making headway). If Pret staff get all serviette-ish and hand you huge bunches of napkins (which you don't need or want) please give them the evil eye. Waste not want not.



NO CLOUD WITHOUT FIRE

BY HARRY BURKE

Visibility, Performativity and Power Within Planetary-Scale Computation Infrastructure; the Critical Graphic Design Strategy of Metahaven

“A generation that had gone to school on a horse-drawn streetcar now stood under the open sky in a countryside in which nothing remained unchanged but the clouds, and beneath these clouds, in a field of force of destructive torrents and explosions, was the tiny, fragile human body.”

- Walter Benjamin, *The Storyteller*

“Above and below were a different story, but there was always something disappointing about clouds when you were inside them; they ceased to be clouds at all.”

- David Foster Wallace, *The Pale King*

1. Clouds

John Constable spent the summer of 1822 on Hampstead Heath, developing an ambitious series of oil sketches which abandoned representation of landscape in favour of pure sky. Clouds and skies occupy a peculiar place in Western art history, as art historian John Thomas recognises in his introduction to John Constable’s *Skies: A Fusion of Art and Science*. From the Renaissance, he argues, one of the aims of European painting became the imitation of nature. By this he meant not the representation of real views of nature, but instead an ambition towards naturalism deriving from a scene of the artist’s imagination. Accordingly, the skies of the ‘old masters’ (Claude, Poussin, Salvator Rosa) were fabricated in the studio. The sky provided the backdrop to the scene depicted. As Constable admitted in a letter to a friend, dated 23 October 1821, “I have often been advised to consider my sky as a white sheet drawn behind the objects.”

In this context we can see Constable’s cloud studies as radical. Although they are today some of his most market-celebrated works, the largest of them on display at Tate Britain, they were never considered for sale or exhibition in his lifetime. Indeed they were seemingly painted for “no explicit reason”, as art historian Gillen D’Arcy Wood has remarked, executed as preparations for his commercial canvases yet effecting little noticeable change in them.

“Art for art’s sake” can be seen as a driving principle of modernity, an aestheticist ideal commonly associated with Théophile Gautier and a culture of bohemianism developing around Paris in the mid-nineteenth century. Although it seems somewhat disjunctive to think of Constable, a Tory and a traditionalist, in the same light, his work has nonetheless been argued for as a progenitor of modernism. It was the “modernist banner year” of 1912 that saw the first public exhibition of the cloud studies, and as Wood has claimed, “to call them Kandinsky-like studies in “abstract expressionism”... is now

a critical commonplace.” If industrialisation provides the backbone to modernity, then what better symbol for it than the cloud: fleeting, amorphous, and as Karl Marx intuited, forever “melting into air”. It must be stressed however that clouds have also a typically Romanticist history (Romantic poetry, especially, is indicative of this - “I wandered lonely as a cloud”). The art historian Karl Kroeber has suggested that “the primary thrust of Romantic art is towards the representation of reality as a historical process.” What more fitting statement, argues Wood, for these naturalistic and scientifically observed sketches? “Abstraction be damned!”, he exclaims. If it is at this moment that clouds begin to gain currency in history as phenomena, then it is as phenomena that transcend any fixed historical categorisation. Regarding this paper’s opening quote, and Benjamin’s “unchanged” clouds, we might ask: is it that the clouds are forever the same, and subject to changing interpretations, or they are constantly changing, and their interpretations, too?

2. Cloud Studies

According to Wikipedia, reality is “the state of things as they actually exist, rather than as they may appear or might be imagined.” In a wider definition, reality includes everything that is and has been, whether or not it is observable or comprehensible. A still more broad definition includes everything that has existed, exists, or will exist. In this sense, Kroeber’s claim begins to look weak, for all forms of history to some degree take the representation of reality as their object and process. What he might have meant was that the tendency of Romanticism was towards the representation of history as a real process, for it was to this end that a scientific study of reality began to inform painting as much as imagination, myth and invention.

Kurt Badt first made the link between Constable’s interest in “skying” and a contemporary fashion for meteorology in 1950. The early 1800s saw growing awareness of the concepts of rainfall, temperature and cloud formation, consolidated by two books, Luke Howard’s *The Climate of London* (1820) and his student Thomas Forster’s *Researches into Atmospheric Phaenomena* (1813), a copy of which Constable owned and annotated. Yet Wood, with a millennial sensibility concerning climate change, takes the association further, arguing that “Clouds, in heavy volume across Europe through the 1810s owing to unusual amounts of volcanic dust in the atmosphere, became part of the post-Waterloo zeitgeist in both science and the arts.”

This is fascinating for its articulating the natural world as imbricated within artistic production, implying a causal relationship. If previously conceptualised as immaterial and ephemeral things, in the background of the painting or the *carte blanche* between objects, it seems that clouds, weather systems and the natural phenomena that they stand for occupy a more material presence within cultural production. There being such indeterminacy surrounding what age marks this (Romantic/Modern) and as such what forms dominate, we can speculate that this moment marks not simply a cultural outpouring but an upheaval in media. Might atmospheric conditions inform the use and development of media?

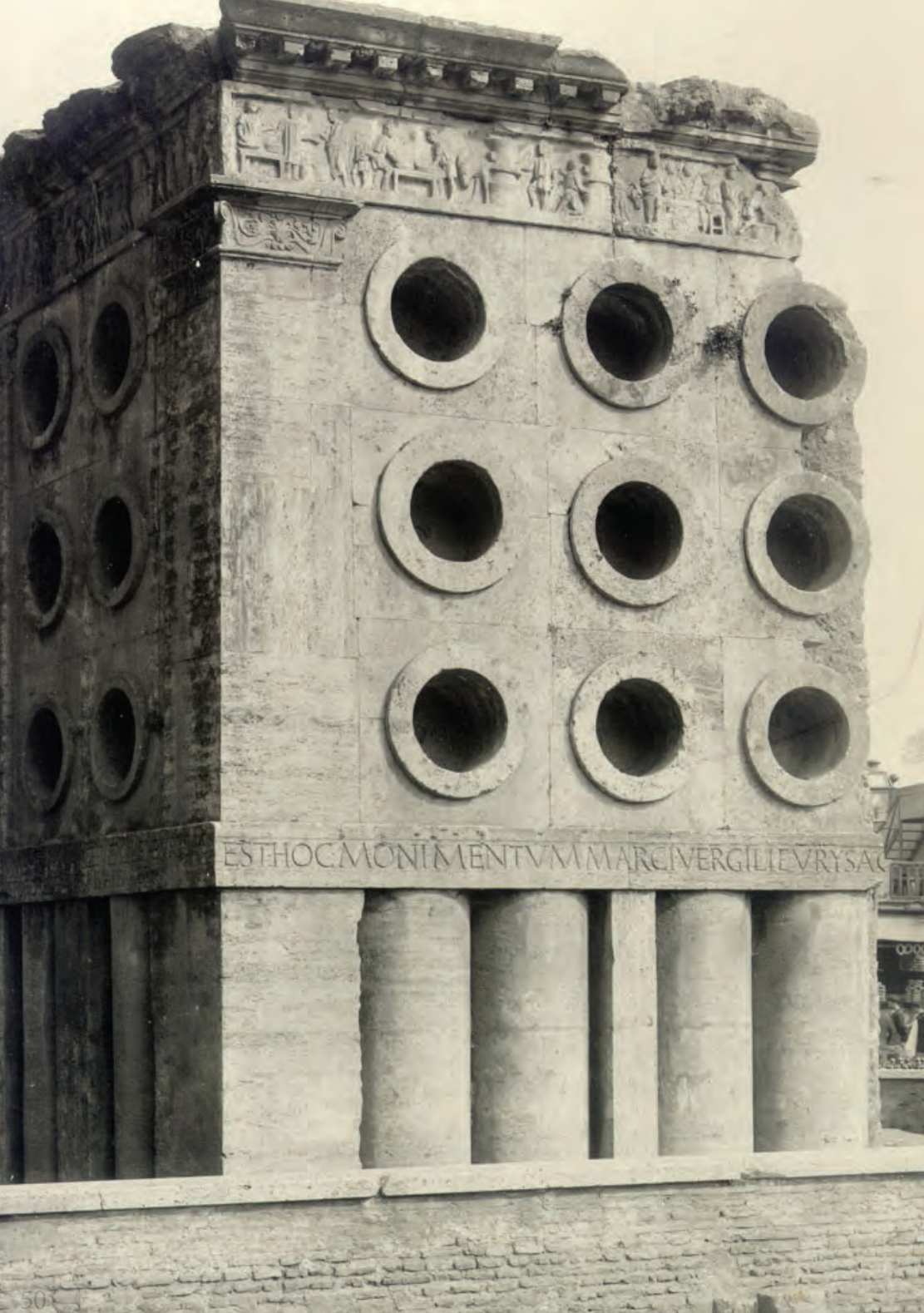
3. The Cloud

Cloud computing – affectionately termed ‘The Cloud’ - is the largescale distribution of computing

power over a network (predominantly the Internet), which allows a program to run across many computers at the same time. It refers to both the applications delivered as services over the Internet and the hardware and systems software in the data centres that provide those services. As computing technologies become increasingly ubiquitous across the global North, so too has The Cloud as an infrastructure that mediates daily life. Although conceptualised as immaterial or invisible, it is a vastly physical structure, comprised of pipes, servers, data centres, power stations and wires across the planet, for “just as suspended water droplets need an atmosphere to form puffy clusters in the sky, servers and SAN storage often require complex connectivity to form a ... high-performance computing environment.”

Developed jointly by military and academic institutions, the Internet, upon conception, was heralded, like most new technologies of communication, as by its nature democratic. The rise of this technology coincided with a major set of political upheavals that culminated in the collapse of the Soviet Union and communist bloc. Thus, “in the euphoria that ensued, the idea of technological redemption, inevitable democratisation, and for some, the end of history, coalesced into a popular ideology that equated technology with empowerment.” Whilst technology is certainly embroiled within power relations, this narrative of empowerment is not straightforward. On the one hand, such supranational technology as the Internet provides an inherent challenge to nation states, empowering individuals and non-state actors and undermining the historical role of countries as instruments of collective communication. However, these nonstate actors also rearticulate new forms of hegemony and “radical monopoly”. That Amazon are able to pay no UK tax despite sales of £3.3 billion suggests this, the global company locating itself in the gaps between international jurisdiction. One of their prime subdivisions is Amazon Web Services, a cloud computing service that rents server space to start ups and thus own a “huge chunk of the contemporary internet” (lacking transparency, the precise percentage is impossible to quantify). This is before we begin discussing the body-labour and exploitation that is required to facilitate such ubiquity.

Metahaven’s practice situates itself at the interface of these changing models of sovereignty and power, as mediated by technologies of communication. This dissertation will attempt to frame this using the critical tools of Karl Marx, Michel Foucault and Karen Barad (introduced through the essay in no particular order). Each will question how we can use The Cloud as material base for renewed political engagement with the world. Marx (The Cloud as social concept) introduces the concept of commodity fetishism, which transforms the subjective, abstract aspects of economic value into objective, real things believed to have intrinsic values. Foucault (The Cloud as discursive construct) deconstructs the power relationships within this, revealing it as a model based on scarcity: you either have or you do not have; you are seen or you are not seen. Barad (The Cloud as material-discursive construct) questions the subjective and objective, the material and the immaterial, and the corporeal and ideal as the binaries that produce this scarcity, as separate, distinct categories, developing a performative understanding of these imbricated realms. This will be taken as the most productive reading of Cloud infrastructure, regarding both how it imbricates the world and how art imbricates it. Here is where Metahaven’s work will be positioned, as a way to politicise the inherent and continuous creation of meaning in this realm.



EST HOC MONIMENTVM MARCI VERGILII EVRYSAE



Alexander May

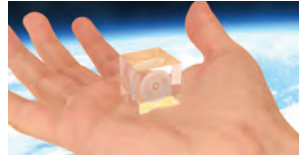


YATA

J A P A N

P a . L a C E

MirrorData®



THE SIZE OF THE INTERNET IN 2017 CAN BE STORED IN MirrorData®

YATA, Ltd. is pleased to announce MirrorData®, a laser-grafted storage cube that has enough capacity to store approximately 2,208 billion gigabytes, GB (2.009 zettabytes, ZB) of data, 0.5 ZB above the projected size of the internet in 2017.

Measuring two square inches, YATA researchers have grown quartz artificially in layers that are simultaneously etched with data and fused together. With each layer measuring one micron, MirrorData® is capable of storing 1.7Tb per square micron.

Data stored on MirrorData® is expected to survive indefinitely after tests conducted in conjunction with researchers, Pa.LaC.E, concluded that in simulations of 300-400 million year projections, the data remains intact and retrievable.

The artificial quartz is etched with nano-scale "punches" with a patented micro-femtosecond laser at precise orientations to the crystallographic axis of the quartz. Depending on the orientation of the punches, the storage capacity of the layer can be higher and withstand greater temperatures. Data retrieval is possible by a nanoptical microscope linked to a personal computer. The microscope is yet to be manufactured for consumer purposes but is likely to be in production by mid-2016 along with the MirrorData®.

MirrorData®'s initial release will be as a two square inch unit with a storage capacity of 2.009

zettabytes and a MSRP of US\$500.

MirrorData®'s first public demonstration will likely take place at CeBIT 2016, 14 - 18 March, Hannover, Germany.

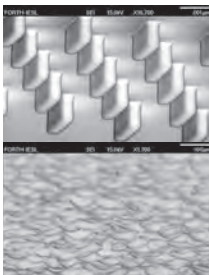
ABOUT MirrorData®

Early western civilizations believed quartz to be a source of solar energy that could capture the sun, others—namely Greeks and Romans—believed quartz to be water that had been frozen for many years and had turned solid. MirrorData® gets its name from the mirror-like effect of the quartz. In Japanese mythology, the mirror signifies the truth because it is merely a reflection of what it shows.

ABOUT YATA, Ltd.

YATA is a global producer of storage media based in Tokyo, Japan. For over 75 years YATA has been making breakthroughs in storage technology and producing world-class media devices. Founded in 1936 as Yata Information Machines, Ltd. the company derives its spirit and practicing ethos from Japanese mythology; the sacred mirror "Yata no Kagami" (八咫鏡) represents "wisdom".

Data survival rates were mapped by accelerating MirrorData®'s chemical degradation through sustained and extreme temperature variations and exposure to electromagnetic and UV radiation.



Nano-scale "Punches" produced by micro-femtosecond laser 0.001 μm (top) 100 μm (bottom).

FOR FURTHER ENQUIRIES:

Dr. C Johguchi
Media Officer
yata-ltd@excite.co.jp

YATA

YATA, Ltd.
Tamada Build 2B/2F
Misuji 7-3-21
Taitoku Tokyo,
431-1562 Japan

YATA, Ltd.
〒431-1562
東京都台東区三筋
7-3-21 玉田ビル
2B・2F



ANTONIO
FEDERICI
PISTACCHIO

Gelato
ITALIANO

*Immaculately
Conceived.*

ANTONIO
FEDERICI 1896



INTERNATIONAL
ICE CREAM
CONSORTIUM

Gelato Italiano
ICE CREAM IS OUR RELIGION

Air-Port Half-Orc. Wi-Fi Centaur. Bluetooth High Elf. Middle Earth Sex Tape.

A collection of dust, finely crushed stone and water, slowly merging into clay. A pair of human hands forming it into an uneven spherical shape slightly bigger than a fist. A physical relation between the human body and the non-organic material is established. Then the clay is shaped into something that resembles a small head. Three holes are made with the fingers to look like eyes and a mouth. The clay turns cute. An emotional bond between human and clay arise from the layer of semiotic fiction imposed on the physical material.

It was my last day in Tokyo and we were walking along one of the platforms of Ginza station. She was wearing a very non-sentimental jacket, durable and waterproof. There was a pocket on the outer side of the left arm. She unzipped it and revealed a talisman of bone white paper and bright red fabric. She said it was supposed to guarantee safe travels.

:)

I see what you mean. I've had similar experiences with other games, trying to evade the purpose of the game while still wanting to stay inside it. What I like about this game is that it gives you the tools to change the game environment from within the game itself, unlike other games with level editors external to the gameplay. I would be really interested in a game that not only gave you the possibility to change the environment, but also to change the game mechanics themselves, from within the game.

The ocean waves are climbing the shore, only to retreat. Someone has drawn a stick figure in the sand. One wave involuntarily erases the figure and returns to the ocean.

I remembered filming her eyes on the balcony of the apartment building in Higashiyamato, and how the setting sunlight would reflect in her dark iris and the windshields of the cars in the parking lot. She said that some mornings, when the weather was right, you could see Mount Fuji in the horizon.

Fucking. Dancing. Milk of other species.

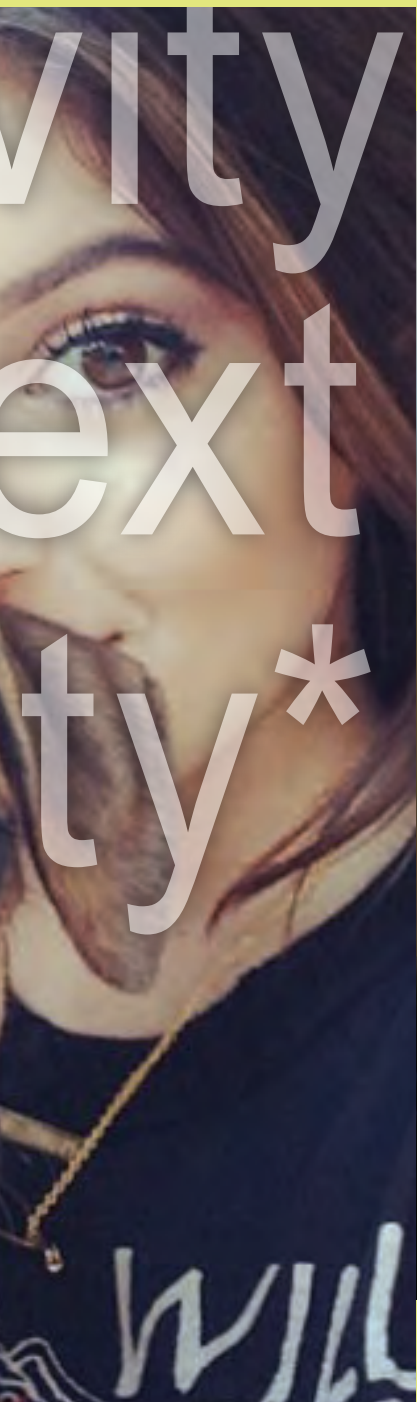
- Albin Werle



expressive of the no prosperi



Katja Novitskova



patterns of

friendly deer
owl love for a dog
tickling a pygmy owl
macaw in the shower
turtle sex with a shoe
pet crow takes a bath
kiwi with laser pointer
an eagle visits my cat
bird feeds dog noodles
orangutans use an ipad
baby ostrich dance party
chameleon on the phone
dolphin play bubble rings
bear cub in grocery store
cat loves bearded dragon
baboon adopts bush baby
curious baby elephant seal
african bull frog ant crusher
kangaroo and lemur play tag
my pet duck likes to watch tv
lambs having fun in the house
orangutan sees himself in ipad
swimming pigs of the bahamas
dog wants to play with penguin
baby elephant play in the ocean
parrot & dog playing with a stick
kitten refuses to leave warm bath
bear tries to rip off camera of tree
orphan pony sleeps with teddy bear
baby kangaroo swimming at the beach
rhino iguana and logan eating breakfast
hamlet the mini pig takes a ride in the car
cat watches cat watching cat watching nyan cat
an eagle, a fox and my cat all getting along fine on my porch



The development of global capitalism has not affected architecture theoretically: most of contemporary discourse on architecture focuses on cities or countryside, landscape or technology, but the world as we see it now its one interdependent entity both theoretically and materially. The way space is transformed and shaped is inherently transnational and happens across global borders; therefore architecture must be concerned with a theory of the whole world, all at once. The construction of a world scale, as recognised by Saskia Sassen, is inherent in the capitalist project and it is unsustainable for architecture to be affected by such condition only passively. To address this problem we can start studying how the slow process leading to the progressive demise of

American colonies. Among these companies, the Company of Jesus established itself as a major actor in this imperial effort.

The Society of Jesus was founded with a papal bull in 1540 when Ignace of Loyola travelled to Rome from Paris to seek approval of his “Formula of the Institute of the Society of Jesus”, written after experiencing conversion while on a battlefield. The Company (cumpanem) had a strong military ethos coupled with an insistence on high education of its members. These qualities along with their complete affiliation with the pope (during Counter Reformation) made them instrumental in the expansion of the Catholic Church world wide as missionaries.

Shortly after the foundation of the Order the Jesuits became extremely popular and

One World

by Alessandro Bava

nation states and the rise of private* global subjects (such as corporations) happened in space.

The emergence of corporations happened at the time of colonization, when imperial powers, inhibited to establish their supremacy within continental Europe due to immense costs that no one could sustain, looked at the newfound land as a promise of territorial expansion. To extend the wealth of the prince through taxation, the discoveries were instrumental to the initiation of a complex economic system that connected state and merchant economy in an indissoluble bound. The King of Spain Phillip II was the first to grant to “companies” the right to trade goods imported from the

went on to establish missions across the Asian continent; at the beginning of the 17th century they expanded to South America, where the Spanish empire had already established a steady and flourishing market for the trade of goods and a few small colonies.

After the first wave of Spanish colonization in the New world many juridical efforts were made to secure to the Spaniards the exclusivity of their trade routes and their right to colonization. This was a highly controversial matter and the many killing of the “Indians” were deemed problematic for an Empire that presented itself under the papal banners as the holiest catholic world power.

Francisco de Vitoria, a Dominican theologian

and philosopher who is regarded as one of the fathers of international law, devoted much of his teaching to the problem of the “Indies”, in its juridical and theological dimensions: by what right were the barbarians subjected to Spanish rule? What powers has the Spanish monarchy over the Indians in temporal and civil matters? What powers has either the Monarchy or the Church with regard to the Indians in spiritual and religious matters?

His conclusion was that the only legitimacy a colonial power could have was to be found in religion: only a wishful (not fearful) conversion would legitimise the conquests alongside with the right to use the fruits of nature (without overruling the Indians) granted by the *ius gentium* that recognised nature as “the commons”.

The Jesuit missions had the intent to establish autonomous missions to counter the unruled sprawl of commercial colonies in South America. They established their first mission in inland Brazil, and Paraguay between 1600 and 1651 (San Ignacio Guazú, Santos Cosme y Damián, Santa María de Fé, Santiago).

The missions were conceived as city-states, autonomous political and economical theocracies, based both on the City of the Sun described by Tommaso Campanella and the prescriptions of the Law of the Indies. An analysis of these two paradigms is necessary to construct a precedent to discuss the global presence of corporations and how they produce their own geographies.

The “City of the Sun” (*De Civitate Soli*) was written by Campanella while imprisoned for heresy. It describes an ideal community founded on a pacific island based on scientific knowledge and the absence of private property, the communalization of profits and a social distribution system based on merits. This city has been described as utopian, although I would argue that many of its ideas are an integral part of modern democracies (especially the emphasis on community and patriotism) and even more strongly of the networked placeless geography of financial corporations. It is important to notice that this text was a follow up of an earlier text called “The Monarchy in Spain”, which



described a unified, peaceful world governed by a theocratic monarchy. This allows us to interpret the Jesuit mission as a world-large political and urban project: in fact the missions had a unique social organization that saw the missionaries and the Indians as equally contributing to production with different means, share property, in a sort of holy communism. This holy communism shares with the “evil” one only its name and its aversion for private property: in fact the missions were highly profitable and generated great surplus wealth that was used to enlarge the global Jesuit network. This network also benefited from special juridical condition making them extraterritorial to a certain degree and partially exempted from taxation, a privilege granted from the King, who supported the missions on the basis of their exceptional status as holy experiments fostering the word of God and granting the Spanish kingdom an extended territorial presence.

The plans of these missions were based on the indications contained in the Law of the Indies: a central square and a regular grid based on the two main axes starting from the square. The Law of the Indies was re-written several times to solve impediments found in

the colonies but all their versions share an important principle, the form of the town was to be based upon the Escorial Monastery in Madrid; this granted the colonies with a divine formal rule that originated in the well documented connection between the Escorial and Solomon’s Temple in Jerusalem. Such divine form accomplished in space what de Vitoria sought in law, a sort of peaceful conversion based on geometry, a divine geometry for that matter. These missions or more precisely Reductions (not to be mistaken with the Reductions initiated directly by the Spanish Crown) achieved the status of Christian conversion machines that relied on their abstract formal structure to persuade the Indians with faith. Moreover the architecture of the Reductions was very uniform, almost standardised, they shared a baroque language, which was in a sense the Jesuit global style. It has been debated why the Jesuits adopted baroque so emphatically: probably being a new order they adopted the newest style available or maybe there is a mystical content in baroque that was appropriate to the Jesuit ethos; even though Jesuit texts speak of modest churches, similar to the other mendicant orders, Franciscans and Dominicans, the Jesuit church is much closer to the elaborate ornaments of baroque



churches.

An analogue to Religious Order is its direct successor, capitalist global order: it is interesting to see how the two overlapped and how the latter served as a model for the former.

Carl Schmitt has described this shift from a European religious order based on the shared faith in God, which granted sovereignty to the monarchs granting a global foundation to law, to the “American” order, which is primarily economic in nature, based on the dismissal of the 19th century antithesis between economics and politics. In his view, whereby economics was considered to be non-political, and politics to be non-economic, economic imperialism is not even considered to be imperialism. George Washington’s 1796 Farewell Address states: “as much trade as possible, as little politics as possible”. Unlike the European practice of distinguishing between “ ‘civilized’, ‘half-civilized’ and ‘uncivilized’ nations, the US distinguished only between ‘creditors’ and ‘debtors’. The American view of international law assumed private property to be “sacrosanct”, which Schmitt found to be consistent for a State that had to become the creditor for the whole world, and whose capitalists invest enormous sums in other States. In Schmitt’s words this new order unfolds itself as a meaningful imperialism “not only or essentially as a military and maritime panoply, not only as bearer of economic and financial prosperity, but also [by its] ability to determine in and of itself of the content of political and legal concepts... A nation is conquered first when it acquiesces to a foreign vocabulary, a foreign concept of law, especially international law” and a foreign *spatiality* we shall add.

This process becomes particularly perverse in America where, as we will see, this new spatial order informed by the predominance of the economic, the corporate campus, re-

proposes models like the Jesuit reduction, generating a paradoxical and twisted repetition of history.

Corporate global order originated in America from the beginning of the 20th century, and by the late 1940s the management of American corporations looked forward to an era of remarkable growth. The United States was the only intact advanced industrial economy in the world, and after almost two decades of economic depression and war, an expansive economic optimism buoyed the leaders of American business – an expectancy that would prove entirely justified. Inside corporations, managerial capitalism, a new form of organization, had institutionalized a transparent, rationalized administrative hierarchy: this new organization was the necessary precursor to the physical redistribution of the labour force of corporate management to the suburbs. Indeed a big advantage to this rationalised hierarchy was the concentration of business decisions over geographically and technologically vast enterprises in large headquarters, while at the same time separating and decentralising regional offices, most notably research. Corporate offices located in the expansive natural setting of the sprawling American suburbia (countryside) were a geographical manifestation of concentration, isolation and exclusivity, values that will influence contemporary space way beyond the gated limits of corporate campuses.

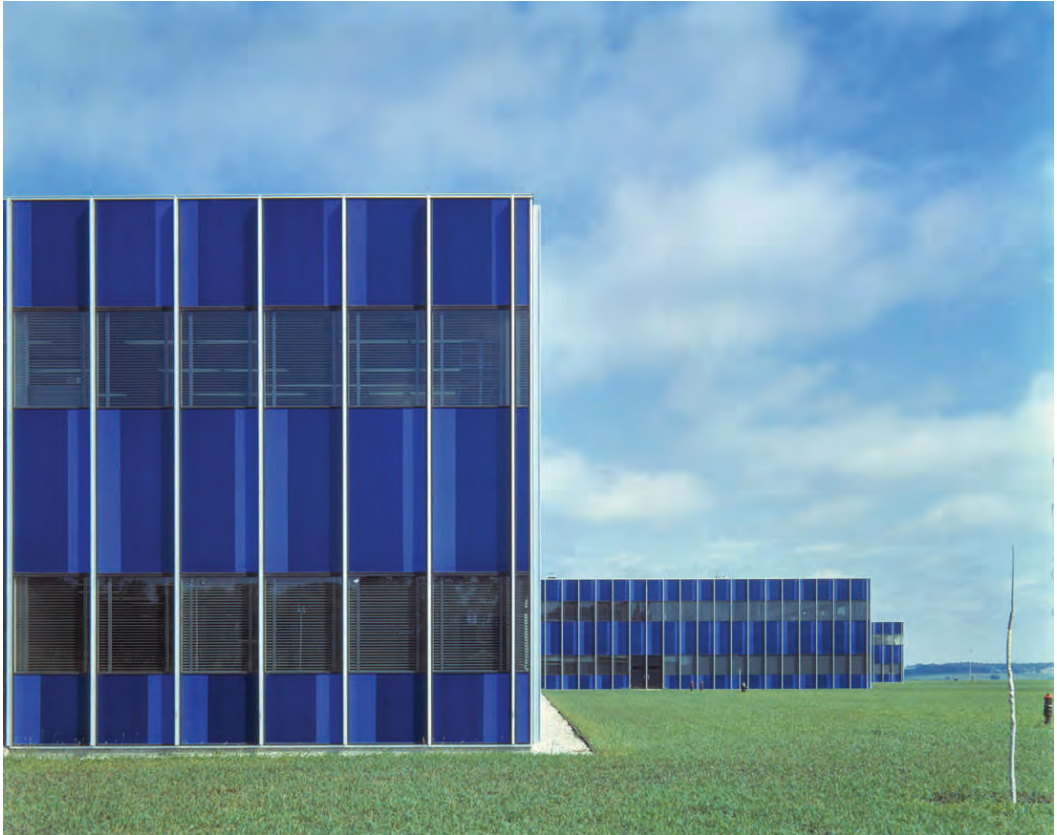
This spatial shift is also the visible mark of the implicit subjugation of politics to economy: its an historical process that started when governments granted overt and covert fiscal favouritism, publicly financed infrastructure, direct subsidies, tax incentives, and regulatory facilitation that enforced a specific urban condition to whole regions of the world. These gated semi-self sufficient campuses have maximum indirect control over their environment through

autonomy privacy and segregation.

These enclaves have strong analogies with Jesuit Reductions: they are often built around a central square, they are remote, they share specific and uniform architectural language and they have a strong connection with nature. As the Reductions corporate entities have a specific political agenda, a global autonomous project that has tremendous repercussions on public policy: where Reductions had the mission of spreading religion, corporations spread capitalism. Corporations reshape the world as a diversified ecology of opportunities, a *Global Jungle* regulated by invisible intensities and cloud-like homologation, therefore achieving smoothness via endless adaptation.

We could argue that this corporate model is, at present, the most significant one to read the evolution of contemporary space: the

characters of autonomy, segregation and isolation will eventually expand to the rest of the economic chain in a time when the general conditions of labour are increasingly similar to the ones of a corporate manager or a researcher: it is then easy to imagine how natural beauty is becoming the most important factor for inhabitation, and physical proximity is irrelevant when work relies primarily on immaterial networks and exchanges and when material infrastructure gravitates away from global centres to find more viable economic, climatic and political conditions (i.e. data centres etc.). City centres will become global retainers of disposable urbanity, metropolitan hotspots for the exercise of capitalist networking, inflated congress centres where metropolitan life is just another corporate asset.





PRAY UND SLAY
PORTFOLIO

A
1636
19. 6
191
Q



















Billy Renneamp

MONSANTO



**THANKS A MILLION.
MAKE THAT 11 MILLION.**

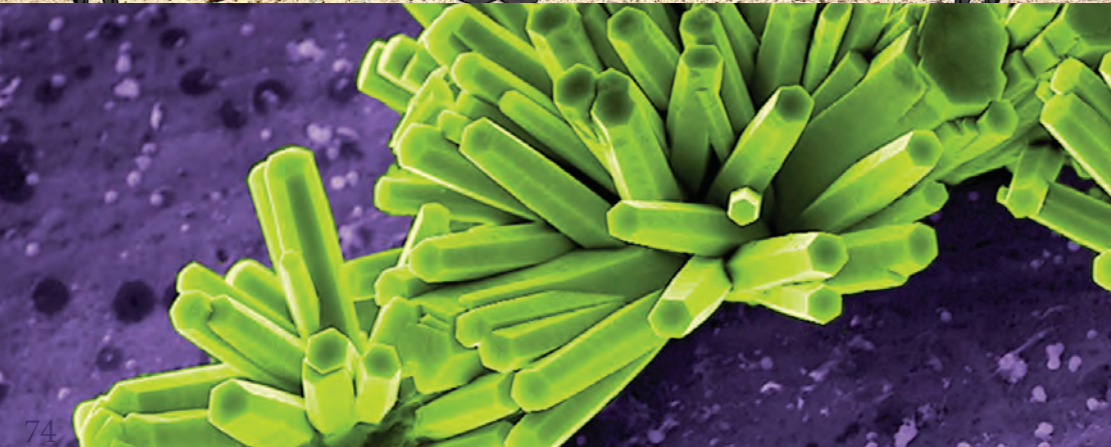
Thanks to advanced farming practices, America's farmers reduced their CO₂ emissions 11 million tons in one year. That's the same amount produced by 1 million SUVs. Few industries have shown such respect for the environment.

**AMERICA'S FARMERS
GROW AMERICA.**
AmericasFarmers.com





NEKOMARU.PL



RENDER ONTO GOD

BY JACK SELF

One day Jesus and the crew were hanging about, shooting the breeze, when some mean dudes swung into view. They were intent on pressing Jesus on the question of whether Jews should pay taxes to the Romans – in other words, what his opinion on the sovereign status of Judea should be. At that time it was a lose-lose problem: argue for Judea’s independence and face crucifixion; argue for Rome’s legal authority and face exile by the Jews. Fortunately, Jesus was skilled in divine politick, and responded simply: “render unto Caesar the things that are Caesar’s, and unto God all the things that are God’s.” (Matthew 22:21)

Jesus’ answer is only partially subversive, and also deeply frustrating. In one sense it exposes the authoritarian absurdity of currency in general: what use has Judea of Roman coins? By refusing to recognise them as valuable, the act of returning all monies to Caesar is one that also rejects the power relations intrinsic in the functioning of money. To understand this, we must explore the origins of money itself – generally considered to be an invention of the Sumerian kings in the second millennium before Christ (see David Graeber’s *Debt: The First 5000 Years*). The problem the concept of money tried to address was in fact a logistic one: the armies of this period were slow and cumbersome, owing to the enormous baggage trains that followed the soldiers – wives, children, quartermasters, armourers, pack animals, and other support staff. To wage war effectively, the Sumerian kings realised ease of movement was as important as force – that the power of velocity (the vector of both attack and retreat) was composed equally of direction and speed.

Records suggest the invention of money initially caused some confusion. Why would a king make tokens if he just wanted you to give them back again as tribute? Surely it would make more sense, if he wanted the tokens, to never give them out in the first place? There is a delightful absurdity in this, as though the king were both the manufacturer and ardent collector of bottle caps, or some other worthless system of objects. However, this absurdity is also the source of the power relation of debt: under threat of eviction from their agricultural lands, peasants were forced to give the king a certain number of leather tokens (stamped by the treasury) at the end of each year.

The trick was that only the army was issued tokens, by means of pay. Accordingly, wherever the military marched, a temporary market would spring up next to them, as serfs desperately struggled to trade their produce for enough tokens to avoid destitution. This solved the problem of baggage trains, sped up the army, expanded the empire, and enforced sovereign control

over a territory where previously the existence of national borders was largely notional. This is also the reason why, historically, locations of military importance also tend to be commercial centres (London, for example).

The starting point for the model is one that presumes a condition of debt: you must pay your taxes. Fringe elements in Sumerian society rejected the model as inhumane, and a brief but bitter arms race of forgery ensued. This only resulted in leather being replaced by metal, and the effective value of the token being higher than the actual value of the material (in other words, currency has always been different from bullion). This process suggests that it is not the denarius per se that Jesus was rejecting, but the whole concept of money as a form of power control. The Chinese mobilisation of several hundred million agrarian peasants into urban centres in recent decades – or, if you prefer, the capitalisation of these workers – is a more recent example of the effects of introducing an economic model centred on debt and currency exchange. Both these historical bookends of debt subjugation demonstrate that the idea of democracy, justice and freedom being somehow intrinsic qualities of capitalist economies (long argued by the United States) is bullshit. Debt, currency, and capitalism are fundamentally profane.

So what would Jesus do? He is surprisingly clear on this point – reject debt oppression by earthly kings and render unto the one True King all that it is His. This might seem somewhat paradoxical, but herein lies the genius of the answer. Since no being can possess God's Creation, the question of rendering to God is a truism – divine tautology. Of course, it also means that Jesus believed Judea was indeed the Promised Land, but that's somewhat beside the point.

Zizek explains that capitalism can only continue to exist by periodically breaking its own rules (the 2008 bailouts, Quantitative Easing, etc). We can therefore put immense pressure on the whole system by forcing capitalism to be consistent at precisely the moments when it cannot afford to be consistent. If one accepts the premise of Christianity, the same could be said of Jesus' position on currency. In effect, the Message denounces property, ownership and debt and all other mechanisms of impure poverty. Divine poverty, what the Benedictines called the Highest Poverty is something more akin to radical communism. Unsurprisingly, their pursuit of the renouncement of all earthly objects locked them into a vicious battle with the medieval Popes, who were drunk on gold at the time – a battle they unfortunately lost. With that defeat disappeared the only human attempt to realise Jesus' command, and we are all living in the hell on earth that inevitably followed a church that was itself founded on debt.

By forcing Christianity to be consistent at precisely the moment when Tea Bagger's are rimming the US Congress, at precisely the moment when the deconstruction of capitalism is a forgotten ambition for Christians, we might force the divine dissolution of debt relations and truly render unto God.

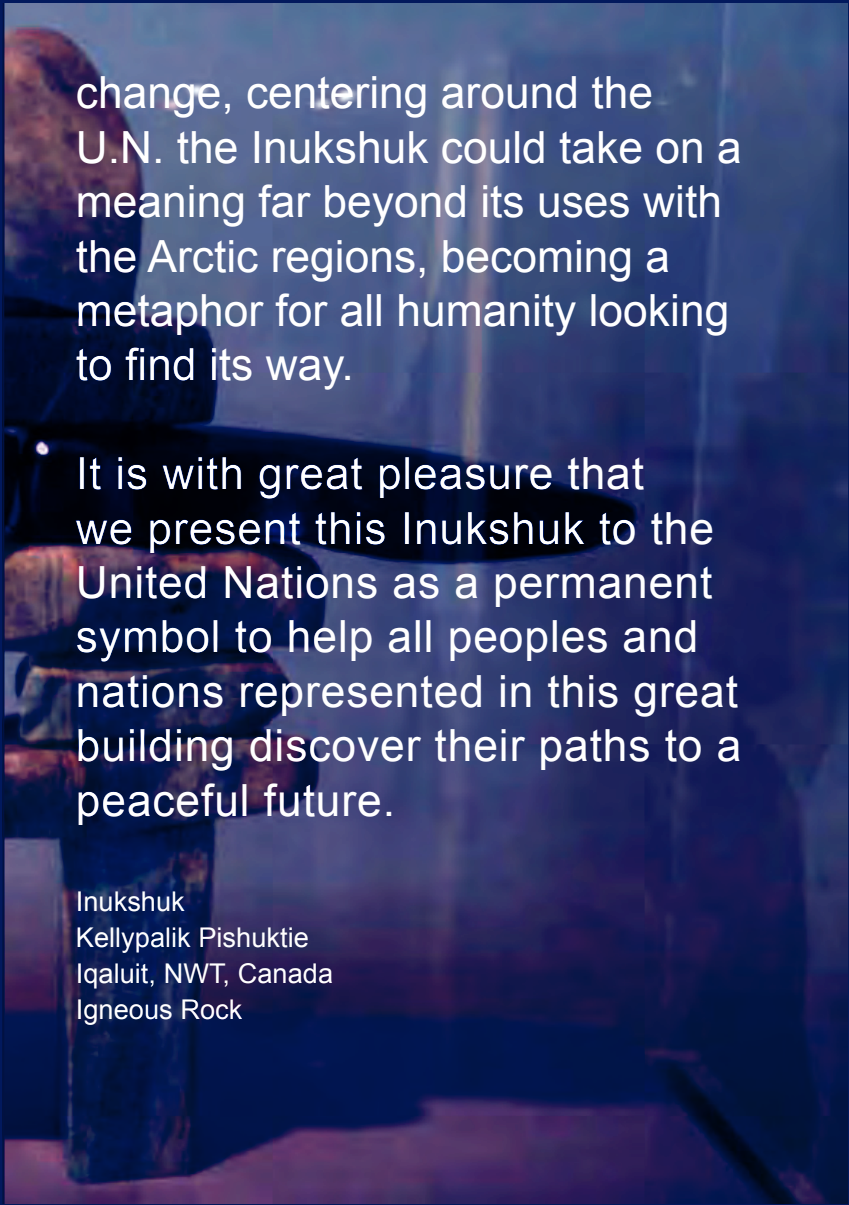


SYDNEY SHEN
OPHELIA (WOMAN IN THE WATER)

INUKSHUK

In the vast expanse of the Arctic, Inuit hunters and travelers are very sensitive to the need for points of reference and markers to help them find their way. The Inukshuk was created for this purpose.

These stone figures, silhouetted against the horizon, welcome and guide the traveler on his or her journey. The Inukshuk features prominently in the art and life of circumpolar peoples. Arctic art is an integral part of Inuit heritage, and expressive of that which gives meaning and assures survival. In this time of accelerating global



change, centering around the U.N. the Inukshuk could take on a meaning far beyond its uses with the Arctic regions, becoming a metaphor for all humanity looking to find its way.

It is with great pleasure that we present this Inukshuk to the United Nations as a permanent symbol to help all peoples and nations represented in this great building discover their paths to a peaceful future.

Inukshuk
Kellypalik Pishuktie
Iqaluit, NWT, Canada
Igneous Rock

Anne De Vries



Anne De Vries



**For a limited time.
A bit like Jesus.**

2 free Hell Cross Buns with orders over \$40

0800 666 111 www.hell.co.nz

Not available with any other offer, while stocks last, see website for terms and conditions.









ADHD's CHILDREN
&
THE INFLATION OF CONSCIOUSNESS

Words: Carl Gustav Jung
Images: Jacopo Mazzetti

Yet, ever since the age of Enlightenment and in the era of scientific rationalism, what indeed was the psyche? It had become synonymous with consciousness. The psyche was “what I know.” There was no psyche outside the ego. Inevitably, then, the ego identified with the contents accruing from the withdrawal of projections. Gone were the days when the psyche was still for the most part “outside the body” and imagined “those greater things” which the body could not grasp.



The contents that were formerly projected were now bound to appear as personal possessions, as chimerical phantasms of the ego-consciousness. The fire chilled to air, and the air became the great wind of Zarathustra and caused an inflation of consciousness which, it seems, can be damped down only by the most terrible catastrophe to civilization; another deluge let loose by the gods upon *inhospitable humanity*.

CAUTION: TOXIC GREENWASH HAZARD!



YOU HAVE ENTERED A RESTRICTED AREA. YOU MAY NEED TO BE QUARANTINED DUE TO GREENWASH INFECTION. DO NOT PANIC.

INSTRUCTIONS

1. IMMERSE YOURSELF IN THE FACTS
2. TAKE A HEALTHY DOSE OF SCEPTICISM
3. ASK PLENTY OF HONEST QUESTIONS
4. TO MINIMISE TRANSMISSION OF THE VIRUS DO NOT REPEAT WHAT YOU HAVE HEARD
5. DO NOT SHARE PLATFORMS WITH USERS OF GREENWASH



THIS IS A PUBLIC HEALTH WARNING FROM THE GREENWASH GUERRILLAS

God Extinction

by OGH

It appears as though the fate of the gods is in human hands

Gods-in-the-World

The San Francisco Peaks of Arizona are believed to be sacred by more than a dozen Native American tribes. The Hopi in particular “believe that emissaries from the gods – kachinas – reside there for half of every year” [1]. While in residence amidst the peaks, they are said to produce the rain and snow which are required to sustain both the environment and the Hopi way of life in an otherwise arid climate. It should come as no surprise that plans to build a wastewater pipeline across the mountain has drawn fierce opposition; the proposed pipeline is not seen as a mere aesthetic blemish, but as the desecration of ground considered to be hallowed.

Like the Hopi, many cultures view the gods not as distant beings whose existence is separate from the material world, but as an integral piece of the world. Rather than peering down at the world from above, they exist within it. Much like other beings in the (material) world, they both affect and are affected by the conditions which encompass them. As such, their state of (well) being is tied to the state of the world within which they exist.

If habit loss is among the primary factors that is fueling the Holocene extinction, one must ask if it is possible that the same changes/losses in habitat could pose a threat to the gods. For instance, can Ao Kuang of the East China Sea continue to live in waters contaminated by industrial/agricultural runoff and overfishing? As the earth warms, will Shiva be forced to vacate the peaks of Mount Kailash? Will the tourists flocking to Helgafell be enough to drive off Thor?

Other-worldly Gods

Despite being immune to the direct effects of this change, the consequences of the aforementioned

habitat destruction are not necessarily less severe for those gods that exist separately from the material world. Despite residing outside of the material world, much of their domain – the territory within which the gods can exert their respective power(s) – is material.

It is important to note here that power is not an abstract “force” that is possible for one to possess, but rather a concrete-relation wherein a body (be it a god, human, or stone) affects/exerts force upon another body in such a way that it is made different. As such, it requires that there be both an actor and a thing which is being acted upon. Thus, the gods do not innately possess power, but rather possess the capacity to exert their influence upon that which is in their domain; this manifests as a power relation “only when it is put into action” [2]. The distinction here is subtle, but important as it allows the ultimate source of the gods’ power to be located in their domain.

While these gods may be immaterial, much of their domain is not, and so, they remain vulnerable to changes in the material world. Therefore, the destruction of the environment is ultimately a destruction/reduction of the gods’ domain, and, by extension, a reduction of the scope of their power.

...

1. *The Spirits Will Leave: Preventing the Desecration and Destruction of Native American Sacred Sites on Federal Land*, Robert Charles Ward

2. *The Subject and Power*, Michel Foucault



Josh Bitelli





FLAVOURS OF BENGAL

আমর ভাঙা ভাজা
পাতে



ম্যাস্টো ফেস্টিভ্যাল | ২৯ জুন থেকে ৮ জুলাই



UNITY OF HEAVEN AND MAN A CONCEPT OF TOTALITY

“The major problems in the world are the result of the difference between the way nature works and the way man thinks.” (Gregory Bateson, 1976). In technocratic-industrial society, nature is treated as mere instrument for other ends, a resource for physical wealth deprived its own value. Today many people are aware of that something is drastically wrong in our attitude toward nature. Chinese Daoism rejects such idea that humans have dominion over the earth and its other inhabitants. (Richard and David, 1988) Nature in Daoism is something of great value in and for itself. In pursuing sustainable development and preserving environment, mankind must abandon the traditional development road that has overemphasized economic profit without considering the supporting capacity of the environment. As we attempt to satisfy the present generation, we should leave space for the development of future generations. In this regard, our forefathers have left us much heritage, of which the Daoist notions of the “Dao follows nature”, “Unity of Heaven and Man “ (tianren heyi), “The Heavenly Way is Non-interference” (tiandao wuwei), and “the three

realms exploit each other,” (sancai xiangdao) may be worthy of our attention. “Dao” is the transcendent concept of Daoism. It is a complex of natural principles, methods, way, path and an inexhaustible source. It is indefinable yet spontaneously regulating the natural cycle of the universe, ineffable but present in all things. All things originate from “Dao”, and “Dao” is the basis of the existence of all beings. In the Daodejing, it is said: “Dao begets one. One begets two. Two begets three. Three begets all things.” In the Immortals’ Book of Salvation of the World by the Manifestation of Dao from the Supreme Concourse (Taishang huadao dushi xianjing), a Daoist scripture, it is stated that Dao is the Mother of Heaven and Earth and of Yin-Yang, and the origin of the Five Agents and of the myriad beings[1]. Man and all other beings are born from the same primordial Breath (Qi)[2], so that all beings emanate from Dao and obtain their essence from Dao. Meng Anpai proposed in his Daojiao yishu that all sentient beings and even fruits, woods and stones partook of the essence of Dao [3]. Similarly, the Book of Western Ascension (Xisheng jing) considers that Dao not only exists in me, it exists in all things[4]. All things in the world are inseparable and interdependent. Thus a Daoist poem sings that “Heaven and Earth have the same roots as me, all things share the same body with me. The human body is the micro-cosmos, Heaven and Earth are the macro-cosmos”[5]. In the Book of the Hidden Talisman of the Yellow Emperor (Huangdi yinfu jing), people are instructed to follow the heavenly Dao, as it is said that “Both birth and death are the ways of Dao. Heaven and Earth are exploited by the myriad beings; the myriad beings are exploited by human beings and human beings are exploited by the myriad beings. If the three forms of exploitation are in harmony, the three types of beings (Heaven and Earth, human beings, and the myriad beings) will be in peace”. The notions of Heaven and Earth sharing the same body as human beings” and “Heaven, Earth and Man exploiting each other” represent Daoist concepts of totality. Daoism seeks the lofty realm of nearness to Dao and sharing one body with the cosmos. As nature and man are a harmonious whole and mankind is an integral part of it, man should take into account the eternity of heaven and earth and pass on his ancestors’ traditions to the next generations, while assisting Heaven in the process of Creation and Earth in giving Form to beings. (Wang 1960: 36). Man can only survive and develop by being in harmony with his environment. So Daoism advocates to be natural and to do no harm to nature. It tells people

to follow the laws of nature and not to “go against its Way.” Everything had to be in keeping with the cosmic cycle so as “not to interfere” and to insure universal harmony. In the Daodejing, it is said that “Man abides by Earth, Earth by Heaven, Heaven by Dao, Dao by Nature.” In the eyes of a Daoist, Man, Earth, Heaven, Dao and Nature are bound together in an organic chain. In this chain Nature plays a very important role, for everything ultimately abides by Nature. “Nature” in Daoism means “to be spontaneous, to be genuine, not to be artificial.” It also means the natural environment outside the human body. Daoism advocates “letting things to be their natural way” (renwu ziran), “letting things follow their natural phases” (yinying wuxing), “the Heavenly Way is Non-interference” (tiandao ziran wuwei), in order to let everything fully develop and maintain a world of bio-diversity. In the Book of Great Peace (Taiping jing), “affluence” is defined as follows: “Affluence means that every creature is maintained. When everything is born, heaven regards it as rich. In upper antiquity, at the beginning of recorded history, there were 12,000 species, indicating wealth. In middle antiquity (three thousand years ago), the number of species declined a little, and there were fewer than 12,000 species, indicating relative poverty. In the period of lower antiquity, the number of species declined further, indicating even greater poverty. If you wish to know the effect, just imagine your house without any rare articles or treasures, just like that of a poor family. If there are less than ten thousand creatures, there is extreme poverty, indicating the poverty of Heaven and Earth... Heaven is our father and Earth is our mother. If the parents are extremely poor, the children will be worried with poverty” (Wang 1960: 30). In modern times thousands of species are disappearing from the world each year. The worries of the Book of Great Peace remain highly relevant today.

According to its tenet of “Let things to be natural,” Daoism opposes the destruction of the natural environment. Daoism considers that man and nature are interrelated and bound by ties of reciprocity and retribution. If man is in agreement with nature, and nature is well treated by human beings, the world will be peaceful and harmonious, and all things will be prosperous -- a situation beneficial to man. If nature suffers from human beings, it will retaliate against man, causing calamitous suffering and the extinction of species.



Official partner of the
Olympic and Paralympic Games



**It's what's
inside that
counts.**

BP Fuels protect against the build up of harmful deposits in the heart of your car; the engine. BP Ultimate takes it to the next level, actually removing older deposits to maximise performance. So it's no surprise our fuels will be powering the official London 2012 vehicles.

BP Fuels. Looking after the heart of your car.



TEAM GB



OFFICIAL PARTNER

*Jessica Ennis
World and European
Javelin Champion*



1311



I see your Norwegian church and raise yo

tilføjet for 3 år siden af Proeliata

220 kommentarer

Cliches/unoriginal post title

del

top 200 kommentarer vis alle 220

sorteret efter: **bedste**

[-] **muchachomalo** 37 point for 3 år siden

What an unorthodox building technique.

permalink

[-] [deleted] 7 point for 3 år siden

HA!

permalink forældre

[-] **Drunken_Economist** 328 point for 3 år siden

Then how did they attached their jesus the to crucifix?





TOBIAS MADISON

Brioni

