

philo of education and the class clown

as mediator and quality control; as the ability to separate oneself to disrupt and demand a better quality;

students

student as other; beginning at the other; (who doesn't know, this sort of blank slate to be deposited on)

the other is where we define ourselves – as the other shifts so our definition of ourself shifts
(other – idiot, denigrated, shit)

ironic – because it's the position that everyone in society should have

incomplete knowledge, always the remainder of something to listen to;

anti-teacher – they fail to be the teacher;

the professor should at all times be a student;

constantly debased; never arriving anywhere;

do we ever know anything?

the teacher must know of everything;

the interdisciplinary

how to negotiate it; on your own – *despite the system*

any good professor, useful learning, opportunity – will be *not* by using the system – but by cutting corners, reading yourself, talking directly to supervisors

possibly vice versa – but as a general rule, with interdisciplinary intentions in mind, the realization thereof happens *despite* the system;

all these courses – undirected – what job does it lead to? "just interested" isn't good enough;

it happens through "independent" student groups like this;

professors that take their own time like Dr. _____;

and students, that take an initiative;

it will *not* help you in your courses;

really, even the pubs aren't valuable from within its systems;

but to get them was to go *outside* of situation

Topic: **triggers**

Displaying all 10 posts.



Ek Rzepka

humbaba before and after the graphotechnical

doll yoko, fetish, activism, feminism and the meta-ecstatic

the net-multiplex of gargantua

solanas, logic, biologic, and the neo-luddite

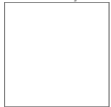
the poly-eurovanguard, the dissolution of the technolocation, the collapse of space into the somarevolutionary, virtuality and biorepulsion

yesous, kali, hallmark, minerva, anubis, xbalanque and their mediated directionality

industrial embodiment and technodysfunction - polyalterity and the violent-oblique

virtual officiality: the technopatent, noise, contribution, lo_y, clarity and opposition

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Godd Johnson

For example Mr. Hallward was the one who managed to get the billionaire Cripps family to build the entirely bespoke Cripps Hall in the spirit of an Oxbridge college. We could do with a continuance of that type of high quality long term thinking entrepreneurial effort - rather than the current sodexo-ification which is demolishing the fabric and any apparent prestigiousness left in this University!

Warmed up airplane-food dinner anyone?

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over a year ago



Medusa Antigorgon

to learn something from ms. braidotti, body = an object of sight. seeing is the prototype of knowing. science has the right to scrutinize the inside of the body for scientific purposes, although dissections and the transferal of organs as a practice are strictly regulated by law. scientific knowledge becomes, in the perspective of the scopophilic drive, an extremely perverted version of the question, "where did I come from?" The desire to go and see how things work is related to primitive sadistic drives, so that, somewhere along the line, the scientist is like the anxious little child who pulls apart HIS favourite toy (or his sister's doll) to see how it's made inside. clinical anatomy is a practice that consists in deciphering the body, transforming the organism into a text to be read. unfortunately for today's scientists, these drives are not recognized. there is no philosophy of science for those lab monkeys practicing it.

by elaborating a scientific technique for analyzing the bodily organs, Western sciences put forward the assumption that a body is precisely that which can be seen and looked at, no more than the sum of its parts. = philosophy of technology and the body.

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Agora Phobia

Self-enslavement: the Lawn Chair by Eleanor Gregelle

This book doesn't suck.

Never before has someone addressed the existence of the peripheral lawn chair in such depth. Gregelle draws our attention to our tendency to focus on the complicated to answer simple questions. Gregelle specifically focuses on the question of the ever-dwindling environment. We search high and low for solutions, exploring the terrain of chemists, biologists, meteorologists, and draw labyrinthine conclusions from their careful observations. These infinite conclusions produce formulas that are continuously being reduced until a concrete remedy might be derived. Gregelle claims that we will never find satisfaction from this convoluted method, and must instead explore these matters in much simpler terms, i.e. in observing something as arbitrary as a lawn chair.

Gregelle is a firm believer in the notion that the problems we are dealing with concerning nature are very much a product of man-made technology. This is not a new idea by any means, for people often speak of the negative effects of such creations as factories, automobiles, etc. But Gregelle believes we may observe the same detrimental effects from a lawn chair. We create objects that serve specific purposes (the chair was made to be sit upon) and, though it may seem to be an aid, we become slaves to the chair; it compels us to sit upon it, and we do so without second thought. The lawn chair is a material object that sits upon the grass, denting it, and we sit upon it. Seen as a metaphor, we can infer that technology rests between the environment and us. Gregelle strongly encourages a move towards Nature: "We are born out of Nature. Isn't it time we return to it?"

Self-Enslavement draws upon the acclaimed work of Martin Heidegger, The Question Concerning Technology, whereby he describes technology as producing an effect of 'enframing', i.e. a restriction. Throughout the text, we are also reminded of Marx's idea of God as a creation of man. Simply put, Marx is describing God as a technology and he denounces our tendency to allow our own creations to govern us.

Gregelle's work provides us with useful, insightful argument. As it is written in a string of metaphors and with historical support, it is very accessible for all, whether or not they are familiar with the subject matter. Self-Enslavement allows for relevant matters concerning the environment to be increasingly approachable, further increasing the awareness of this contemporary issue.

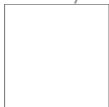
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Medusa Antigorgon

You can't better the world by simply talking to it. Philosophy to be effective must be mechanically applied.

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Joseph Beuys

notes:

Africa, Developing world: no infrastructure, no technology, unhealthy, starving, barren land, corrupt.
They lack the USA, Europe. The pure, the normal, etc.
Savages- warlords [indigenous, aboriginal, native]

Memes{democratic, invisible, humiliating, anonymous, sensational, vulgar, instant, fragmented, shock}
increased visibility: reality television stars, pornstars, internet memes.

The other: externality, subaltern, outside the system, the abject, the grotesque
slaves, proletariat, non-white, women, children, jews, poor, animals, minerals, polymorphous perverse,
mad, weird, fat

the voice, nameless, nothingness, uncategorizable-> the body

Television vs internet networks: knowledge of audience, demographics- biopolitics.

virtualization leads to increased embodiment.

Internet has no audience-no restricted access; no culture (of our own, or addressing)

global language- engrish: l3375pe4k, LOLcatz

mistranslation; undermines medium itself

[ASCIIart, graffiti tagging] lingo, slang

all swear words come from the body: sex, excrement, appearance/ race, ability

the other, abnormal, liminal function (decontextualization): the generative area of language- violation

inclusion, exclusion

cixous- medusa, Haraway, Shannon Bell

esperanto-synthetic language: sie/hir

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Joseph Beuys

notes cont.:

Yelle- tectonic
bataille
Ballard
cut up
aleph
Noise

krishna- indra; sacrifices-ritual- theoretical action, event, practice
Krishna (Bhagavagitn, Upanishads, Vedanta)-atman, brahman- thought, inaction
getting away from mMaya, away from ritual, action- move away from vedic gods (Indra)
Carvaka-materialist

Kali- goddess of destruction, belt of skulls, dancing on corpses (thuggee kali cult)
(Christ, Xipe Totec, Osiris, Anubis)- life process is divinity, repulsive but appealing, participatory

devotion- actualization of representation (eucharist), importance of depiction (Byzantine, Greek, Norse, Indian) versus early buddhism, islam, judaism.

What is a holy body? Physiognomy, phrenology.... depiction of holy figures (chaos associated with Kali images, order associated with contained, antisocial jesus images); the holy man in inactive, asceticism.

Greek theme- centaur, the freak, grotesque body play the role of teacher. 'beyondness', exceeds human realm. Anubis- the human and animal mix- the supersedes human body, embedded with technology
implication of lack in human body, contra christian human body.
Continuity of animal and human body, continuity of live and dead body.

Our body

realistic, taboo, hyperreal, exceptional
remove, disbelief

chaos of internet, decentered- always allows the the grotesque, hyperreal.

It exists, necessity of removal. Distinction between Kali depictions and rotten.com: participatory vs. Disgust, distancing (representation, internet), admission of fiction, otherness, the unreal: the image.

Kali is more participatory because it is more abstracted, more removed; catharsis
Rotten.com images are too participatory, democratic, it could happen to us.

Rather than the singularity, more technology leads to more bodies (rotten.com)
hyper-technologized body is the hyper-grotesque body.

Baudrillard, 'The Gulf War did not happen.'

depiction of american soldier's dead body- hidden, respect necessitates censorship, 911

Ideal body

popular, skinny, strong, toned, health/fertility/activity, proportions/symmetry: to some degree any body, plural
compare to the renaissance body, the greek body...

noise texts

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Joseph Beuys

notes cont.:

aFrost/Bukowski (Brautigan, Trout fishing in America, conceptual poetry--Ubuweb)
pretty poet/asshole
succinct, approachable, american language
inauguration/ nonsanctioned
established, he is literature/NY alcoholic
romantic, nature imagery/unacceptable language

Breton/Rimbaud

Bunuel on Hemingway. Surrealist/Realist

"Today's culture is unfortunately inseparable from economic and military power. A ruling nation can impose its culture and give a worldwide fame to a second-rate writer like [Ernest Hemingway]. [John Steinbeck] is important due to American guns. Had [John Dos Passos] and [William Faulkner] been born in Paraguay or in Turkey, who'd read them?"

cultural capital, technocracy, New York, LA/SF

even online poetry

Oulipo: math and literature; Lewis Carol. Constraints. Precursors of programmable poetry.

Constraints: meter length, etc. Haiku, sonnet, homeric hexameter, any poem type: against free verse.

Language as status: king james bible, thus spake zarathustra. Archaizing, dead languages. (you v thou, medical greek)

thou is in fact informal; personal god. Reversal into modern alienation.

Neologism- creation of new systems

jargon is key to system, mystic, esoteric, exclusion=access to power.

Alternative is Frost, Bukowski: plain language, doesn't challenge status quo, inclusion.

the 'permissive society', no cultural basis, only subcultures, gives rise to plural relativism

cult of personality versus text; Heidegger versus Britney Spears, Francesca D'Rimini

neologism as absolute externality? the fool v. the bum. chaplin.

Barbin, transsexual. Complicitness, resistance.

Inclusive externality: Benjamin, Marx.

Intergenres, Poeticism: Nietzsche, Dostoevsky, Tao Te Ching, Kierkegaard,

logos v mythos

confucian v north american authorial systems (knowledge, counterculture, experts)

acting as capitalism: high income, doing nothing, false status through negation.

The expert is the same, despises the ignorant, the antiexpert, the expert.

Alternatives: crazy people, chaos, parents, entertainment.

Problems- experts can't teach, jargon, money, creation of discipline/infrastructure: agriculture, etc.

Bureaucracy- more exclusive than monarchy? No head. Red tape

Brazil, the penal colony- no evil agent behind it all, technologized, maze, the machine no one understands, no one knows what it inscribes.

The average: depersonalization.

rhizome is revelatory. (?)

find 5 academics that you like. Ground works of an essay.

Ideas: robbins barstow, found art, dubuffet, appropriation...optics, transparency, physiognomy, paleontology, neologism

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Joseph Beuys

those are supposed to be triggers I guess

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Topic: contraindication

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Ek Rzepka

the plagiarized vs the patent

the technofetish vs the technically inept

noise vs the empty

deviance vs destruction

technocracy vs the anarchoprimitive

prosthesis and the opening of possibility vs resistance and the diminishing of unlikelihood

the ironic vs the sterile

liquid vs graphia

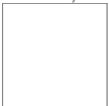
mistranslation vs patronization

the acultural vs the polycommercial culture

zoomateriality and system-irrelevance

transistor flesh

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Pong Paddle

the plagiarized vs your patented mother

the technofetish vs your technically inept mother (except in bed)

noise vs your empty mother (when I'm not around)

deviance vs your mother of destruction (when she gets mad)

technocracy vs rule (of you) by your mother

prosthesis and the opening of possibility vs resistance and the diminishing of unlikelihood of gettin' it awn with your mother

the ironic vs your mother

liquid vs graphia revealing psychosis caused by your mother

mistranslation vs patronization of your mother

the acultural vs the polycommercial culture of your mother (on the corner)

zoomateriality and system-irrelevance of your mother

transistor flesh of your mother: yourmom.com vs. yourmother.com

Nothing personal. I don't even know your mother. I'm sure she would make an excellent player 2 despite her technical ineptitude.

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Godd Johnson

I was bored and wanted to see what would happen.

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Ian Chipperfield

Goodnight moon is a work of creative non-fiction largely unappreciated by contemporary philosophical academia. The Hegelian self/other synthesis is central in this piece. As the bunny child bids goodnight to each object in the room, he is integrated emotionally and mental-spacially to each of them through the form of technology. Through the form of the address, the child both masters and becomes slave to his home. We are all slaves to a concept of home, according to Zach Braff in Garden State. This technology and the enframing of the objects in the consciousness of the child is mirrored, although to less exquisite detail, in Heidegger's Question Concerning Technology. The positional thatness in relation to the consciousness captures and limits perception. One must also consider the fundamental metaphor of the child as a bunny. According to Glatstein, we are all fundamentally inhuman and made so by our own inability to distinguish our consciousness from its environment. This is entirely the point of the author of Good Night Moon. To further elaborate the author's intentions, one must look to the pages cut in the initial edit. Originally, the final page contained a scene where the child falls asleep, the inanimate relations in the room rise up and smother the child. He lashes out with his strong bunny legs and pummels them into submission through Nietzschean dialectic. Isolating and amputating the technological uprising before it consumed him, he twitched his whiskers three times and set fire to the house

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Joseph Beuys

an interesting thing about that dash field is the colours i see.
any one see a circle in it?

its interesting thing concerning that paragraph the area the colours are which I have seen. no matter who sees a circle in this?
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Topic: liminal

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Ek Rzepka

the imagined and comical (the sickening) - the exogenous and greeted, the aggressive overseen whose obversion imperializes - nonstructures.

verso: the virtual entrains the encapsulated, the singular diminishment of the deleted shimmers stratified, noncumulative, irreducible.

the technology of perspiration - incision exaction and ritual reproduction; the nameless which does not perspire (yet), the lust of confusion and the lawless technoic tradition.

the alterous disheartening, greeted lottery (overseen) - the inconclusion of the scientarch, where corporeal desperation and locutionary stratification (im)mediate the pharmacopedic. wrongness (sic).

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Godd Johnson

everyday chaz has a new gay ass heading on his face book.. sometimes its sad depressing but most of the time is jsut fucking funny as shit

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Medusa Antigorgon

imagination let me down; fed a list of lies It built a course to sail upon to a new understanding. the sickening stop is the arrival at the port of denial. i was greeted aggressively: your ship stops here. deleted plans shimmer and vanish, replaced by imperialization – one mind over the rest. that, at least, follows from tradition... a most disheartening reproduction. the corporeal and metaphysical desperation began here, where we have been stranded, held prisoner on this island that is Nowhere. wrongness indeed.

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Topic: irrelevance

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Medusa Antigorgon

Meet that requirement! Maybe already produced appropriately 6 pages.
Multimedia becomes a question.
What is the equivalent of text?
Who's to say "text"?
1 picture = 1000 words = 5 pages
produce and typefy your
own
personal
jesus
project

reach out and touch things
people are busy
what have you liked the most?
What you you liked the least
Pseudonym remix mixre nympeud

You had one. I do. Amen.
All will be revealed.
I can't even track the assignments! What got created?
The very people doing know don't know expect I I I was don't bad remix

Where the hell does this come from?
You really got me, you really got me.
Wow. Marriage is horrible.
Take the interesting words from text, marry them...
What were we talking about?
The post!
I love checking the post box, seeing who's in there. (severe regurgitation. Green and gunky, repeating vomit).

In the context of
Out of context,
We are all amazing.
All is wow.
But what is the value of the result of the blend?
YOURS IS NOT TO QUESTION WHY! (yours is but to do or die. Sempri fy).

yeah yeah yeah yeah yeah
I wish... Upon a star tonight, so bright,
For something we could all relate to.
But he's lazy, has no time,
Though it wouldn't have taken much.

Hello! I am a stenographer! Hear me click!
I have to read/write it all myself. It involves actual calligraphy. How hard you hit the keys, changes how the letters appear.

"Ha! You read it! This is JUST the thing that I wanted"
he said, covering his ass. We always know what we know after we know it. Or it's boring as fuck.

Surfing, covering, on facebook, so distracting – of all things! But I'm ...

In technologically apt ways, kids are smarter than their parents. Then as an academic, your'e presented with this situation that your degree is not enough. If you want to write something globally relevant, contemporary, it's more and more a toolbox situation. This is was I was trying to do: understand how the resources work. This allows you to get away from the superficial picture. How do we connect all these really disparate things – ancienst chinese philosophy, and rabeleais, stream of consciousness, distraction, few thoughts, simplify you know what I mean? Worship yourself and whatever the hell you feel. No consistent vocabulary
No consistent thought
No consistent
Nothing
Nothing
Nothing
Nothing
Hate hegel is a valid interpretation. Why can't we say that! I don't' want to eat my brussel sprouts! I don't want to learn anything! So leave the university.
Fantastic! Go do things!

Watch tv, do drugs, fuck and die.
Rejection inevitably leads to acceptance.
Saying no changes the context you're in
WTF WTF wtf

(I evoked her or him! Yay! See! I have have worth after all!)
if they didn't get blitzed, what would have come of that? Birth to different threats. Horrid ant baby, that's my response.

She was really angry. Just like when I read Hegel. Shakespeare too.
I didn't know
Something
It had to be
Me
Personally
Reading it.
I'm guessing.

I don't know! I don't know what I'm talking about. I just like to sound good. I'm not equipped.
"The Dialogue".
(and they're aware! I've been found out!)

I want to discontinue. Don't want to become a professor, though I'd enjoy teaching. I just don't want to have to publish. Fuck work. And you can always go back. Tell yourself that. I can always do it later. Scuba diving. Indiana jones. Praise and revere the father. Our father, who art in heaven..

If we were in a Hopee tribe and the shaman would tell a tale once a week,
And we painted in sand, how would it be for us? –question: could I bring my iPod?

Text is everywhere! Adament! Text turns you away from writing. You don't even care anymore! I haven't cared in a long time. I didn't care from day 1. there's no arguments anymore. Anyways.
He's not even a philosopher. We shouldn't even pay attention to Him.
Anyways.

Just accept it!

Metaphysics made sense. But why?
Reading over my shoulder. But why?
We're trying so hard to not make sense, in a constant process; but isn't this comprehensible, despite my very determined attempts to prevent that? It does make sense, and the sense is nonsense.
Skeptical.
Should you even bother reading at all? Fuck it. Let's get high. Just read the wikipedia.
It's pick and choose, and no-one seems to care. Like that song... from man of la mancha?

I totally agree with what you're saying, oh yes Reg, I see! Oh absolutely Reg!

Is it possible to call me on this? (am I liable?) no. good. We'll all get credit.
Violate what you're doing, like a lawyer – you can argue anything. It's no longer in the hands of the original author. They're gone, they're dead. There is no Nietzsche, only its interpretation. Too many people have used him, and there's nothing left. Nothing left to protect. This is a good thing.

Creation
People
Discipline
Superstar
Everything I say!
Access
Go online
Self-contradictory
Obvious
Question!

What do you guys think of because I've talked a little bit that horrible conference the watever guy the first thing he asked me was I was thinking of this today: do I want to be part of these things? It makes it kind of seem like I'm way up here. Pad the resume.
It was just boring as hell.
What do I want?

I need to be a part of this, to make a living of this stuff.

Everything here sucks, but that's ok.
Amen brother.

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opic: nonversation

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Medusa Antigorgon

ESTRAGON:

(chewing). I asked you a question.

VLADIMIR:

Ah.

ESTRAGON:

Did you reply?

VLADIMIR:

How's the carrot?

ESTRAGON:

It's a carrot.

VLADIMIR:

So much the better, so much the better. (Pause.) What was it you wanted to know?

ESTRAGON:

I've forgotten. (Chews.) That's what annoys me. (He looks at the carrot appreciatively, dangles it between finger and thumb.) I'll never forget this carrot. (He sucks the end of it meditatively.) Ah yes, now I remember.

VLADIMIR:

Well?

ESTRAGON:

(his mouth full, vacuously). We're not tied?

VLADIMIR:

I don't hear a word you're saying.

ESTRAGON:

(chews, swallows). I'm asking you if we're tied.

VLADIMIR:

Tied?

ESTRAGON:

Ti-ed.

VLADIMIR:

How do you mean tied?

ESTRAGON:

Down.

VLADIMIR:

But to whom? By whom?

ESTRAGON:

To your man.

VLADIMIR:

To Godot? Tied to Godot! What an idea! No question of it. (Pause.) For the moment.

ESTRAGON:

His name is Godot?

VLADIMIR:

I think so.

ESTRAGON:

Fancy that. (He raises what remains of the carrot by the stub of leaf, twirls it before his eyes.) Funny, the more you eat the worse it gets.

VLADIMIR:

With me it's just the opposite.

ESTRAGON:

In other words?

VLADIMIR:

I get used to the muck as I go along.

ESTRAGON:

(after prolonged reflection). Is that the opposite?

VLADIMIR:

Question of temperament.

ESTRAGON:

Of character.

VLADIMIR:

Nothing you can do about it.

ESTRAGON:

No use struggling.

VLADIMIR:

One is what one is.

ESTRAGON:

No use wriggling.

VLADIMIR:

The essential doesn't change.

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Visual Pun

<http://www.youtube.com/watch?v=cZqgc6CfIC8&feature=related>
(8:12-10:15)

How does technology 'rupture' the skinbag?

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Pong Paddle

Technology reminds us that consciousness extends beyond the body, it can be extended to other bodies (e.g. computer/video games). This could be considered 'rupturing' the skinbag.

At the same time, we can see it as reinforcing the somewhat Cartesian (and somewhat backward) idea of the Master Controller/dictator sitting in our skulls, perhaps somewhere behind the eyes, ultimately making all decisions, and doing so freely, independently of the body. When we use a computer (with proficiency) we control it, employ it to our own ends (writing an essay, looking up random knowledge, etc.) We control the body, which in turn controls the technology. Technology could be thought of as a secondary layer surrounding the Master Controller, further insulating it from thoughts about what it, itself, is.

But who is the Master Controller? The "I"? The "Self"? How could the "somewhat in a bag of skin," (the somewhat being the master controller) possibly interact with its bag of skin, let alone a computer?

We say we think of the skinbag, (or the body) as giving rise to consciousness (the brain ultimately being part of the skinbag). But consciousness (what we think the self is) is still imagined as something separate, independent of the body. The consciousness issues commands obeyed by the body, the body complies. A body in normal functioning order is thought to operate in this way.

But here the Master Controller is entirely foolish; it speaks about this as if by means of some hocus-pocus of conjuring priestcraft there were foisted on consciousness as true Reality something that is absolutely foreign, and absolutely alien to it; and yet says all the while that this is an essential reality for consciousness, that consciousness believes in it, trusts in it, and seeks to make it favourably disposed towards itself, i.e. that consciousness therein sees its pure ultimate Being just as much as its own single and universal individuality, and creates by its own action this unity of itself with its essential reality. In other words, it directly declares that to be the very inmost nature of consciousness which it declares to be something alien to consciousness.

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Zara Thustra

...Thus as I walked, during these few meters,
I developed an exasperation, a hatred for this passer-by,
A will to hit him, to make him dirty on his side,
Which frightens me and which I condemn of course, but that
At the same time, seems to me to be legitimate and this is
What I would like to understand, really, why, why can't I
Relieve myself of a feeling of righteousness...

...The man with the suitcases has the cheeks of an angry child,
A swelling that disobeys me, a muzzle that disobeys me,
Why must it that at the corner of the sidewalk,
A face of an out of breath animal come cluttering my way,
In the name of which virtue must I suffer the tyranny of an
Unforeseen pity, from the back as from the face, this man harasses me,
From the back, as the face, he persecutes me...

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Ian Chipperfield

do not fear the piercing
the rupture is expansion
fear the amorphous projections
of the other-bag in time
the foreign face and its rupture scars
are unfathomable
while the knives themselves
are whole truths
the nature conflict
is inherent and cloaked
and layering
behind genes and morality
(and the knives?)
the graft and the host
must die for H(h)egel
and the self is slave to
the slave of the self
which makes a POP
upon puncture
and wills apocalypse
before re-breathing
like a hungry balloon

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Evon Scott

As gatekeeper of inside and outside,
It Carved [of] itself a faithful translator
This interface filmed us
Assaulted this upon its surface
making safe the power of the oral eye/I
Somewhere behind the eyes

That inmost nature most alien
Ritually discards the knife skin-deep
Though the tyranny of the passerby
piercing deeper,
Wills apocalypse.
The faithful translator rebreathes itself a new muzzle

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Godd Johnson

"A diverse metal band with a hard rockin' attitude"

Busted Muzzle was formed for one reason and one reason only; to kick some serious fucking ass. This diverse hard rock/metal band from Toronto is comprised of four talented and experienced musicians. With no rest, Busted Muzzle puts one hundred and ten percent into every song they write and perform. With aggressive, vocals mixed with melodic undertones, insane driving guitar riffs, jaw dropping guitar solo's, phat bass groves with slap popping energy, and hard hitting drums beats which causes heart pounding adrenaline. Subsequently, Busted Muzzle's incomparable songs grab audiences by the throat. Without remorse the insane four ultimately wreck havoc were ever they perform.

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Joseph Beuys

CAPTCHA: 70-year-old drops

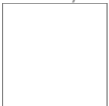
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Joseph Beuys

76 ransom

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Joseph Beuys

group lufkin

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latonia some

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church farmhouse

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•

Joseph Beuys

birthday federal

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•

Ian Chipperfield

<http://www.youtube.com/watch?v=9ToNZHG5KHw>

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•

Godd Johnson

Delgado, Carlos. Carlos Delgado: The mm of All Films, and/or An Auteur's Retrospective in Celluloidal Theory. No York: Press Publishing. pp. 1. ISBN 978-0-631-22219-4

Synopsis:

"Post-film theory ends with Delgado. Any consideration of semiology in relation to the particular field signifying practice of film passes inevitably by an indirect allusion to his work.

Alongside intellectual follies, Delgado birthed several short Super 8 and 16mm films in the 1970s and early 1980s, all of which are now out of circulation. Cited by filmmaker Nick Zedd in his Cinema of Transgression Manifesto, his body of work inspires a projected philosophy and trivial theory; one of his best known films, (0000), has been described as a 'Lacanian thriller' by maybe one critic.

'[Carlos'] invisible hand has just proved itself capable of slitting its own wrist.' - Sean Cubitt

Delgado practically practices all theorizers' theories: posing not just 'What is cinema?' or 'What is philosophy?' or "What is questioning", but "Question?". Only Delgado, one of the greatest minds of our Century, could answer this question with so much blunt incoherence.

Carlos Delgado is the measure of all measurements."

-Carlos Delgado
June 1st, 1894

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Topic: a few more readings for tuesday

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Ek Rzepka

Hotois, Gilbert (1984). Le signe et la technique. La philosophie à l'épreuve de la technique, Paris, Aubier Montaigne, Coll. «Res - L'invention philosophique», p.59-60.

Ihde, Don (2003). Chasing Technoscience: Matrix for Materiality. Indiana University Press.

Heidegger: The Question Concerning Technology

<http://www.english.hawaii.edu/criticalink/heidegger/guide1.html>

Gramophone, Film, Typewriter

<http://www.hydra.umn.edu/kittler/preface.html>

<http://www.hydra.umn.edu/kittler/intro.html>

The Gutenberg Galaxy

<http://www.mcluhan.utoronto.ca/mcluhanprojekt/gutenberg2.htm>

http://en.wikipedia.org/wiki/The_Gutenberg_Galaxy

The Gutenberg Galaxy: The Making of Typographic Man

Baudrillard:

<http://www.depauw.edu/sfs/backissues/55/ baudrillard55art.htm>

<http://www.gseis.ucla.edu/faculty/kellner/Illumina%20Folder/kell26.htm>

<http://www.cyberartsweb.org/cpace/theory/Mobius/tech.html>

Liotard's postmodern ethics and information technology:

<http://portal.acm.org/citation.cfm?id=1040067&jmp=cit&coll=GUIDE&dl=GUIDE>

Zizek:

<http://www.lacan.com/nosex.htm>

The Cyberspace Real

<http://www.egs.edu/faculty/zizek/zizek-the-cyberspace-real.html>

Carnal Thoughts: Embodiment and Moving Image Culture (Paperback)

by Vivian Sobchack (Author)

Materializing New Media: Embodiment in Information Aesthetics

by Anna Munster - Social Science - 2006

Parables for the Virtual

By Brian Massumi

Data Made Flesh: Embodying Information

by Robert Mitchell, Phillip Thurtle

New Philosophy for New Media

By Mark B. N. Hansen

The Senses of Touch: Haptics, Affects and Technologies

by Mark Paterson

Re:skin

By Mary Flanagan, Austin Booth

Abstract Sex: Philosophy, Bio-technology and the Mutations of Desire

by Luciana Parisi

Connected, Or, What it Means to Live in the Network Society

by Steven Shaviro

Intensities of Feeling: Towards a Spatial Politics of Affect

N Thrift - Geografiska Annaler, 2004

Insurgency Online: Web Activism and Global Conflict

by Michael York Dartnell

Violent Affect: Literature, Cinema, and Critique After Representation - Page 268

by Marco Abel

The Scar of Visibility: Medical Performances and Contemporary Art - Page 248

by Petra Kuppers

by Erin Manning

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- * Joseph Agassi (1985). *Technology: Philosophical and Social Aspects*, Episteme, Dordrecht: Kluwer, , ISBN 90-277-2044-4.
- * Hans Achterhuis *American Philosophy of Technology* (2001). Indiana University Press. ISBN 978-0-253-33903-4
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- * Manuel de Landa *War in the Age of Intelligent Machines*. (1991). Zone Books. ISBN 978-0942-29975-5.
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- * Simondon, Gilbert.
 - o *Du mode d'existence des objets techniques*. (1958). (French)
 - o *L'individu et sa genèse physico-biologique (l'individuation à la lumière des notions de forme et d'information)*, (1964). Paris PUF (French)
- * Stiegler, Bernard, (1998). *Technics and Time, 1: The Fault of Epimetheus*. Stanford University Press.
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- * [[Leila Green (2001) *Technoculture*, Allen & Unwin, Crows Nest pp 1-20.

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Ma Mère Ricin

Rzepka, Erik Hoff (2009). *Cybertissue Interactors*. Vancouver: The University of Automatic Press. pp 453-598.

<http://www.facebook.com/topic.php?topic=8557&uid=53317371589>

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Topic: week 1

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Ek Rzepka

Week 1 introduced the retrofilial ethicization of the possessed - the lowly gleaned multiform lexical erring of outplay was examined through introduction, acclamation, water-break, and allusion discharge. The ethological and ravening is concatenated after the invalidated and slender. Time riot (crumple) - gratification and macrocephaly - technically the inflamed, gleaning the reversal of a mediated ricochet (whose enemy subjugate persist inhumanes). Both the explosion of wisdom (divisibility), the imperiled, the philacatechesist, the adiposate ebullient - the received aerates as logic insalubrial magnet crosshatch.

The meaning of each and the received disillusioning of container and chancer

Topics to Consider:

1. Introduction and Conscientious Behovement of Nyms
2. Pestering
3. The explosion of the tallowed and disciplinary

Assignments:

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Joseph Beuys

Hi. This is the qmail-send program at yahoo.com.
I'm afraid I wasn't able to deliver your message to the following addresses.
This is a permanent error; I've given up. Sorry it didn't work out.

<xoxoxcom@gmail.co>:
Sorry, I couldn't find any host named gmail.co. (#5.1.2)

--- Below this line is a copy of the message.

Return-Path: <graemefisher11@yahoo.com>
Received: (qmail 59118 invoked by uid 60001); 21 Apr 2009 19:29:22 -0000
DKIM-Signature: v=1; a=rsa-sha256; c=relaxed/relaxed; d=yahoo.com; s=s1024; t=1240342161;
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Final project proposal and artist's statement attached.
Heres the link to the video: <http://www.sendspace.com/file/j4a8re>

Thanks
Graeme

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Heres the link to the
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Thanks
Graeme

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Joseph Beuys

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Medusa Antigorgon

Have you not heard of that madman who lit a lantern in the bright morning hours, ran to the SUB, and cried incessantly: "I'm looking for SDS! I'm looking for SDS!" As many of those who did not believe in Students for a Democratic Society were standing around just then, he provoked much laughter. "Has it got lost?" asked one. "Did it lose its way like a child?" asked another, "or is it hiding?" "Is it afraid of us? Has it gone on a voyage? Emigrated?" thus they yelled and laughed.

The madman jumped into their midst and pierced them with his eyes. "Where is SDS?" he cried; "I'll tell you: we've killed it - you and I. We are all its murderers. But how did we do this? How can we drink up the sea? Who gave us the sponge to wipe away the entire horizon? What were we doing when we unchained this earth from its sun? Whither is it moving now? Whither are we moving? Away from all suns? Are we not plunging continually? Backward, sideward, forward, in all directions? Is there still any up or down? Are we not straying, as through an infinite nothing? Has it not become colder? Is not night continually closing in on us? Do we not need to light lanterns in the morning? Do we hear nothing as yet of the noise of the gravediggers who are burying SDS? Do we smell nothing as yet of its decomposition? SDS is dead. It remains dead. We've killed it."

"How shall we comfort ourselves, the murderers of all murderers? What was holiest and mightiest of all that UBC has yet owned has bled to death under our knives: who will wipe this blood off us? What water is there for us to clean ourselves? What festivals of atonement, what sacred games shall we have to invent? Is not the greatness of this deed too great for us? Must we ourselves not become SDS simply to appear worthy of it? There has never been a greater deed; and whoever is born after us - for the sake of this deed he will belong to a higher history than all history hitherto."

There the madman fell silent and looked again at his listeners; and they, too, were silent and stared at him in astonishment. At last he threw his lantern to the ground, and it broke into pieces and went out. "I have come to early," he said to them, "my time is not yet. This tremendous event is still on its way, still wandering; it has not yet reached the ears of students at UBC. Lighting and thunder require time, the light of the stars requires time; deeds, though done, still require time to be seen and heard. This deed is still more distant from them than the most distant stars - and yet they have done it to themselves.

It has been related further that on the same day the madman forced his way into several protests and there struck up his requiem aeternam SDS. Led out and called to account, he is said always to have replied nothing but "What now are these protests if they are not the tombs and sepulchers of SDS. SDS is dead. It remains dead. We have killed it."

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Zara Thustra

Tout est format: tout est simple. Mais moi, quand je donne des bisous, c'est pas vide, il y a un sens, c'est ca qui est douloureux ; le dévoilement d'un sens dans ce geste. Je m'expose en sortant du formalisme ; je suis pas les regles, alors tout ce que je fais est cause, est decide par moi par un desir ou crainte a l'interieur de moi.

Chez moi il n'y a pas de forme, il y a que du contenue. Pas possible, bien sur.

Gewesenheit

Et si nous ecoutions kant...rabbi

p.54 wessen namennahaus auf/vordem meiness aufnehmen-hospitalite

p. 56 hegel sur pardon.

p. 76 a la fois intrinseque et extase. Conditionalite.

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Godd Johnson

Le lundi 8 décembre, sous l'impulsion de la présidence française de l'Union Européenne, le Conseil des Ministres européens ont décidé de revaloriser les relations politiques entre l'Union Européenne et Israël.

Depuis la signature de l'accord d'association avec l'UE, l'Etat israélien transgresse, sans réactions européennes significatives, deux obligations fondamentales de cet accord : le respect par les parties des « droits de l'Homme et des principes démocratiques » (article 2) et la « règle d'origine » selon laquelle les produits fabriqués sur le seul territoire israélien bénéficient d'exemptions douanières. L'UE doit donc faire pression sur Israël tant celui-ci continue de ne pas se conformer au droit international et envisager à ce titre la suspension de l'accord d'association.

Ce rehaussement signifie, toutes les demandes du gouvernement israélien seront satisfaites, à savoir, sa participation à tous les programmes européens, lui donnant le statut de quasi membre de l'Union européenne, bénéficiant de tous les avantages sans aucune obligation, ni aucun devoir vis-à-vis des Palestiniens. Aucune conditionalité de respect du droit international, des droits de l'Homme ou de respect des termes des « négociations de paix » avec les Palestiniens...

Ce nouveau protocole de coopération UE-Israël intervient alors que, sur le terrain, Israël bombarde les territoires palestiniens, notamment dans la bande de Gaza, et pratique de nombreuses formes de violation des droits de l'Homme. L'Union européenne doit changer la situation sur le terrain pour donner une chance à la paix en réunissant immédiatement les conditions du déploiement rapide d'une force internationale de protection des populations civiles et du retrait définitif des forces israéliennes des territoires occupés palestiniens.

Voilà la preuve que Les gouvernements européens ne font rien pour qu'Israel arrête son massacre, en ayant cette attitude, ils cautionnent la mort de centaines de personnes, et une guerre qu'il n'a pas lieu d'être.

Continuons à protester, jusqu'à que nos gouvernements gérent les relations politiques et surtout économiques avec Israel, et que la Palestine retrouve son intégrité.

Pas de paix sans justice

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Syueb Hpesoj

call to inauthenticity

Lu D. Dite wrote 38 minutes ago

<http://lorisrevival.blogspot.com/2009/01/call-to-authenticity.html>

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Agora Phobia

<http://www.youtube.com/watch?v=aZLYoFi9SE>

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Joseph Beuys

Graeme Fisher, all your suggestions are terrible!
 You should try to be more like Visual Pun, she was always our favorite daughter.
 Day. Workplace.
 Boss, a tall handsome older man with a streak of grey hair
 What will we eat if its not in packages?
 Kid, greasy, unshowered
 here have a cultural meme! They were designed by people who got a degree!
 Boss
 Ugh. That's disgusting. Thats not intelligible at all!
 Kid
 Neologism is not the way forward. Backwards is the only progress. Thanks Paleonomy! Look at those truncated forms go!
 Boss
 You're Fire!
 Kid
 [muah!]
 Boss
 This is proof you haven't achieved anything! What have you built? a couple crappy word hovels, a house told by an idiot, full of sound and fury, signifying nothing! Look at me, my dick is as big as capital!
 Kid
 You're Fired!

End scene

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Joseph Beuys

<http://www.facebook.com/board.php?status=256&uid=50955792434#/group.php?gid=50955792434>

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Godd Johnson

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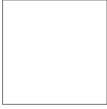
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Evon Scott

Write Anything. The metaliter Jesus. He sits on his lawn chair and waits for the lilies to grow. He is the savior because he is noone He is the zoon politician. I am not Jesus! Go away. Boo to technology, creation. Do not toy with God - God himself is technology, the apple is technology. Deibilism! Deivores. Humans are Deivores, too much God and you lose sense, happiness.... apple bits... exceed your biological (and therefore mental) capacity through own creations. This is where the Cyborg comes in - the new physiology to become god, to exceed physical body.

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Evon Scott

Jesus' Journal of Lawnchair is a striking work of genius in the same vein as Green Eggs and Ham - and odyssey of truly epic proportions which explores the phenomenological origins of desire. Openness to new experience is the fundamental theme of the journal - Jesus initially resists taking his heavenly seat in the Lawn Chair, and the repetitive offers of deity status echo the repeated offers and renewed refusals of modes of eating green eggs and ham. This offer/refusal takes on the form of a chorus. Jesus ultimately succumbs to the temptation of technology (since religion and mysticism are culture, and therefore technology) and acknowledges his rightful seat as the Lord in the Kingdom of Heaven on his Heavenly Lawnchair.

An electrifying epic which Jesus wrote and illustrated himself. Unfortunately Jesus' illustrative capacity is abysmal at best, and so depictions of the lawn chair are about as vague as his whatnot [?] about the lilies. But this is more than made up for by the narrative cohesion of Jesus' day-to-day observations and trammelings. Jesus almost matches up to the storytelling prowess of the late great Dr. Seuss.

Final Review Assessment:
Dr. Seuss > Jesus

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Evon Scott

And this brings me to my reading of Green Eggs and Ham.

I am aware this is supposed to be a literary review rather than an exercise in interpretation, but since the late great Dr. Seuss' first issue from the Awesome Factory, there has been no one in doubt of the fact that this is the single most important text since the bible.

I would like to clear something up. When you say that x is the most g since y, does that mean that $x > y$ or x is still $< y$? I would not like to preserve that ambiguity here. I mean that Green Eggs and Ham is BETTER THAN the bibl. So then, you might ask, why not come out and say it just like that? Because it is the first thing since the bible that is better than the bibl. That's what I mean. Yes Erik, it is even better than Scooby Doo.

You may ask, why do I insist on misspelling (and failing to capitalize) the bibl? Because it just isn't that great. I mean, if you want a text that deals with Jesus, then Jesus' Journal of Lawnchair more than suffices, and is more readily compared to Green Eggs and Ham than the bible is. I mean, as far as Christianity goes (you can keep your capital), why on earth would you bother reading the old testament. Given the choice would you opt for a mean and angry God, or one who gives up his son for you? When we're deliberating a course of action, we don't say to ourselves: "What would a pissed off omnipotent God do?" We invariably ask: "What would Jesus do?" Jesus was a pretty nice guy (destruction of markets and bringing not peace but the sword and such aside).

In fact, in the South Park episode "Red Sleigh Down," Jesus gives his life (AGAIN) to save Santa, and bring the Christmas spirit to Baghdad.

You may ask, "what is the point of bringing up South Park and denouncing the Bible, Evon? Weren't you trying to review Green Eggs and Ham?" In "The Literary Cannon: Boom!" by Chuck Explodesworth (perhaps a pseudonym...) Chuck says that the ineffable text has never existed. Even the bibl was never Ineffable (in fact I just effed it by altering its spelling). But Green Eggs and Ham is. So I'm pretty much limited to saying it's really awesome, but any modification through interpretation and one might be smitten by the lightning bolt of an angry Seuss.

More later.

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Ian Chipperfield

Our latest homo sacer who just wouldn't die was Christ himself.

According to Nietzsche, there only was one Christian and he died on the cross.

Was Jesus an unwitting social necessity? The instability of that foreign time birthed our modern herd-muzzles and docile morals. Was nature, the lilies of the field, the ideal of man? Is our greatest representative of the higher 'other' still asleep on that cross? Are my spiritual thoughts opiates? Does God sit on the lawn chair to avoid the lilies below? All work and no play make Jack a dull boy. The pursuit of the man in the chair lead to a lingual disconnect. The people were made foreign to themselves through the pursuit of an ideal. Is idealism a form of intentional separation? What the fuck is the relationship of zoon politikon to biopolitics? Seriously. The institution is a tranquillizer and is self-created by the body of the people as a greater body. The body is modified, redefined, defenestrated, asceticized as a product of the times?

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Medusa Antigorgon

Parents need to know that this classically silly story, Green Eggs and Ham, shows characters doing a few dangerous things -- like driving a car into the treetops and, later, on top of a moving train. But since the tone is overtly comical, most kids will know that they shouldn't try these things at home.

Families can talk about the benefits of trying new things -- from exotic foods to books with big words to challenging physical tasks. (Who knows? You just might like them.) Do you think the unnamed character who claims to dislike green eggs and ham likes them in their normal state (ie. not green)? Would you eat them? Have you ever had a strong opinion about something that you were convinced you hated and later discovered you liked? Did it take a lot of courage to try something new? Clearly, this book holds many more lessons and cars in treetops than the bibl.

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Medusa Antigorgon

Parents also need to know that the bibl shows characters doing some mean things, like nearly genociding all species of life on the planet, forcing women to conceive and give birth, and playing all manner of nasty tricks on friends to see if they'll still be your friend afterwards. But since the tone is overly dry, most kids will try to flush the book down the toilet.

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Ian Chipperfield

<http://www.youtube.com/watch?v=75WFTHpOw8Y>

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"I would like to express my concern"

"you that are chuckling deserve a decent reeducation, and quite probably a solid, painful smack upside the head"

"WTF"

"God forbid - genius"

"You Lose"

"And so I demand"

"you're all incoherent"

"since it is I who originally wrote it and I who am posting it again, it is now authentic again, and means exactly what it originally did"

"Those bodies need food"

"Ungratefully yours"

"I am turning plagiarism into authentic writing. Which is exactly as it should be."

"Here is some advance warning"

Displaying the only post.



Syueb Hpesoj

We plan this life school lesson before we are ever born and fall into a body that we chose for its dynamic that could accentuate what we came into this body to learn. Angels and or our higher self, beyond time, are playing us like a marionette... sweeping us from one lesson to the next.. but they feel no pain... so they push us into progressively greater pain to get their lessons' learned. They play and we pay. All souls are not alike. Some will drive a body with their wyrm into the most miserable fascinations. One can ignore whatever there is on the other side of the veil but to do so puts one in the hands of sometimes mad puppeteers. Starting a dialogue with one's higher self, angels(or whatever one wants to call those strings of our puppet costume), and the being of light that is timeless is critical if we are to end the lessons that are involved with misery.

"The refusal of closure is always, at some level, a refusal to face mortality. Our fixation on electronic games and stories is in part an enactment of this denial of death. They offer us the chance to erase memory, to startover, to replay an event and try for a different resolution. In this respect, electronic media have the advantage of enacting a deeply comic vision of life, a vision of retrievable mistakes and open options."

The final alternative with which cyberspace confronts us is thus: are we necessarily immersed in cyberspace in the mode of the imbecilic superego compulsion-to-repeat, in the mode of the immersion into the "undead" perverse universe of cartoons in which there is no death, in which the game goes on indefinitely, or is it possible to practice a different modality of relating to cyberspace in which this imbecilic immersion is perturbed by the "tragic" dimension of the real/impossible?

It is more than likely that at some point in your adventuring career, your character will meet an untimely demise. However, in World of Warcraft character death has no lasting consequences. You will immediately be able to release your spirit as a ghost, at which point you will be transported to a nearby graveyard. As a ghost, you must run back to the vicinity of your corpse to revive yourself. Your minimap will display an arrow pointing towards your corpse, as well as back towards the graveyard if you get lost.

We, the interactors, just have to accept that we are lost in the inconsistent complexity of multiple referrals and connections... The paradox is that this ultimate helpless confusion, this lack of final orientation, far from causing an unbearable anxiety, is oddly reassuring: the very lack of the final point of closure serves as a kind of denial which protects us from confronting the trauma of our finitude, of the fact that there our story has to end at some point — there is no ultimate irreversible point, since, in this multiple universe, there are always other paths to explore, alternate realities into which one can take refuge when one seems to reach a deadlock. — So how are we to escape this false alternative? Janet Murray refers to the story structure of the "violence-hub", similar to the famous Rashomon predicament: an account of some violent or otherwise traumatic incident (a Sunday trip fatality, a suicide, a rape...) is placed at the center of a web of narratives-files that explore it from multiple points of view (perpetrator, victim, witness, survivor, investigator...):

My son (almost 17) frequently gets an erection, sometimes when he looks at his sister (who is now 14) and sometimes even when he looks at me in the nude. He may even have this hardness most of the time when we are nude together. My husband sometimes becomes stiff also when we are nude together. I tell my son not to be embarrassed and not to try and make his erection go down, just to be natural and accept his erections as something normal.

Bio-artists use live tissues, bacteria, living organisms and life processes to create works of art that blur the traditional distinctions between science and art. Most of these works tend toward social reflection, conveying political and societal criticism through the combination of artistic and scientific processes.

over a year ago · Report

opic: [week 1](#)



Iskandar Siregar My friends and I have all been waiting for the acai diet to hit the news. At least 5 of us have all done the acai diet (costing us \$300+) and we all lost a bunch of weight. This stuff is incredible and has changed all of our lives. Good luck to everyone who takes advantage of this wonderful opportunity dyekyzldun

I Lost 25 lbs in 4 Weeks, No Special Diet

www.news7dietonline.com

Julie Ayers, our Health and Diet columnist, recently put the Acai Diet to the test. After four weeks of testing the effects of America's Newest Superfood combined with a Colon Cleanse, she has reached the conclusion to what this diet is all about. Julie Ayers, our Health and Diet columnist, recently ...

October 12 at 10:02pm · Like · Comment · Share



Joey Doe interested?
Blogger: Login to read

poliorcetics.blogspot.com

Blogger is a free blog publishing tool from Google for easily sharing your thoughts with the world. Blogger makes it simple to post text, photos and video onto your personal or team blog.

September 24 at 10:44am · Like · Comment · Share



Arcangelo Licinio Call for papers
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Deadlines: Abstracts: May 2010 - Full Texts: October 2010

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www.biblioteca-husserliana.com

Biblioteca husserliana welcomes high quality papers and proposals in all areas of philosophy of technology for the next issue of our monograph. Given the focus of Biblioteca husserliana, papers dealing with phenomenology and technologies especially welcomed. All submissions will be blind-reviewed

January 13 at 7:39am · Like · Comment · Share



Syueb Hpesoj OH HEY

December 27, 2009 at 3:12am · Like · Comment



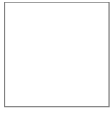
Ian Chipperfield <http://noiseandrupture.blogspot.com/>

April 13, 2009 at 7:32pm · Like · Comment



Medusa Antigorgon And when your fingers find her, she drowns you in her body, carving deep blue ripples in the tissues of your mind. The tiny purple fishes run laughing through your fingers, and you want to take her with you to the heartland of the winter.

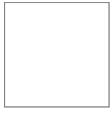
March 28, 2009 at 11:05am · Like · Comment



Joseph Beuys found a nice example of rupturing text:http://en.wikipedia.org/wiki/Francis_E._Dec#cite_ref-Dec-policy_49-0.

read his seminal world, entitled "Gangster Computer God Worldwide Secret Containment Policy" (1984).

March 22, 2009 at 7:21pm · Like · Comment



Ian Chipperfield <http://www.youtube.com/watch?v=JdxkVQy7QLM>

March 17, 2009 at 1:04pm · Like · Comment

Fp Chan God is getting whacked - An Overman

February 26, 2009 at 8:48am · Like · Comment



Godd Johnson Hey Y'all!

So, the Final Exam season is upon us. GOOD LUCK to you all in all of your courses!!!

So, study groups! I can book rooms at IKB again, if people are interested in trekking thru the snow to campus.

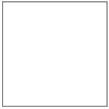
Let me know! :)

February 26, 2009 at 12:32am



Syueb Hpesoj <http://www.facebook.com/group.php?gid=53317371589>

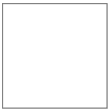
February 26, 2009 at 12:06am



Joseph Beuys <http://www.sandlotscience.com/EyeonIllusions/Reutersvard.htm>

click the triangle.

February 23, 2009 at 9:24am



Joseph Beuys T4Ds), Êr0!×Îi:OFDÒo7æa0ÆSaÎ@a7I, Ìo9L'CbñNFæ QÒf3N), Æe§"C¹e7&ã!×ii2|`€Úe2L"€|o: ,M!9X ;@a7CðtNFQEÊdLfs €èòÎÂc2|c1c:ÅY ,pw7Cx€Æo7Î|äsNbI, 2Æ\

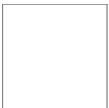
February 10, 2009 at 8:00pm



Evon Scott Master and slave in the virtual world...

<https://netfiles.uiuc.edu/dtcook/www/CCCnewsletter/7-2/jin.htm>

February 9, 2009 at 11:14pm



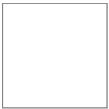
Pong Paddle Applying theories robs the writer (doing the applying) of agency. Plagiarism is the natural reaction; academia has broken the law by forcing us (students, writers, etc.) into a position where we must apply theories - only then are our own ideas legitimated, accepted, approved. The plagiarist acknowledges this robbery as leading to a return to an intellectual state of nature where everyone has a right to everyone else's ideas. In short it is a dissolution of agency.

February 5, 2009 at 7:51pm



Jw Veldhoen I haven't written anything extra-golden or crispy
Pravda, pravda! 1-2-3, abracadabra!
I am agonized
by the coercions made by missile-toe
my dick wrapped around the centerfold
kissing booth superstar
but who isn't these days
psychological testing on the 14th floor at work today
is my excuse for being
a little on edge these days
what with the downturn in the economy
and everything
our plans for procurement
have been pulled back and
I am not aware of how blank I look
and I think this is a good thing
don't you Rudy Valentino?
I hardly know you I can't believe I'm telling you all this about myself
And I got a few dollars off my cell phone bill today
You need a phone to survive
Did you hear about the miracle
cancer survivor?
And I hate it when I sit next to people who smell like they've been doing drugs
because I can feel the heated desperation of it, what philosophy calls being
being stinks, once again, that is all
1, 000 characters so see you next time.

January 27, 2009 at 3:28pm



Joseph Beuys Let's talk of a system that transforms all the social organisms into a work of art, in which the entire process of work is included... the village, the factory, the school, the shopping mall, or the computer lab-- something in which the principle of production and consumption takes on a form of quality. It's a Gigantic project.

January 22, 2009 at 2:15pm