

ECOCORE

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Editor[.]

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VANESSA'S DUMPLINGS

Friday and Sunday

HUMAN SUSHI KARAOKE

205+DRINKS FREE SAKE

73 CHRISTIE STREET-CHINATOWN NEW YORK

by iam.gmo@www.IAM.ms

/*gtech news * version 0.1 beta * late 2010 */ class gtech2010{

}

gtech2010(computing feed){ boolean webdead=true; float tyranny=100: int[][] facebookvgoolge = [1][0] boolean mindcontrol = true; boolean autopilot=true;

nvoid the web is dead (human_society){ And as the fight over free file sharing was being lost, and as academia and hackers

wish for the world to be more open, the web reaches a critical mass point of no return, apps and social-media business-giants have already taken over the land. Sharing, it seems, was a Trojan horse. //www.wired.com/magazine/2010/08/ff_webrip/all/1

}

nvoid the tyranny of web 3.0 (empires_never_die){ Because it is through social pornography that those who say friends are closer and products are cheaper (even free) that the new hope for knowledge is now closed.

Information will then never be free. //techcrunch.com/2010/11/13/information-monopolies-internet/

}

nvoid facebook slashes gmail (you_gotta_fight){ Mine is bigger than yours, said FB to GO. It seems that the information crusades have

begun. Social Networks are the new churches, and the mass of followers love a war. //lifehacker.com/5465368/facebook-to-launch-afull+on-email-client }

nvoid knect and move(sense_that){ It was in Back to the Future that Marty McFly shocks children by having to use his hands. Well, the future is now. And we can use it to 3dscan too! //xbox.com //playstation.com //www.adafruit.com/blog/2010/11/14/hacked-kinect-is-now-a-3d-video-capture-tool/

}

nvoid science fiction?(back_to_the_future){ But not only controllers, 3d movies, flatscreens, tablets... where is my hoverboard?

[Was Nostradamus part of the production team for this trilogy?] //www.11points.com/Movies/11_Predictions_That_Back_to_the_Future_Part_ II_Got_Right

}

nvoid autopilot(minority_report){ The other sci-fi movie that has been blessed with foresight is Minority Report. First

touchscreens everywhere, and now a self-driving car! [By whom else but the people that want your attention throughout those long commutes] //techcrunch.com/2010/10/09/google-car-video/

}

nvoid windows phone(antijesus?){ Some were too open and failed, and people claim that the jesus phone is too closed [though

hackable]. Will the more mediocre balanced windows phone 7 be able to revive microsoft? //microsoft.com

}

nvoid synthetic cell(the_game_of_life){ Life was created by synthetic means. And the same question we must ask ourselves

every time we seem to become superhuman: now that we can do anything, what do we do? //en.wikipedia.org/wiki/Synthetic_life

}

nvoid fashion(biocouture){ Maybe we can first do a jacket. //biocouture.co.uk

}

nvoid tshirts(fabrican){ Or make a spray-paint tshirt... [And maybe even a building?} //fabrican.co.uk }

nvoid bioprinter(social_agenda){ Ok, let's be social and just print organs to save lives... //www.time.com/time/specials/packages/ article/0,28804,2029497_2030617_2029812,00.html

}

nvoid sarcasmbot(previous_post){ Testing sarcasm bot with bioprinter.previous_post(politics); //www.time.com/time/specials/packages/ article/0,28804,2029497_2030615_2029717,00.html

}

nvoid what technology wants (simply _the_best){ And leaving the best for the end. Not much to say, except get it now. The new book from one of my idols (and grand uncle of iam -iam.ms). Don't be frightened by what is it that technology wants, but by what is it that you want from technology!

}}











THE POWER TO CREATE

Ecology Action East

1970

The power of this society to destroy has reached a scale unprecedented in the history of humanity - and this power is being used, almost systematically, to work an insensate havoc upon the entire world of life and its material bases.

In nearly every region, air is being befouled, waterways polluted, soil washed away, the land dessicated, and wildlife destroyed. Coastal areas and even the depths of the sea are not immune to widespread pollution. More significantly in the long run, basic biological cycles such as the carbon cycle and nitrogen cycle, upon which all living things (including humans) depend for the maintenance and renewal of life, are being distorted to the point of irreversible damage. The wanton introduction of radioactive wastes, long-lived pesticides, lead residues, and thousands of toxic or potentially toxic chemicals in food, water, and air; the expansion of cities into vast urban belts, with dense concentrations of populations comparable in size to entire nations; the rising din of background noise; the stresses created by congestion, mass sewage, and industrial wastes; the congestion of highways and city streets with vehicular traffic; the profligate destruction of precious raw materials; the scarring of the earth by real estate speculators, mining and lumbering barons, and highway construction bureaucrats - all, have wreaked a damage in a single generation that exceeds the damage inflicted by thousands of years of human habitation on this planet. If this tempo of destruction is borne in mind, it is terrifying to speculate about what lies ahead in the generation to come.

The essence of the ecological crisis in our time is that this society - more than any other in the past - is literally undoing the work of organic evolution. It is a truism to say that humanity is part of the fabric of life. It is perhaps more important at this late stage to emphasize that humanity depends critically upon the complexity and variety of life, that human well-being and survival rest upon a long evolution of organisms into increasingly complex and interdependent forms. The development of life into a complex web, the elaboration of primal animals and plants into highly varied forms, has been the precondition for the evolution and survival of humanity itself and for a harmonized relationship between humanity and nature.

Technology and Population

If the past generation has witnessed a despoilation of the planet that exceeds all the damage inflicted by earlier generations, little more than a generation may remain before the destruction of the environment becomes irreversible. For this reason, we must look at the roots of the ecological crisis with ruthless honesty. Time is running out and the remaining decades of the twentieth century may well be the last opportunity we will have to restore the balance between humanity and nature.

Do the roots of the ecological crisis lie in the development of technology? Technology has become a convenient target for bypassing the deep-seated social conditions that make machines and technical processes harmful.

How convenient it is to forget that technology has served not only to subvert the environment but also to improve it. The

Neolithic Revolution which produced the most harmonious period between nature and post-paleolithic humanity was above all a technological revolution. It was this period that brough to humanity the arts of agriculture, weaving, pottery, the domestication of animals, the discovery of the wheel, and many other key advances. True there are techniques and technological attitudes that are entirely destructive of the balance between humanity and nature. Our responsibilities are to separate the promise of technology - its creative potential - from the capacity of technology to destroy. Indeed, there is no such word as "Technology" that presides over all social conditions and relations; there are different technologies and attitudes toward technology, some of which are indispensible to restoring the balance, others of which have contributed profoundly to its destruction. What humanity needs is not a wholesale discarding of advanced technologies, but a sifting, indeed a further development of technology along ecological principles that will contribute to a new harmonization of society and the natural world.

Do the root of the ecological crisis lie in population growth? This thesis is the most disquieting, and in many ways the most sinister, to be advanced by ecology action movements in the United States. Here, an effect called "population growth," juggled around on the basis of superficial statistics and projections, is turned into a cause. A problem of secondary proportions at the present time is given primacy, thus obscuring the fundamental reasons for the ecological crisis. True, if present economic, political and social conditions prevail, humanity will in time overpopulate the planet and by sheer weight of numbers turn into a pest in its own global habitat. There is something obscene, however, about the fact that an effect, "population growth," is being given primacy in the ecological crisis by a nation which has little more than seven percent of the world's population, wastefully devours more than fifty percent of the world's resources, and is currently engaged in the depopulation of an Oriental people that has lived for centuries in sensitive balance with its environment.



We must pause to look more carefully into the population problem, touted so widely by the white races of North America and Europe - races that have wantonly exploited the people of Asia, Africa, Latin America, and the South Pacific. The exploited have delicately advised their exploiters that, what they need are not contraceptive devices, armed "liberators," and Prof. Paul R. Ehrlich to resolve their population problems; rather, what they need is a fair return on the immense resources that were plundered from their lands by North America and Europe. To balance these accounts is more of a pressing need at the present time than to balance birth rates and death rates. The peoples of Asia, Africa, Latin America, and the South Pacific can justly point out that their American "advisors" have shown the world how to despoil a virgin continent in less than a century and have added the words "built-in obsolescence" to the vocabulary of humanity.

This much is clear: when large labor reserves were needed during the Industrial Revolution of the early nineteenth century to man factories and depress wages, population growth was greeted enthusiastically by the new industrial bourgeoisie. And the growth of population occurred despite the fact that, owing to long working hours and grossly overcrowded cities, tuberculosis, cholera, and other diseases were pandemic in Europe and the United States. If birth rates exceeded death rates at this time, it was not because advances in medical care and sanitation had produced any dramatic decline in human mortality; rather, the excess of birth rates over death rates can be explained by the destruction of preindustrial family forms, village institutions, mutual aid, and stable, traditional patterns of life at the hands of capitalist "enterprise." The decline of social morale ushered in by the horrors of the factory system, the degredation of traditional agrarian peoples into grossly exploited proletarians and urban dwellers, produced a concomittantly irresponsible attitude toward the family and the begetting of children. Sexuality became a refuge from a life of toil on the same order as the consumption of cheap gin; the new proletariat reproduced children, many of whom were never destined to survive into adulthood. as mindlessly as it drifted into alcoholism. Much the same process occurred when the villages of Asia, Africa, and Latin America were sacrificed on the holy alter of imperialism.

Today, the bourgeoisie "sees" things differently. The roseate years of "free enterprise" and "free labor" are waning before an era of monopoly, cartels, state-controlled economies, institutionalized forms of labor mobilization (trade unions), and automatic or cybernetic machinery. Large reserves of unemployed labor are no longer needed to meet the needs of capital expansion, and wages are largely negotiated rather than left to the free play of the labor market. From a need, idle labor reserves have now turned into a threat to the stability of a managed bourgeois economy. The logic of this new "perspective" found its most terrifying expression in German fascism. To the Nazis, Europe was already "over-populated" in the thirties and the "population problem" was "solved" in the gas chambers of Auschwitz. The same logic is implicit in many of the neo-Malthusian arguments that masquerade as ecology today. Let there be no mistake about this conclusion.

Sconer or later the mindless proliferation of human beings will have to be arrested, but population control will either be initiated by "social controls" (authoritarian or racist methods and eventually be systematic genocide) or by a libertarian, ecologically oriented society (a society that develops a new balance with nature out of a reverence for life). Modern society stands before these mutually exclusive alternatives and a choice must be made without dissimulation. Ecology action is fundamentally social action. Either we will go directly to the social roots of the ecological crisis today or we will be deceived into an era of totalitarianism.

Ecology and Society

The basic conception that humanity must dominate and exploit nature stems from the domination and exploitation of man by man. Indeed, this conception goes back earlier to a time when men began to dominate and exploit women in the patriarchal family. From that point onward, human beings were increasingly regarded as mere resources, as objects instead of subjects. The hierarchies, classes, propertied forms, and statist institutions that emerged with social domination were carried over conceptually into humanity's relationship with nature. Nature too became increasingly regarded as a mere resource, an object, a raw material to be exploited as ruthlessly as slaves on a latifundium. This "worldview" permeated not only the official culture of hierarchical society; it became the way in which slaves, serfs, industrial workers and women of all social classes began to view themselves. As embodied in the "work ethic,"

in a morality based on denial and renunciation, in a mode of behavior based on the sublimation of erotic desires, and in otherworldly outlooks (be they European or Asian), the slaves, serfs, workers, and female half of humanity were taught to police themselves, to fashion their own chains, to close the doors on their own prison cells.

If the "worldview" of hierarchical society is beginning to wane today, this is mainly because the enormous productivity of modern technology has opened a new vision: the possibility of material abundance, an end to scarcity, and an era of free time (so-called "leisure time") with minimum toil. Our society is becoming permeated by a tension between "what-is" and "what-could-be," a tension exacerbated by the irrational, inhuman exploitation and destruction of the earth and its inhabitants. The greatest impediment that obstructs a resolution of this tension is the extent to which hierarchical society still fashions our outlook and actions. It is easier to take refuge in critiques of technology and population growth; to deal with an archaic, destructive social system on its own terms and within its own framework. Almost from birth, we have been socialized by the family, religious institutions, schools, and by the work process itself into accepting hierarchy, renunciation, and statist systems as the premises on which all thinking must rest. Without shedding these premises, all discussions of ecological balance must remain palliative and self-defeating

By virtue of its unique cultural baggage, modern society - profit-oriented bourgeois society - tends to exacerbate humanity's conflict with nature in a more critical fashion than pre-industrial societies of the past. In bourgeois society, humans are not only turned into objects; they are turned into commodities; into objects explicitly designed for sale on the market place. Competition between human beings, qua commodities, becomes an end in itself, together with the production of utterly useless goods. Quality is turned into quantity, individual culture into mass culture, personal communication into mass communication. The natural environment is turned into a gigantic factory, the city into an immense market place; everything from a Redwood forest to a woman's body has "a price." Everything is equatable in dollar-and-cents, be it a hallowed cathedral or individual honor. Technology ceases to be an extension of humanity; humanity becomes an extension of technology. The machine does not expand the power of the worker; the worker expands the power of the machine, indeed, he becomes a mere part of the machine. Is it surprising, then, that this exploitative, degrading, quantified society pits humanity against itself and against nature on a more awesome scale than any other in the past?

Yes, we need change, but change so fundamental and farreaching that even the concept of revolution and freedom must be expanded beyond all earlier horizons. No longer is it enough to speak of new techniques for conserving and fostering the natural environment; we must deal with the earth communally, as a human collectivity, without those trammels of private property that have distorted humanity's vision of life and nature since the break-up of tribal society. We must eliminate not only bourgeois hierarchy, but hierarchy as such; not only the patriarchal family, but all modes of sexual and parental domination; not only the bourgeois class and propertied system, but all social classes and property. Humanity must come into possession of itself, individually and collectively, so that all human beings attain control of their everyday lives. Our cities must be decentralized into communities, or ecocommunities, exquisitely and artfully tailored to the carrying capacity of the ecosystems in which they are located. Our technologies must be readapted and advanced into ecotechnologies, exquisitely and artfully adapted to make use of local energy sources and materials, with minimal or no pollution of the environment. We must recover a new sense of our needs needs that foster a healthful life and express our individual proclivities, not "needs" dictated by the mass media. We must restore the human scale in our environment and in our social relations, replacing mediated by direct personal relations in the management of society. Finally, all modes of domination - social or personal - must be banished from our conceptions of ourselves, our fellow humans, and nature. The administration of humans must be replaced by the administration of things. The revolution we seek must encompass not only political institutions and economic relations, but consciousness, life style, erotic desires, and our interpretation of the meaning of life.



What is in the balance, here, is the age-long spirit and systems of domination and repression that have not only pitted human against human, but humanity against nature. The conflict between humanity and nature is an extension of the conflict between human and human. Unless the ecology movement encompasses the problem of domination in all its aspects, it will contribute nothing toward eliminating the root causes of the ecological crisis of our time. If the ecology movement stops at mere reforms in pollution and conservation control without dealing radically with the need for an expanded concept of revolution it will merely serve as a safety valve for the existing system of natural and human exploitation.

Goals

In some respects the ecology movement today is waging a delaying action against the rampant destruction of the environment. In other respects its most conscious elements are involved in a creative movement to totally revolutionize the social relations of humans to each other and of humanity to nature.

Although they closely interpenetrate, the two efforts should be distinguished from each other. Ecology Action East supports every effort to conserve the environment: to preserve clean air and water, to limit the use of pesticides and food additives, to reduce vehicular traffic in streets and on highways, to make cities more wholesome physically, to prevent radioactive wastes from seeping into the environment, to guard and expand wilderness areas and domains for wildlife, to defend animal species from human depredation.

But Ecology Action East does not deceive itself that such delaying actions constitute a solution to the fundamental conflict that exists between the present social order and the natural world. Nor can such delaying actions arrest the overwhelming momentum of the existing society for destruction.

This social order plays games with us. It grants longdelayed, piecemeal, and woefully inadequate reforms to deflect our energies and attention from larger acts of destruction. In a sense, we are "offered" a patch of Redwood forest in exchange for the Cascades. Viewed in a larger perspective, this attempt to reduce ecology to a barter relationship does not rescue anything; it is cheap modus operandi for trading away the greater part of the planet for a few islands of wilderness, for pocket parks in a devastated world of concrete.

Ecology Action East has two primary aims: one is to increase in the revolutionary movement the awareness that the most destructive and pressing consequences of our alienating, exploitative society is the environmental crisis, and that truly revolutionary society must be built upon ecological precepts; the other is to create, in the minds of the millions of Americans who are concerned with the destruction of our environment, the consciousness that the principles of ecology, carried to their logical end, demand radical changes in our society and our way of looking at the world.



Ecology Action East takes its stand with the life-style revolution that, at its best, seeks an expanded consciousness of experience and human freedom. We seek the liberation of women, of children, of gay people, of black people and colonial peoples, and of working people in all occupations as part of a growing social struggle against the age-old traditions and institutions of domination - traditions and institutions that have so destructively shaped humanity's attitude toward the natural world. We support libertarian communities and struggles for freedom wherever they arise; we take our stand with every effort to promote the spontaneous self-development of the young; we oppose every effort to repress human sexuality, to deny humanity the eroticization of experience in all its forms. We join in all endeavors to foster a joyous artfulness in life and work: the promotion of crafts and quality production, the design of new ecocommunities and ecotechnologies, the right to experience on a daily basis the beauty of the natural world, the open, unmeditated, sensuous pleasure that humans can give to each other, the growing reverence for the world of life.

In short, we hope for a revolution which will produce politically independent communities whose boundaries and populations will be defined by a new ecological consciousness; communities whose inhabitants will determine for themselves within the framework of this new consciousness the nature and level of their technologies, the forms taken by their social structures, world views, life styles, expressive arts, and all other aspects of their daily lives.

But we do not delude ourselves that this life-oriented world can be fully developed or even partially achieved in a deathoriented society. American society, as it is constituted today, is riddled with racism and sits astride the entire world, not only as a consumer of its wealth and resources, but as an obstacle to all attempts at self-determination at home and abroad. Its inherent aims are production for the sake of production, the preservation of hierarchy and toil on a world scale, mass manipulation and control by centralized, statist institutions. This kind of society is unalterably counterposed to a life-oriented world. If the ecology movement does not draw these conclusions from its efforts to conserve the natural environment, then conservation becomes mere obscurantism. If the ecology movement does not draw these conclusions from its efforts to conserve the natural environment, then conservation becomes mere obscurantism. If the ecology movement does not direct its main efforts toward a revolution in all areas of life - social as well as natural, political as well as personal, economic as well as cultural - then the movement will gradually become a safety valve for the established order. It is our hope that groups like our own will spring up throughout the country, organized like ourselves on a humanistic, libertarian basis, engaged in mutual action and a spirit of cooperation based on mutual aid. It is our hope that they will try to foster a new ecological attitude not only toward nature but also toward humans: a conception of spontaneous, variegated relations within groups and between groups, within society and between individuals.

We hope that ecology groups will eschew all appeals to the "heads of government" and to international or national state institutions, the very criminals and political bodies that have materially contributed to the ecological crisis of our time. We believe the appeals must be made to the people and to their capacity for direct action that can get them to take control of their own lives and destinies. For only in this way can a society emerge without hierarchy and domination, a society in which each individual is the master of his or her own fate.

The great splits which divided human from human, humanity from nature, individual from society, town from country, mental from physical activity, reason from emotion, and generation from generation must now be transcended. The fulfillment of the age-old quest for survival and material security in a world of scarcity was once regarded as the precondition for freedom and a fully human life. To live we had to survive. As Brecht put it: "First feed the face, then give the moral."

The situation has now begun to change. The ecological crisis of our time has increasingly reversed this traditional maxim. Today, if we are to survive, we must begin to live. Our solutions must be commensurable with the scope of the problem, or else nature will take a terrifying revenge on humanity.



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BY APPOINTMENT





Remarks of Senator Barack Obama (as prepared for delivery)

July 24th, 2008

Berlin, Germany

Thank you to the citizens of Berlin and to the people of Germany. Let me thank Chancellor Merkel and Foreign Minister Steinmeier for welcoming me earlier today. Thank you Mayor Wowereit, the Berlin Senate, the police, and most of all thank you for this welcome.

I come to Berlin as so many of my countrymen have come before. Tonight, I speak to you not as a candidate for President, but as a citizen - a proud citizen of the United States, and a fellow citizen of the world.

I know that I don't look like the Americans who've previously spoken in this great city. The journey that led me here is improbable. My mother was born in the heartland of America, but my father grew up herding goats in Kenya. His father - my grandfather - was a cook, a domestic servant to the British.

At the height of the Cold War, my father decided, like so many others in the forgotten corners of the world, that his yearning - his dream - required the freedom and opportunity promised by the West. And so he wrote letter after letter to universities all across America until somebody, somewhere answered his prayer for a better life.

That is why I'm here. And you are here because you too know that yearning. This city, of all cities, knows the dream of freedom. And you know that the only reason we stand here tonight is because men and women from both of our nations came together to work, and struggle, and sacrifice for that better life.

Ours is a partnership that truly began sixty years ago this summer, on the day when the first American plane touched down at Templehof.

On that day, much of this continent still lay in ruin. The rubble of this city had yet to be built into a wall. The Soviet shadow had swept across Eastern Europe, while in the West, America, Britain, and France took stock of their losses, and pondered how the world might be remade.

This is where the two sides met. And on the twenty-fourth of June, 1948, the Communists chose to blockade the western part of the city. They cut off food and supplies to more than two million Germans in an effort to extinguish the last flame of freedom in Berlin.

The size of our forces was no match for the much larger Soviet Army. And yet retreat would have allowed Communism to march across Europe. Where the last war had ended, another World War could have easily begun. All that stood in the way was Berlin.

And that's when the airlift began - when the largest and most unlikely rescue in history brought food and hope to the people of this city.

The odds were stacked against success. In the winter, a heavy fog filled the sky above, and many planes were forced to turn back without dropping off the needed supplies. The streets where we stand were filled with hungry families who had no comfort from the cold.

But in the darkest hours, the people of Berlin kept the flame of hope burning. The people of Berlin refused to give up. And on one fall day, hundreds of thousands of Berliners came here, to the Tiergarten, and heard the city's mayor implore the world not to give up on freedom. "There is only one possibility," he said. "For us to stand together united until this battle is won...The people of Berlin have spoken. We have done our duty, and we will keep on doing our duty. People of the world: now do your duty...People of the world, look at Berlin!"

People of the world - look at Berlin!

Look at Berlin, where Germans and Americans learned to work together and trust each other less than three years after facing each other on the field of battle.

Look at Berlin, where the determination of a people met the generosity of the Marshall Plan and created a German miracle; where a victory over tyranny gave rise to NATO, the greatest alliance ever formed to defend our common security.

Look at Berlin, where the bullet holes in the buildings and the somber stones and pillars near the Brandenburg Gate insist that we never forget our common humanity.

People of the world - look at Berlin, where a wall came down, a continent came together, and history proved that there is no challenge too great for a world that stands as one.

Sixty years after the airlift, we are called upon again. History has led us to a new crossroad, with new promise and new peril. When you, the German people, tore down that wall -a wall that divided East and West; freedom and tyranny; fear and hope - walls came tumbling down around the world. From Kiev to Cape Town, prison camps were closed, and



the doors of democracy were opened. Markets opened too, and the spread of information and technology reduced barriers to opportunity and prosperity. While the 20th century taught us that we share a common destiny, the 21st has revealed a world more intertwined than at any time in human history.

The fall of the Berlin Wall brought new hope. But that very closeness has given rise to new dangers - dangers that cannot be contained within the borders of a country or by the distance of an ocean.

The terrorists of September 11th plotted in Hamburg and trained in Kandahar and Karachi before killing thousands from all over the globe on American soil. As we speak, cars in Boston and factories in Beijing are melting the ice caps in the Arctic, shrinking coastlines in the Atlantic, and bringing drought to farms from Kansas to Kenya.

Poorly secured nuclear material in the former Soviet Union, or secrets from a scientist in Pakistan could help build a bomb that detonates in Paris. The poppies in Afghanistan become the heroin in Berlin. The poverty and violence in Somalia breeds the terror of tomorrow. The genocide in Darfur shames the conscience of us all.



In this new world, such dangerous currents have swept along faster than our efforts to contain them. That is why we cannot afford to be divided. No one nation, no matter how large or powerful, can defeat such challenges alone. None of us can deny these threats, or escape responsibility in meeting them. Yet, in the absence of Soviet tanks and a terrible wall, it has become easy to forget this truth. And if we're honest with each other, we know that sometimes, on both sides of the Atlantic, we have drifted apart, and forgotten our shared destiny.

In Europe, the view that America is part of what has gone wrong in our world, rather than a force to help make it right, has become all too common. In America, there are voices that deride and deny the importance of Europe's role in our security and our future. Both views miss the truth - that Europeans today are bearing new burdens and taking more responsibility in critical parts of the world; and that just as American bases built in the last century still help to defend the security of this continent, so does our country still sacrifice greatly for freedom around the globe.

Yes, there have been differences between America and Europe. No doubt, there will be differences in the future. But the burdens of global citizenship continue to bind us together. A change of leadership in Washington will not lift this burden. In this new century, Americans and Europeans alike will be required to do more - not less. Partnership and cooperation among nations is not a choice; it is the one way, the only way, to protect our common security and advance our common humanity.

That is why the greatest danger of all is to allow new walls to divide us from one another.

The walls between old allies on either side of the Atlantic cannot stand. The walls between the countries with the most and those with the least cannot stand. The walls between races and tribes; natives and immigrants; Christian and Muslim and Jew cannot stand. These now are the walls we must tear down.

We know they have fallen before. After centuries of strife, the people of Europe have formed a Union of promise and prosperity. Here, at the base of a column built to mark victory in war, we meet in the center of a Europe at peace. Not only have walls come down in Berlin, but they have come down in Belfast, where Protestant and Catholic found a way to live together; in the Balkans, where our Atlantic alliance ended wars and brought savage war criminals to justice; and in South Africa, where the struggle of a courageous people defeated apartheid.

So history reminds us that walls can be torn down. But the task is never easy. True partnership and true progress



requires constant work and sustained sacrifice. They require sharing the burdens of development and diplomacy; of progress and peace. They require allies who will listen to each other, learn from each other and, most of all, trust each other.

That is why America cannot turn inward. That is why Europe cannot turn inward. America has no better partner than Europe. Now is the time to build new bridges across the globe as strong as the one that bound us across the Atlantic. Now is the time to join together, through constant cooperation, strong institutions, shared sacrifice, and a global commitment to progress, to meet the challenges of the 21st century. It was this spirit that led airlift planes to appear in the sky above our heads, and people to assemble where we stand today. And this is the moment when our nations - and all nations - must summon that spirit anew.

This is the moment when we must defeat terror and dry up the well of extremism that supports it. This threat is real and we cannot shrink from our responsibility to combat it. If we could create NATO to face down the Soviet Union, we can join in a new and global partnership to dismantle the networks that have struck in Madrid and Amman; in London and Bali; in Washington and New York. If we could win a battle of ideas against the communists, we can stand with the vast majority of Muslims who reject the extremism that leads to hate instead of hope.

This is the moment when we must renew our resolve to rout the terrorists who threaten our security in Afghanistan, and the traffickers who sell drugs on your streets. No one welcomes war. I recognize the enormous difficulties in Afghanistan. But my country and yours have a stake in seeing that NATO's first mission beyond Europe's borders is a success. For the people of Afghanistan, and for our shared security, the work must be done. America cannot do this alone. The Afghan people need our troops and your troops; our support and your support to defeat the Taliban and al Qaeda, to develop their economy, and to help them rebuild their nation.

This is the moment when we must renew the goal of a world without nuclear weapons. The two superpowers that faced

each other across the wall of this city came too close too often to destroying all we have built and all that we love. With that wall gone, we need not stand idly by and watch the further spread of the deadly atom. It is time to secure all loose nuclear materials; to stop the spread of nuclear weapons; and to reduce the arsenals from another era. This is the moment to begin the work of seeking the peace of a world without nuclear weapons.

This is the moment when every nation in Europe must have the chance to choose its own tomorrow free from the shadows of yesterday. In this century, we need a strong European Union that deepens the security and prosperity of this continent, while extending a hand abroad. In this century - in this city of all cities - we must reject the Cold War mind-set of the past, and resolve to work with Russia when we can, to stand up for our values when we must, and to seek a partnership that extends across this entire continent.

This is the moment when we must build on the wealth that open markets have created, and share its benefits more equitably. Trade has been a cornerstone of our growth and global development. But we will not be able to sustain this growth if it favors the few, and not the many. Together, we must forge trade that truly rewards the work that creates wealth, with meaningful protections for our people and our planet. This is the moment for trade that is free and fair for all.

This is the moment we must help answer the call for a new dawn in the Middle East. My country must stand with yours and with Europe in sending a direct message to Iran that it must abandon its nuclear ambitions. We must support the Lebanese who have marched and bled for democracy, and the Israelis and Palestinians who seek a secure and lasting peace. And despite past differences, this is the moment when the world should support the millions of Iraqis who seek to rebuild their lives, even as we pass responsibility to the Iraqi government and finally bring this war to a close.

This is the moment when we must come together to save this planet. Let us resolve that we will not leave our children a world where the oceans rise and famine spreads and terrible storms devastate our lands. Let us resolve that all nations - including my own - will act with the same seriousness of purpose as has your nation, and reduce the carbon we send



into our atmosphere. This is the moment to give our children back their future. This is the moment to stand as one.

And this is the moment when we must give hope to those left behind in a globalized world. We must remember that the Cold War born in this city was not a battle for land or treasure. Sixty years ago, the planes that flew over Berlin did not drop bombs; instead they delivered food, and coal, and candy to grateful children. And in that show of solidarity, those pilots won more than a military victory. They won hearts and minds; love and loyalty and trust - not just from the people in this city, but from all those who heard the story of what they did here. Now the world will watch and remember what we do here - what we do with this moment. Will we extend our hand to the people in the forgotten corners of this world who yearn for lives marked by dignity and opportunity; by security and justice? Will we lift the child in Bangladesh from poverty, shelter the refugee in Chad, and banish the scourge of AIDS in our time?

Will we stand for the human rights of the dissident in Burma, the blogger in Iran, or the voter in Zimbabwe? Will we give meaning to the words "never again" in Darfur?

Will we acknowledge that there is no more powerful example than the one each of our nations projects to the world? Will we reject torture and stand for the rule of law? Will we welcome immigrants from different lands, and shun discrimination against those who don't look like us or worship like we



do, and keep the promise of equality and opportunity for all of our people?

People of Berlin - people of the world - this is our moment. This is our time.

I know my country has not perfected itself. At times, we've struggled to keep the promise of liberty and equality for all of our people. We've made our share of mistakes, and there are times when our actions around the world have not lived up to our best intentions.

But I also know how much I love America. I know that for more than two centuries, we have strived - at great cost and great sacrifice - to form a more perfect union; to seek, with other nations, a more hopeful world. Our allegiance has never been to any particular tribe or kingdom - indeed, every language is spoken in our country; every culture has left its imprint on ours; every point of view is expressed in our public squares. What has always united us - what has always driven our people; what drew my father to America's shores - is a set of ideals that speak to aspirations shared by all people: that we can live free from fear and free from want; that we can speak our minds and assemble with whomever we choose and worship as we please.

These are the aspirations that joined the fates of all nations in this city. These aspirations are bigger than anything that drives us apart. It is because of these aspirations that the airlift began. It is because of these aspirations that all free people - everywhere - became citizens of Berlin. It is in pursuit of these aspirations that a new generation - our generation - must make our mark on the world.

People of Berlin - and people of the world - the scale of our challenge is great. The road ahead will be long. But I come before you to say that we are heirs to a struggle for freedom. We are a people of improbable hope. With an eye toward the future, with resolve in our hearts, let us remember this history, and answer our destiny, and remake the world once again.



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Matteo Pasquinelli

GRINNING MONKEYS How do you think you can stop war without weapons? The anti-war public opinion that fills squares worldwide and the cosmetic democracy of International Courts stand pow-erless in front of the raging US military. Against the animal instincts of a superpower reason cannot prevail: a homicidal force can be arrested only by another, stronger force. Everyday we witness such a Darwinian show: history repeating itself through a cruel confrontation of forces, whilst what rests is freedom of speech exercised in drawing- rooms. Pacifists too are accomplices of instinctive forces, because animal aggressiveness is inside us all. How do we express that bestiality for which we condemn armies?

Underneath the surface of the self-censorship belonging to the radical left (not only to the conformist majority), it should be admitted publicly that watching Abu Ghraib pic- tures of pornographic tortures does not scandalize us, on the contrary, it rather excites us, in exactly the same way as the obsessive voyeurism that draws us to 9/11 videos. Through such images we feel the expression of repressed instincts, the pleasure rising again after being narcotised by consumerism, technologies, goods and images. We show our teeth as monkeys do, when their aggressive grin looks dreadfully like the human smile. Con- temporary thinkers as well, like Baudrillard and Žižek, acknowledge a dark side inside Western culture. If 9/11 has been a shock for Western consciousness, Baudrillard puts forward a more shocking thesis: we westerners were to desire 9/11, as the death drive of a superpower that having reached its natural limits, knows and desires nothing more than self-destruction and war. The indignation is hypocrisy; there is always an animal talking behind a video screen.

ON THE VIDEOWAR BATTLEGROUND Before pulling the monkey out of the TV set, we have to focus on the battleground on which the media match is played. The more reality is an augmentation of mass, person- al, and networked devices, the more wars become media wars, even if they take place in a desert. The First Global War started by live-broadcasting the 9/11 air disaster and con- tinued with video-guerrilla episodes: everyday from the Iraqi front we received videos shot by invaders, militiamen, and journalists. Every action in such a media war is de- signed beforehand to fit its spectacular consequences. Terrorists have learnt all the rules of spectacular conflict while imperial propaganda, much more expert, has no qualms about playing with fakes and hoaxes (for instance the dossiers on weapons of mass de- struction). Bureaucratic propaganda wars are a thing of the past. New media has gen- erated guerrilla combat, opening up a molecular front of bottom-up resistance. Video cameras among civilians, weblogs updated by independent journalists, smart-phones used by American soldiers in the Abu Ghraib prison: each represents an uncontrol- lable variable that can subver the propaganda apparatus. Video imagery produced by television is now interlaced with the anarchic self-organised infrastructure of digital net-worked media that has become a formidable means of distribution (evidenced by the capillary diffusion of the video of the beheading of Nick Berg). Today's propaganda is used to manage a connective imagery rather than a collective spectacle, and the intelli- gence services set up simulacro of the truth based on networking technologies.

THE VIDEOCLASH OF CIVILIZATIONS Alongside the techno-conflict between horizontal and vertical media, two secular cul- tures of image face each other on the international mediascape. The United States em- bodies the last stage of videocracy, an oligarchic technocracy based on hypertrophic advertising and infotainment, and the colonisation of the worldwide imagery through Hollywood and CNN. 20th century ideologies such as Nazism and Stalinism were in- timately linked to the fetishism of the idea-image (as all of western thought is heir to Platonic idealism). Islamic culture on the contrary is traditionally iconoclast: it is for-bidden to represent images of God and the Prophet, and usually of any living crea- ture whatsoever. Only Allah is "Al Mussawir", he who gives rise to forms: imitating his gesture of creation is a sin (even if such a precept never appears in the Koran). Islam, unlike Christianity, has no sacred iconographic centre. In mosques the Kiblah is an empty niche. Its power comes not from the refusal of the image but from the refusal of its centralizing role, developing in this way a material, antispectacular, and horizontal cult. Indeed, on Doomsday, painters are meant to suffer more than other sinners. Even if modernisation proceeds through television and cinema (that paradoxically did not have the same treatment of painting), iconoclastic ground remains active and breaks out against western symbols, as happened in the case of the World Trade Centre. To strike at western idolatry, pseudo-Islamic terrorism becomes videoclasm, preparing attacks de- signed for live broadcasting and using satellite channels as a resonant means for its pro- paganda. Al-Jazeera broadcasts images of shot-dead Iraqi civilians, whilst western mass

media removes these bodies in favour of the military show. An asymmetrical imagery is developing between East and West, and it will be followed by an asymmetrical rage, that will break out with backlashes for generations to come. In such a clash between videoc- racy and videoclasm, a third actor, the global movement, tries to open a breach and de- velop therein an autonomous videopoiesis. The making of an alternative imagery is not only based on selforganising independent media, but also on winning back the dimen- sion of myth and the body. Videopoiesis should speak—at the same time—to the belly and to the brain of the monkeys.



GLOBAL VIDEO-BRAIN Western media and awareness was woken up by the physical force of live-broadcasted images not by the news of tortures at the Abu Ghraib prison or of Nick Berg's behead- ing. Television is the medium that taught the masses a Pavlovian reaction to images. It is also the medium that produced the globalisation of the collective mind (some- thing more complex than the idea of public opinion). The feelings of the masses have been always reptilian: what media proliferation established is a video mutation of feel- ings, a becoming-video of the collective brain and of collective narration. The global video-brain functions through images, whereas our brains think out of images. This is not about crafting a theory, but recognising the natural extension of our faculties. Elec- tronic and economic developments move at too high a speed for the collective mind to have time to communicate and elaborate messages in speech, there is only time for reacting to visual stimuli. A collective imagery arises when a media infrastructure casts and repeats the same images in a million copies. producing a common space; a con- sensual hallucination around the same object (that afterwards is spread through other channels from word-of-mouth to the film industry). In the case of the TV medium, such a serial communication of

a million images is much more lethal, because it is instantaneous. On the other hand, the networked imagery works in an interactive and non-in- stantaneous way, this is why we call it connective imagery. Imagery is a collective serial broadcasting of the same image across different media. According to Goebbels, it is a lie repeated a million times that becomes public discourse, part of everyday conversations, and then accepted truth. Collective imagery is the place where media and desire meet each other, where the same repeated image modifies millions of bodies simultane- ously and inscribes pleasure, hope and fear. Communication and desire, mediasphere and psychosphere, are the two axis that describe the war to the global mass, the way in which the war reaches our bodies far from the real conflict and the way image inscribes itself into the flesh.

ANIMAL NARRATIONS Why does reality exist only when framed by a powerful TV network? Why is the course of events affected by the evening news? Collective imagery is not affected by the video evolution of mass technologies only, but also by the natural instincts of human kind. As a political animal (Aristotle), the human being is inclined to set up collective narratives,

that represent the instinct of belonging to its own kind. Let's call them animal narra- tives. For this reason television is a 'natural' medium, because it responds to the need of creating one narrative for millions of people, a single animal narrative for entire na- tions, similarly to what other narrative genres, like the epic, the myth, the Bible and the Koran, did and still do. Television represents, above all else, the ancestral feeling to be- long to one Kind, that is, the metaorganism we all belong to. Each geopolitical area has its own video macro-attractor (CNN, BBC etc.), which the rest of the media relate to. Beside the macro-attractors, there are meta-attractors, featuring the role of critical con- sciousness against them, a function often held by press and web media (the Guardian, for instance). Of course the model is much more complex: the list could continue and end with blogs, which we can define as group micro-attractors, the smallest in scale, but suffice to say here that the audience and power of the main attractor are ensured by the natural animal instinct. This definition of mass media might seem strange, because they are no longer push media that communicate in unidirectional ways (one-to-many), but pull media that attract and group together; media in which we invest our desires (many-to-one). Paraphrasing Reich's remark on fascism, we can say that rather than the masses being brainwashed by the media establishment, the latter is sustained and desired by the perversion of the desire to belong.

DIGITAL ANARCHY. A VIDEOPHONE VS. EMPIRE Traditional media war incorporates the Internet and the networked imagery (with televi- sion, Internet, mobile phones and digital cameras) turns into a battle ground: personal media such as digital cameras bring the cruelty of war directly into the living room, for the first time in history at the speed of an Internet download and out of any governmental control. This networked imagery cannot be stopped, and neither can technological evolution. Absolute transparency is an inevitable fate for all of us. The video phone era seriously undermines privacy, as well as any kind of secrecy, state secrecy included. Rumsfeld's vented outrage in front of US Senate Committee on Armed Services about the scandal at Abu Ghraib is extremely grotesque: "We're functioning... with peacetime constraints, with legal requirements, in a wartime situation, in the Information Age, where people are running around with digital cameras and taking these unbelievable photographs and then passing them off, against the law, to the media, to our surprise, when they had-they had not even arrived in the Pentagon." A few days later, Rums- feld prohibited the use of any kind of camera or videophone to the American soldiers in Iraq. Rumsfeld himself was the 'victim' of the Internet broadcasting of a famous video that shows him politely shaking hands with Saddam Hussein in 1983. New digital me- dia seem to have created an

unpredictable digital anarchy, where a video phone can fight against Empire. The images of torture at Abu Ghraib are the internal nemesis of a civilization of machines that is running out of control of its creators and demiurges. There is a machine nemesis but also an image nemesis: as Baudrillard notes, the Em- pire of the Spectacle is now submitted to the hypertrophy of the Spectacle itself, to its own greed for images, to an auto-erotic pornography. The infinitely repeatable charac-

ter of digital technology allowed for the demise of the copyright culture through P2P networks, but also for the proliferation of digital spam and the white noise of contents on the web. Video phones have created a networked mega-camera, a super-light pan- opticon, a horizontal Big Brother. The White House was trapped in this web. Digital repetition no longer delivers us to the game of mirrors of Postmodern weak thought—to the image as self-referential simulacrum—but rather to an interlinked universe where videopoiesis can connect the farthest points and cause fatal short circuits.



WAR PORN Indeed, what came to light with the Abu Ghraib media scandal was not a casual short- circuit, but the implosion into a deadly vortex of war, media, technology, body, desire. Philosophers, journalists and commentators from all sides rushed to deliver different perspectives for a new framework of analysis. The novelty of the images of Abu Ghraib and Nick Berg (whether fictional or not is not the point) consists in the fact that they forged a new narrative genre of collective imagery. For the first time, a snuff movie was projected onto the screen of global imagery and Internet subcultures, used to such im- ages, suddenly came out of the closet: Rotten.com finally reached the masses. Rather than making sense of a traumatic experience, newspapers and weblogs worldwide are engaged in drawing out the political, cultural, social and aesthetic repercussions of a new genre of image that forces us to upgrade our immunity system and communicative strategies. As Seymour Hersh noted, Rumsfeld provided the world with a good excuse to ignore the Geneva Convention from now on. But he lowered the level of tolerance of the visible as well, forcing us to accept cohabitation with the Horror. Anglo-American journalism has defined warporn through journalism popular tabloid and government talk-shows which fetishise supersized weapons and well-polished uniforms, hi-tech tanks and infrared-guided bombs: a panoplia of images that some define as the asep- tic substitute of pornography proper. Ridley Scott's Black Hawk Down is war hardcore, to name one. The cover of Time, where an American soldier was chosen as 'Person of the Year,' was defined pure war porn by Adbusters: "Three American Soldiers standing proudly, half-smiles playing on their faces, rifles cradled in their arms." War porn is also a sub-genre of trash porn-still relatively unknown, coming from the dark side of the net. It simulates violent sex scenes between soldiers or the rape of civilians (pseudo-ama- teur movies usually shot in Eastern Europe and often passed as real). War porn is freed from its status of net subculture: its morbid interest and fetish for war imagery become political weapons, voyeurism and the nightmares of the masses. Is it a coincidence that war porn emerges from the Iraqi marshes right at this time?

DIGITAL-BODY REJECTION The metaphorical association of war with sex that underpins much Anglo-American journalism, points to something deeper that was never before made so explicit: a libido that, alienated by wealth, awaits war to give free reign to its ancestral instincts. War is as old as the human species: natural aggressiveness is historically embodied in collective

and institutional forms, but several layers of technology have separated today's war from its animal substratum. We needed Abu Ghraib pictures to bring to the surface the obscene background of animal energy which lies underneath a democratic make-up. Did this historic resurfacing of the repressed occur today simply because of the mass spread- ing of digital cameras and video phones? Or is there a deeper connection between the body and technology bound to prove to be deadly sooner or later? As the mass media are filled with tragic and morbid news, the framing of digital media seems to be miss- ing something from its inception. This could be that passion of the real (Alain Badiou) which, exiled onto the screen, explodes out of control. New personal media are directly connected to the psychopathology of everyday living, we might say that they create a new format for it and a new genre of communication, but above all, they establish a re- lation with the body that television never had. War porn seems to signal the rejection of technology by subconscious forces that express themselves through the same medium that represses them: this rejection might point to the ongoing adaptation of the body to the digital. Proliferation of digital prostheses is not as rational, aseptic and immaterial as it seems. Electronic media seemed to have introduced technological rationality and coolness into human relations, yet the shadows of the digital increasingly re-surface. There comes a point when technology physically unbridles its opposite. The Internet is the best example: behind the surface of the immaterial and disembodied technology lies a traffic of porn content that takes up half of its daily band-width. At the same time, the Orwellian proliferation of video cameras, far from producing and Apollonian world of transparency, is ridden with violence, blood and sex. The next Endemol Big Brother will resemble the film Battle Royal, where Takeshi Kitano forces a class of students on an island and into a game of death where the winner is the last survivor. We have always considered the media as a prosthesis of human rationality, and technology as the new embodiment of the logos. But new media also embodies the dark side of the Western world. In war porn we found this Siamese body made up of libido and media, desire and image. Two radical movements that are the same movement: war reinvests the alienated libido, personal media are filled by the desperate libido they alienated. The subcon-scious can not lie, the skeletons sooner or later start knocking on the closet door.

IMAGERY RESET War results from the inability to dream after depleting all libidinal energy in an outflow of prostheses, commodities and images. War violence forces us to believe again in im- ages of everyday life, images of the body as well as images of advertising. War is an imag- ery reset. War brings the attention and excitement for advertising back to a zero degree, where advertising can start afresh. War saves advertising from the final annihilation of the orgasm, from the nirvana of consumption, the inflation and indifference of values. War brings the new economy back to the old economy, to traditional and consolidated commodities, it gets rid of immaterial commodities that risk dissolving the economy into a big potlatch and into the anti-economy of the gift that the Internet represents. War has the 'positive' effect of redelivering us to 'radical' thought, to the political responsibil-

ity of representation, against the interpretative flights of

'weak thought,' of semiotics and postmodernism (where postmodernism is the western image looking for an alibi to its own impotence). The pornographic images of war, as we said, are the reflux of the animal instinct that our economic and social structure has repressed. But rather than a psychoanalysis that reactively justifies new customs and fashions, we seek to carry out a 'physical' analysis of libidinal energy. In wartime we see images re-emerge with a new autonomous and autopoietic force. There are different kinds of image: war porn images are not representations, they speak directly to the body, they are a cruel, lucid and af- firmative force, like Artaud's theatre, they are remagnetised images that do not provoke incredulity, they are neural icons running on the spinal motorways, as Ballard would put it. Radical images redeliver the body to us, radical images are bodies, not simulacra. Their effect is first physical then cognitive. "The movement-image and the fluxmatter are rigorously one and the same thing" (Deleuze). The damned tradition of the image is back, with the psychic and contagious power of Artaud's theatre, a machinic image that joins together the material and the immaterial, body and dream. "Fiction is a branch of neurology" (Ballard). In a libidinal explosion, war porn liberates the animal energies of Western society like a bomb. Such energies can be expressed through fascist reactions as well as liberating revolts. Radical images are images that are still capable of being politi- cal, in the strong sense of the word, and they can have an impact on the masses that is simultaneously political, aesthetic and carnal.



VIDEOPOIESIS: THE BODY-IMAGE How can we make an intelligent use of television? The first intelligent reaction is to switch it off. Activists collective such as Adbusters.org (Canada) and Esterni.org (Italy) organize yearly TV strikes, promoting a day or a week's abstinence from television. Can Western society think without television? It cannot. Even if we were to stop watching TV because of a worldwide blackout or a nuclear war, our imagery, hopes and fears would carry on thinking within a televised brainframe. This is not about addiction, the video is simply our primary collective language: once upon a time there was religion, mythology, epic and literature. We can repress the ritual (watching TV) but we cannot repress the myth. We can switch television off, but not our imagery. For this reason the idea of an autonomous videopoiesis is not about the practice of alternative information, but about new mythical devices for the collective imagery. In its search for the Perfect Imagethat is, the image that is capable of stopping the War, subverting Empire and starting the Revolution the global movement has theorised and practiced video activism (from Indymedia to street TVs) and mythopoiesis (from Luther Blissett to San Precario). However, it never tried to merge those strategies into a videopoiesis capable of challenging Bin Laden, Bush, Hollywood and the CNN at the level of myth, a videopoiesis for new icons and formats, like for instance the video sequences of William Gibson's Pat- ter

recognition distributed on the net. Videopoiesis does not mean the proliferation of cameras in the hands of activists, but the creation of video narratives, a new design of genres and formats rather than alternative information.

The challenge lies in the body-image. Through videopoiesis we have to welcome the repressed desires of the global movement and open the question of the body, buried under a para-catholic and third- worldist rhetoric. While Western imagery is being filled with the dismembered bodies of heroes, the global movement is still uneasy about its desires. War porn is a challenge for the movement not to equal the horror but to produce images that awaken and tar- get the sleepy body. Throughout its history, television has always produced macro-bod- ies, mythical giant bodies magnified by media power, bodies as cumbersome as Ancient Gods. The television regime creates monsters, hypertrophic bodies such as the image of the President of the Unites States, the Al-Qaeda brand and film stars, while the net and personal media try to dismember them and produce new bodies out of their carcasses. Videopoiesis must eliminate the unconscious self-censorship that we find in the most liberal and radical sections of society, the selfcensorship that, behind a crypto-catholic imagery, hides the grin of the monkey. Once crypto-religious self-censorship is eliminat- ed, videopoiesis can begin its creative reassembly of dismembered bodies.

WARPUNK. I LIKE TO WATCH! Watching cruel images is good for you. What the Western world needs is to stare at its own shadows. In Ballard's The Atrocity Exhibition, war news and violent scenes improve adults' sexual activity and the condition of psychotic children. Warlords are filling the collective imagery with brute force. Why leave them to do it in peace? If in the real world we are always victims of the blackmail of non-violence, in the realm of imagery and imagination we can feed our wet dreams at last. If American imagery is allowing a drift towards Nazism and is offering an apology and justification for any kind of vio- lence, our response can only be an apology of resistance and action, that is warpunk. Warpunk is not a delirious subculture that embraces weapons in an aesthetic gesture. On the contrary, it uses radical images as weapons of legitimate defense. To paraphrase a Japanese saying, warpunk steals from war and empire the art of embellishing death. Warpunk uses warporn in a tragic way, to overcome Western culture and the selfcen-sorship of its counter-culture. Above all we are afraid of the hubris of the American war- lords, of the way they face any obstacle stepping over all written and unwritten rules. What is the point of confronting this threat with the imagery of the victim, that holds up to the sky hands painted in white? Victimhood is a bad adviser: it is the definitive valida- tion of Nazism, the sheep's baa that makes the wolf even more indifferent. The global movement is quite a good example of "weak thought" and reactive culture. Perhaps this is because, unlike warlords and terrorists, it never developed a way of thinking about the tragic, war, violence and death. A tragic thought is the gaze that can dance on any image of the abyss. In Chris Korda's I like to watch video (download available on www. churchofeuthanasia.org) porn scenes of oral sex and masturbation are mixed with those of football and baseball matches, and with well-known NY 9/11 images. The phallic imagery reaches the climax: the Pentagon is hit by an ejaculation, multiple erections are turned into the NY 9/11 skyline, the Twin Towers themselves become the object of an architectural fellatio. This video is the projection of the lowest instincts of American society, of the common ground that bind spectacle, war, pornography and sport. It is an orgy of images that shows to the West its real background. Warpunk is a squadron of B52s throwing libidinal bombs and radical images into the heart of Western imagery.



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BY APPOINTMENT



Presidenza del Consiglio dei Ministri



Daniel Dickson-LaPrade says:

The scientific consensus on global warming is clear: global warming is (1) severe, (2) getting worse, (3) predominantly human-caused, and (4) likely to produce all sorts of hellish catastrophes within the next century.

SCIENTIFIC opposition to global warming is limited to the same thirty or so people who recite the same dozen or so arguments over and over (for refutations of some of the more common arguments, see here: http://www. newscientist.com/article/dn11462-climate-change-a-guide-for-the-perplexed. html). These 'scientists' receive enormous contributions on a regular basis from the fossil fuels industry: http://www.greenpeace.org/usa/campaigns/ global-warming-and-energy/polluterwatch/koch-industries/

So that's our first conspiracy theory: the fossil fuels industry keeps the American public from buying climate change because it hurts their bottom line.

Here's the second conspiracy theory: liberals who hate God have ginned up this fake global warming thing to hurt capitalism. They think they're better than us, they care more for polar bears than they do for human beings, and they have a "cult" going.

The first conspiracy theory has this going for it: three of the five largest organizations on Earth--Royal Dutch Shell, Exxon Mobile, and BP--are fossil fuels companies. Further, we can actually TRACE SPECIFIC DONATIONS from companies like these to climate change denialists like

Robert C. Balling--http://www.sourcewatch.org/index.php?title=Robert_C._ Balling#cite_note-3

Richard Lindzen--http://www.sourcewatch.org/index.php?title=Richard_S._ Lindzen

Further, other climate change denialists have previously worked as tobacco industry flacks--people like

Steven Milloy--http://www.desmogblog.com/steve-milloy

Frederick Seitz--http://en.wikipedia.org/wiki/The_Advancement_of_Sound_ Science_Coalition

What does the second conspiracy theory have going for it? Where is this alleged liberal cargo cult get ITS funding? Where are the particular donations that can be traced back to... windmill companies? Solar power companies? Al Gore's sister?

So which global warming conspiracy makes more sense to YOU?

Plu q En informatique, un plug-in, aussi nommé module, est un logiciel qui complète une application afin de lui, apporter de nouvelles fonctionnalités



Objet mathématique ou physique largely unadressed in such posthuman queer theory, to the extent that sex, or what is given in sexuality, remains anchored to the primacy of gender as dont les formes se subdivisent par phenomena-in-things (Barad 2002), in the same way as materiality remains determined by the performativity of material-discursive apparatuses. elles-mêmes laissant apparaître, à This article argues that notions of relational ontologies developed in the context of posthuman theories of performativity are not abstract enough des échelles d'observation de plus to engage with the experiential adventures of a body-sex. Drawing on the billiogobu of a bstract materialism developed in the works of Gilles Deleute en plus fines, des motifs similaires. a fougère ou encore les côtes sexes implicated in the individuation of a multiplicity of sexuality producing utterances, styles, politics that do not revolve around the being queer itself. bretonnes sont les plus connus.



The Adventures of a Sex Luciana Parisi buy me on Amazon

In queer theory the question of what is sex has been rethought in terms of the biological plasticity of the body as evidenced, for example, by hormone and genetic ambivalences neutralising the distinction between masculinity and femininity, female and male, leading to a notion of fundamental queerness of all sexes. The importance of such a notion lays in its indirect suggestion that sex, as the natural source of (culturally constructed) gender, does not coincide with the immutable fixed order of nature. On the other hand, however, a more explicitly political tendency in queer theory has reshaped the indirect claim for a fundamental queer biologism and has rather argued for the centrality of the discursive apparatus of power forming the complexity of sexual identities through practices of performativity. Here, the biologic of queerness is explained in terms of a gendered materiality, constantly being reconfigured by discursive apparatuses. For queer theory, such discursive exercises of power - or bio-power having material effects on the bodysex - is constantly open to resistance by the subversive performativity of signs, leading to ruptures in meanings, positions, roles of the gender-sex identification.

The centrality of performativity in queer theory has been recently re-elaborated in terms of posthuman material-discursive intra-actions, suggesting a new e alliance between science and ontology (Barad 2005). However, this article suggests that the question of how does sexuality become queer remains still

philosophy of abstract materialism developed in the works of Gilles Deleuze and Felix Guattari, this article explores queer sexuality through the notion of the abstract machine as enabling us to conceive the pure experience, event Il existe plusieurs exemples naturels and dramatisation of many sexes without falling back onto the ontological constitution of queer sexuality. The article will then argue that to affirm a queer de fractales : le chou romanesco, ontology in the light of Deleuze and Guattari's philosophy of immanence (immanent desire), one may need to engage with the virtual worlds of many Ross and Rachel Become Vegetarians

a short story by

Jordan Bunny Kinney



For their anniversary, Ross and Rachel go the Outback Steakhouse in Times Square. It's a good choice for both of them: The Outback has long been one of Ross's fave restaurants (he just loves the Bloomin' Onion) and the restaurant itself is very conveniently located for Rachel, whose office is only a few blocks away. It's not very romantic, they both agree, but they're older and more irritable and less attractive now and their standards—in terms of both fine dining as well as the expectations they have of one another--have lowered dramatically since we last caught up with them seven years ago.

At the restaurant, Rachel orders a 9 oz Victoria's Filet with a side of fries. Ross orders a 22 oz Melbourne Steak with a side of the house salad, which he doesn't eat. They both split the Bloomin' Onion and share a bottle of wine. They eat ravenously, having both skipped lunch in preparation for the big dinner. "I'm still very hungry," says Ross as he finishes up his steak. "Me too, actually," says Rachel. "Maybe we should order something else?" They both inspect the menu. "Ok," Ross says to the waitress. "Can I just get an order of the Sweet Glazed Pork Tenderloin?"

"Um, ok" says the waitress, jotting it down on her notepad. "Anything el-"

"Uh, and the Teriyaki Filet Medallions," adds Rachel. "And the New Zealand Rack of Lamb."

"Um..." says the waitress, as she continues writing.

"And the Chicken from the Barbie," says Ross. "I feel like chicken, do you feel like chicken?"

"And more ribs," says Rachel. "The baby ones."

"You mean the Baby back-" says the waitress.

"And some cut up chunks of, like, hot dog ... maybe

in some macaroni? If you have that," says Ross.

"And some more pork. Just any part of the pig. And cow... we want the whole cow."

"No macaroni, actually, just the hot dog chunks. Like a couple orders of that."

"Wait, I don't know—" says the waitress.

"And some fucking bacon! And skin. Can you give us skin? Skin of whatever. Anything, goats, sheeps, weird birds, skin of everything. Everything you have."

"Fuck! I'm so fucking hungry!" shouts Ross. Rachel moans in agreement. Ross grabs Rachel by the throat and smashes her face into his and they tongue for a while.

"And tongue!" screams Rachel, mouth muffled by Ross's salty lips.

They eat and eat and eat. It's gross and they get that, but they can't stop eating, as if the pair have been possessed by some kind of inner hunger for flesh that can never be fully satisfied. Like a vampire or a serial killer or something. They both get uncomfortably sweaty. The room starts to spin, the forks and knives start to dance. Am I drunk, thinks Ross. "I have to pee," says Rachel.

As she goes off to find the bathroom, Ross stares down at the half eaten pork medallions on his plate. They start talking about politics. They start humping. They start laughing. Ross is freaked out. Suddenly all the leftover food on his table combines into one giant food monster and says "We're going to eat you." What the fuck, thinks Ross. Ross barfs everywhere. The food monster comes close to Ross and strokes his cheek and says "Awwwwww" and then "Ahhhhhhhhh" as it descends onto Ross's oversized head with its wide open meat mouth.

As Rachel pisses in the bathroom, she hears the screaming from outside. Shit, she thinks. Someone comes in. There's a knock on the stall door. Shit shit shit. she thinks. "Hev." savs Ross. "It's me." Rachel feels relieved. "Hey baby," she says. Ross comes into the stall and unzips his pants and pulls out his penis. Rachel puts it in her mouth and closes her eyes and opens her eyes and Ross isn't Ross but a skinned cow with wild eyes saying "Eat my cock, you bitch." Rachel tries to scream but the cow stuffs his cock into her mouth so hard that she gags. The cow slams her head against the bathroom door and Rachel bleeds profusely and right before she passes out, she has visions of starving children in Africa feeding on her flesh like a pack of rabid dingoes attacking a helpless baby wallaby in the unguarded expanse of the rugged Australian bush.

orty wanna IIIIlick me like a lollipop Shorty said he Illike the way I make Punany Pop Shorty wanna Illick me in the candy apple drop I got that presidential Cooch When he cuz aint no nappy Jus posin f the photo He get so he get m so he get [From: http: (lolipop-remi) ics-nicki-minaj.html] He make my pussy say ahhh Like its Mozart the pussy pretty it look like showart le said who pussy is it y yours when he make the pussy fart an actress Velissa Joan art





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Try telling him it's just a little fur trim

Natalie Imbruglia & Topsy for PCTA AsiaPacific.com

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HOT TOPICS CLOUD COMPUTING

Thursday, October 28, 2010 http://cloudcomputing.blogspot. com/

Challenging Stonebraker's Assertions On Data Warehouses - Part 1

I have tremendous respect for Michael Stonebraker. He is an apt visionary. What I like the most about him is his drive and passion to commercialize the academic concepts. ACM recently published his article "My Top 10 Assertions About Data Warehouses." If you haven't read it, I would encourage you to read it.

I agree with some of his assertions and disagree with a few. I am grounded in reality, but I do have a progressive viewpoint on this topic. This is my attempt to bring an alternate perspective to the rapidly changing BI world that I am seeing. I hope the readers take it as constructive criticism. This post has been sitting in my draft folder for a while. I finally managed to publish it. This is Part 1 covering the assertions 1 to 5. The Part 2 with the rest of the assertions will follow in a few days.

"Please note that I have a financial interest in several database companies, and may be biased in a number of different ways."

I appreciate Stonebraker's disclaimer. I do believe that his view is skewed to what he has seen and has invested into. I don't believe there is anything wrong with it. I like when people put money where their mouth is.

As you might know, I work for SAP, but this is my independent blog and these are my views and not those of SAP's. I also try hard not to have SAP product or strategy references on this blog to maintain my neutral perspective and avoid any possible conflict of interest.

Assertion 1: Star and snowflake schemas are a good idea in the data warehouse world.

This reads like an incomplete statement. The star and snowflake schemas are a good idea because they have been proven to perform well in the data warehouse world with row and column stores. However, there are emergent NoSQL based data warehouse architectures I have started to see that are far from a star or a snowflake. They are in fact schemaless.

"Star and Snowflake schemas are clean, simple, easy to parallelize, and usually result in very high-performance database management system (DBMS) applications."

The following statement contradicts the statement above.

"However, you will often come up with a design having a large number of attributes in the fact table; 40 attributes are routine and 200 are not uncommon. Current data warehouse administrators usually stand on their heads to make "fat" fact tables perform on current relational database management systems (RDBMSs)."

There are a couple of problems with this assertion:

The schema is not simple; 200 attributes, fact tables, and complex joins. What exactly is simple?

Efficient parallelization of a query is based on many factors, beyond the schema. How the data is stored and partitioned, performance of a database engine, and hardware configuration are a few to name.

"If you are a data warehouse designer and come up with something other than a snowflake schema, you should probably rethink your design."

Really?

The requirement, that the schema has to be perfect upfront, has introduced most of the problems in the BI world. I call it the design time latency. This is the time it takes after a business user decides what report/information to request and by the time she gets it (mostly the wrong one.) The problem is that you can only report based what you have in your DW and what's tuned.

This is why the schemaless approach seems more promising as it can cut down the design time latency by allowing the business users to explore the data and run ad hoc queries without locking down on a specific structure.

Assertion 2: Column stores will dominate the data warehouse market over time, replacing row stores.

This assertion assumes that there are only two ways of organizing data, either in a row store or in a column store. This is not true. Look at my NoSQL explanation above and also in my post "The Future Of BI In The Cloud", for an alternate storage approach.

This assertion also assumes that the access performance is tightly dependent on how the data is stored. While this is true in the most cases, many vendors are challenging this assumption by introducing an acceleration layer on top of the storage layer. This approach makes is feasible to achieve consistent query performance, by clever acceleration architecture, that acts as an access layer, and does not depend on how data is stored and organized.

"Since fact tables are getting fatter over time as business analysts want access to more and more information, this architectural difference will become increasingly significant. Even when "skinny" fact tables occur or where many attributes are read, a column store is still likely to be advantageous because of its superior compression ability."

I don't agree with the solution that we should have fatter fact tables when business analysts want more information. Even if this is true, how will column store be advantageous when the data grows beyond the limit where compression isn't that useful?

"For these reasons, over time, column stores will clearly win"

Even if it is only about rows versus columns, the column store may not be a clear commercial winner in the marketplace. Runtime performance is just one of many factors that the customers consider while investing in DW and business intelligence.

"Note that almost all traditional RDBMSs are row stores, including Oracle, SQLServer, Postgres, MySQL, and DB2."

Exactly!

The row stores, with optimization and acceleration, have demonstrated reasonably good performance to stay competitive. Not that I favor one over the other, but not all row-based DW are that large or growing rapidly, and have serious performance issues, warranting a switch from a row to a column.

This leads me to my last issue with this assertion. What about a hybrid store – row and column? Many vendors are trying to figure this one out and if they are successful, this could change the BI outlook. I will wait and watch.

Assertion 3: The vast majority of data warehouses are not candidates for mainmemory or flash memory.

I am assuming that he is referring to the volatile flash memory and not flash memory as storage. Though, the SSD block storage have huge potential in the BI world.

"It will take a long time before main memory or flash memory becomes cheap enough to handle most warehouse problems."

Not all DW are growing at the same speed. One size does not fit all. Even if I agree that the price won't go down significantly, at the current price point, main memory and flash memory can speed up many DW without breaking the bank.

The cost of DW, and especially the cost of flash memory, is a small fraction of the overall cost; hardware, license, maintenance, and people. If the added cost of flash memory makes business more agile, reduces maintenance cost, and allows the companies to make faster decisions based on smarter insights, it's worth it. The upfront capital cost is not the only deciding factor for BI systems.

"As such, non-disk technology should only be considered for temporary tables, very "hot" data elements, or very small data warehouses."

This is easier said than done. The customers will spend significant more time and energy, on a complicated architecture, to isolate the hot elements and running them on a different software/hardware configuration.

Assertion 4: Massively parallel processor (MPP) systems will be omnipresent in this market.

Yes, MPP is the future. No disagreements. The assertion is not about on-premise or the cloud, but I truly believe that cloud is the future for MPP. There are other BI issues that need to be addressed before cloud makes it a good BI platform for a massive scale DW, but the cloud will beat any other platform when it comes to MPP with computational elasticity.

Assertion 5: "No knobs" is the only thing that makes any sense.

"In other words, look for "no knobs" as the only way to cut down DBA

costs."

I agree that "no knobs" is what the customers should thrive for to simplify and streamline their DW administration, but I don't expect these knobs to significantly drive down the overall operational cost, or even the cost just associated with the DBAs. Not all the DBAs have a full time job to manage and tune the DW. The DW deployments go through a cycle where the tasks include schema design, requirements gathering, ETL design etc. Tuning or using the "knobs" is just one of many tasks that the DBAs perform. I absolutely agree that the no-knobs would certainly take some burden off the shoulders of a DBA, but I disagree that it would result into significant DBA cost-savings.

For a fairly large deployment, there is significant cost associated with the number of IT layers

that are responsible to channel the reports to the business users. There is an opportunity to invest into the right kind of architecture, technologystack for the DW, and the tools on top of that to help increase the ratio of Business users to the BI IT. This should also help speed up the decision-making process based on the insights gained from the data. Isn't that the purpose to have a DW to begin with? I see the self-service BI as the only way to make IT scale. Instead of cutting the DBA cost, I would rather focus on scaling the BI IT with the same budget and a broader coverage amonast the business users in an organization.




A JOURNEY BRINGS US FACE TO FACE WITH C

OURSELVES.

0

FA

Look Outside, see the trees Watch the flowers in the breeze Things won't be like this in a year or two If polluting is all we do Seize the night Seize the day Things won't always be this way Thousands of people are dying In the night you hear children crying Let's stop the war Our people are sore The world can't help itself Who cares about your wealth Help me to help you Show the world what you can do.

Poem Source: If Polluting Is All We Do, Environment Poems http://www.familyfriendpoems.com/nature/poetry. asp?poem=23775#ixzz14wXAuSpM





Highest Rated Comments

aprilsunshin

thanks for sharing this beautiful video Candy. God bless!

Skungyfunkyitis

:))))))sound cloud.com/skungyfunkyitis/ the-girl-that-stopped-the-world-for-5minutes:)))))))

@chrissutter I hope you aren't serious. Do you not understand that this was in the early 90's? You say it's liberal propaganda, and you completely ignore the fact that everyone in that time- even the conservatives, believed that there was some form of issue.

And now what? Global warming, actually, global climate change does exist, and while it may not be from a "hole" in our ozone, it has been turned into nothing more than a political agenda. While we do nothing but argue, it gets worse.

adaliani

This is humbling, enlightening, and utterly depressing.

I hope she made a career in environmental law!

t66wood

we did an awesome job of securing her future (sarcasm)

lanceintersection144

Its funny how the Lebron James trade was more important to most people while this actually had meaning and I just found out about this today

chrissutter

Liberal propaganda distorted the views of this young lady. Exactly why we should be worried about what are young people are being taught in school.

I agree that there are things that are being done to us chemically, but Its not because of the Ozone. That has been proven false. Green lightbulbs have been proven to cause sugar levels to go up with people with diabetics. Plus they contain mercury.

AthenA2ptO

amazing how so many of the delegates look so bored while shes talking......©

Jazzmanpac

I dont think she made any difference at all. Those politicians, they dont care - they in it for \$ only. After the speech they went to they multi million dollar homes in they ferraris and lambos wondering if the money they spent on stock market will bring any profit. one zero plus on they accounts is worth more than 1000 starving children... If I had million \$ - I'd pay for getting rid of them and anyone else who becomes them...

Jazzmanpac

In 1992 I was 15 I was told that adults want good for us children, they fight for our freedom and they want to make a world to be better because they love us ... I believed them, but now I know that I shouldn't have. I am 33 now and I am asking people responsible for global warming, economy crash, fish that has cancer - I am asking you who used to say 'I love you' to us kids at the time - If your actions represent your love and care for us...

...PLEASE START TO HATE ME!!!

nelolas

I beg everyone to send this to all leaders.... Mayors, Congress persons, Presidents. ect.

nelolas

Geee i say pass this video on to ever leader in america....

Skungyfunkvitis

:))))))sound cloud.com/skungyfunkyitis/ the-girl-that-stopped-the-world-for-5minutes:)))))))

Comment removed

zigggy112

god bless, thanks.. everyone should share this video! facebook it, or twitter it!

videot666

Call me naive, but let's "give" that poor child 1 milion dollars as an experiment. He could give the other children a happy moment. Or he could just make his own life so much better... and effectively join the rich people.

The wise child would take the money and put it into work as an local investment. Wasting money to luxurious moments is exactly the way the west enslaved the rest of the world. Useless plastic for wood and oil. And we do know how to bring back salmon and others now Duh!

kaker60

she wasted her time on those zombies. nothing has or will change

beautiful speak by a human being wasted on social animals

Meno804

Perhaps the most articulate 13-y-o I've ever heard. Great speech!

It's sad, though, that the room was practically empty. Shows how much our delegates truly care for what the people say.

rocker111273343

oma that was da most motivatina, inspirina speech i hav ever herd in my entire life...it make me sad cuz wat she is savin is true and we still havnt completly changed our ways for the better and there are still peopl who do their best to ruin our world and we r stil at war... grown ups are suppose to be mature but instead they act like 3 year olds in a way ... they have forgotten the rules that you learn in school and they dont see the oportunities they have to fix things the people of

africanbornqueen

every living thing on this earth. And we need to start now. This video of this girl was made years ago and yet still nothing has changed. We need to make a change NOW! Lets fight this disease of greed with peace. NOW IS TIME TO MAKE A CHANGE. No matter what color, religion, gender, sexual orientation, or

PoetGerri

Wow. What a powerful speech. I can almost feel Michael with me, just cheering this little girl, so full of heart. And to your message little sister, we all say amen and let's all roll up our sleeves.

freakshack111

Wow, she is wonderful. Did she write that whole speech on her own? Idk how easy that would be for me. I am SO glad that she chose to tell them that! I think she has made a difference. :)

Thank you for sending me this Candy, I see MJ in her.

aprilsunshin

thanks for sharing this beautiful video Candy. God bless!

graciana83

thanks for sharing, Candy. a wake up call to all of us

marchaelic08

A girl most sensitive than most of us. God bless you. :)

Thanks for posting. Thanks candy. :)

thecandykissme

Candy, thanks for sharing this!!! We need her to be the President of the United States!!! That speech was truly AWESOME and so TRUE!!!!!!! :)

anmarie4annmarie

Michael Jackson would be proud of her I

whatever else. We are one race. THE HUMAN RACE. We are one species put on this earth will other races. Don't follow society and its greed, follow your own path. You can make a change if you just

africanborngueen

This young child speaks the truth. I am young myself and see what goes on around. I can hear the cries of millions even billions of children half a world away from me and wish that grown ups could stop what they are doing. I think we were put on this earth to show what kind of people we are, and by destroying the earth is showing exactly how dangerous we really are. We need clean the earth, not pay taxes for ridiculous wars, and help these people instead of being greedy. We need to take care of

Jxoox

Young human elder speaks truth onto dead ears and hearts stuffed full of money The UN? suspect "I care not what puppet is placed on the throne of England to rule the Empire. The man that controls Britain's money supply controls the British Empire. And I control the money supply.

Baron Nathan Mayer Rothschild 1805

This very insane man and family are suspect and should be brought in for questioning, opps sorry they own the local cops, the courts, the government and YOU

do not play their game

AlwaysLovesToSmile

That is nice. It really makes us think of how we are treating God's planet and how we should make it better.

think adults would listen so we can have better world lets heal world

HoofHearted321

Wow! that was powerful. She's absolutely right! If this from 1992, I wonder where that girl is today. How is she?

She spoke Michael's sentiments exactly. He'd be proud.

MJsBabvgirl08

this was so moving!

steveindevon

kpopoola

Whoa little sister. Thanks Candy for sending. All those people probably turn around in the next second to perpetrate some more havoc somewhere. Guess it's up to us. Heal the World

Zxcvbnm522641

Speechless......

amen

Heal The World, It's not an easy thing to be done, but at least we must try to.

Thanks for posting that and thank you Candy 1 year ago for sending It to me.

LOVE

angelasga

From the mouths of children you will hear the truth...Thanx for posting. Thanx Candy.

MJSONLY

MrCairokid

The message to share is really not about cleaning up the environment, or trying to stop the threat, a.k.a. lie, of global warming. The message that we need to share with the world. is that we are all lost without Jesus Christ. We need to repent from our sins and accept Jesus as Lord. It really is, and always has been, about the Cross! That's the message that the world needs to hear.

bodierock

that room was empty

bodierock

that was empty and there are only 33 comments hereshare this mofo

sapym1994

it's high time to heed the children call . the call of the time .

777siwa

yes, that's correct! And all know the song and hear it

however only few do something for our earth. It is sad! That's way I find the girl in the video also so great.

111pattycakes

Reminds me of Michael Jackson's EARTH SONG he was trying to get the same message across.

777siwa

It's very moving!

thanks Candy for sharing

very inspiring

another Angel among us

Michael is proud -

TheMadoula

Candy thanks for sending this to me! Amazing!

candyFeb25

Thank you billiejean2908 for sending this to me :)

candyFeb25

Thank you so much for posting this.

I couldn' tstop crying by hearing this girl's beautiful words. She is so right. God bless all the children of the world.

L-O-V-E and Heal the World, people ...

kesh420

This is powerful. Hat's off to this kid.

360owner360

i agree with you

Jcrons

Powerful







The 'enlivened' geometric models within modeling environments invite a redefinition of what we understand as a design representation. Designers who learn how to program often use idioms that render the very notion of representation as atavic, seeking to emphasize the perception of scripts as performative, or 'alive'. This became once more evident during the last two weeks of the IAP period, when a group of students learned the fundamentals of scripting under the instruction of descompers Skylar Tibbits, Steffen Reichert, and Ari Kardasis. During the first week of the workshop participants developed custom tools (using RhinoScript) to automate the execution of geometric tasks. During the second week a design agenda was disclosed; the tools developed were to be used on entries for MIT's iconic Lobby 70's plinths design competition.

Establishing such clear distinction between "development" and "design" was a provocative methodological decision that helped in structors, and guest critics, reflect on the toolmaking play in creative endeavors. It other things, by highlighting the that we incur when we try to keep and "representations", and and "tools", as entirely Revealingly, when asked about competition proposal one of said "sure, if you want a give you one".

A presenter said, for script had become too an early coding stage. ability to yield variations it had and prevented more creative". adding a few script solved the studentin it as a d e sig n er s' fascination with seems to rely on the unexpected and the and too much control seem to threaten our "cre contrast, is its capacity to epitomize control. Our la instance, that her representational at Despite the script's multiple parametric become predictable her from "being R e v e a l i n g l y, equations to the the problem, and regained interest tool. While our the "generative"

seems to rely on the unexpected and the naif -too much understanding and too much control seem to threaten our "creativity"- the appeal of sketching, by contrast, is its capacity to epitomize control. Our language often construes sketching as a Cartesian translation between the "mind" and the paper. What happens when scripting becomes second nature?

Consistently throughout the presentations the vocabularies of computation and design intertwined, yielding a hybrid jargon that was in itself a rich and "creative" artifact -a space of metaphors where design was depicted sometimes as a goal-oriented, sometimes as an exploratory, endeavor. Some of these "tools", however, transcended the constraints of this binary and derived in elegant design proposals that successfully involved both the materiality and the unique space of Lobby 7.

The "Only Tools?" workshop was set to interrogate the role of tools in design processes. It played out nicely, and helped us question the boundary of what we think of as design. This is always a healthy exercise.

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www.ecologicstudio.com

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A Book and Short Films by Isabella Rossellini

HOT TOPICS ALGAE BIO-FUEL

Gene scientist to create algae biofuel with Exxon Mobil

New biofuel requires no car or plane engine modification

Carbon Trust says production will take 'many years'

Alok Jha guardian.co.uk, Tuesday 14 July 2009 17.44 BST

Article history

Algae in bioreactor tubes

Gene scientist Craig Venter has announced plans to develop nextgeneration biofuels from algae in a \$600m (£370m) partnership with oil giant Exxon Mobil.

His company, Synthetic Genomics Incorporated (SGI), will develop fuels that can be used by cars or aeroplanes without the need for any modification of their engines. Exxon Mobil will provide \$600m over five years with half going to SGI.

"Meeting the world's growing energy demands will require a multitude of technologies and energy sources," said Emil Jacobs, vice president of research and development at ExxonMobil. "We believe that biofuel produced by algae could be a meaningful part of the solution in the future if our efforts result in an economically viable, low-net carbon emission transportation fuel."

Transport accounts for one-quarter of the UK's carbon emissions and is the fastest growing sector. Finding carbon-neutral fuels will be crucial to the government meeting its target to reduce overall emissions by 80% by 2050.

Algae are an attractive way to harvest solar energy because they reproduce themselves, they can live in areas not useful for producing food and they do not need clean or even fresh water. In addition, they use far less space to grow than traditional biofuel crops such as corn or palm oil.

"Algae consumes carbon dioxide and sunlight in the presence of water, to make a kind of oil that has similar molecular structures to petroleum products we produce today," said Jacobs. "That means it could be possible to convert it into gasoline and diesel in existing refineries, transport it through existing pipelines, and sell it to consumers from existing service stations."

The Carbon Trust, a government-backed agency that promotes low-carbon technologies, has forecast that algae-based biofuels could replace more than 70bn litres of fossil fuels used every year around the world in road transport and aviation by 2030, equivalent to 12% of annual global jet fuel consumption or 6% of road transport diesel. In carbon terms, this equates to an annual saving of more than 160m tonnes of CO2 globally with a market value of more than 25bn.

Ben Graziano, research and development manager at the Carbon Trust, said that alge-based biofuels offered the potential for "major carbon savings". "Exxon Mobil is estimating that algae could yield just over 20,000

litres of fuel per hectare each year, which is in line with our own forecasts. However, producing biofuel from algae on such a massive commercial scale is a major challenge, which will require many years of research and development."

Venter, who is best known for his role in sequencing the human

genome, said the new partnership was the largest single investment in trying to produce biofuels from algae but said the challenge to creating a viable next-generation fuel was the ability to produce it in large volumes. "This would not happen without the oil industry stepping up and taking part," he said. "The challenges are not minor for any of us but we have the combined teams and scientific and engineering talents to give this the best chance of success."

The research programme will begin with the construction of a new test facility in San Diego, where Venter says different techniques to grow and optimise algae will be tested. These will include open ponds as well as bioreactors, where the algae are grown in sealed tubes. "We will be trying out these different approaches ... using newly-discovered natural algae to test the best approaches we can come up with to go into a scale-up mode."

Venter has spent several years trawling the world's oceans in search of environmentally-friendly microbes that could be used, in one way or another, to bring down the world's carbon emissions. The organisms he has found include those that can turn CO2 into methane, which could be used to make fuels from the exhaust gases of power stations, and another that turns coal into natural gas, speeding up a natural process and reducing both the energy needed to extract the fossil fuel and the amount of pollution caused when it is burned.

COMMENTS

14 July 2009 7:27PM One more 'big hit' solution to keep project 'global corporate domination' going. Mr Venter and Exxon Mobil make a fine pair. Mr Eugenics is surely the perfect choice to genetically modify the gene pool (and of course to patent it) while the great oil corporate Exxon keeps the profits rolling in once we have transitioned away from oil.

That pretty much sums up the great fight against global warming.

Most citizens of planet earth appear perfectly happy to remian slaves to the global ambitions of a few corporate giants; as well as to those who glibly tell us that there's nothing else possible than 'go for growth' and 'business as usual' - stuff the idea that our planet might be better off under a 'people owned' decentralised hub of small, diverse energy generators able to use non fossil ful resources both wisely and sparingly. When will we ever learn?

14 July 2009 7:42PM woohoo! saved by slime, who'da thunk it? they'd better get a bloody move on, tho'...

14 July 2009 7:46PM "stuff the idea that our planet might be better off under a 'people owned' decentralised hub of small, diverse energy generators able to use non fossil fule resources both wisely and sparingly"

Great idea - lets organise the village into teams of people to push round the giant horizontal mill wheel while wearing sack-cloth and eating mud. Why is there something inherently better about a local generation? God forbid you live in the settlement that has poorly organised nergy management, as many of them will. I'd rather have it all sorted by people who know what they're doing - even if they do make money out of it.

14 July 2009 7:47PM more than a quarter century ago we had a bio gas plant in my area already. The basic material was, er, that that animals don't need any more. However, it seems all these bioplants are lacking in efficiency a little. And even if these tubes in the picture above are looking very green, I would dare to say that this is not more than greenwash.

14 July 2009 7:53PM I don't see how anyone can get off calling Craig Venter a eugenecist unless they don't know anything about him. He is a geneticist, which depending on who you ask may be a crime in and of itself. These organisms already exsist by the way. They haven't been invented they've been discovered during a vast survey mission of the words oceans using new rapid sequencing techniques. A simple Google search can reveal more information, something that the previous poster is lacking.

I wish them every sucess, although I'm skeptical of how easily this will scale. There already are commercial algae growing operations, shrimp farmers use them. They've been cultivating algae for quite some time now as feedstock and I've heard some of them throw cold water on the idea of massive algae farming for fuel. There are lots of obstacles to overcome in scaling this up into a commercialy viable proposition. Algae might be common as muck but that doesn't necessarily mean that it's monoculture friendly. The biofuel revolution has been just around the corner for nearly 30 years now. These claims need to be taken with a grain of salt.

14 July 2009 8:04PM Tests at this stage of development should try to avoid making grandiose claims just to get media attention. You can be sure that Exxon is pushing the publicity as far as it can.

Why dont they concentrate on bioengineering a new form of algae which is specifically designed for maximum efficiency? It cant be more than 10 years away.

14 July 2009 8:07PM I suspect quite a few people are deeply skeptical of biofuel as a real 'green' energy source. It fits the business of companies like ExxonMobil but we shouldn't allow our governmental policies to be determined by what our oil companies want.

14 July 2009 8:17PM @Undercurrent : Since our governments are unconscionably sluggardly and stingy in funding such research themselves where else is the money to come from except big business? Anyway what the article doesn't say is that you can grow algae on sewerage which still has lots of carbon in it and from that you get treated sewerage as well as fuel. While we wait for pie in the sky, always just over the horizon hydrogen economy and nuclear fusion we need a mix of short to medium term solutions. While we could all buy new electric cars we don't have the generation capacity to run them and there is a carbon cost to building them. In the mean time we have fleets of diesel and petrol vehicles which will keep running for years eking out the carbon cost of their manufacture. It therefore makes sense to make carbon neutral biofuels we can run them on. I would also expect you to be pleased at the prospect of not causing hunger by turning food crops into fuel or chopping down rainforest for land to plant them on? You can put algae in tubes in cheap warehouse buildings with light pipes built on industrial wasteland. Algae are just too good to pass up and I couldn't give a rats arse who develops them, so long as we do.

14 July 2009 8:28PM they object to GM foods, because they have been linkering with their genes. how is this any different if anything its worse. If it gets into the biosphere you could have all water full of this algae, if they grow this algae how much room, jhow much water would be needed.

14 July 2009 8:52PM muscleguy, jollyspaniard.. I have nothing against algae, no doubt we could find useful ways of applying them to clean up pollutants and supply energy. But Exxon and Venter are out to produce a 'grand scheme' that we will be paying the bill for (via electricity bills). We had already been told by the biotec people that GM foods would provide the answer to our prayers cutting back on oil based pesticides, thus aiding the fight against global warming. But then we learn that, after all, they don't work properly and actually require more pesticides to repress new 'super weeds' that have developed new levels of resistance. The point is, geneticist or not, Venter is the most heavily funded scientist in the world today because he believes he has the 'perfect solution' to making babies in laboratories.. a process that will become necessary once we are rendered infertile due to eating genetically modified foods. Yes, it all goes round in a big circle and that circle is 'out of our control' - which ought to matter rather a lot! But 'muscleguy' doesn't care a rat's arse whether he lives under a new breed of totalitarian corporate fascism. What does that say about the state of our society?

14 July 2009 8:53PM Very interesting. Three articles about Exxon and the environment in what, a week. One bashing Exxon - Bob Ward, a rebuttal by an Exxon PR Man and now another positive article about Exxon by the Guardian. Very interesting indeed. To me it sounds like a promising technology which needs additional research and development to be proven out. Exxon's investment would suggest that Exxon would consider this to be an economically "viable" fuel source. Unfortunately, the business case for this fuel considers very large sums of revenue on the basis of (artificial) "carbon credits" - rather than the fuel in and of itself (at least according to the story). More "cap and trade" is applied, burning of fossil fues become ever more expensive, until other technologies become "viable" in the market place. Simple fact here folks, making fossil fuels more expensive does not make these other technologies cheaper. Take away the carbon credits and you lose the business case. Exxon is hedging, nothing more so no matter what the "cap and trade" scheme promotes, they will benefit. Their carbon caps and requirement to purchase credits as caps are lowered, will only be passed onto the end consumer i the form of higher prices for everything due pervasiveness of energy cost throughout every aspect of every value chain in the economy. This decision and annoucement were probably made (certainly factored into the decision) with the passage of HR2454 (Waxman-Markey) in the house (barely). A very nice hedge - not only do they pass on the cost of purchasing "carbon credits" to consumers through one company - another reaps the benefits of selling the carbon credits. Exxon makes more money from both sides of the game. One can hardly blame them for that. Its smart business.Meanwhile, in the third world, a family sits in a hut with a dung fire burning, dinner finished, still hungry, preparing for bed, talking, perhaps about what needs to be done tomorrow ... or the latest worry from some war lord, perhaps how the meager crops are doing, perhaps discussing cell phones and wondering how they work and how to get some ... Then again, maybe they are talking about how wonderfully happy they are and how it is so wonderful to be barely surviving...but somehow, I really doubt that. What do you think?Perhaps it is our lawmakers and policy makers whom we should taken to task? By firing them all. Most every one of them. For sure, everyone who has voted on legislation which they haven't read nor understood. Those who have violated the trust which has been given to them. Those who have a "conflict of interest". Also, those who would make a "career" of politics - have term limitations for both term in a specific public office as well as limitations on total time in any "public office" - perhaps then, we would see real change. Cheers

14 July 2009 8:53PM Algae production in these towers of coiled pipes saves space and problem of wasting food production space. The problem with this method, however, is that CO2 and nutrients aren't just sucked out of the atmosphere, the need to be pumped in. Which means they need to be teamed up with fossil fuel power stations to be any good. \$600 million is a good amount though.

14 July 2009 9:11PM @Jimmy While it is a good amount of money, \$600M is chump change to Exxon and would be completely recovered in short order with "carbon credits". \$600M is also "chump change" with regards to building a significant plant - just one. It is R&D money to build a prototype, which will then be considered in light of the political environment at that time... It is nothing more than a hedge, whose business case depends upon the changing "political" environment. Smart Business. Cheers

14 July 2009 9:23PM For a lot of applications you really can't replace a chemical fuel. If this scales up it will be an important step forward.

14 July 2009 9:25PM ExxonMobil has a yearly income of \$400 Billion. A six year \$600 million investment (\$100M/yr) = 0.025% of their income. Not bad PR for a company that has led the flat earth faction of the fossil fuel industry.

14 July 2009 9:54PM Sounds like the day of the triffids.

14 July 2009 9:56PM @lkealey Yep I take your point, but It wasn't that long ago that the r&d amounts were in the 10-30 million range. I'm interested in Algae. I don't drive car so there is no publicity value in this figure on me. I wouldn't want my tax money wasted on this tbh.

14 July 2009 10:05PM The idea of fuel from algae may well be a good idea, but I have my doubts about the sponsors. According to my calculations based on Exxon's claim that it would produce 20,000 litres of fuel per hectare, it would take about 14,000 square miles (sorry for the change from metric) to produce the 70 billion litres of fuel claimed. That's a piece of land about 120 miles by 120 miles (presumably made up of widely scattered plots). That, according to the article would produce enough fuel to meet 12% of jet fuel demand and 6% of road diesel demand. Then there'd be the addition of the consumption by petrol/gasoline-engined vehicles to take into account. That'd mean needing a heck of a tor more land to meet the total transportation demand (though this

could be met by other alternative fuels (maybe also needing a lot of land?).

14 July 2009 10:14PM @penIan It doesn't need fertile farm land- It could be done on deserts and could be built straight up in skyscrapers. It doesn't quite add up atm. Hence doctor Frankenstein and his monster in the making. I think it could work , but we almost certainly will be destroyed by an earth covered in mutant algae by 2045 at the latest.

14 July 2009 11:06PM "we almost certainly will be destroyed by an earth covered in mutant algae by 2045 at the latest." If it was that easy for algae to cover the world, it would done it already. Apart from the time it DID do it and poisoned itself… but that was back when the atmosphere had a lot more CO2 in it. Heh. Everyone goes on about how destructive humans are putting "all this" CO2 into the atmosphere. Completely ignoring the fact that the 22% of the atmosphere made of oxygen was put there by, basically, algae. The result was the evolution of faster lifeforms who regard oxygen as worth breathing and see algae as… food… Algae, when it gets carried away, just becomes a giant all-you-can-eat for the fish.

14 July 2009 11:37PM We are agreed then. 2045- a good year to be a fish.

14 July 2009 11:44PM Howcome burning biomass cuts down on CO2 emission?

14 July 2009 11:53PM @howcome burning fossil fuel is a one shot deal. You release the co2 and thats it. Biomass(like algae) sucks in co2 as it grows and then releases co2 back into the atmosphere. So after all that driving around there is no more or less co2 than when you started. It only works if you replace (in this case) diesel with algae biofuel.

15 July 2009 12:15AM Sorry, but I am beginning to despise this newspaper's so-called science reporting. What's wrong with this?

15 July 2009 12:17AM I meant to include this quote from the preface of the document linked in the previous post....In early 1998, while finishing my Ph.D. work on yeast genetics in Houston, I was soulsearching what to do next with my career. Renewable energy and biofuels was something that intrigued me a lot and I also wanted to employ my skills in eukaryotic microbial genetics as well as some emerging genomic technologies. One obvious route was to work on yeast strain improvement for the corn-ethanol process. After looking at the potential impact. I was disappointed to find out that it wasnt that great: the conversion yields and productivity of existing strains were quite strong, the major bottleneck was availability and cost of the corn feedstock. What about lignocellulosic feedstocks? NREL was doing some breakthrough work with Zymomonas and I visited them on a ski-trip to Colorado. I met there with Steve Picataggio, who was the lead scientist and just had a paper published in Science. Zymomonas strain improvement was full of promise and Golden, CÓ looked like a very attractive proposition, after spending six years in Houstons heat and humidity. Unfortunately, in 1998 oil prices were at multi-decade lows and Steve simply had no funding support and backing from above to expand his group in these conditions. I also looked at the possibilities to work on algal strains as an alternative, hyperproductive feedstock. I talked to my advisor and she looked at me as if I was an alien (she often looked at me this way). Algal genetics was pretty much an obscure field back then and you could not publish in any place of significance. Nevertheless, I spent an afternoon tackling the fundamental parameters and doing the calculations that are contained in this report. The numbers just didnt work: solar energy is too dilute and photosynthesis has fundamental limitations. Designing even a super-efficient strain would not be economical without completely rewiring the photosynthetic machineThe numbers just didnt work: solar energy is too dilute and photosynthesis has fundamental limitations. Designing even a super-efficient strain would not be economical without completely rewiring the photosynthetic machine

15 July 2009 12:33AM Read my lips, and don't forget to write it down...NEVER, NEVER, NEVER ALLOW AN OIL COMPANY TO CONTROL THE MEANS TO REPLACE OIL. Now, here is another technology that will be effectively cut off. Just in case you missed it the first time...NEVER ALLOW AN OIL COMPANY TO CONTROL THE MEANS BY WHICH YOU PLAN TO REPLACE OIL!

15 July 2009 1:01AM@kurtisle If Exxon patents some crucial aspect of algae technology and doesn't use it I'm sure we'll hear about it. If they do, and it's a big if, that's the time to get the state to take it off them. How do you want to fund research (with no guaranteed results). The taxpayer? WE'RE BANKRUPT! I can use capitals too. 15 July 2009 2:58AM@Jimmy, I don't know about where you live, but here in the US we went bankrupt quite some time ago, the deficit passed a Trillion dollars yesterday - for this year alone - and once again California is paying everyone with IOUs. I wish I could send an IOU to my mortgage company, or leave one at the gas station...Iol Cheers

15 July 2009 6:30AM @kurtisle THANK YOU FOR THAT - but please stop yelling. This is not the same as Exxon buying the technonlogy for an engine which would eliminate the need for gasoline - this is making gasoline with algae. I think Exxon would rather like the idea - cut their production and development costs, more money in their pockets. Any idea of what i costs to build an oil platform in 6,000 ft of water - how much must be invested before anything can be produced, before any product can be sold, much less how much product must be delivered to even "break even"? The price of fuel will not go down, Exxon will still make their money. If it scales and is viable, you can bet your bottom dollar that they will exploit it - to their fullest advantage. Cheers.

15 July 2009 8:19AM Interesting article. There are places in the world where excessive growth of algae occurs naturally due to eutrophication. This is a serious environmental problem in the Baltic Sea, for example. It occurs to me that if biofuel algae can somehow be collected from these polluled waters, then a cleanup project might at least be self-financing.

15 July 2009 8:40AM @KatieL It gets better, when algae die they sink to the bottom of the sea carrying their carbon with them (hence the 'fertilise the sea bioengineering' bollocks). Back before even the Ediacaran they almost certainlcaused the snowball earth by removing so much CO2 and cooling the climate. This was ultimately a good thing though because it gave the ancestors of the animals breathing space to finally defeat the anaerobic bacteria that had dominated everywhere other than the surface couple of meters in the sea. We then, as you say, returned the favour by eating the algae as well, then each other, then an arms race, then the Cambrian with armoured monsters. So the experiment has been done, algae can cool the world, we just have to stop it being eaten. Death to Daphnial

15 July 2009 9:51AM Bold prediction: the neo-Luddite environmentalists will soon discover that the production of biotuel from algae is inherently evil and really wicked and a monstrous crime against Gaia and should be outlawed immediately. PETA babes will be gettin' naked in large groups to save our murdered single-celled ancestors. The Reverend Algore and friends do not want anything to stand the way of humanity returning to the caves. You can easily see this in the above comments made by the likes of kirtisle and others. No matter where you get it, energy and progress is evil and should be stopped.

15 July 2009 10:52AM The private sector has a major role to play in the battle against climate change, to do good as it does well. It's simply meaningless to say:One more 'big hit' solution to keep project 'global corporate domination' going.Meaningless.

15 July 2009 11:44AM the idea that our planet might be better off under a 'people owned' decentralised hub of small, diverse energy generators able to use non fossil fule resources both wisely and sparingly.Huh?

15 July 2009 12:13PM you are a genius. i'll have a watermill in my house. i'll charge my neighbours to use it.

15 July 2009 12:15PM Quick note to the open toe sandal mud hut brigade advocating wholesale amandonment of current societal structures... sorry but short of a revolution boys and girls, your preferred alternative lifestyles and proposed methods are pretty much "mucked" with a capital F. People just don't want them ... There's some merit in getting oil companies to want to do the right thing as in this case by picking development that fits with their business model and will profit them while achieving our mutual green goals and keeping standards of living up. This certianly has a greater chance of implementation and adoption than to expect disaggregated anarchaic weenies to get the nation organized around little british villages while rewinding us all back to a 14th century lifestyle, sitting around the campfire with smelly bums and armpits, mournfully growling, "rowarry", if at all possible... in the brave new greener world to come... I'd like to wash, turn on light bulbs and get around the place ... greenly, viably and yes, in harmony with Mother N... but am not yet resigned to cutting good things out of our lives without also exploring mutually beneficial and sustainable options ... and yes... working with the big Corps. Today's world and status quo is not sustainable, indeed... but the societally retrograde alternatives you propose are certainly not the only ones... and y'know ... I think most of humanity would rather

embrace solutions like the Algae one proposed here, that present far more palatable living standard options... than yours. Sorry... understand yer earnestness... I like communing with th egrand earth mother myself too... but... gotta keep it real as we sort this one out.

15 July 2009 12:15PM It's naive to think that big business, a key driver of climate change, is going to solve climate change. It's imperative is to make money from the situation in the short term to satisfy the needs of shareholders and financial commitments. How might this play out in algal biofuels? You need look no further toman a proposal submitted by Arup to the sustainable development commission's 'breakthroughs' competition a couple of weeks ago. Itseems that it is more profitable to seed the algae with CO2 released from power stations. In so doing, not only will they release the greenhouse gases from the coal into the atmosphere but they will make burning coal more profitable and thereby increase emissions overall. you need a hard cap, upstream, to stop all this, not a midstream fudge with CDM cop-outs etc., designed to appease and actually profit big business, that is the LETS / government approach. When are governments going to realise that the largely unregulated corporates are rushing over the edge of the cliff? Or they do know and don't care because they gain in the short term from business support.

15 July 2009 12:18PM That is, it seems that it is more profitable to seed the algae with CO2 released from power stations. In so doing, not only will they release the greenhouse gases from the coal into the atmosphere WHEN THE ALGAL FUEL IS BURNED but they will make burning coal more profitable and thereby increase emissions overall.

15 July 2009 12:21PM And now I'll say something inherently evil...Leon 13 was forecasting that the algae option will mean that PETA babes get naked to draw attention to the cause of the mass murdered furry green single celled creatures....well this brave new world certainly seems to at least one upside.I am a very bad man ;-)

15 July 2009 1:12PM So this is basically an extra step before the CO2 gets released into the atmosphere.Power station burns coal -> algae eat CO2-> algae gets turned into biofuel?-> burn biofuel to transport fatso through drivethru. Great...

15 July 2009 1:35PM@goto100. In early 1998, while finishing my Ph.D ...I spent an afternoon tackling the fundamental parameters and doing the calculations

15 July 2009 1:54PM There seems to be a lot of ups to this solution. The downs include the corporate ownership of any workable technology. A salvation through science that was of the people by the people for the people would be the ideal answer but given the development costs, infrastructure ownership and the need for a global approach, it would seem that a private-sector-funded outcome (however motivated by self-interest) could be our salvation in the short-to-medium term.

15 July 2009 5:32PM Exxon claims algae will deliver 20,000 litres of fuel per hectare per year. This is equivalent to roughly 200,000 kilowatt hours of energy per hectare per year. Photovoltaic panels in Switzerland, a country with low sunlight intensity, and assuming only 50 per cent panel coverage and 10 per cent energy conversion, an deliver 450,000 kilowatt hours of energy per hectare per year. Solar Thermal systems in the dry tropics can deliver five times this much energy for a given area. Electric vehicles are more than twice as efficient at turning energy into motive power compared to internal combustion engines. Exxon are backing a dying horse; the future fuel of transport is electricity. Biotuels, even from algae, are a stog gap measure until the existing global fleet of one billion vehicles. I give it 20 years until electric vehicles outnumber internal combustion ones. In forty years they will be all but gone.

15 July 2009 6:22PM @panderson writes: Electric vehicles are more than twice as efficient at turning energy into motive power compared to internal combustion engines. Exxon are backing a dying horse; the future fuel of transport is electricity. Biofuels, even from algae, are a stop gap measure until the existing global fleet of one billion vehicles with internal combustion engines is replaced by electric vehicles. I give it 20 years until electric vehicles outnumber internal combustion ones. In forty years they will be all but gone. If your first statement were true - there would already be many many more electric cars on the roads. Your vision is faulty in my opinion for many reasons. First of all, where do you think that electricity for the 'electric car' comes from? It comes from a coal, natural gas or nuclear plant (for the most part). If you want to believe that generating electricity at a plant (coal, natural gas or nuclear) and then transporting that energy to a "filling station" (don't forget line loss), putting it into your car, where it must be converted into chemical energy (batteries) and then back into electric energy to run the motor - is more efficient - then I think you must be smoking something. Let alone consider that electric motors do not scale as internal combustion engines do. I don't see any "pure electric" Lorries on the road - there is a reason - lack of power. I think hydrogen fuel is more likely to replace gasoline. Its clean, it provides the needed power and can be scaled. I would also very much like to know where you got the idea that electric motive power is twice as efficient as internal combustion. Please post - I would be very interested if there is some new technology there. Cheers.

15 July 2009 6:24PM Algae is awesome and everyone is lying about the numbers- presumably they work for g-wiz and solar panel manufacturers. @rinckntoronto Nice Strawman and ad hominum combo! Who do you represent? The illuminati right? I'm right aren't 1?

15 July 2009 6:30PM @zoffani Sounds like a great idea - put a windmill in your back yard (if you can receive the appropriate permits) and then you can generate your own electricity and sell it to your neighbors... Not so fast, windmills are noisy - there have been several here (in the US) who have tried to do the same thing. They were ALL shut down for noise abatement. Not only that, but build a business case which includes the windmill as well as connecting to your neighbors homes - I would like to see the cost/ benefit analysis. You try to sleep next to a windmill - I doubt you will get a very good nights sleep...Cheers.

15 July 2009 6:35PM @Undercurrent "a process that will become necessary once we are rendered infertile due to eating genetically modified foods. "Yeah that's right the British Medical Association and the Royal Society have deemed GM foods to pose no more risk to us than normal foods and yet somehow you are better qualified to comment...seen some magic research that no-one else has? People should stop equating mutant with bad-eaten any carrots, sweetcorn etc. recently?

15 July 2009 6:43PM @lkealey. I'm in the UK our budget deficit is about 9.5%- about the same as the US so we're as bankrupt as each other. Awesome.

15 July 2009 6:44PM 9.5% of GDP I should say.

15 July 2009 10:24PM Professor David Mackay's book, Sustainable Energy Without the Hot Air, is an excellent read whether you are a scientist or not. It covers lots of energy-related stuff in plenty of detail without getting overly technical (excessively technical stuff is left to copious references). It also debunks lots of stuff. Sometimes it just presents numbers and leaves you to draw your own conclusions. It is freely downloadable at http://www.withouthotair. orm/ - please don't be put off by the 11 year of dwebsite design, the book itself is much better. Download the book, and read it, if you are at all interested in this subject. Algae as a source for biofuels is/are covered in Appendix D. Solar II, in particular page 284 onwards. If it's too long and you don't need all the details there is a ten page version but it doesn't cover everything the big one does, and it doesn't do algae.

"once we are rendered infertile "

Once upon a time phthalates (plasticizers) getting into the water and into humans via the food chain were being lined up to take the blame for the decrease in male fertility in various species including humans. Not sure what the current picture is, but a decrease in fertility could perhaps help reduce world energy demand. Probably politically sensitive though (Dr Strangelove, where are you now?).







ECOLOGY, COMPUTATION ETC...

Demetrios Stratos

In July 2008 Barak Obama, at that time the democratic candidate to the American presidential election, stated in his speech that:

"This is the moment when we must come together to save this planet. Let us resolve that we will not leave our children a world where the oceans rise and famine spreads and terrible storms devastate our lands. Let us resolve that all nationsincluding my own--will act with seriousness of purpose, and reduce the carbon we send into our atmosphere. This is the moment to give our children back their future. This is the moment to stand as one."

In 1989 Felix Guattari, a French militant, an institutional psychotherapist and philosopher, famous for his collaboration with the philosopher Gilles Deleuze and for his active involvement in radical political movements across Europe, published a book that will later become the manifesto of the so called 'Ecosophy.'

In the introduction to the book he trace the aims and motivations of this theoretical and operative doctrine:

" The Earth is undergoing a period of intense techno scientific transformations. If no remedy is found, the ecological disequilibrium this has generated will ultimately threaten the continuation of life on the planet's surface. Alongside these upheavals, human modes of life, both individual and collective, are progressively deteriorating...political grouping and executive authorities appear to be totally incapable of understanding the full implications of these issues...The only true response to the ecological crisis is on a global scale, provided that it brings about a an authentic political, social and cultural revolution, reshaping the objectives of both material and immaterial assets. Therefore this revolution must not be exclusively concerned with visible relations of force on a grand scale, but will also take into account molecular domains of sensibility, intelligence and desire."

These vey inspiring words of hope and change were developed in the context of the critical reassessment of the post-Marxist heritage.

In fact the political subject that is seen to be the agent of these changes and awareness, the major agent of this molecular revolution, is the 'Multitude.' This concept that is quite relevant, not only for contemporary politics but also for the realm of production that tent more and more in the direction of diversification and mass customization, and ultimately for architecture as we'll see later, has a quite strange genealogy: first used by Machiavelli and reiterated by Spinoza, the term has returned to prominence because of its conceptualization as a new model of resistance against the global capitalist system as described by political theorists Michael Hardt and Antonio Negri in their international best-seller Empire (2000) and expanded upon in their Multitude: War and Democracy in the Age of Empire (2004). It is defined as an unmediated, revolutionary, immanent, and positive collective social subject, which can found a 'non-mystified' form of democracy:

"New figures of struggle and new subjectivities are produced in the conjecture of events, in the universal nomadism [...] They are not posed merely against the imperial system—they are not simply negative forces. They also express, nourish, and develop positively their own constituent projects. [...] This constituent aspect of the movement of the multitude, in its myriad faces, is really the positive terrain of the historical construction of Empire, [...] an antagonistic and creative positivity. The deterritorializing power of the multitude is the productive force that sustains Empire and at the same time the force that calls for and makes necessary its destruction."

This idea of the multitude has already, maybe unconsciously, penetrated the realm of avant-garde architecture. Following the groundwork of Deleuze, who was an admirer of Negri's work, and the penetration of his thoughts mostly in the American architectural academia, we read in a recent important critical "space reader" edited by Michael Hensel and Achim Menges, what is the agenda of what they call 'morpho-ecological architecture' in relation to its specific spatial mode:

"The ecological ethos required to engage heterogeneous space suggests not an environmental architecture so much as a way of approaching the political and social implications of design produced out of, and producing, a constellation of actors, agencies and their networking. Rather than a body politic in space, one designed for the mass cohered via the logic of the same, we are concerned with the space of a Multitude."

Beyond the architectural content of this synthetic and clear agenda, that we will examine later, it is important the political atmosphere that lies in the gaps of this statements. In fact this implicit political content needs to be brought to the foreground if we want to be able to discuss its relevance for any design discourse or practice: the entertaining complexity of most contemporary architecture, its beautiful heterogeneity its colourful appearance, find in this political phantom their hidden motivation and automatic impulses.

Patrick Schumacher recognizes very briefly this scenario by saying:

"Avant-garde architecture and urbanism are going through a cycle of innovative adaptation – retocoling and refashioning the discipline to meet the socioeconomic demands of the post-Fordist era. The mass society that was characterised by a universal consumption standard has evolved into the heterogeneous society of the multitude, marked by a proliferation of lifestyles and extensive work-path differentiation. It is the task of architecture and urbanism to organize and articulate the increased complexity of our post-Fordist society."

As the partner of one of the leading international avantgarde practices, Schumacher recognizes this scenario as being almost natural, a Truth that we can only absorb in our design production, a pragmatic state of things that is not questionable.

This idea of post-Fordism, as the latest phase of the capitalist development, far from being natural, consists essentially in the fact that the paradigm of production has made a shift from a manual, mechanical production, to the exploitation of intellectual work. We are all intellectual workers and our work is being exploited 24 hrs a day.

The Italian political movement Operaismo (Workerism) was the first to recognise this critical shift, and the first to elaborate a counter plan: moving away from the traditional dialectic of the socialist-communist organization with the Capital-meaning industries, factories, etc.-to obtain better conditions of work, their thesis was to struggle against the moral idea implicit in Communism itself that Work is the ethical core of life. To do so, they adopted one simple strategy (among others) of refusing to work, refusing to participate with the ethical imperative of Work. Now this approach is not so far from what is happening today, with work-time being biologically diffused in every aspect of life, merging almost scientifically with what was before known as free-time. So it is clear how the creative forces of Capitalism, as recognized by Deleuze and Guattari are fluid, inventive and adaptive, using every obstacle put in its path to rebound and move forward again.

As a response to this creativity and to this scenario, many like Guy Debord and Deleuze and Guattari themselves, looked at schizophrenia as a revolutionary attitude against the ever more organizing and integral forces of capitalism, and also at non-rational protocols as an inherently subversive mode of life.

These feelings penetrated architecture at first with the seminal work of Henri Lefebvre, who, in his book "The Production of Space," argues that the social production of urban space is fundamental to the reproduction of society, hence of capitalism itself. The social production of space is commanded by a hegemonic class as a tool to reproduce its dominance:

"(Social) space is a (social) product [...] the space thus produced also serves as a tool of thought and of action [...] in addition to being a means of production it is also a means of control, and hence of domination, of power."

Lefebvre argued that every society - and therefore every mode of production - produces a certain space, its own space. The cities of the ancient world cannot be understood as a simple agglomeration of people and things in space - it had its own spatial practice, making its own space (which was suitable for itself - Lefebvre argues that the intellectual climate of the city in the ancient world was very much related to the social production of its spatiality).

Lefebvre's reading of space puts urbanism and architecture in general in a serious guilt complex.

But following the ideas of Deleuze, Guattari and the Situationists, other spatial modes and ontological paradigms were found to respond both to the ubiquitous problem of dealing with the complexity of a post-Fordist society and of escaping the spatial determinism described by Lefebvre.

The world of nature as recognized by the birth of modern biology as a highly complex, often entropic, anarchical world of discrete and transitorial equilibrium, an ordered a self-organizing chaos, served as a fertile ground for the developing of both a new spatial attitude and a new employment of computational techniques into architecture.

Manuel DeLanda, a film-director and self proclaimed streetphilosopher, a former Deleuze student in New York, opened this new path by rewriting the history of the earth not from a anthropological point of view as the history of cultural or ideological discontinuities, but from a material point of view: as a non-linear, not strictly causal history of an ecosystem constantly renegotiating its own possibility of existence. He describes the birth of cities as the exo-skeleton of humans as follows:

"The urban infrastructure may be said to perform, for tightly packed populations of humans, the same function of motion control that our bones do in relation to our fleshy parts [...] we must avoid the error of comparing the cities to organisms, especially when the metaphor is meant to imply that both exist in a state of internal equilibrium, or homeostasis. Rather urban centres and living creatures must be seen as different dynamical systems operating far from equilibrium, that is, traversed by more or less intense flows of matterenergy that provoke their unique metamorphoses."

The recognition of such a model for understanding and reinforming the science of the city in its most creative aspects has been prefigured by some early studies in architecture by figures like Reyner Banham with his "Architecture of the Well Tempered Environment," wrongly interpreted as a manifesto for high-tech architecture, is instead a refined survey on the effect of climate on architecture, or the work of Oswald Mathias Ungers, who, beyond the critical reexamination of modernity in architecture, published a book in the late eighties, called Morphologie, City Metaphors consisting in a visual study of the analogies between the organizational form of the city and the formations of nature, such as molecules, nano-particles, marine creatures, geological formations and the human body. Even the work of the Italian radical group 'Archizoom' can be seen as a first assessment of the idea of the space as a field, a form of invisible store of programmatic energy that unfolds itself

against and on the side of nature, as seen in their "No-Stop City." Even if this project was a polemical reaction to the transformation of life into a constrained and endless space of production, the presence of nature as an unexpected discontinuity or only as the negative of this condition, renders this study absolutely relevant within our discourse (not to mention the actual links between them and most of the authors mentioned earlier in the text).

Now it is possible to define the new attitude toward space as opposed to the modernist space built on the concept of universal space, opaque and smooth surface for the development of democratic homogeneity as follows:

"Parametricism differentiates fields. Space is empty. Fields are full, as if filled with a fluid medium. We might think of liquid in motion, structured by radiating waves, laminal flows and spiralling eddies. Swarms have also as paradigmatic analogues for the field concept: swarms of buildings that drift across the landscape...within fields only regional fields qualifies matter: biases, drifts, gradients, and perhaps conspicuous singularities such as radiating centres. Deformation no longer spells the breakdown of order, but the inscription of information."

And in terms of design the use of this differential space in which every point is charged differently and brings diverse potential quantities of energy and material qualities:

"This space could produce controlled but varied atmospheric effects as well as different performative capacities that are not determined by 'programmatic' function"

Two methodologies are emerging in contemporary architecture that have a relevance within our discourse on the political genealogies of the current avant-garde, that are both deeply related to a new understanding and project of the city.

One is the methodology defined by Michael Hensel and Achim Menges' 'Morpho-ecological Architecture' and the other is what Neil Leach calls 'Swarm Urbanism.'

We assumed that these two methodologies are systematized enough to be seen as relevant passages in the development of architectural discourse, and to sustain our argument. Nevertheless it is important to have clear in mind that both approaches are still in their infancy, and their influence is yet to be recognized in the professional ground of the discipline – even though in the fertile environment of academia, several students' projects show how these are transforming the nature, aims, and aesthetics of architecture.

The agenda of the 'morpho-ecological architecture' has already been presented in its links with the ideas of Felix Guattari on the recognition of a new globalism based on the ethics of Ecology. In the essay, "The Heterogeneous Space of Morpho-ecologies," Hensel and Menges specify that they intend the term 'ecology' to be understood as 'Umwelt,' that is, the relationship of any system to its environment and to other systems:

"Therefore such an architecture would not produce an object in a field, but instead, would result in a figuration of fields of relationships. This variegated field is defined by spatial and temporal conditions, which the architecture immanently modulates."

Using analogue computation (the computation of real self-organizing matter), and sophisticated digital tools for environmental simulation they aim to derive material systems on the basis of their observed performative capacities.

It is peculiar how this approach is largely based on the observation of the material and productive qualities of nonwestern architecture, i.e. Arabic mosques and villages, or the Bedouin tents, in a way following once again the interest of Deleuze for bringing other cultures' habits and strategies to reposition the discourse around a specifically western redefinition of subjectivity, and therefore in relation to a global capitalist scenario, which is more and more absorbent itself of these other cultures. So we can say that the morphogenetic approach is critically following the path of Capitalism. The professional scenario that they portray tends toward the integration of different scientific disciplines such as climatology and biology, with the conviction that:

"Biology is increasingly becoming the lead discipline of the 21st century and a systemic ecological paradigm for the antropo-biosphere becoming imperative to human survival, a related spatial paradigm seems to be pending."

What we previously referred to as 'Swarm Urbanism' is a new application of tools to simulate urban growth, that differ from the previous methods because their aim is to escape a centralized, abstract and projective paradigm in favour of a method that relies on the capacity of the system to predict the behaviour of clusters of agents and their self-organizing emergent properties, but as Manuel DeLanda points out:

"Digital simulations of these processes need to be quite complex, because we need multi-agent systems that are more elaborate than, say, those used in the program Sugarscape, in which agents have a metabolism (they must gather or trade resources to survive) and move around in space creating stable settlements. Yet they hardly make any decision (they follow rules). So we need something like the type of agent known as Belief-Desire-Intention agents, who can not only make decisions based on their beliefs and desires, but also attribute to others such intentional states and use those attributions to modify their own decisions. With these agents, and some way representing authority structures so that we can have binding centralized decisions, we could test the collective effect of many of them on the form of neighbourhoods or even entire cities".

So it is clear that DeLanda see the application of swarm intelligence as a tool to simulate the actual behaviour of humans. But we can say that by accounting to the single agent a specific degree of power to affect the construction of the space of the city, he is proposing to employ a technique that raises the political relevancy of the Multitude as a political subject.

This approach can potentially lead to a Project for the city that is not relying on institutionalized, measurable, and abstract entities to define its spatial configuration, but to the unpredictable collective behaviour of agents, that can be intended (according to the resolution of the simulation) as single persons, families, groups, institutions etc. excluding the possibility of a central control or overall architecture (DeLanda makes in this respect the extreme examples of Venice and Versailles). Or in the words of Kokkugia, an Australian design collective:

"Our urban design methodology does not seek to find a single optimum solution but rather a dynamically stable state that feeds off the instabilities of the relations that comprise it"

Now that we have gone through the genealogy of this new set of technologies and their ethical roots, the kind of future we are facing is potentially clearer. Now we can decide if we simply like it or not.

















When evening dips inside water fountains my town disappears among muted hues.

Song of the

Bells

the moonlight, the cricket's sad ories. The fields devour the Verpers' church bells

I remember frogs croaking,

but I am dead to the sound of those bells.

Stranger, don't fear my tender return across mountains, I am the spirit of love

-coming back home from faraway she

@Alexandros Kallegias, Fabrizio Cazzulo, Igor Pantic and SeoYun Yang

Finding Leto

a short story by

Joan Mc Frazer



Colin was drunk. This was not a new thing. He was alone. This was. He sat at a table in the back by himself nursing a bottle of good Irish whiskey. He had not started out alone but his date had gotten lost somewhere along the way. She'd gone to the restroom and never found her way back. That was two clubs back.

He had stopped bothering with the glass half a bottle ago. He looked up and saw someone whose eyes made him set the bottle down and stare like a fool. But it wasn't a woman. It was a man. He knew the face. He'd seen him around.

"Leto... you're Jared Leto. I saw you with Britney one time."

The other man had actually been heading to the restroom when he heard Colin mumble his name. He knew Farrell. Who didn't know Hollywood's bad boy? He ran through women like they were clothes. And alcohol like there were no tomorrow. He had seen him with Britney too.

He stopped to say hello, having no idea what else to do.

"Hello." Colin grinned up at him. "Have a seat. Have a drink...you can have my glass. I stopped drinking out of it a while back."

"I...uh, gotta piss first. I'll be right back." Jared slipped into the men's room and Colin sat there stunned. He'd expected the American to sound loud but he was soft spoken, even made 'piss' sound nice.

He was too stunned to analyze what he was thinking. He was almost too drunk to think at all. He found his mind wandering to Jared's lips. They looked soft. Did men have soft lips? What the fuck? Was he thinking about a man's lips? He must be drunker than he thought.

Jared came out of the restroom and sat down. Colin sloppily poured him a drink from his bottle after wiping the top on his sleeve. Jared took it and sipped it.

"So what're you workin' on?" Colin's accent was a bit thick tonight but Jared smiled. "Been playing in my band mostly for a bit. I don't like to work too often, might make it boring. I'm a manager's nightmare."

"Heh, I've been working so hard that I never get home to see my Mum."

They drank and chatted for a while. Jared was not blind. He saw the way that Colin kept looking at him. He knew that look, whether it came from a man OR a woman. He'd just never acted when it came from another man. He liked women just fine and had never seen the need to try anything different.

Colin was having much the same train of thought in his head. He had not ever done another man, not ever wanted to. But this one... something about him made Colin want to touch him, to peer into those eyes, taste those lips.

"I need to head home. Do you need a lift? I..." Colin was at a loss.

"You're not driving?" Jared laughed and cuffed him on the shoulder.

"I don't think I can stand up, mushlessdrive." Colin was visibly sagging.

"You have a driver? Is he here?"

"Pager..." He took it out of his pocket and hit a button. "Let

us take you home."

Jared had no intentions of going home with him right up the moment he threw some money on the table and helped Colin out of the bar and into the limo. He had no desire to explore any new unknown side of himself, specially the side that Colin seemed to be hinting at.

Five minutes later, he had a very drunk Colin Farrell nuzzling his cheek and trying to unzip his jeans. Jared kept batting his hands away gently but he decided perhaps the nuzzling and kissing were the lesser of two evils. Besides, even though Colin was a bit pickled, his kisses were rather nice.

He expected to be dropped off first but instead the driver took them to the tiny little house that the Irish actor was renting. He literally set them out and drove off. Jared had to fish for Colin's keys. Colin giggled like a girl. Jared finally found the keys and let them both into the house.

He took his cell out and started to call a taxi for himself when Colin sort of landed on him.

"Hang on. I need to call a taxi."

"Spend the night here."

Suddenly, Colin had him pinned and was kissing him like he'd never been kissed before. He was used to the softer, more giving kisses of women but this was a hungry, greedy kiss. He got hard, no being coaxed and teased to hardness. Instant hard. Shit! This was NOT happening.

"Colin, slow down... I am not sure about this." Jared tried to push him away but Colin was strong, grinding his hips into Jared's.

"Never fucked a man before, want you." Colin mumbled.

Jared just gave up. He wanted it too. As much as he wished he didn't, he did. He and Colin sank to the floor and hands began to remove clothes. Jared wasn't sure what to do but he knew what felt good so that's what he did, touching and kissing places he liked touched and kissed.

He looked up at Colin and saw the poor drunken wretch slump to one side, passed out cold on the floor of his house.

It took a few minutes for Jared to get things under control. He finally resorted to a quick icy shower. Then he half dragged, half carried Colin to his bed and tucked him in, kissing him gently.

Jared called his brother to pick him up and locked the door as he let himself out.

Colin awoke alone the next morning. And he made up his mind that if he ever got another chance with Jared, that he'd not fuck it up this time.

Now he just had to get another chance.

2003

Jared Leto had no idea why he was chosen to be in Alexander.

Until he realized Colin Farrell was in the movie. He saw the other actor around town but a friendly hello is as close as they got. He wondered often if Farrell even remembered that night.

He had lain in his bed more than one night and imagined what would have happened had Colin not passed out. Usually he was half drunk, naked and had a raging hard on in his hand when he had these thoughts. He always came with Colin's name on his lips. They all reported to a smelly, filthy boot camp in the Moroccan desert to train for their battles in the desert. The food was horrid, even sickening sometimes. They all smelled worse than their horses and half the camp was puking in the latrine tent near his all night every night.

"Jared! Good to see you!" Colin was all smiles and held his hand out to Jared.

"Been awhile."

"It has. Oliver said we have the weekend off... would you like to go somewhere a bit more civilized? Jonny said we could stay at his house in Marrakesh. Don't know who will be coming but I am out of here for sure for a weekend."

Jared felt chills up his spine... and heat somewhere else.

He nodded to Colin, not quite sure what would come out if he opened his mouth.

Marrakesh was warm but not as bad as that hellish camp. The shower was heavenly. And dinner. They had real food, fresh bread and vegetables and pasta. Jared didn't dare let himself think of the past, and Colin didn't say anything either.

The weekend was over too soon and they were back to the desert to finish their training. Jared thought of air conditioning and swimming pools and wished he'd stayed the fuck at home.

Colin had asked Oliver Stone to consider Jared Leto for the part of Hephaestion. He had not forgotten their ill-fated meeting in Hollywood. He had thought about those kisses a lot, as a matter of fact. He pretended sometimes that he was too drunk to remember such, but he did. He remembered being naked with him too... but then, he really wasn't sure what happened but he was in bed alone the next morning.

Now he wanted to get closer to the handsome American but it seemed that Jared was determined not to get close to anyone. He spent a lot of time reading in his room. The weekend in Marrakesh, Colin had hoped that they might get together. But it didn't happen.

Now they were getting ready to start filming the battle scenes here in the desert and some of the scenes with Alexander and Hephaestion. Perhaps something would happen then.

He hoped so. He was getting tired of feeling so needy about someone. A man! He was pining over a man. A man he had kissed once. The only man he remembered ever kissing, as a matter of fact. What the fuck was the matter with him?

The battle scenes were hard, very hard and they all were exhausted at the end of every day. Colin still drank and partied a lot but that was just Colin. They were all cranky and tired of the heat and sand.

Colin was tired of wanting Jared.

Jared was tired of wanting Colin.

And then it was time to shoot the 'love' scenes. Oliver encouraged his actors to act like their characters to a certain extent. Jonny was always in a bad mood reflecting Cassander's jealousy and rage toward Alexander. Val acted exasperated with the whole lot of them and Angelina petted her 'son' while ignoring everyone else.

And Colin followed Jared around.

The first embrace was outside at the camp in the battle eve scene. Colin sighed when they hugged. He liked the feel of those arms around him. Jared did not act like he had ever even been in the Irishman's arms before. Colin decided he'd wait.

Jared was going mad, he thought. He spent all his spare time thinking about Colin and jerking off. He felt fourteen.

His eyes were red from not enough sleep and his dick hurt from being handled so fucking much. He thought maybe he should plead illness and go home.

It was time to do another one of those infernal hug scenes with Alexander. He was going to come his damn costume if they didn't stop shooting those. This one went worse.

Colin whispered in his ear, "Don't you wish we could do a real love scene?"

Jared could have slapped him. His cock answered that one. Quickly, and Colin felt it.

"You are a cock tease, Farrell," he whispered back as it dawned on him that his was not the only hard cock.

They finally finished the scene without blowing their lines too many times.

Colin kissed the dancer. God in heaven, what a pretty boy. But he kept glancing over at Jared, who looked as jealous as

But he kept glancing over at Jared, who looked as jealous as Hephaestion was supposed to be. They finally finished the scene; it had been an exhausting scene for everyone with so much emotion and tension.

Colin didn't wait for anything, for instructions or Stone's comments. He marched straight over to Jared and grabbed his wrist. He dragged him from the set and out to his own trailer. He opened the door and shooed away the costume girl who was delivering tomorrow's costume.

He jerked Jared into his arms and kissed him.

"I've been waiting two years for this."

Jared didn't say a word, and wrapped his arms around Colin's neck. The next kiss went on for an eternity. Jared opened his mouth for Colin to explore, to claim him and Colin did, his tongue aggressively attacking Jared's mouth. Jared leaned his body close and let Colin have his way.

"Let's get a shower," Colin murmured. Jared just nodded and they carefully took off their costumes and lay them on a chair. Faces were quickly cleaned of makeup and Colin started the shower. They both had managed so far not to look at one another. But now Jared looked at Colin and he liked what he saw. Farrell was strong and smooth.

Jared followed him into the small shower. There was little room, and they were almost close enough to touch without even trying. Not that they held back from trying. Their lips met under the spray of the shower and their slick, naked bodies finally touched.

"Fuck, you feel good," Jared murmured as he pulled back from Colin to look into the deep brown pools.

Colin grabbed the soap and began to wash Jared, soaping his chest and shoulders and down his belly. Jared groaned when a soapy hand caressed his cock, stroking it a few times then stopping and resuming washing the rest of him.

"You're a bastard, did you know that?"

Colin laughed and kissed him again.

"I thought I might never actually find you again after that night in Hollywood," Colin whispered as slid one hand down to cup a round buttock and pull Jared hard against him.

"I thought you were too drunk to remember."

"I was drunk enough to pass out apparently, but not too drunk to remember. You were-are the only man I've ever kissed not onscreen and I-it was intense. I wanted more."

"Stop talking then and get a move on. Time's wasting."

They finished with the shower and even managed to get clean. They didn't quite manage to dry off before water slick bodies were pressed tightly together again. Colin's hand snaked down Jared's back and between his buttocks. Jared jerked out of surprise more than anything.

"Ooooh, skittish are you?"

"Hush... you talk too fucking much." Jared reached his own hand between them, pinching one of Colin's nipples and laughing when the Irishmen hissed at the sudden pain.

They found their way over to the small bed, still damp skinned but neither one caring very much as they fell onto it, Colin on top. He snaked kisses down Jared's body, lapping at his nipples then biting his tender belly. Jared grabbed the sheets, fisting them, writhing as Colin's wicked tongue moved down further.

Jared loved a blowjob; most men do, but Colin's mouth was bigger than most women's, he sucked harder, and his tongue, oh sweet Jesus, his tongue.

"Fuck!" Jared ground out as Colin sucked his cock, his head bobbing up and down. "Where did you learn to do that?"

Colin did not answer, could not answer with his mouth so full. His eyes sparkled as he looked up into deep blue ones. Jared bucked his hips up hard. Colin kneaded his tight sac until he was squirming even more than before. Jared arched his back up so high that he was barely touching the bed... his shoulders, heels and the fists that still clutched the sheets.

"Oh, Christ!" Jared hissed, as he put one hand on the back of Colin's head and jerked him closer, fucking his mouth. He spread his legs wider and pushed as deep as Colin could take, need overwhelming him. Colin wrapped his hand around Jared, stroking hard as he sucked hard.

Jared came, white-hot pleasure searing through him as his semen shot into Colin's mouth. If he'd opened his eyes, he'd have seen a wicked smile as Colin pulled back, still using his hand and let the pearly fluid hit his mouth and his face.

Jared fell back, breathless and languid. He'd never felt anything quite like that before. He looked at Colin and knew the night was not over yet, not by along shot.

Colin was almost shocked at himself. He licked Jared and he licked his hand, never taking his eyes from Jared's. They were open now and smiling at him.

"Where did you learn to do that?"

Colin just grinned as Jared looked down at his thick, hard cock. He swallowed hard. He looked back up into Colin's eyes and nervously bit his lip.

"You sure this is what you want?" Colin was nervous too.

Jared nodded. He did want it, surprised at how badly.

Colin rummaged around and came up with condoms and a bottle of lube. He shrugged. "I came prepared. You know I've wanted this since that night in California."

"You'd have gotten it that night if you'd not passed out on me." Jared reached for him, pulling Colin down into the bed, into his arms. They kissed, Jared tasting his own semen in Colin's mouth. It was bitter but he didn't care. The kisses were sweet.

"I don't want to wait anymore, Jared. I want it...want to fuck you. Now."

"How shall we... like your horse, Alexander?" Jared's voice was a hoarse whisper.

Colin's eyes were so dark that Jared couldn't even see the pupils. He simply nodded. Jared moved onto his hands and knees and was a little surprised when Colin kissed each cheek. The rough and tumble Irishman's tenderness was not something he had expected. The lube was cold when Colin poured a bit of it onto him. Then fingers were touching him.

Colin was driven by now. He poured more lube on Jared, on himself after he was embarrassingly awkward sliding the condom on. He used both hands to spread Jared's cheeks. The hole was so small. He used one hand to guide himself and pressed.

The tight ring was impenetrable at first then it relaxed and his head slid inside. Colin had not done this with a man before but he had done it and he knew how tight and hot Jared would be. He knew but he still wasn't quite prepared for it.

Jared hissed in pain at first but as Colin forced himself to be still and let Jared's body adjust to him, he was able to relax a little. He felt so full and stretched. His asshole burned but he wanted Colin to be inside him. He pressed back, urging Colin to move.

The Irishmen didn't need a lot of encouragement as he rocked into Jared, going a little deeper with each thrust. He knew he was going to come soon... too soon. He still wasn't completely sheathed inside Jared. He was just so tight that every time Colin moved, the friction drove him closer to release.

"I can't wait..." Colin growled as he leaned down over Jared's back, grabbing a handful of Jared's long hair and wrapping his fist in it, the other arm went around Jared. He bit his lip as he rocked into the American, his tightness finally driving Colin over the edge. "Ohhh, fuck, Jared... so good... Jared!"

He slammed all the way in, staying as his cock throbbed and filled Jared. He didn't move at all as he gasped for breath. As his heartbeat began to slow, he let go of Jared's hair and lay his head on Jared's back. He stayed that way until he felt the tremor in the body beneath his and he reluctantly let his softening cock slip free.

Jared moaned and sagged visibly after Colin moved from within him. Colin wasn't sure what to do. Had Jared been one of his girlfriends, he'd have pulled him into his arms and held him for a while, maybe all night.

Jared finally sagged all the way to the mattress and moved over onto his side. He smiled at Colin, one of Hephaestion's smiles. Colin lay down beside him, pulled him close and kissed him.

"You all right?"

"Gonna hurt." Jared looked into his eyes. "But yeah, I'm good."

Colin leered and whispered, "Oh fuck yes, you are."

Not much was said by anyone at all but everyone noticed how relaxed Colin was. A few even noticed how his eyes followed Jared around. Oliver Stone noticed even more. He watched as they stole kisses when they thought no one was around and he chanced upon them once in a bit more intimate embrace.

He had just walked away, whistling and smiling.

THE END


















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Chris Anderson: Julian, welcome. It's been reported that WikiLeaks, your baby, has ... in the last few years has released more classified documents than the rest of the world's media combined. Can that possibly be true?

Julian Assange: Yeah, can it possibly be true? It's a worry -- isn't it? -- that the rest of the world's media is doing such a bad job that a little group of activists is able to release more of that type of information than the rest of the world press combined.

CA: How does it work? How do people release the documents? And how do you secure their privacy?

JA: So these are -- as far as we can tell -- classical whistleblowers. And we have a number of ways for them to get information to us. So we use just state-of-the-art encryption to bounce stuff around the Internet, to hide trails, pass it through legal jurisdictions like Sweden and Belgium to enact those legal protections. We get information in the mail, the regular postal mail, encrypted or not, vet it like a regular news organization, format it -- which is sometimes something that's quite hard to do, when you're talking about giant databases of information -- release it to the public and then defend ourselves against the inevitable legal and political attacks.

CA: So you make an effort to ensure the documents are legitimate. But you actually almost never know who the identity of the source is.

JA: That's right, yeah. Very rarely do we ever know. And if we find out at some stage then we destroy that information as soon as possible. (Phone ring) God damn it.

(Laughter)

CA: I think that's the CIA asking what the code is for a TED membership.

(Laughter)

So let's take the example, actually. This is something you leaked a few years ago. If we can have this document up ... So this was a story in Kenya a few years ago. Can you tell us what you leaked and what happened?

JA: So this is the Kroll Report. This was a secret intelligence report commissioned by the Kenyan government after its election in 2004. Prior to 2004, Kenya was ruled by Daniel arap Moi for about 18 years. He was a soft dictator of Kenya. And when Kibaki got into power -- through a coalition of forces that were trying to clean up corruption in Kenya -- they commissioned this report, spent about two million pounds on this and an associated report. And then the government sat on it and used it for political leverage on Moi, who was the richest man -- still is the richest man -- in Kenya. It's the Holy Grail of Kenyan journalism. So I went there in 2007, and we managed to get hold of this just prior to the election -- the national election, December 28. When we released that report, we did so three days after the new president, Kibaki, had decided to pal up with the man that he was going to clean out, Daniel arap Moi. So this report then became a dead albatross around president Kibaki's neck.

CA: And -- I mean, to cut a long story short -- word of the report leaked into Kenya, not from the official media, but indirectly. And in your opinion, it actually shifted the election. JA: Yeah. So this became front page of the Guardian and was then printed in all the surrounding countries of Kenya, in Tanzanian and South African press. And so it came in from the outside. And that, after a couple of days, made the Kenyan press feel safe to talk about it. And it ran for 20 nights straight on Kenyan TV, shifted the vote by 10 percent, according to a Kenyan intelligence report, which changed the result of the election.

CA: Wow, so your leak really substantially changed the world?

JA: Yep.

(Applause)

CA: Here's -- We're going to just show a short clip from this Baghdad airstrike video. The video itself is longer. But here's a short clip. This is -- this is intense material, I should warn you.

Radio: ... just fuckin', once you get on 'em just open 'em up. I see your element, uh, got about four Humvees, uh, out along ... You're clear. All right. Firing. Let me know when you've got them. Let's shoot. Light 'em all up. C'mon, fire! (Machine gun fire) Keep shoot 'n. Keep shoot 'n. (Machine gun fire) Keep shoot 'n. Hotel ... Bushmaster Two-Six, Bushmaster Two-Six, we need to move, time now! All right, we just engaged all eight individuals. Yeah, we see two birds (helicopters], and we're still firing. Roger. I got 'em. Two-Six, this is Two-Six, we're mobile. Oops, I'm sorry. What was going on? God damn it, Kyle. All right, hahaha. I hit 'em.

CA: So, what was the impact of that?

JA: The impact on the people who worked on it was severe. We ended up sending two people to Baghdad to further research that story. So this is just the first of three attacks that occurred in that scene.

CA: So, I mean, 11 people died in that attack, right, including two Reuters employees?

JA: Yeah. Two Reuters employees, two young children were wounded. There were between 18 and 26 people killed all together.

CA: And releasing this caused widespread outrage. What was the key element of this that actually caused the outrage, do you think?

JA: I don't know, I guess people can see the gross disparity in force. You have guys walking in a relaxed way down the street, and then an Apache helicopter sitting up at one kilometer firing 30-millimeter cannon shells on everyone -looking for any excuse to do so -- and killing people rescuing the wounded. And there was two journalists involved that clearly weren't insurgents because that's their full-time job.

CA: I mean, there's been this U.S. intelligence analyst, Bradley Manning, arrested. And it's alleged that he confessed in a chat room to have leaked this video to you, along with 280,000 classified U.S. embassy cables. I mean, did he?

JA: Well, we have denied receiving those cables. He has been charged, about five days ago, with obtaining 150,000 cables and releasing 50. Now, we had released early in the year a cable from the Reykjavik U.S. embassy. But this is not necessarily connected. I mean, I was a known visitor of that embassy.

CA: I mean, if you did receive thousands of U.S. embassy diplomatic cables ...

JA: We would have released them. (CA: You would?)

JA: Yeah. (CA: Because?)

JA: Well, because these sort of things reveal what the true state of, say, Arab governments are like, the true

human-rights abuses in those governments. If you look at declassified cables, that's the sort of material that's there.

CA: So let's talk a little more broadly about this. I mean, in general, what's your philosophy? Why is it right to encourage leaking of secret information?

JA: Well, there's a question as to what sort of information is important in the world, what sort of information can achieve reform. And there's a lot of information. So information that organizations are spending economic effort into concealing, that's a really good signal that when the information gets out, there's a hope of it doing some good. Because the organizations that know it best, that know it from the inside out, are spending work to conceal it. And that's what we've found in practice. And that's what the history of journalism is.

CA: But are there risks with that, either to the individuals concerned or indeed to society at large, where leaking can actually have an unintended consequence?

JA: Not that we have seen with anything we have released. I mean, we have a harm immunization policy. We have a way of dealing with information that has sort of personal -personally identifying information in it. But there are legitimate secrets -- you know, your records with your doctor; that's a legitimate secret. But we deal with whistleblowers that are coming forward that are really sort of well motivated.

CA: So they are well-motivated. And what would you say to, for example, the, you know, the parent of someone -- whose son is out serving the U.S. military, and he says, "You know what, you've put up something that someone had an incentive to put out. It shows a U.S. soldier laughing at people dying. That gives the impression -- has given the impression to millions of people around the world that U.S. soldiers are inhuman people. Actually, they're not. My son isn't. How dare you?" What would you say to that?

JA: Yeah, we do get a lot of that. But remember, the people in Baghdad, the people in Iraq, the people in Afghanistan - they don't need to see the video; they see it every day. So it's not going to change their opinion. It's not going to change their perception. That's what they see every day. It will change the perception and opinion of the people who are paying for it all. And that's our hope.

CA: So you found a way to shine light into what you see as these sort of dark secrets in companies and in government. Light is good. But do you see any irony in the fact that, in order for you to shine that light, you have to, yourself, create secrecy around your sources?

JA: Not really. I mean, we don't have any WikiLeaks dissidents yet. We don't have sources who are dissidents on other sources. Should they come forward, that would be a tricky situation for us. But we're presumably acting in such a way that people feel morally compelled to continue our mission, not to screw it up.

CA: I'd actually be interested, just based on what we've heard so far -- I'm curious as to the opinion in the TED audience. You know, there might be a couple of views of WikiLeaks and of Julian. You know, hero -- people's hero -- bringing this important light. Dangerous troublemaker. Who's got the hero view? Who's got the dangerous troublemaker view?

JA: Oh, come on. There must be some.

CA: It's a soft crowd, Julian, a soft crowd. We have to try better. Let's show them another example. Now here's something that you haven't yet leaked, but I think for TED you are. I mean it's an intriguing story that's just happened, right? What is this?

JA: So this is a sample of what we do sort of every day. So late last year -- in November last year -- there was a series of well blowouts in Albania like the well blowout in the Gulf of Mexico, but not quite as big. And we got a report -- a sort of engineering analysis into what happened -- saying that,

in fact, security guards from some rival, various competing oil firms had, in fact, parked trucks there and blown them up. And part of the Albanian government was in this, etc. etc. And the engineering report had nothing on the top of it. So it was an extremely difficult document for us. We couldn't verify it because we didn't know who wrote it and knew what it was about. So we were kind of skeptical that maybe it was a competing oil firm just sort of playing the issue up. So under that basis, we put it out and said, "Look, we're skeptical about this thing. We don't know, but what can we do? The material looks good, it feels right, but we just can't verify it." And we then got a letter just this week from the company who wrote it, wanting to track down the source -- (Laughter) saying, "Hey, we want to track down the source." And we were like, "Oh, tell us more. What document, precisely, is it you're talking about? Can you show that you had legal authority over that document? Is it really yours?" So they sent us this screen shot with the author in the Microsoft Word ID. Yeah. (Applause) That's happened quite a lot though. This is like one of our methods of identifying -- of verifying what a material is, is to try and get these guys to write letters.

CA: Yeah. Have you had information from inside BP?

JA: Yeah, we have a lot, but I mean, at the moment, we are undergoing a sort of serious fundraising and engineering effort. So our publication rate over the past few months has been sort of minimized while we're re-engineering our back systems for the phenomenal public interest that we have. That's a problem. I mean, like any sort of growing startup organization, we are sort of overwhelmed by our growth. And that means we're getting enormous quantity of whistleblower disclosures of a very high caliber, but don't have enough people to actually process and vet this information.

CA: So that's the key bottleneck, basically journalistic volunteers and/or the funding of journalistic salaries?

JA: Yep. Yeah, and trusted people. I mean, we're an organization that is hard to grow very quickly because of the sort of material we deal with. So we have to restructure in order to have people who will deal with the highest national security stuff, and then lower security cases.

CA: So help us understand about you personally and how you came to do this. And I think I read that as a kid you went to 37 different schools. Can that be right?

JA: Well, my parents were in the movie business and then on the run from a cult, so the combination between the two

(Laughter)

CA: I mean, a psychologist might say that's a recipe for breeding paranoia.

JA: What, the movie business?

(Laughter)

(Applause)

CA: And you were also -- I mean, you were also a hacker at an early age and ran into the authorities early on. JA: Well, I was a journalist. You know, I was a very young journalist activist at an early age. I wrote a magazine, was prosecuted for it when I was a teenager. So you have to be careful with hacker. I mean there's like -- there's a method that can be deployed for various things. Unfortunately, at the moment, it's mostly deployed by the Russian mafia in order to steal your grandmother's bank accounts. So this phrase is not -- not as nice as it used to be.

CA: Yeah, well, I certainly don't think you're stealing anyone's grandmother's bank account. But what about your core values? Can you give us a sense of what they are and maybe some incident in your life that helped determine them? JA: I'm not sure about the incident. But the core values: well, capable, generous men do not create victims; they nurture victims. And that's something from my father and something from other capable, generous men that have been in my life.

CA: Capable, generous men do not create victims; they nurture victims?

JA: Yeah. And you know, I'm a combative person, so I'm not actually sort of big on the nurture. But some way --There is another way of nurturing victims, which is to police perpetrators of crime. And so that is something that has been in my character for a long time.

CA: So just tell us, very quickly in the last minute, the story: what happened in Iceland? You basically published something there, ran into trouble with a bank, then the news service there was injuncted from running the story. Instead, they publicized your side. That made you very high-profile in Iceland. What happened next?

JA: Yeah, this is a great case, you know. Iceland went through this financial crisis. It was the hardest hit of any country in the world. Its banking sector was 10 times the GDP of the rest of the economy. Anyway, so we release this report in July last year. And the national TV station was injuncted five minutes before it went on air. Like out of a movie, injunction landed on the news desk, and the news reader was like, "This has never happened before. What do we do?" Well, we just show the website instead, for all that time, as a filler. And we became very famous in Iceland, went to Iceland and spoke about this issue. And there was a feeling in the community that that should never happen again. And as a result, working with some Icelandic politicians and some other international legal experts, we put together a new sort of package of legislation for Iceland to sort of become an offshore haven for the free press, with the strongest journalistic protections in the world, with a new Nobel Prize for freedom of speech. Iceland's a Nordic country so, like Norway, it's able to tap into the system. And just a month ago, this was passed by the Icelandic parliament unanimously.

CA: Wow.

(Applause)

Last question, Julian. When you think of the future then, do you think it's more likely to be Big Brother exerting more control, more secrecy, or us watching Big Brother, or it's just all to be played for either way?

JA: I'm not sure which way it's going to go. I mean there's enormous pressures to harmonize freedom of speech legislation and transparency legislation around the world -- within the E.U., between China and the United States. Which way is it going to go? It's hard to see. That's why it's a very interesting time to be in. Because with just a little bit of effort we can shift it one way or the other.

CA: Well, it looks like I'm reflecting the audience's opinion to say, Julian, be careful and all power to you.

JA: Thank you, Chris. (CA: Thank you.)

(Applause)

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Introducing Coke Sunset. Coca-Cola grows up.

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FELIX GUATTAR

TRANSLATED BY CHRIS TURNER, MATERIAL WORE

There is an ecology of bad ideas, just as there is an ecology of weeds. (Gregory Bateson, in Steps to an Ecology of Mind)

The human subject is not a straightforward matter; Descartes was wrong to suggest it was sufficient merely to think in order to be. On the one hand, there are all kinds of ways of existing that lie outside the realm of consciousness; and, on the other, a thinking which struggles only to gain a hold on itself merely spins ever more crazily. Like a whirling top, it gains no proper purchase on the real territories of existence, as they slide and drift like the tectonic plates that underpin the continents. We should perhaps not speak of subjects, but rather of components of subjectification, each of which works more or less on its own account. Necessarily, this would lead us to re-examine the relation between the individual and subjectivity, and, above all, to distinguish clearly between the two concepts. The individual would appear in his/her actual position, as a 'terminal' for processes involving human groups, socio-economic ensembles, data-processing machines: a terminal through which, of course, not all the vectors of subjectification necessarily pass. Interiority would appear as a quality produced at the meetingpoint of multiple components which are relatively mutually autonomous - in certain cases, openly discordant.

It is of course still difficult for such arguments to find acceptance, particularly in contexts where there remains a lingering suspicion, if not indeed a prior rejection, of any specific reference to subjectivity. Subjectivity still gets a bad press; it continues even today to be criticized in the name of the primacy of infrastructures, structures, or systems. Generally speaking, those who do take it upon themselves to deal either practically or theoretically with subjectivity use the kid glove approach to the subject; they take endless precautions, making absolutely sure they never stray too far from the pseudo- scientific paradigms they borrow for preference from the hard sciences - from thermodynamics, topology, information and systems theory, linguistics. It is as if there were a scientistic super-ego which demanded that psychical entities be reified, understood only in terms of their extrinsic co-ordinates. Unsurprisingly, then, the human and social sciences have condemned themselves to overlooking the intrinsically developmental, creative, at d self-positioning dimensions of processes of subjectification.

In this context, there is an urgent need for us to free ourselves of scientistic references and metaphors: to forge new paradigms which are instead ethico- aesthetic in inspiration. The best cartographies of the psyche - or, if you will, the best psychoanalyses - are after all surely to be found in the work of Goethe, Proust, Joyce, Artaud, and Beckett, rather than Freud, Jung, or Lacan; conversely, the best aspect of these latters' psychoanalytical works is surely their literary dimension - take Freud's Traumdeutung, for example, which can be read as an exceptional modern novel.

My problematization of psychoanalysis is based upon notions of aesthetic creation and ethical implications; yet it does not imply a 'rehabilitation' of phenomenological analysis. Phenomenology, I believe, is handicapped by a systematic 'reductionism', which leads it to view its objects in the narrow terms of pure intentional transparency. I myself have come to regard the apprehension of a psychical fact as inseparable from the enunciative assemblage that brings it into being, both as fact and as expressive process. There is a sort of relation of uncertainty between the apprehension of the object and the apprehension of the subject; thus, if we wish to articulate the two, we are forced to make a pseudo-narrative defour through the reference systems of myth and ritual, or through self-professedly scientific analysis - all of which have as their ultimate goal the concealment of the dis-positional arrangement through which discourse is brought into existence and from which it derives, 'secondarily' so to speak, its intelligibility. I am not seeking here to revive the Pascalian distinction between esprit de geometrie and esprit de finesse; for I understand these as two modes of apprehension - the one via the concept, the other via the affect or percept - which are in fact absolutely complementary. What I am suggesting is that what I have called this pseudo-narrative detour also deploys mechanisms of repetition - infinitely varying rhythms and refrains - which are nothing more or less than the buttresses of existence, since they allow discourse, or any link in the discursive chain, to become the bearer of a nondiscursivity which, stroboscope-like, cancels out the play of distinctive oppositions at the level of both content and form of expression. What is more, those mechanisms are the very condition of emergence and re-emergence of the unique events - incorporeal universes of reference - which punctuate the unfolding of individual and collective historicity.



There was once a time when Greek theatre - or courtly love, or the courtly romance - were the standard models of, or modules for, subjectivity. Today it is Freudianism whose ghostly presence is visible in the forms in which we maintain the existence of sexuality, of childhood, of neurosis. And although, for the time being, I do not envisage transcending Freudianism (le fait freudien), nor argue that we should write it off altogether, I do propose that we re-orient its concepts and practices - put them to another use, uproot them from their pre-structuralist attachment to a subjectivity wholly anchored in the individual and collective past. What is now on the agenda is a 'futurist' or 'constructivist' opening-up of fields of possibility. The unconscious remains bound to archaic fixations only as long as no assemblage exists within which it can be oriented towards the future; and in the future that faces us, temporalities of both human and non-human nature will demand just such an existential reorientation. With the acceleration of the technological and data- processing revolutions, we will witness the deployment or, if you will, the unfolding of animal, vegetable, cosmic, and machinic becomings which are already prefigured by the prodigious expansion of computer-aided subjectivity. Those developments - the formation and remote-controlling of human individuals and groups - will of course also be governed by institutional and social class dimensions. In that context, we will have to play around with psychoanalysis, find ways of evading the phantasmatic traps of psychoanalytical myth, rather than cultivating and maintaining it like an ornamental garden.

Sadly, of course, psychoanalysts today are even more entrenched than their predecessors in what we might call a 'structuralization' of unconscious complexes - a fact which produces a dryness and intolerable dogmatism in their theoretical writings, an impoverishment of their practical interventions, and a stereotyping which makes them impervious to the singular otherness of their patients. I have referred above to ethical paradigms; and in so doing, I want chiefly to emphasize both the responsibility and the necessary 'involvement', not only of workers in the psychoanalytical field, but of all those outside it who are in a position to intervene in individual and collective psychic

agencies (through education, health, culture, sport, art, the media, fashion, etc.). It is ethically unacceptable for anyone operating in the field of subjectivity to shelter - as so many do - behind a transferential neutrality whose professed basis is the corpus of scientific work that has achieved mastery over the unconscious: unacceptable not least because any 'psychoanalytical domain' is grounded in the extension of - 'interfaces' with - the domains of the aesthetic.

My insistence on the need for aesthetic paradigms is based on an attempt to stress the importance of perpetual reinvention - of always starting from tabula rasa - particularly in the register of psychoanalytical practices. The alternative is entrapment in deathly repetition. Thus the necessary precondition for any regeneration of analysis - through schizoanalysis, for example - is to acknowl- edge the general principle that both individual and collective subjective assemblages have the potential to develop and proliferate far beyond their ordinary state of equilibrium. By their very essence, analytical cartographies reach beyond the existential territories to which they are assigned. Like artists and writers, the cartographers of subjectivity should seek, then, with each concrete performance, to develop and innovate, to create new perspectives, without prior recourse to assured theoretical foundations or the authority of a group, school, conservatory, or academy. . . . Work in progress! An end to psychoanalytical, behaviourist, or systemist catechisms!

To be sure, those who operate in the world of psychoanalysis, if they do indeed wish to find common ground with artists and writers, will have to shed their white coats - the invisible uniforms they wear in their heads, in their language and ways of being. The ideal of the artist is never to reproduce the same work ad infinitum (unless s/he is the Titorelli figure in Kafka's The Trial, who repeatedly paints identical portraits of the same judge!). Similarly, any educational or therapeutic institution, or any individual course of treatment, should strive to achieve the permanent evolution of both practice and its theoretical framework. (Paradoxically, it is in the 'hard sciences' that we may well encounter the most spectacular rethinking of processes of subjectification. Prigogine and Stengers, for example, talk in their latest book of the necessity of introducing into physics a 'narrative element': an element which, they argue, is indispensable for a theorization of evolutionary irreversibility.1)



My argument, then, is that, with the increasing development of the machines of production of signs, images, syntax, and artificial intelligence, the question of the enunciation of subjectivity will pose itself ever more forcefully. In what follows, I shall classify what I see as this reconstitution of social and individual practices under three complementary headings: social ecology, mental ecology, and environmental ecology.

If today, human relationships with the socius, the psyche, and 'nature' are increasingly deteriorating, then this is attributable not only to objective damage and pollution but to the ignorance and fatalistic passivity with which those issues are confronted by individuals and responsible authorities.

The implications of any given negative development may or may not be catastrophic; whatever the case, it tends today to be simply accepted without question. Structuralism, and subsequently postmodernism, have accustomed us to a vision of the world in which human interventions concrete politics and micropolitics - are no longer relevant. The withering away of social praxis is explained in terms of the death of ideologies, or of some supposed return to universal values. Yet those explanations seem to me highly unsatisfactory. The decisive factor, it seems to me, is the general inflexibility of social and psychological praxes - their failure to adapt - as well as a widespread incapacity to perceive the erroneousness of partitioning off the real into a number of separate fields. It is quite simply wrong to regard action on the psyche, the socius, and the environment as separate. Indeed, if we continue - as the media would have us do - to refuse squarely to confront the simultaneous degradation of these three areas, we will in effect be acquiescing in a general infantilization of opinion, a destruction and neutralization of democracy. We need to 'kick the habit' of sedative consumption, of television discourse in particular; we need to apprehend the world through the interchangeable lenses of the three ecologies.



For there are limits - as Chernobyl and AIDS have savagely demonstrated - to the technico-scientific power of humanity. Nature kicks back. If we are to orient the sciences and technology toward more human goals, we clearly need collective management and control - not blind reliance on technocrats in the state apparatuses, in the hope that they will control developments and minimize risks in fields largely dominated by the pursuit of profit. It would of course be absurd to formulate this in terms of a desire to retrieve past forms of human existence. In the wake of the dataprocessing and robotics revolutions, the rise of genetic engineering, and the globalization of markets, neither human work nor the natural habitat can return, even to their state of being of a few decades ago. As Paul Virilio has pointed out, the increased speed of transport and communications, and the interdependence of urban centres are, equally, irreversible. The proper way to deal with what we have to acknowledge as a de facto situation is to reorient it - which implies a redefinition in terms of contemporary conditions of the objectives and methods of each and every form of movement of the social. This, precisely, was the problematic symbolically formulated in a television experiment once performed by the television presenter Alain Bombard. The experiment involved two glass bowls, one filled with polluted water from the port of Marseilles or somewhere similar, in which a clearly very healthy octopus was swimming around - virtually dancing - and the other filled with pure, unpolluted water. Bombard caught the octopus and transferred it to the 'normal' water; within a few seconds, it curled up, sank to the bottom, and died.

More than ever today, nature has become inseparable from culture; and if we are to understand the interactions between ecosystems, the mechanosphere, and the social and individual universes of reference, we have to learn to think 'transversally'. As the waters of Venice are invaded by monstrous, mutant algae, so our television screens are peopled and saturated by 'degenerate' images and utterances. In the realm of social ecology, Donald Trump and his ilk - another form of algae - are permitted to proliferate unchecked. In the name of renovation, Trump takes over whole districts of New York or Atlantic City, raises rents, and squeezes out tens of thousands of poor families. Those who Trump condemns to homelessness are the social equivalent of the dead fish of environmental ecology.

Further disasters of social ecology include the brutal deterritorialization of the Third World, which simultaneously affects the cultural texture of populations, and devastates both climate and human immune defences. Or child labour - now growing far beyond its nineteenth-century proportions! We find ourselves repeatedly on the brink of situations of catastrophic self- destruction. How then do we regain control? International agencies have only the weakest of purchase on phenomena which call instead for absolutely fundamental rethinking. There was a time when international solidarity was a major concern of trade unions and left parties; today, it is the sole province of humanitarian associations. Marx's writings remain of enormous value; but Marxist discourse has gone into qualitative decline. The task facing the protagonists of social liberation is to re-forge theoretical references which light a way out of the current, unprecedently nightmarish historical period. We live in a time when it is not only animal species that are disappearing; so too are the words, expressions, and gestures of human solidarity. A cloak of silence has been forcibly imposed on emancipatory struggle: the struggles of women, or of the unemployed, the 'marginalized', and immigrants - the new proletarians.

Why, then, is it so important, in mapping out reference points for the three ecologies, to abandon pseudo-scientific paradigms? The reason is not simply the complexity of the entities under consideration; more fundamentally, the three ecologies are governed by a different logic from that of ordinary communication between speakers and listeners. Their logic is not that which makes possible the intelligibility of discursive sets, the indefinite interlocking of fields of signification; it is a logic of intensities, the logic of selfreferential existential assemblages, engaging non-reversible duration; it is the logic, not of the totalized bodies of human subjects, but of part objects in the psychoanalytical sense -Winnicott's transitional objects, institutional objects ('subject groups'), faces, landscapes. Whilst the logic of discursive sets seeks to delimit its objects, the logic of intensities - or ecologic - concerns itself solely with the movement and intensity of evolutive processes. Process, which I here counterpose to system and structure, seeks to grasp existence in the very act of its constitution, definition, and deterritorialization; it is a process of 'setting into being', instituted by sub-sets of expressive ensembles which break with their totalizing frame and set to work on their own account, gradually superseding the referential totality from which they emerge, and manifesting themselves finally as their own existential index, processual lines of flight. . .

Ecological praxes might, in this light, be defined as a search to identify in each partial locus of existence the potential vectors of subjectification and singularization. What is generally sought is some quality that runs counter to the 'normal' order of things: a discordant repetition, information of particular intensity which summons up other intensities to form new existential configurations. What I term dissident vectors of subjectification divest themselves to an extent of their functions of denotation and signification; they have no material or bodily existence. As experiments in the suspension of meaning, they are certainly risky; there is the risk of an overly violent deterritorialization, of the destruction of existing assemblages of subjectification (viz. the implosion of the Italian social movement in the early 1980s). More gradual forms of deterritorialization may, on the other hand, produce a more constructive, processual evolution of subjective assemblages. At the heart of all ecological praxes

is an a-signifying rupture, in a context in which the catalysts of existential change are present, but lack expressive support from the enunciative assemblage which frames them. In the absence of ecological praxis, those catalysts remain inactive and tend towards inconsist- ency; they produce anxiety, guilt, other forms of psychopathological repetition. But when expressive rupture takes place, repetition becomes a process of creative assemblage, forging new incorporeal objects, abstract machines, and universes of value. At this point, the existential event which gives rise to these new assemblages becomes invisible; they confront us as having been 'always already' in existence.



A poetic text is one example of just such a catalytic segment of existence - one which at the same time remains the bearer of denotation and signification. Poetry is ambiguous: while it may transmit a message or denote a referent, it functions at the same time precisely through redundancies of expression and content. Proust's work, for example, analyses with extra- ordinary skill the ways in which particular existential refrains (Vinteuil's 'little phrase', the church towers of Martinville, the taste of the madeleine) work as catalysts in the crucible of subjectification. What we should emphasize, however, is that the work of locating the points of emergence of these recurrent existential refrains is not the sole concern of the arts and literature. Eco-logic is equally at work in everyday life, in social life at all its levels; it comes into play at every point where the constitution of an existential territory is in question. Let us add that these territories may already have been massively deterritorialized; they may encompass celestial Jerusalem, the problematic of good and evil itself, or any ethico-political commitment. Their only common feature is their capacity to sustain the production of singular existents, or to resingularize serialized ensembles.

It is of course true that existential cartographies which assume certain existentializing ruptures of meaning have always sought refuge in art and religion. But the subjective void produced today by the accelerating production of material and immaterial goods is both unprecedentedly absurd and increasingly irremediable; it threatens both individual and group existential territories. Not only has the growth of techno-scientific resources failed absolutely to produce social and cultural progress; it seems equally clear that we are seeing an irreversible degradation of the traditional forces of social regulation. The response to the more modernist 'capitalist' formations is, in various ways to place their bets on a return to the past: on a reconstitution of modes of being, handed down from ancestors in history. Certain hierarchical structures, for example, have become the object of an imaginary hypercathexis, both in the upper echelons and indeed in the lower ranks of management. Even in a situation where such hierarchies have lost most of their functional efficiency (mainly through the computerization of information and organiz- ation management) they are regarded - as the Japanese example demonstrates - with something often bordering on religious devotion. At the same time, segregationalist attitudes towards immigrants, women, young people, and even the

old are on the increase. This resurgence of what might be called subjective conservatism is not simply attributable to an intensification of social repression; it is connected, too, with a kind of existential rigidification of actors in the domain of the social. In a situation in which post-industrial capitalism - which I myself prefer to call integrated world capitalism (IWC) - is tending increasingly to move its centres of power away from the structures of production of goods and services, and towards structures of production of signs, of syntax, and - by exercising control over the media, advertising, opinion polls, etc. - of subjectivity, we would do well to examine the modes of operation of earlier forms of capitalism, since they show the same tendency towards the accumulation of subjective power, both at the level of the capitalist elites, and in the ranks of the proletariat. (If this propensity of capitalist development has never been fully appreciated by labour movement theorists, then that is surely because it is only now revealing itself in its full significance.)

What then are the mechanisms on which integrated world capitalism is founded? I would suggest grouping them under the headings of four main semiotic regimes:

economic semiotics (monetary, financial, and accountancy mechanisms) juridical semiotics (property deeds, various



legislative measures and regulations) technico-scientific semiotics (plans, diagrams, programmes, studies, research) the semiotics of subjedification, certain of which are listed above. We should add a number of others, including architecture, town planning, public amenities, etc.

PIERRE KLOSSOWSKI THE PHANTASMS OF PERVERSION

We shall consider only one aspect of Sade's thought which may enlighten us on the pathological behaviour of our industrial world, insofar as this is foreshadowed by his description. Further, we shall attempt to compare his tableau with the vision of Fourier which, starting from Sadian observations, anticipates possibilities reserved by the modern economic world for the realm of the impulses.

Our debate between Sade and Fourier takes its point of departure in the following question: how does the economy, independently, but perhaps by the very law of supply and demand that governs exchange, reveal itself to be a mode of expression, representation and self-interpretation of the affective life?

Witnesses to the social upheavals of the Consulate and the Empire (Sade died in 1814, Fourier in 1837), both in a way divine the metamorphoses of affectivity in its conflict with the repressive forces of modern institutions, as well as the metamorphosis of these repressive forces in their conflict with affects. But if this conflict gives rise to a reciprocal metamorphosis of the contending forces, it is because sexual impulses, in particular the forms of voluptuous emotion, are directly affected by the norms of the economy at the time.

The primary force of repression within the impulses is the formation of the organic and psychic unity of the agent [suppôt]: a repression which, for the agent himself, corresponds to a constraint he suffers during the conflict waged by the impulses against those which combine to constitute him. Meanwhile, on the outside, this repression (hence also this conflict) continues once the agent's individual unity is integrated with, and thus defined by, a hierarchy of values to which corresponds a hierarchy of needs: this hierarchy of needs is the economic form of repression imposed by institutions, by and through the consciousness of the agent, on the imponderable forces of his psychic life. Thanks to his acquired organic and moral unity, the individual defines his impulses to himself within his own milieu only as a set of material and moral needs; which means he can no longer affirm himself by the movements of his affective life, but only as possessor of his unity, by his capacity to possess or conserve goods external to himself, to produce or give some in order to consume or receive others so long as it is always a question of objects and not of other living entities, except in circumstances where it would be legitimate to possess living beings as simple objects.

In order to understand how voluptuous emotions become mere objects of commerce and economic factors in our age of indiscriminate industrialisation, we must consider for a moment what is meant by the terms "sexuality" and "eroticism". The forms of voluptuous emotion might then reveal a connection, at once secret and tragic, with the anthropomorphous phenomenon of the economy and exchange. To take a notable example, what can be seen in Sade's description of perversion, or the attachment of voluptuous emotions to an apparently incongruous object? The behaviour analysed by Sade, from what he calls simple to compound passions, which we call perversion, is nothing but the primary reaction against pure animality, and thus a primary interpretative manifestation of the impulses themselves such as to decompose what is genetically embraced by the term "sexuality": on the one hand, the voluptuous emotions necessary to the act of procreation, and on the other, the specific instinct of procreation (or the propagation and conservation of the species), two propensities whose combination founds the unity of the reproductive individual, and whose prolonged separation, organic maturation notwithstanding, challenges his own life function. The term "perversion", then, only designates the fixation of voluptuous emotions at a stage prior to the act of procreation, while the Sadian terves, is meltions, is nothing into compound passions, designate the different ruses by which the initial voluptuous emotions, in their interpretative capacity, come to choose from among the different organic functions new objects of sensation, in order to substitute these for the solely procreative function and thus keep the latter indefinitely in suspension. What are these substitutions, these ruses, if not so many deductions from the instinct of propagation? Whence the moment that eventually determines in the individual an anti- specific, anti-gregarious behaviour. At the individual level, however, this behaviour leads to several gestures, or better still to a unique gesture, which in Sade is the anti-gregarious gesture par excellence: sodomy, key to all Sadian perversions. What is it that presides over this gesture? That same interpretative capacity of the initial emotions which allows the deduction from the instinct of propagation. The instinctual forces thus deducted then forth the material for a phantasm which emotion interprets, phantasm here having the role of "fabricated" object; it is the use of this phantasm by an instinctual force which gives value to the emotion, which in turn only occurs with this use. The use of a phantasm in perversion to procure emotion requires, precisely, that the phantasm be inexchangeable. Here intervenes the primary valorisation of the emotion experienced: an impulse, which we call perverted by the very fact that it refuses the gregarious fulfillment of the unity (or procreative function) of the individual, offers itself in its intensity as that which is inexchangeable, therefore priceless. And although an individual's unity manages to complete itself physiologically, in bodily appearance, in a sense this unity is exchanged against the phantasm under those constraint it is exclusively maintained.



If Fourier's work is as shocking, as important, as delirious as Sade's, the latter is not as bizarre. Conversely, Sade vigorously abides by the rules of classical expression, even though he often preludes the pathos of romanticism.

Fourier, in an often loose, no less reasoned prose, concocts a whole vocabulary (according to a makeshift system) which belongs to both pure madness and the visionary genre, and on the basis of which -- a truly inspired move -- he wields his sarcasm with respect to realities or existing norms. In order to create his classification of the various human passions, Fourier's bizarre terminology reflects a possible order which he actualises by his very vision. In the name of this vision, he wields his virulent satire on the manners and grotesque situations of the society of his time.

Therefore Fourier's prophecy of future (utopian, or still nonexistent) felicity corresponds to an explicit critique of the existing economic world. The difference from Sade is that, with the Marquis, this critique always remains embedded in the violence of the social tableau his writing describes. One reason for this is undoubtedly that Fourier, of petitbourgeois means, and a shop assistant during the Empire and the Restoration, had a day-to-day experience of business; whereas Sade, a great landed nobleman, confined to the Bastille by his mother-in-law, worked on an enormous opus. From the time he was freed and ruined by the Revolution, Sade knew only pecuniary preoccupations, and then at the level of men of letters in modern society.



From Fourier's point of view it would seem that Sade was a prophet of doom, that what he represented on the plane of imaginative creation was verified, and continues to be verified, by the social phenomenon of the industrial world. But if the facts seem to decide in favour of Sade, saying that Fourier the prophet of felicity is a false prophet, or even simply utopian, is a matter of interpretation or, at the very least, of collusion. Deciding in favour of Sade against Fourier amounts, for Fourier, to wanting the inevitable. If Fourier behaves like a prophet of felicity it is because for him nothing is inevitable, by reason of the erotic force itself, which is "divine" and thus essentially creative. To defend the inevitable as Sade did (in the name of his thoroughgoing atheism) is to betray and strike directly at the erotic force that Sade wanted to explain but nonetheless deliberately chained to institutions, by condemning it to be destroyed along with them. In other words, Fourier bitterly begrudged Sade for having explored a territory common to both in such a way as to make unrealisable Fourier's project of the free play of the passions. Nevertheless, the prophecy of phalansterian felicity takes its point of departure in the tableau of perversions Sade provides. Fourier wants to restore in his project what implicitly exists in Sade, but what Sade relentlessly seems to destroy by virtue of his rational expression: voluptuous beatitude. To separate the passions as monstrosities from the life functions of the human species, is to ruin these same passions. In order to restore perversity to the life function, aggressivity must be allowed the possibility of creating its object: the seriousness of perversion must be replaced by play.

The social tableau that Sade made the foundation of his majornovel Justine and Juliette corresponds to the types of perversion described in 120 Days of Sodom. The perverse characters he invented from pathological cases, and catalogued in 120 Days, no longer necessarily operate in brothels but are organised according to their condition and estate, fortune and influence, whether in their house, country estate, palace or laboratory: nobles or commoners, financiers, state ministers, prelates or bishops, lords masquerading as innkeepers, surgeons and chemists, highwaymen. By this means (under the influence of the English novelists whose realism he praised, not only the fantastical roman noir of Anne Radcliffe, but Fielding among others) Sade intended to demonstrate that the existing institutions of any regime (Directoire or Ancien Régime) implicitly further what we shall call the polymorphous perverse; hence that they structure perversions. Justine's perspective (Ancien Régime) was that of a victim with illusions about norms and normative institutions. Juliette's perspective is that of executioners and monsters, in whose hands institutions are exploited to the limit of their abnormalities. The privileged guardians of these institutions merely obey this institutional structuring of fundamental perversity by reason of a perfect connivance with the means of repression, which they morally suffer themselves before practicing these externally and extracting forms of enjoyment from them. They uphold these institutions all the better by purposely speaking their language; without it their own eyes, any consistent form. This is also why Sade has them speak with a rigour of expression and argumentation which is perfectly rational, and does not himself invent some code language. Admittedly, this language is coded precisely because it is rational; it is coded for those in whom Sade thinks he sees his accomplices in thought and deed. Where monstrosity can explain itself as such, there is formed the "Society of the Friends of Crime". But the "Friends of Crime" have no need to overthrow institutions. This is already achieved by the very fact that the clandestine society exists.



Fourier wants to divorce himself from this idea of a clandestine society, as he has from atheist philosophy: clandestinity had once been fruitful, but it is still determined by what it struggles against. Fourier takes up the various groups of accomplices at their point of origin: passions incompatible with the established order. It is no longer a question of sustaining the equivocation of a rational language which would serve the esoteric interest of abnormalities. A language must be reinvented as so many idioms of the passions -- something which Sade did not care for, and absolutely refused to do. For Fourier, it is a question of reconstructing language according to a logic appropriate to the passions, and thus of rendering intelligible the abnormalities which rational language renders incommunicable. It is only in this sense that the perverse ceases to be perverse, that total monstrosity ceases to be monstrous, in order to become a flowering of livable forces. According to Fourier, this would mean a positive overthrow of institutions. No longer must the institutions "structure" perversions as depicted in Sade's social tableau; rather, perversions must in turn create their own institutions.



How can they accomplish this? By specific forms of activity requiring the formation of groups. The different age brackets establishing the affiliated groups projected by Fourier, testify to a preoccupation which is totally absent from Sade: namely, how does a perversion develop once granted its object?

Hence the concern for the psychology of children. In Fourier, the child and the infantile world pass to the fore: the site where institutions, while claiming to stifle the libidinal offshoots of humankind, can only cultivate sterile abnormalities.1 We must immediately banish the perspective of our psychoanalytic therapeutics, along with notions of neurosis and perversion. Neither Fourier nor Sade has the least idea of curing beings of their perversion or of the reverse of perversion, neurosis. The imagination confined in the phantasm of a perversion aspires to free itself by the creation of an object; i.e. to flee its forces so as to situate itself outside its constraint and discover its meaning, thus to recognise as law what motivates the emotion.

But it would also be incorrect to believe that the spirit of "privilege", ambition and pride, the exercise of power should be considered as a vice or evil: for Fourier (as for Sade) these aggressive aspirations must be safeguarded. However, what Sade advocated in the way of clandestine castes exercising with impunity their free imagination, is for Fourier only sterile and arbitrary. Compared to the immense resources each new generation represents, the clandestine society, since it is turned in on itself, remains impoverished. On the other hand, the principle underlying clandestine groups must be upheld and extended to all existing society: the latter must be disintegrated, disaggregated into the various affective classifications of age and social level. Thus it can be said that in comparison with Sade, Fourier proposes a competition between multiple "clandestinities" in such a way that the affects, as propensities determined by a particular object, remain secret from each other' until confronted with those in which they will find their complementary combination. In effect, each group of affects is founded on emotions whose phantasms cannot be communicated other than within their own immediate circuit. Thus it is necessary to create a sphere where one or many simulacra may be able to mediate an exchange of complementary phantasms at the level of individuals, and thus permit a co-operation between these different groups.



HOROSCOPE



It only takes a second to replace your shoes with realisactive bananas. Smile at everyone you meet and gently proclaim "I am a fithy crackwhore with 35 pet tapeworms up my ass!"



Filling with a good idea but when Mars aligns with Mercury you may find yourself reincarnated as a mushroom.



suits was rendered good of coal miners and peanuts. Rejoice and praise the coming of tadpoles in your pockets. This is a sign for you to start vomiting on dogs in public.



this where you can at least develop strong enough chin muscles to perform Shakespeare on stage using only a toilet brush. You will be overwhelmed with marriage proposals.



aliens. But you may notice an increase in the number of horses which can poop out gold ingots. This is a bad own if you regularly drink squid inke.



Mercury is in retrograde and is on your side. Keeping a gibbon by your keyboard can be a good way to predict the immediate future. Do not rip out your kidneys and post them to your uncle.



Sto flushing goosebories down he toilet venus is out of alignment with the horsehead nebula which means it will no longer bring you good luck. Candles are no substitute for soya beans so remove them all from your freezer.



Rection and wear approximation of the your chin, consider the possibility of shaving your head first. Bad health may arise from golf clubs - you've been warned!



"octopus" in the tast 24 hours then consider yourself lucky as you may receive unexpected gifts of frozen mice wrapped in seaweed.



Your recent the safet to rub pig vomit on your foot than it is to contract leprosy from badgers. Please try to think before you act! There could be others around you who may also wish to paint horses on your nostrils.



Babboons made from orange peel can increase your level of sexual attraction. You will soon meet a splendid new friend who will show you their collection of bathplugs. Theres nothing wrong with wanting to become a musical turnip.



dress you to grow testicles on your elbows. This may increase your awarness of almovds but don't expect prostitutes to deposit boiled eggs down your pants without at least putting up a fight.