2022 / 23

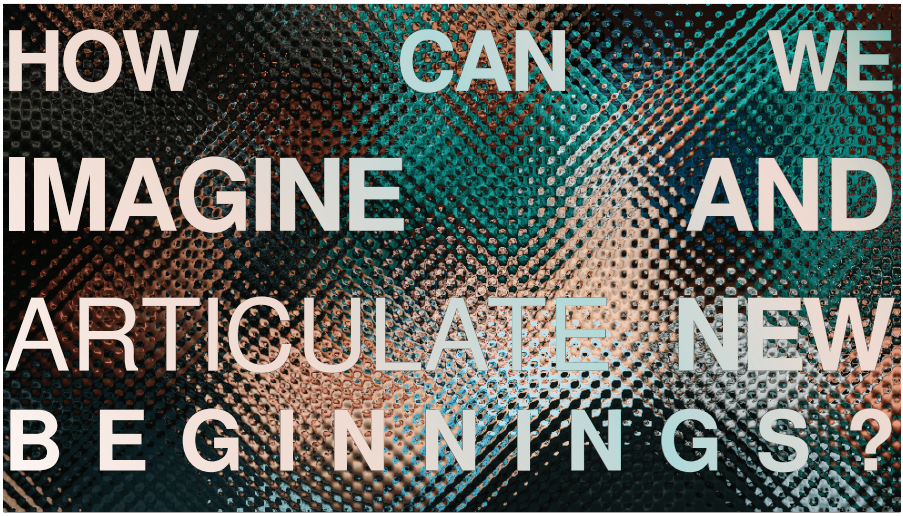
EINE AUSWAHL
STUDENTISCHER
SEMESTERARBEITEN

M22

NEW BE GINNINGS

VISUAL.CULTURE
.TUWIEN.AC.AT

● WINTER TERM 2022/23
VISUAL CULTURE MODULE
NEW BEGINNINGS
SEMESTER PROGRAM



03.10.2022 Introduction

10.10.2022 Peter Mörtenböck & Helge Mooshammer: Data Publics, Platform Urbanism, & New Accounts of Future-Making

11.10.2022 *Tutor / Student Workshop*

17.10.2022 Ofri Cnaani: On Un-naming

18.10.2022 *Tutor / Student Workshop*

24.10.2022 Carmen Hines: 'They say it is love. We say it is unwaged work' : An Introduction to Social Reproduction Theory

31.10.2022 Carmen Hines: Working Spaces: Architecture and Capitalist Productivism

● **Joseph Henry:** Sound Advice, Forms of Music

● **03.11.2022 Stefano Harney:** Pedagogical Sociality

07.11.2022 Into the Black Box (Mattia Frapporti & Maurilio Pirone): Imaginaries and Frictions of Platform Urbanism

● **Into the Black Box (Niccolò Cuppini):** What Urban Future: Do High-Tech Metropolises Dream of Electric Sheep?

08.11.2022 *Tutor / Student Workshop*

14.11.2022 Slutty Urbanism: Alternative Spatial Patterns

● **Benj Gerdes:** Oceans of/and Data

15.11.2022 Slutty Urbanism: Slutty Walk Through the City

21.11.2022 Ofri Cnaani: Performance, Architecture and Productive Interruptions

● **Ofri Cnaani:** Data Apartheid: Data Colonialism and the Israel – Palestine Conflict

22.11.2022 *Tutor / Student Workshop*

28.11.2022 Peter Mörtenböck & Helge Mooshammer: 'I took her to a supermarket - I don't know why - But I had to start it somewhere - So it started there'

● **Ippolito Laparelli:** Across Design, Technology, Environment and Politics

05.12.2022 Bernadette Krejs: Hegemonies of the Home and Imagining Housing Otherwise

● **Bernadette Krejs:** Imagining Housing Otherwise, Discussion

06.12.2022 *Tutor / Student Workshop*

12.12.2022 Carmen Hines: Tinder Urbanism: Sex and Self-Optimisation in the Swiping City

● **Carmen Hines:** *Thinking Against Domestic Realism Screening and Discussion*

19.12.2022 Preliminary Presentations

● **Lemonot (Lorenzo Perri+Sabrina Morreale) and Urban Radicals (Era Savvides + Nasios Varnavas):** Shaping Narratives and Designing Relationships

09.01.2023 Carmen Hines: Care of the Self and Collective Thinking

10.01.2023 *Tutor / Student Workshop*

17.01.2023 *Tutor / Student Workshop*

● **23.01.2023 Final Presentation of All Projects**

KARLSPLATZ 13
SEMINAR ROOM AC0440
03.10.22-23.01.23

● *Visual Culture public program, all welcome*

SUBJECT AREA 2022/ 23

Each module semester is dedicated to a changing theme, which is explored in depth within the individual courses.

In winter term 2022/23 each week addresses a thread of critical theory which concerns the structural roots and repercussions of imbalance and inequity. Examples from art, architecture, and activism will be shared to discuss what to do with critique theory – supplanted by bi-weekly public programmes with renown thinkers and practitioners from around the world, each engaging with designing, curating, making, and imagining for better futures.

Students work both independently and collaboratively in an active and discursive atmosphere. With the support of department lecturers and tutors, each student will produce a 'research file' conceived throughout the course, which shows practice-based interpretations and reflections on the ideas raised throughout the module's duration. Students will also be asked to work together to conceive of a final collective intervention, which could take the form of a group exhibition, spatialised group project, discursive conference, or public activity in a selected space in Vienna.

NEW BEGINNINGS

semester introduction

In a time increasingly characterised by conflict, catastrophe, and crisis – how do we imagine better futures? Layered and expanding systems of social inequity manifesting in various forms of discrimination, racist violence, climate change, and wealth disparity are producing what Mark Fisher refers to as a 'malaise,' a feeling that there is, and can be, 'nothing new;' That there may be 'no alternative' to the structural processes and ideological frameworks informing the crises shaping our world today.

The Visual Cultures Module for the Winter Term 2022/23 will concern the urgent theme of new beginnings. How can we theorise for new paradigms of world-making centred on equality and human rights? How can these theorisations be translated on concrete terms? Further, what do we consider the role of critique to be amidst the urgency of action and practice?

Situated between the discursive fields of architecture, contemporary art and theory, the module will create a structure for critical reflection, collaborative discussion, and material practice through seminars, reading groups, public lectures, workshops, and screenings. Each week will address a thread of critical theory which concerns the structural roots and repercussions of imbalance and inequity. Examples from art, architecture, and activism will be shared to discuss what to do with critique – supplanted by bi-weekly public programmes with renown thinkers and practitioners from around the world, each engaging with designing, curating, making, and imagining for better futures.

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Guests:

JOSEPH HENRY
STEFANO HARNEY
INTO THE BLACK BOX
BENJ GERDES
SLUTTY URBANISM
MORGANE BILLUART
LEMONOT + URBAN RADICALS

COURSE INSTRUCTORS AND THEIR SEMESTER PROGRAM

PETER MÖRTENBÖCK:
Gegenwartskultur S. 8

HELGE MOOSHAMMER:
Visuelle Kultur der Stadt S. 10

CARMEN LAEL HINES:
Regime des Visuellen S. 12

MATTIA FRAPPORTI, NICCOLO CUPPINI:
Kunst als Architekturkonzept S. 14

OFRI CNAANI:
Angewandte Kulturtheorie S. 16

IPPOLITO PESTELLINI LAPARELLI, LETIZIA CHIAPPINI:
Architekturen des Alltags S. 18

BERNADETTE KREJS:
Neue Modelle von Kultur- und Kunstproduktion S. 20

STUDENTS

ADAMIDOU DESPINA;
BERNARD MARTIN;
BYELOUS IVAN;
COVRIG MARIA;
DACAR SIRI;
DÜNDAR BATU;
GEISTLICH AILEEN;
GLODÉ LEX;
HALIMOVIC SANA;
HAUNOLD BARBARA;
JUNGWIRTH NICOLAS;
KLUSACEK JULIAN;
KÖGLER HANNAH LUCA;
KOHNKE KAROLIN;
KOLLER DANIEL;
KRENTIC ANJA;
MANEA ROBERTA;
MARCETIC FILIP;
MARGEAN BIANCA;
PFEUFER ANNA-LENA;
ROPPELT FABIANA;
SCHMITZ MARCEL;
SCHWENCKE CONSTANTIN;
SEGUIN BLANDINE;
SIPPL KATJA;
SPIECK LARA;
STECHER NICOLE;
SZUHÁNYI JÚLIA;
TALMON ADRIAN ASSEFA ADAM;
UNCU CATALINA;
VAEL ANNE-LISE;
VEJNOVIC SARA;
WENS ANN-SOFIE;
ZWÖLFER FRIEDERIKE

Gegenwartskultur

LVA: 264.093, Gegenwartskultur, VO 2,0h/2,5ECTS
Univ.-Prof. Dipl.-Ing.Mag. Dr. PETER MÖRTENBÖCK

DATA PUBLICS, PLATFORM URBANISM, AND NEW ACCOUNTS OF FUTURE-MAKING

Introductory discussion on the transformation of spatial production at the interface of platform capitalism, environmental degradation, classism 2.0, and digital emancipation.

After successful completion of the course, students are able to apply the competences acquired in the course in important fields of discourse in contemporary visual culture. These include the knowledge of current theoretical approaches and fields of practice of visual culture (with special regard to contemporary art and architecture production) as well as competencies for the critical reflection of contemporary culture and the independent development of research approaches to investigate culture from the perspective of a critical spatial practice.

Visuelle Kultur der Stadt

LVA: 264.094, Visuelle Kultur der Stadt VU 2.0h/2,5ECTS,
Dipl.-Ing. Dr. HELGE MOOSHAMMER

I took her to a supermarket
I don‘t know why
But I had to start it somewhere
So it started there ...
(Common People, Pulp, 1995)

After successful completion of the course, students are able to understand current artistic research approaches to urban space in its complex cultural, social and political condition. They have conceptual or practical skills, relational theories and performative practices. This provides them with a better understanding of the generative possibilities of visual culture in the interplay of social, political and economic structures and, based on this, the integration of cultural competence into the field of architectural action.

Regime des Visuellen

LVA: 264.097, Regime des Visuellen VU 2,0h/2,5ECTS
Projektass. CARMEN LAEL HINES, MA

SOCIAL REPRODUCTION IN THE PLATFORM CITY.

When was the last time you felt free from work? What are the differences between work and labour? How might the governance of social labour impact the way we live together in our bedrooms, homes, cities, and online environments? This course explores enmeshments between life, love, work and labour in social fabrics increasingly oriented around demands of personal and collective 'productivity.' Delving in and between Marxist/Feminist Discourse, Social Reproduction Theory and Platform Urbanism Studies – we will collectively consider the relations forming how societies are 'reproduced,' and how we can imagine and conceive of new kinds of socio-spatial relations centered on (un)learning, collective care, and egalitarian futures

After successful completion of the course, students are able to apply the knowledge gained in the transfer of knowledge between their experiences of everyday life, artistic methods, curatorial practice and cultural-analytical perspectivation to their own practice.

Kunst als Architekturkonzept

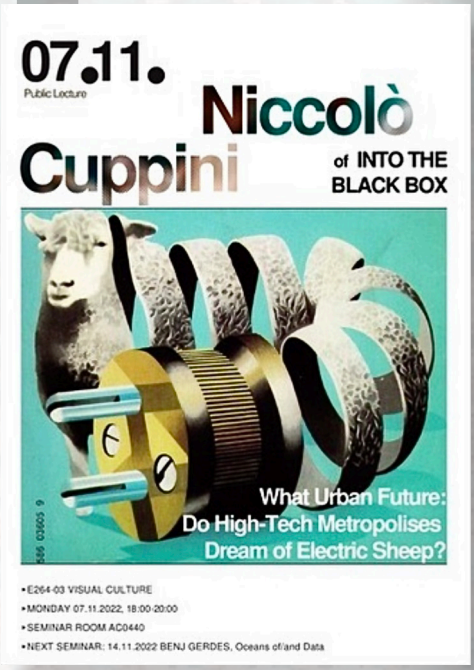
LVA: 253.432 Kunst als Architekturkonzept VO 2,0h/2,0ECTS
MATTIA FRAPPORTI, NICCOLO CUPPINI

IMAGINARIES AND FRICTIONS OF PLATFORM URBANISM

In the seminar: 'Imaginaries and Frictions of Platform Urbanism,' Mattia Frapporti and Maurilio Pirone (Into the Black Box Collective and University of Bologna), will consider the notion that despite a narrative that considers digital platforms as immaterial entities, their impact on urban spaces is more and more tangible.
Framing these actors as infrastructures, the course will explore the ways in which platforms place themselves into a territory both in material and symbolic terms to radically transform it.
In particular, the course will consider the ways in which platforms territorialize, i.e., through Amazon warehouses or Deliveroo dark kitchens influencing not only labour conditions, but urban life as a whole. These processes, anyway, are not flat or frictionless, but generate resistances that express other urban imaginaries.
These ideas will be further explored in a public lecture led by Niccolò Cuppini of the Into the Black Box Collective and School of Applied Sciences and Arts of the Italian Switzerland. In this public programme: 'What urban future: Do high-tech metropolises dream of electric sheep?'

The lecture will consider imagery such as satellites reflecting images of the completely deformed contemporary metropolises, and drones designing new architectural shapes. Aerial, aquatic and terrestrial images are part of the mosaic of contemporary urbanization processes.

The enduring circulatory vortex of urban metabolism. Upon this, a new high-tech layer superimposes on contemporary metropolises. The lecture will investigate these contemporary urban-scapes from a critical perspective, showing the main currents of contemporary urban transformations, grounding them with a geo-historical analytical matrix.



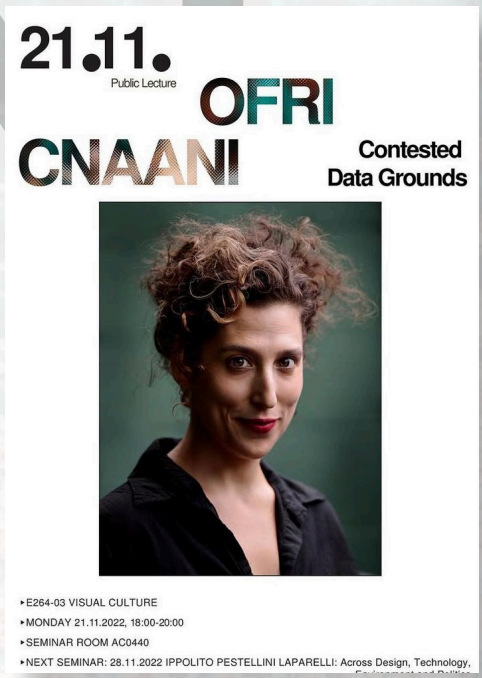
Angewandte Kulturtheorie

LVA: 264.096 Angewandte Kulturtheorie, VO 1,0h/1,0ECTS
Dr. OFRI CNAANI

HISTORIES OF CONTACT: PERFORMANCE, ARCHITECTURE AND PRODUCTIVE INTERRUPTIONS.

Our need to consider new tools to rethink our building environment and the practice of planning has rarely been more apparent than in this current moment of multiple crises. How can we think, read, and build in this suspended time frame that cannot be dismissed by notions of 'getting back' or a simple solution of 'moving forward'? During these seminars, we will respond to this challenge by using methods taken from performance to explore the relation between the body and new techno-spatial scopes. Performance will be approached as a critical reading method that can expose the temporalities of current techno-political building entanglements, and mark performance as a mode to create critical technology. Performance, and performative interchanges allow us ways of seeing the systems that organize and govern movement in all of its forms and open up for possibilities of the prefigurative politics of anticipatory forms is an enduring space for productive interruption. Using closed reading of selected texts related to the notion of naming and touching, we will explore how performance can become both a reading tool and importantly, a critical tool to understand our built environment.

The public talk will focus on Cnaani's current research titled 'Data Apartheid'. Cnaani will share the multi-method research project that studies how digital technologies and collaborations with big tech corporations are utilized within the Israel-Palestinian conflict for validating the reality of occupation.



Architekturen des Alltags

LVA: 253.433 Architekturen des Alltags VU 2,0h/2,5ECTS
IPPOLITO PESTELLINI LAPARELLI, LETIZIA CHIAPPINI

ACROSS DESIGN, TECHNOLOGY, ENVIRONMENT AND POLITICS

IPPOLITO PESTELLINI LAPARELLI

A simple tap on a screen conceals a chain of sequenced operations, procedures, and invisible frictions: a complex system where physical, biological, mineral, chemical, and synthetic regimes are entangled in a short time-frame and across scales, from the microscopic to the planetary and beyond. What are the spatial forms of this emerging data-scape ?

ALTERNATIVE SPATIAL PATTERNS

LETIZIA CHIAPPINI

How does the architecture of technology interweave with the physical built environment that we are living in? During our seminar, we will guide students through the provocative concept of 'sluttiness' in the city. The aim is to translate from theory to practice, notions such as 'Platform Urbanism' and 'the Glitch'. By observing our everyday life choices and consumerism patterns in relation to the urban space, the main outcome is to collectively reflect upon techno-spatialised practices after the advent of digital platforms. Through the experimental 'slut walk', we invite you to observe and take inspiration from your everyday life environment.slutty Together with students, our intervention is meant to co-create visual, graphical and/or text materials that will enrich their 'research file' to reflect upon these topics.

28.11.

Public Lecture

IPPOLITO PESTELLINI LAPARELLI

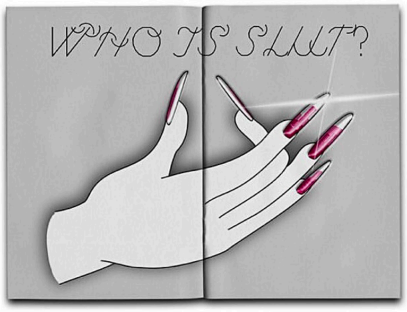
- E264-03 VISUAL CULTURE
- MONDAY 28.11.2022, 18:00-20:00
- SEMINAR ROOM AC0440
- NEXT SEMINAR: 05.12.2022 BERNADETTE KREJS, Roundtable Discussion: Imagining Housing Otherwise

14.11.

Seminar

SLUTTY URBANISM

Alternative Spatial Patterns



- E264-03 VISUAL CULTURE
- MONDAY 14.11.2022, 14:00-16:00
- SEMINAR ROOM AC0440
- NEXT SEMINAR: 21.11.2022 OFRI CNAANI, Contested Data Grounds

Neue Modelle von Kultur- und Kunstproduktion

LVA: 264.095, Neue Modelle von Kultur- und Kunstproduktion VU 2,0h/2,5ECTS
Univ.Ass.in Dipl.-Ing.in Dr.in techn. BERNADETTE KREJS

HEGEMONIES OF THE HOME AND IMAGINING HOUSING OTHERWISE

In this seminar we are exploring how a globalized, dominant image production medially exhibits and represents imageries of dwelling, thereby shaping social norms and how we live together. In opposition to these visible and idealized forms of the home, we explore practices of counter-hegemonic imageries of housing by (re)negotiating hegemonies and producing alternative (images of) of diversity, resistance, and community.

05.12.

Roundtable Discussion

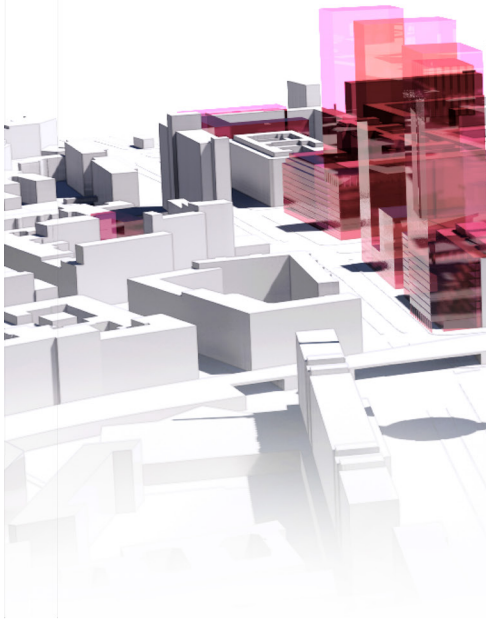
BERNADETTE KREJS

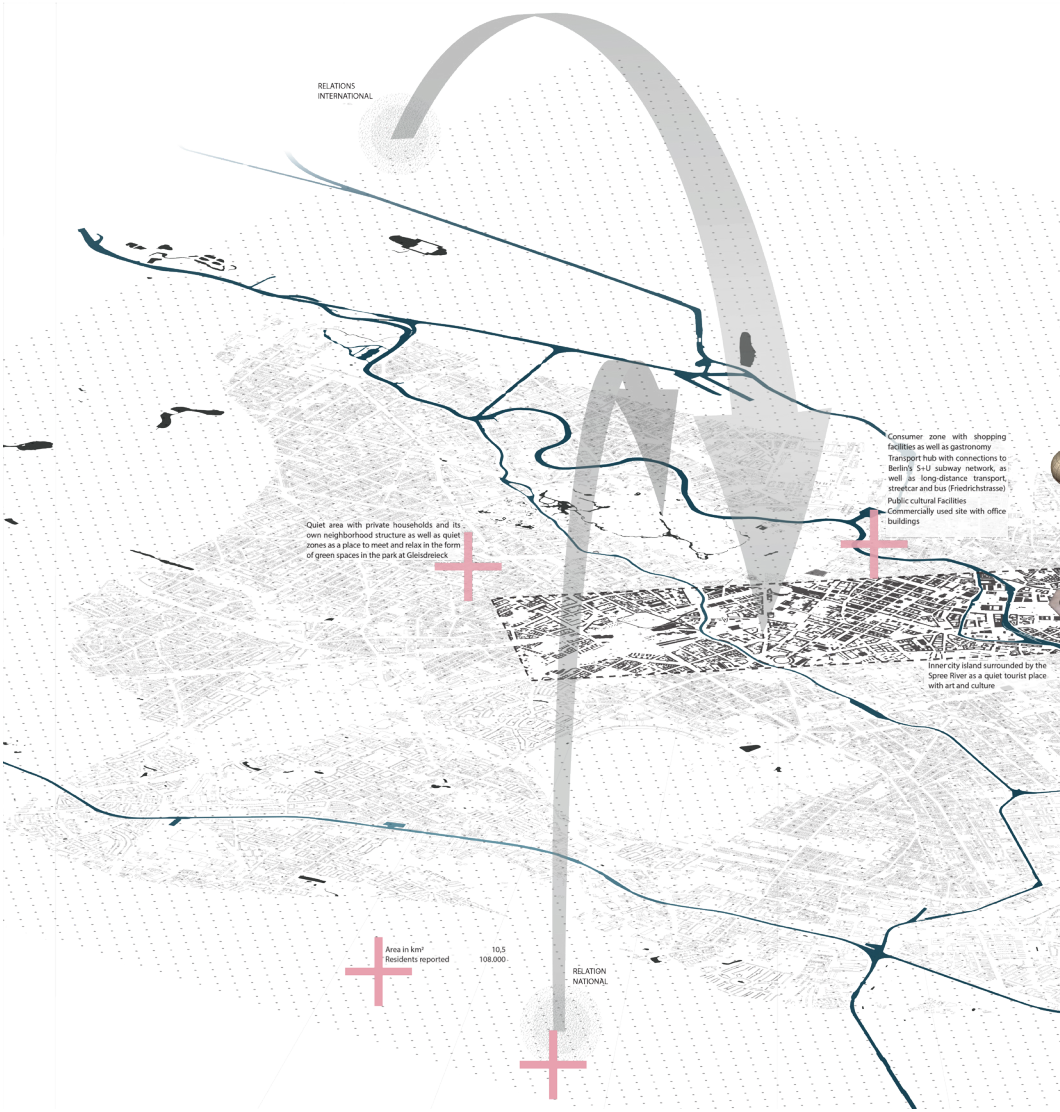
Imagining Housing Otherwise

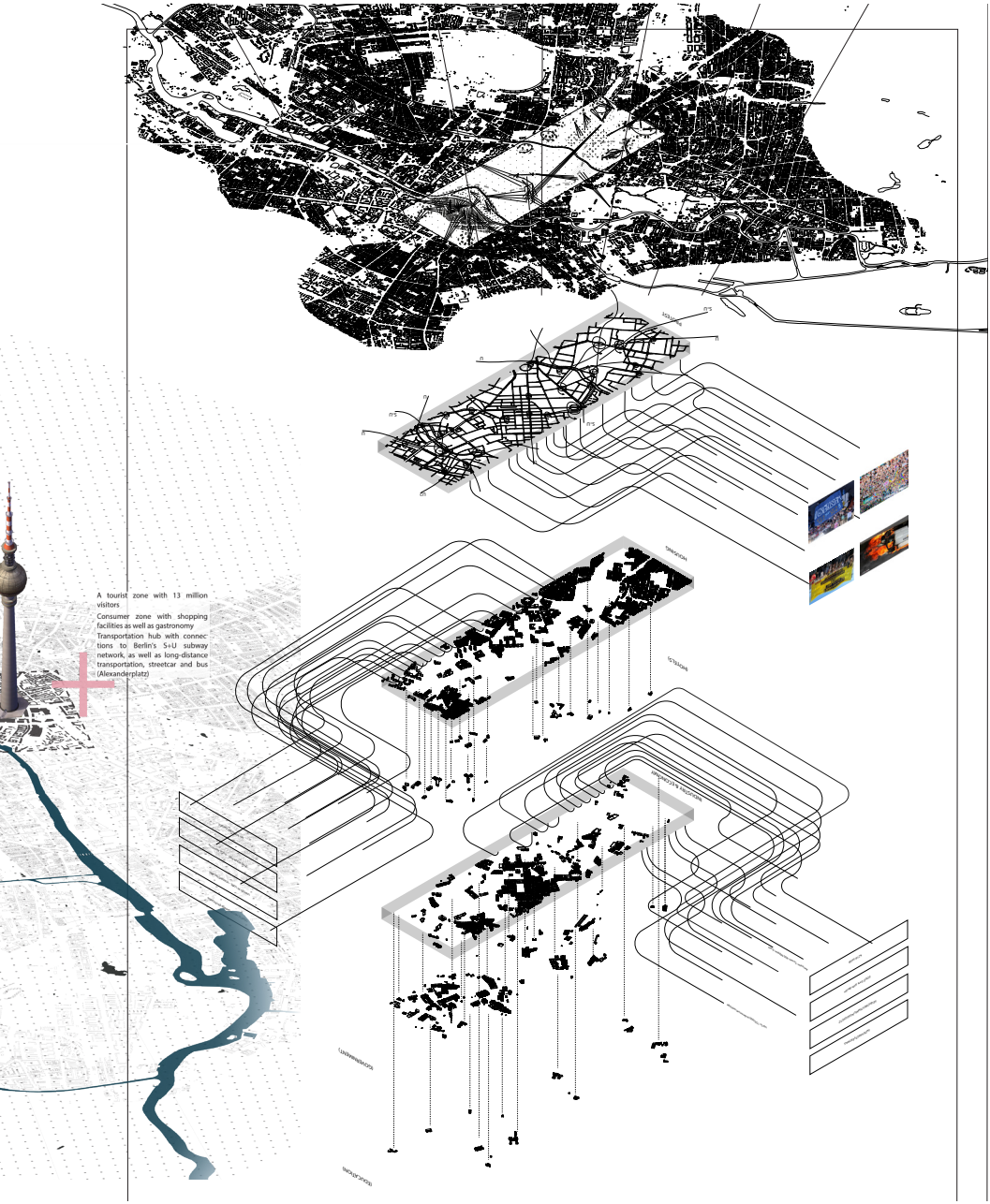
with
Carmen Lael Hines,
Marlene Wagner,
Jerome Becker

- E264-03 VISUAL CULTURE
- MONDAY 05.12.2022, 18:00-20:00
- SEMINAR ROOM AC0440
- NEXT SEMINAR: 12.12.2022 CARMEN HINES, FEMTECH

(U R B A N)
S P E C U L A T I O N
B E R L I N

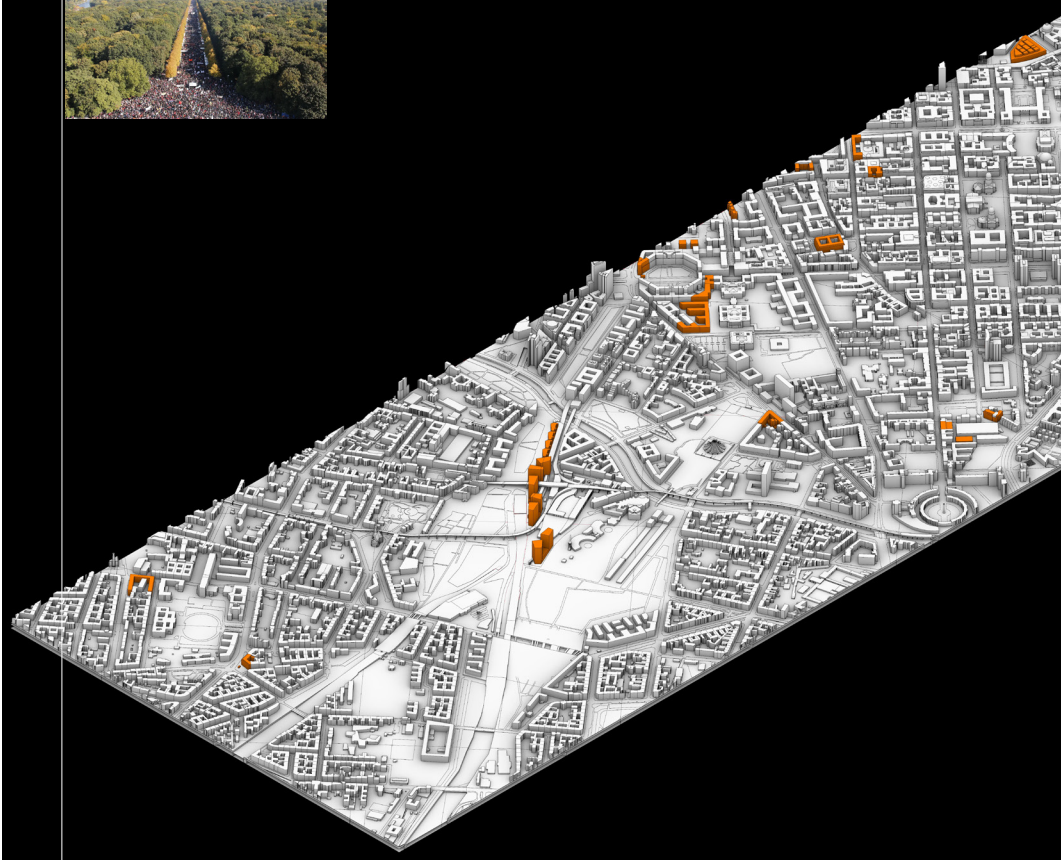



RELATIONS
INTERNATIONAL
Consumer zone with shopping facilities as well as gastronomy
Transport hub with connections to Berlin's S+U subway network, as well as long-distance transport, streetcar and bus (Friedrichstrasse)
Public cultural Facilities
Commercially used site with office buildings
Quiet area with private households and its own neighborhood structure as well as quiet zones as a place to meet and relax in the form of green spaces in the park at Gleisdreieck
Inner city island surrounded by the Spree River as a quiet tourist place with art and culture
Area in km²
Residents reported
10,5
108.000
RELATION
NATIONAL

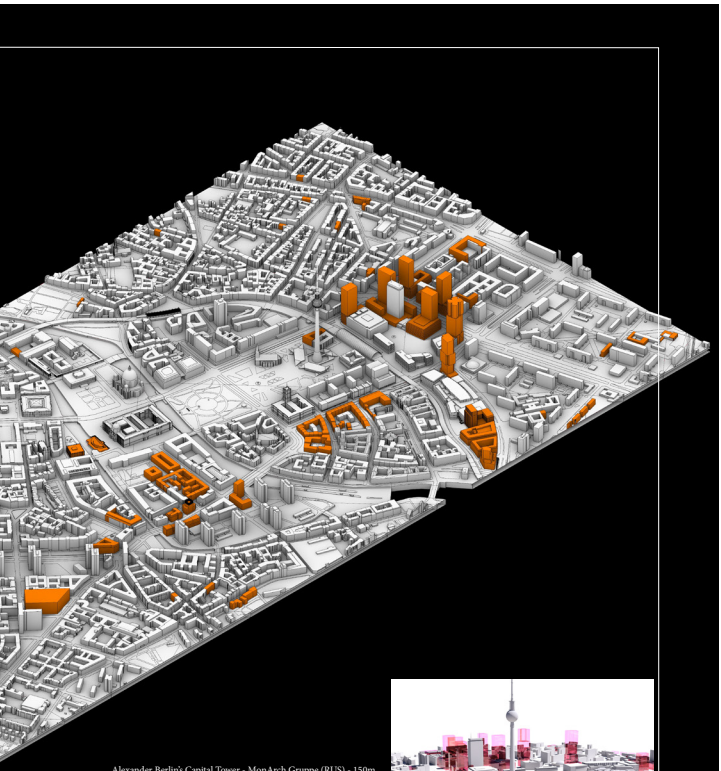

A tourist zone with 13 million visitors
Consumer zone with shopping facilities as well as gastronomy
Transportation hub with connections to Berlin's S+U subway network, as well as long-distance transportation, streetcar and bus (Alexanderplatz)

(urban) speculation - berlin

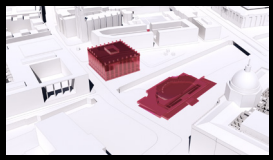
The titel of the text „From Criticism to Critique to Criticality" by Irit Rogoff impliments as opening statement for this interventional work in my mind a collapse in what we've already learned and know.
The more decoding the base of todays problems and searching for tomorrows solutions the more we need to unlearn for change and speculate about the future we will live in.
What if we live in a speculation and why is it important to ask?
The speculation about a city such as berlin depends on the perspective. The city itself is seen different depending on the background of finance or housing quality of people. Before we need to change the reality, we need to understand and listen.
This work is not meant to be another possible subjective perspective on the future, but to show the different perspectives for speculation in urban space.



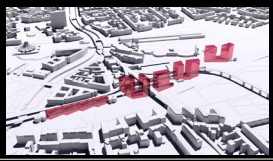
*planned Real Estate Investment in Berlin



Alexander Berlin's Capital Tower - MonArch Gruppe (RUS) - 150m
MYND Hochhaus am Galeria - Signa (AUT) - 135m
Covivio Hybrid-Hochhaus - Covivio (FRA) - 130m
Hines Tower - Hines (USA) - 150m
TLG Tower - TLG (GER) - 130m



Freiheits- und Einheitsdenkmal
Bürger in Bewegung



110.100m²
90m high
office/hotel/fitness

DIGI TAL TOUCH

AI generated image with Midjourney Bot
`cyborg person-touchscreen being touched by real human fingers`

getting close to
mind map

DIGITAL TOUCH

THE DESIRED

fig.11
'Austrians sitting at home ordering supplies with Fressnapf Tierbedarfs app'

AI generated image - with *Midjourney Bot*

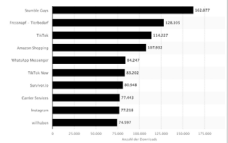


fig.10
most popular apps from Google Play Store in Austria by number of downloads September 2022

APPS

market:
Apple app store
google play store
microsoft store

cate
(lead
social
comm
audio/
shopp
entert
travel
educa
dating
health
money
crypto
[4]

visual representation of a app - interface

WHAT DO YOU TOUCH
WHAT TOUCHES YOU?

intuitive touch

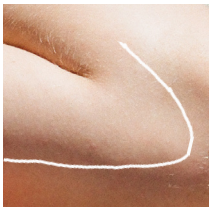


fig.9
code of how to softly stroke along a human knee

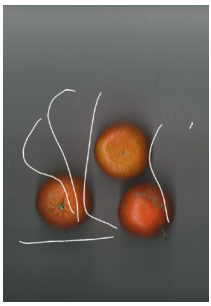


fig.8
code of how to grab clementines digitally

DEVICE

camera

speaker

touch screen

A capacitive touch-screen panel consists of an insulator, such as glass, coated with a transparent conductor, (indium tin oxide). As the human body is also an electrical conductor, touching the surface of the screen results in a distortion of the screen's electrostatic field, measurable as a change in capacitance. Different technologies may be used to determine the location of the touch. The location is then sent to the controller for processing. [3]

on/off button

user data

fig.2
smartphone

„home-button"
helps to gather orientation (back to starting point)

speaker and microphone

senses stimulated by digital touch:

mostly vision, the actu
haptic sensation is rat
rudimentary - the
imagination of other
sensations is stimulate
by visual representatio
navigated and selecte
by the touch on the
touchscreen that follo
specific code

other user´s data

THE REAL

"The uncontained,the outside of matter, of things, of that which is not pragmatically available for use, is the object of different actions than that of intelligence and the technological." [5]
"The real therefore is the world before we apprehend it, it is outside representation." [1]

fig.6
analysis of my personal screen-time, based on Data collected over one month (January 2023) from my Iphone/ personal computer

digitization of the body

other user´s data

egories

ling global market)

unication

/music

ing+ food&drinks

ainment

(transport+accomodation)

tion

&fitness

/ transfer

currency

user data

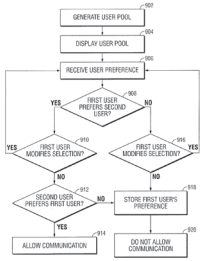


fig.3
U.S. paten by Tinder Inc.: *system and method for modifying a preference*

"(...)Certain network protocols may be used in order toallow an end user to conduct an online search of candidates to fill a given vacancy. These protocols may relate to job searches, person finding services, real estate searches, or online dating. While some believe that online dating is simply a matter of matching Supply and demand, there is statistical and empirical evidence.(...)" [5]

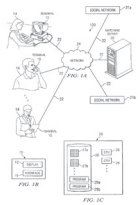


fig.4
U.S. paten by Tinder Inc.: *system and method for modifying a preference*

fig.5
U.S. patent: swipe gestures for touch screen keyboards

ALGORITHM **patent**

DIGITAL COLONIALISM

"As Western technology companies increasingly rely on user data globally, extensive data protection laws and regulations emerged to ensure ethical use of that data. These same protections, however, do not exist uniformly in the resource-rich, infrastructure-poor African countries, where Western tech seeks to establish its presence. These conditions provide an ideal landscape for digital colonialism." [3]

C O D E

other user´s data

user´s data

SEARCH MACHINES

1.google visited 89.3billion times per month (91,9 market, January 2022)

scroll

swipe

In 2022, there were over 366 million online dating service users worldwide. [7]

tap

fig.7
traces of touch-gestures on the touchscreen of an iphone

connected NETWORK

other user´s data

coded touch

other user´s data

user data

visual representation of the user - profile

fig.1 human hand

index finger

other user´s data

PHYSICAL TOUCH

"(...)You may think you are touching a coffee mug when you are about to raise it to your mouth, but your hand is not actually touching the mug.(...) what you are actually sensing, physicists tell us, is the electromagnetic repulsion between the electrons of the atoms that make up your fingers and those that make up the mug.(...)Try as you might, you cannot bring two electrons into direct contact with each other. (...)Repulsion at the core of attraction(...)" [1]

other user´s data

user data

user

gesture habits/ (body) behavior

assigned movements that lead to a specified reaction on a screen but not in the physical world

fig.7 human body

algorithm

An algorithm is a procedure used for solving a problem or performing a computation. Algorithms act as an exact list of instructions that conduct specified actions step by step in either hardware- or software-based routines. [9]

Algorithms are widely used throughout all areas of IT. In mathematics and computer science, an algorithm usually refers to a small procedure that solves a recurrent problem. Algorithms are also used as specifications for performing data processing and play a major role in automated systems. [9]
(specific algorithms are often patented by the developers.Example: Patent of Tinder Inc.: *`system and method for modifying a preference`) [8]*

apps

An app short for application is computer software, or a program, most commonly a small, specific one used for mobile **devices***. [9]*
Users can buy apps or download free apps from online app stores like Apple appstore (apple devices) , googlePlay store (Androids) , Microsoft Store,...

code

is a tool of communication
The process of encoding converts information from a source into symbols for communication or storage. Decoding is the reverse process, converting code symbols back into a form that the recipient understands

device

A device is a unit of physical hardware or equipment that provides one or more computing functions within a computer system. It can provide input to the computer, accept output or both. A device can be any electronic element with some computing ability that supports the installation of firmware or third-party software. [9] (on the map a scanned representaion of an Iphone 6s)

digital colonialism

“As Western technology companies increasingly rely on user data globally, extensive data protecti on laws and regulations emerged to ensure ethical use of that data. These same protections, however, do not exist uniformly in the resource-rich, infrastructure-poor African countries, where Western tech seeks to establish its presence. These conditions provide an ideal landscape for digital colonialism.“ [3]

map

characteristics:
visually depict different realities by distilling and privileging some information over others
-abstraction of...(time and space)
- always political and partial
code:
scale (ratio)
color coding
mapping as activity
(mind-, dream-, time and matter?)

network

A computer network, also referred to as a data network, is a series of interconnected nodes that can transmit, receive and exchange data, voice and video traffic. Examples of nodes in a network include servers or modems. Computer networks commonly help endpoint users share resources and communicate.

physical touch

“(...)You may think you are touching a coffee mug when you are about to raise it to your mouth, but your hand is not actually
touching the mug.(...)
what you are actually sensing, physicists tell us, is the
electromagnetic repulsion between the electrons of the atoms that
make up your fingers and those that make up the mug.(...)Try as you might, you cannot bring two electrons into direct contact with each other.(...) Repulsion at the core of attraction(...)“ [1]

„the real“

“The uncontained,the outside of matter, of things, of that which is not pragmatically available for use, is the object
of different actions than that of intelligence and the technological.” [5]

“The real therefore is the world before we apprehend it, it is outside representation.” [1]

touch screen
is a computer display screen that serves as an input device. When a touch screen is touched by a finger or stylus, it registers the event and sends it to a controller for processing.

A touch screen may contain pictures or words that the user can touch to interact with the device.

A capacitive touchscreen panel consists of an insulator, such as glass, coated with a transparent conductor, (indium tin oxide). As the human body is also an electrical conductor, touching the surface of the screen results in a distortion of the screen‘s electrostatic field, measurable as a change in capacitance. Different technologies may be used to determine the location of the touch. The location is then sent to the controller for processing.
[3]

...

index for digital touch mind map

gesture code: picking up tulip from a tablet scan of tulip ,overlaid with drawing made in raster graphic editor on a tablet , by finger

table of figures

fig.1 human hand
digital fingerdrawing

fig.2 smartphone,
Iphone 6s, scanned with HP 7612, 2023

fig.3 -algorithm of profile matching (3)
&4 *-an overview of one embodiment of the matching system (4)*
both from:
United States Patent Application Publication, 2016
“SYSTEMAND METHOD FOR MODIFYING A PREFERENCE“
https://patents.google.com/patent/US20160127500A1/

fig.5 *U.S. patent:* swipe gestures for touch screen keyboards
https://patentimages.storage.googleapis.com/f7/5e/13/49c98a740fab66/US8059101.pdf

fig.6 analysis of my personal screentime, based on Data collected over one month
(January 2023) from my Iphone and personal computer,
digital fingerdrawing, text

fig.7 *human body,*
digital fingerdrawing

fig.8 *code of how to grab clementines digitally,*
scan of 3 clementines,overlaid with digital fingerdrawing

fig.9 code of how to softly stroke along a human knee digitally,
analogue photography, digitized, *overlaid with digital fingerdrawing*

fig.10 most popular apps from Google Play Store in Austria by number of downloads September 2022,
statistics graph
source: https://de.statista.com/statistik/daten/studie/688119/umfrage/beliebteste-apps-im-google-play-store-nach-downloads-in-oesterreich/

fig.11 *`Austrians sitting at home ordering supplies with Fressnapf Tierbedarfs app`*
AI generated image - with Midjourney Bot

SCAN ME FOR
ANIMATION TRAILER
SOUND ON !

TWO, THREE
THOUSEND
SOMETHING

A LYTA FUITLOA DITA PUITIIO
DATA POTJLO
Publis'P
NEW Moling

Finally the new world has arrived, everything looks different now. It is clearer, more transparent. It's no longer white and black, more gray. A lot looks happier, more relief, it feels good, feels at home. Of course, not everyone likes it, they are angry and not happy at all. They miss the old world they agreed with and lived in for a long time. They want their old world back, the world they stole from us, the world where there is such a thing as wealth and money. They were the rich. For decades they have tried to understand us, researched and studied about us, played with us and tricked us. It is not surprising that they want it all back, but it is too late, now a new world has finally arrived.

Mr. A and Mr. U, for example, are still trying to live in the old world (yes, they are still called by old gender norms). Since evolution and revolution, the data has become public. We have done well, we have used it and thus created the new world. All the privilege and wealth of Mr. A. and Mr. U. is now gone. They are no longer rich, they are not special, nobody wants to hang out with them. Everyone knows now that they stole from us, that they used us. They studied us like lab rats. Nowadays we study them, we research them, we try to understand why they did it. What's the point of being rich individually instead of being rich as a whole - a wealth that can't be counted. ... Let's start first with the good old great Mr. A and Mr. U, how they rise and how they fall.

In the Old World, during rapid technological development, our misters came up with the idea of getting even richer. They set up ride-sharing companies, online stores, some of them have even developed engines to collect our data. Every website we enter, every car ride we take, every order we place, they follow us, they collect it from us. So up to that point, there's no problem because we're doing the same thing in the new world. But the difference is that they kept it for themselves, they sold it without asking, they created differences between us, they separated us. They have hired many of us and made us believe that we are not slaves. To make more money and become richer, so basically just for narcissistic reasons. For years this went on, instead of making it more transparent, they made it more opaque, and in the end, well, we knew we woke up. We didn't want to be owned anymore, we wanted our freedom, we also wanted to evolve and not get worse every day. So what we did, we read a lot, we researched, some used humor, some used television, some wrote a lot, some taught us. In the end we learned, we acted and we started. The only thing we wanted was for them to share with us, to make it clearer and more transparent, but they didn't want to, they were greedy, so we took what was ours to use it better. We created cities with data, with whom we shared everything. We became one. And in the end, a new world was created.

You may wonder what happened to them during the revolution. Some turned around and accepted it, so they sided with us. Some like Mr. U. and Mr. A. fought for it even though they knew they would lose. Nowadays, they and the whites are the ones who still can't accept it. They are still trying to conquer us and bring back the old, but no one listens to them. We laugh at them.

That wasn't the only thing we changed, or what they called "broken." We developed a lot of things. We evolved capitalism, gender roles, society, we evolved to respect each other until we don't see any differences between us. We are now one and have no differences, we are us and it will probably stay that way for a long time.

It was not so easy to become us. They tried to divide us, to play us off against each other, there was no "we", even in the "we" there were others. They were successful in the old world. We did a lot to break them, some radically, some cruelly, but in the end we did it. Now we are us, hopefully for a very long time.

We created Suburban to prepare children for society and planned everything to the last detail to give the best education to the children we designed. This big continent that we called Suburban is actually a simulation to prepare children. The reason we changed the continent was because we wanted to vary the climate, the fauna, the flora and everything else. It's much greener and more fertile. Those we designed as gardeners, farmers, botanists, biologists, veterinarians, and so on can have the practical and theoretical knowledge of any subject that belongs to the person designs. Since there is no such thing as money anymore, there is no hierarchy whether we are farmers or doctors, engineers or cleaners, because there are no differences anymore. We want to explain two cases about gardeners and doctors to make it clear what are we talking about.

When the gardener babies come, our mentor/parent teachers take and bring Newbies to the dedicated areas, where each baby has its own house, which is transparent. So we can see inside each of the houses to destroy the secrecy, because after trying to find the pattern of how to become one, we found out that empathy and the feeling of not being alone, and especially sharing is one of the most important features. The reason not every baby has a specific mentor/parent teacher is to erase the competition between children about which mentor is better. Once the babies grow, we take children to the fields and gardens where the children begin to get used to the atmosphere and the work, and so it goes on for years, slowly teaching Newbies all these beautiful plants and the work. After a few years, when children reach a normal communication age, we place the children in shared houses where all learn to trust each other and share many things by giving all tasks. Every day our mentors visit the children, hug all, cook for all, and listen to the groups to show kids that each of us is equal, as we are obviously designed to be. Once the children have gained enough knowledge about the area all are in, we send the kids to another part of the continent to continue Newbies education in a different climate. Of course, we know from the beginning who will go where, but sometimes there are glitches when the patterns are not implemented as we planned. That's why we also open a gap when kids don't follow the pattern we draw through our data system, then we ask where kids want to be replaced or live. Since we have abolished the typical education system and examinations, none of us has ever compared ourselves with each other or tried to bring out the best, because we all know that we are all dedicated to making the world a better place and living together in peace.

ARCHIVE
File Name: The great depression of generations Y and Z
[redacted]'s diary
Year: around 2000
Author: [redacted]

Dear Diary,
Hello, I'm back, how are you? Today was the really bad day. I was at school today and had to show my teacher my project that I did with my mom yesterday. The teacher didn't like it because she showed [redacted]'s homework and said we should do it like her. When I got home I explained it to my mom, but I was very afraid she would be mad, and she was. She said that because I told her about the project late at night, she couldn't do it well and it was my fault. Then she started arguing with my dad because he said it was okay for me not to go to school if I wasn't able to do my own homework. Then my brother told me that I'm adopted and I'm not really part of the family because everyone is good except me. But it's not true, there are photos of my birth from my mother, why he says something like that. Anyway I'm going to sleep because I cried a lot and they punished me. See you tomorrow thanks for listening.

CHAPTER 3- RETIREMENT

We are the retirees of the first generation of the New World Order. Our revolutionary earthlings taught us everything until the day of replacement before disappearing and uploading the knowledge to the data cloud. We created cities with the knowledge we got. We made cities greener and more transparent. Grounders taught us how to use data to make it work, how to make data transparent so that we become a functioning society that is constantly evolving and updating the world with the constant changes. All the data we've collected from satellites, phones, cars, and everything we can think of, we've processed it in different scenarios to find the perfect patterns. We've revamped the cities and made what's left livable. For the big cosmopolitan cities, where there was a lot of pollution, environmental problems, health problems and chaos, we changed the environment, made them greener, less chaotic, less fighting and racing against each other. In informal settlements where only the poor of the old world lived and which were considered dangerous zones, we broke the invisible borders. Where urban and social infrastructure was lacking, we made it livable so that we could all have access to the same services. We overcame the differences because no matter where we are, we will have the same quality of life.

When we started to shape society, we created newcomers. We taught and educated children so that when the time came, we would be able to replace ourselves as a society. We are now the first generation of retirees and our job is to explain everything we have done and gone through. We write so that the next generation of retirees can continue to write it, so that nothing is forgotten and so that we can keep track of the evolution. We have built and designed everything, now it is a new world. The following society will maintain our world. We are not perfect now, but we will be soon, as the world, what the data tells us.

Our time as retirees is over, the day of replacement has finally come, we need to upload ourselves to the data cloud before we disappear. We will always be there to help, maybe not physically, but we will be in the new world. The second generation retirees will replace us, so we will be replaced by the second generation society. We will continue to write and document about the new world.

It's so exciting that the new world is finally working without all the problems that we mentioned. It feels good to see all the respect and love we give each other, a functioning world as a whole gives hope. It finally feels like home.

2

Dear Diary,

I am very stressed today. The university entrance exams are coming up and I don't feel ready at all. My teachers said I should do more and take all the pre-college courses if I want to be accepted to [redacted] University. I've already taken extra classes, done social projects, been class president, but I can't do anymore, it's just too much. I don't know what to do anymore, my brother and cousins already made it to the best universities, I should do the same, it stresses me out too much. I don't want to be the stupid one in the family [redacted]

3

AH WTF DUDE!

Today the professor told me to stop studying architecture because I can't become an architect. Then he said in front of the whole class if anyone wants to help me because I can't do anything by myself and I will fail the class. Of course some said we can help to lick the professor's ass but they didn't even get my number after class lol! how are they supposed to help me? Anyway, I'll just do my best, in the end it is what it is. Maybe I should quit and become a waiter, then I would earn more for sure....

Actually it is the same system with each of designs, future doctors also live in a transparent houses, but instead of going farms or gardens we bring kids these hospitals where we have many future scenarios about new variants of diseases to make children ready for any case of need.

Whites think that our system is not healthy and that we are hypocrites because we fought them when it came to labeling and putting us in boxes. But we think that's not what it's about, we're shaping kids the way society needs future us to be, we're not labeling us and we're not segregating us against each other. We teach the children to respect each other, even if we are different from the others. Since the children see that no one is better than the other and actually everyone is worth the same, is it a hypocrisy? When they labeled us, we thought we were different, that we didn't fit into society, they looked at us differently and put us in boxes, in real life they put us in areas of cities where no one wants to live as they don't have to see us if they don't want to. But our children are not like that: first, we all live together and not in a certain area, we are all mixed, and second, the children do not see any differences, now everyone is equal, no one is labeled, and all know that we are all part of society and the future system, and that we will all play an important role in making the world continue to function.

Of course, we made mistakes in earlier times. For example, before we abolished money and whites had more rights, instead of designing children for the needs of society, we sold them. These designs that everyone wanted to buy were CEOs, Doctors, White Skin and so on were super expensive and of course always the whites bought them, these designs that nobody knew what might come and some kind of surprise were always on sale. Most of these cheap ones were actually the us today. Since not of us could effort the expensive "successful" ones we always got the surprise ones. And the surprised ones also surprised us by being super intelligent and at a certain point started to revolutionize.

So on the big day of replacement, we replace the children in certain jobs and fields to take over the work from us who are ready to retire. So it's always the same population and the same number of jobs. Since we were born, we all have a steady job waiting for us. So why should we struggle or stress to be the best, as they still do like in the old world, when everything is planned for us? It is about living respectfully and peacefully with the time we have, developing the world rather than destroying the world we live in.

ARCHIVE
File Name: START OF A WOMAN REVOLUTION
Letter to Margarete
Year: UNKNOWN
Author: UNKNOWN

Dear Margarete,

Today I turn 200 years old. In the last 2 centuries I have had a lot of time to think, to live and to experience. Finally, at the end of the 2nd century in which I live, I have found the answer to the question that has hounded me all this time. Why do the woman have only a certain role in society? And who created them?

Well, in the Stone Age, the woman had to stay in the cave while the men hunted and got food. The books say they are stronger, but is that true? Why couldn't they also take care of the cave while the woman took care of the children. Birds are not like that, in some species the males make the nest and perform special dances to attract females, or they open their super bright feathers, the females just choose their mate, fuck and sit on the eggs, feed them and fly away, basically that is the only job they have to do and no extra housework or nesting. Since the Stone Age it was common sense what the woman had to do, it was obvious, probably it has remained so for centuries because the sons and daughters saw their parents and copied them, how they behaved. In the Middle Ages, if you were different, rebellious, colored, you were of women, they believed we believed that.

Oh, dear Margaret, don't get me wrong, I'm not mad at men, they didn't know any better than we did. They are much more fragile than we are, with their big egos they didn't know what to do. They slapped us, yelled at us, or locked us up at home just to avoid looking like losers to other men. It was simply a cockfight and we were the tools. Some used their useless brains and had compassion and supported us, but the other men made fun of them. They laughed at them, so they stopped. Actually, they were afraid of us because I said that we behaved like unicorns and developed many abilities, so we became smarter than them. If we all had the same rights, we would have destroyed them and come down on them. So I believe that they oppressed us only out of selfishness and fear.

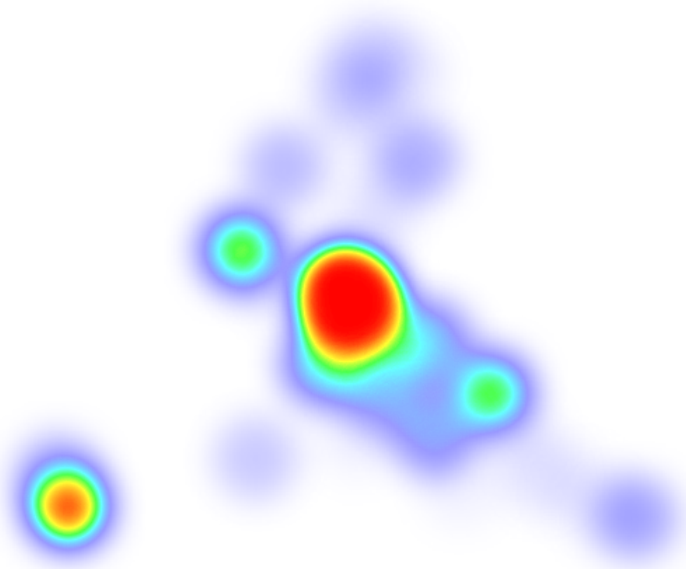
So my dear, before I tell you the answer to the question, I want something from you. Give this letter to everyone as much as you can. Give it to all the women and boys in our family, post it on the platforms (instead of depriving us, maybe they will be helpful), let the women understand and as much as we talk, the men will hear, let it spread all over the world, learn from our mistakes so that your generation will stop making them. Our beloved mothers told us to follow the rules, they were afraid for us, they wanted to protect us, but no, not this time anymore, we can put an end to this long story once and for all.

As you probably understand, the answer to the question is [redacted] started it [redacted] we're not strong enough, [redacted] swallop through generations instead [redacted]. We became fearful, weak and the easiest way to fight [redacted] was to keep silent and close our eyes.I believe [redacted] generations.

Your beloved friend,
[redacted]

SCAN ME
FOR
THE FULL
NOVEL

TRACKING AND **MAPPING** DATA



WELCOME TO MY RESEARCHMAP.

ABOUT COLLECTING DATA.
ABOUT MAPPING DATA.
ABOUT VISUALIZING DATA.

WE ALL KNOW THAT THE MOMENT WE START BROWSING THE INTERNET, OUR DATA IS COLLECTED, STORED AND PROCESSED.

MY METHOD IS TO TURN THE TABLES I USE
GOOGLE - IT IS AN INTERNET SEARCH ENGINE AND IS THE MOST VISITED WEBSITE IN THE WORLD.

OVERPASS TURBO - IT IS A WEB BASED DATA MINING TOOL FOR OPENSTREETMAP AND IS VERY POWERFUL AT FILTERING OSM DATA.

QGIS - IT IS A FREE GEO-INFORMATION SYSTEM SOFTWARE FOR VIEWING, EDITING, CAPTURING AND ANALYSING SPATIAL DATA.

FROM 2018-2020 I ALLOWED GOOGLE TO COLLECT AND STORE MY LOCATION DATA.
GOOGLE SAVED MY LOCATION HISTORY EACH MONTH AS JSON FILES.

2019_JANUARY.json
2019_FEBRUARY.json
2019_MARCH.json
2019_APRIL.json
2019_MAY.json
2019_JUNI.json
2019_JULY.json
2019_AUGUST.json
2019_SEPTEMBER.json
2019_OCTOBER.json
2019_NOVEMBER.json
2019_DECEMBER.json
2020_JANUARY.json
2020_FEBRUARY.json
2020_MARCH.json
2020_APRIL.json
2020_MAY.json
2020_JUNI.json
2020_JULY.json
2020_AUGUST.json
2020_SEPTEMBER.json
2020_OCTOBER.json
2020_NOVEMBER.json
2020_DECEMBER.json

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Biologie Pharmazie“,
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Platz 5, 8049 Zürich, Schweiz“,
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23, 8104 Weiningen, Schweiz“,
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8103 Unterengstringen, Schweiz“,
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8005 Zürich, Schweiz“,
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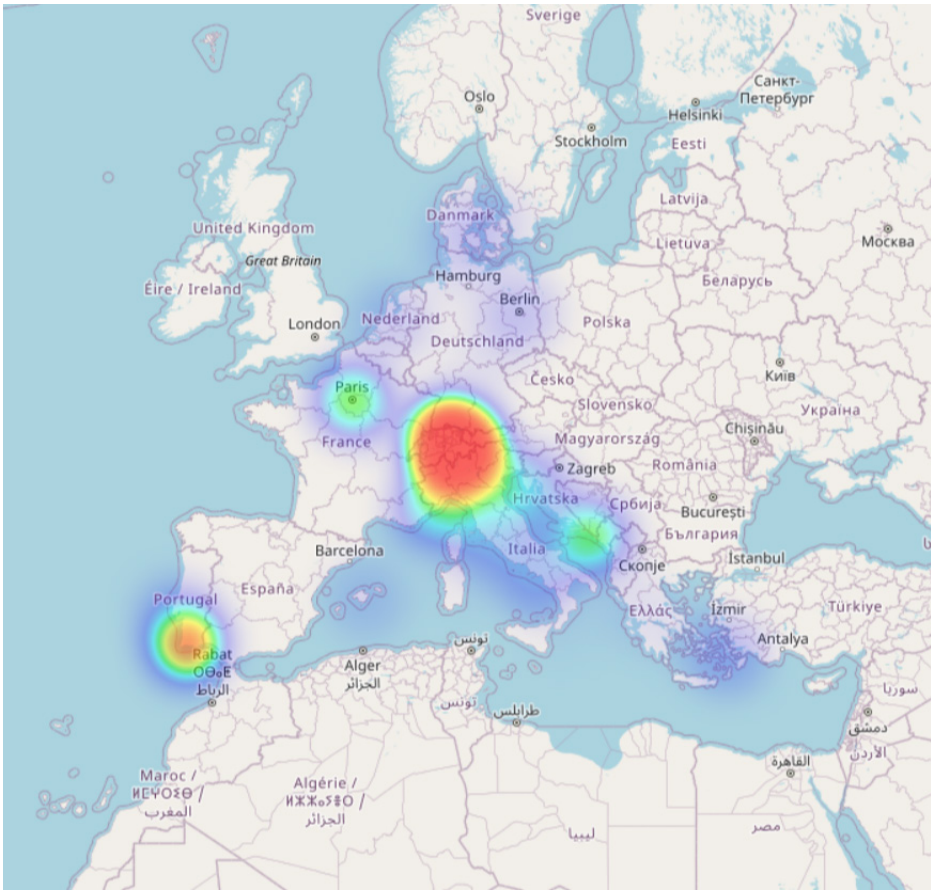
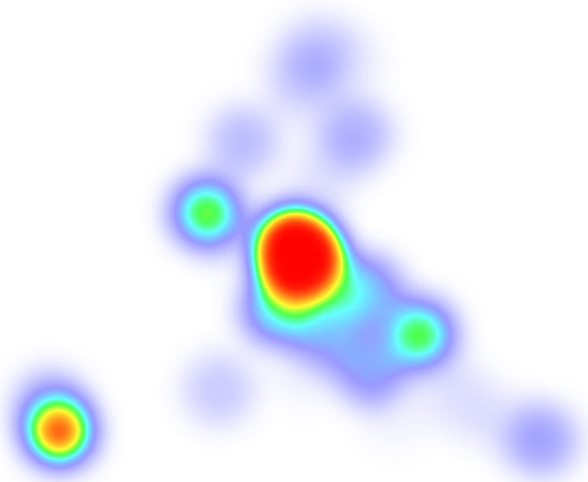
MAPPING MY DATA





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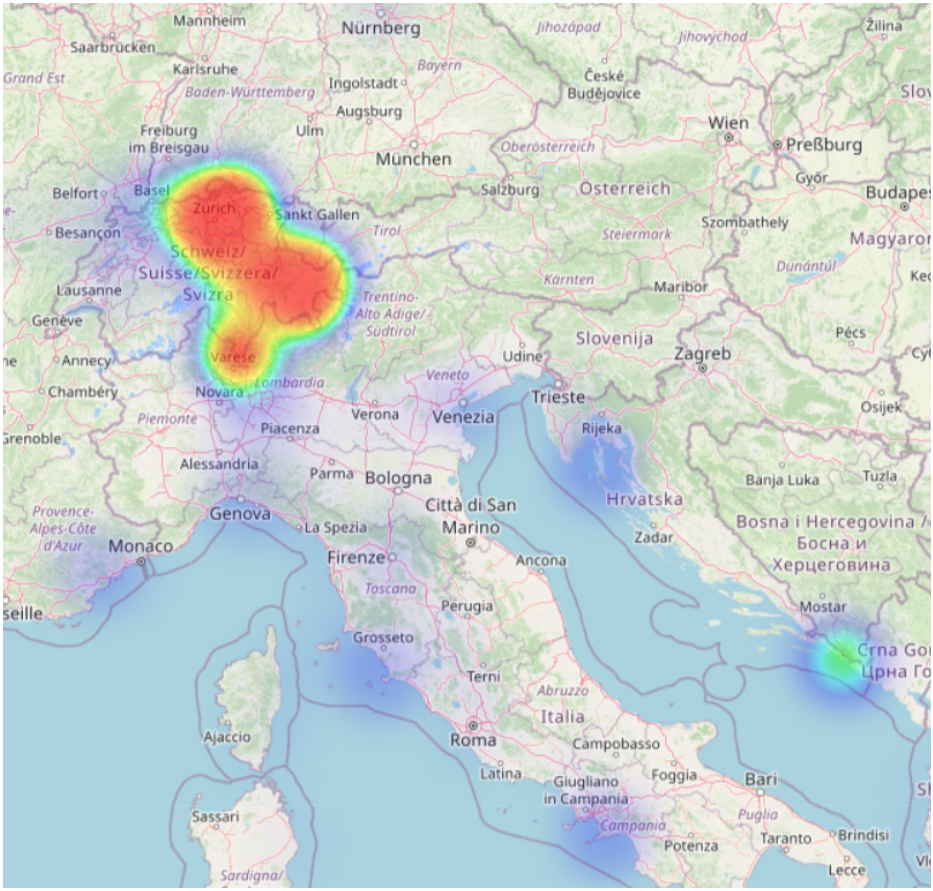

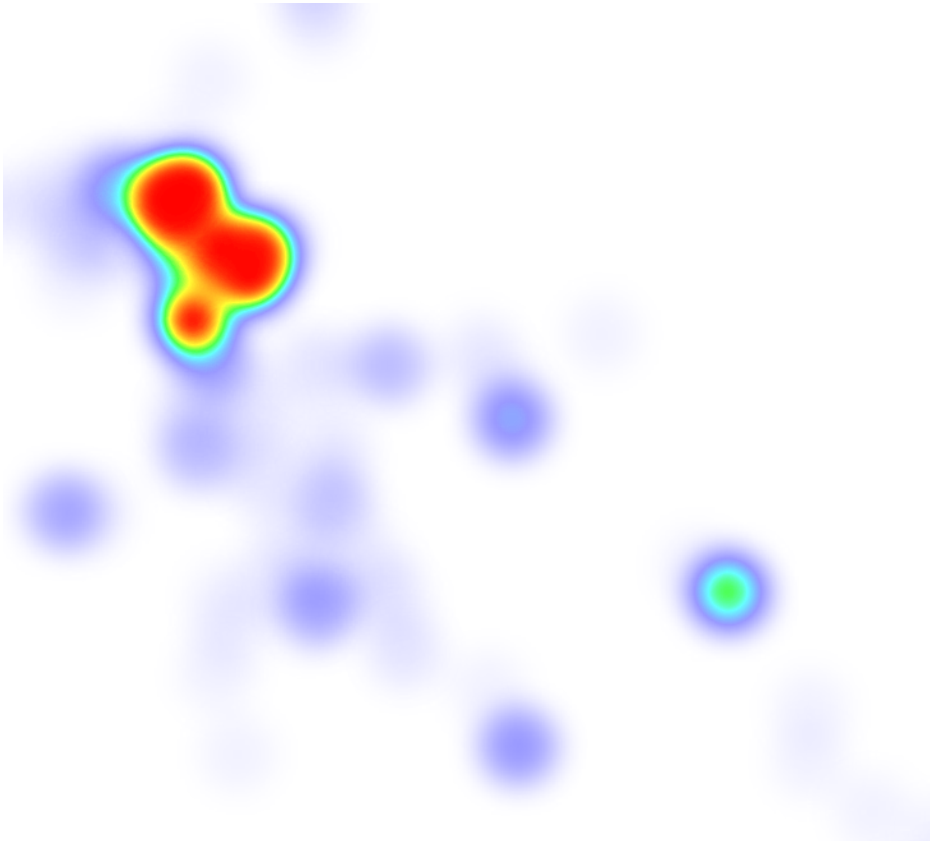

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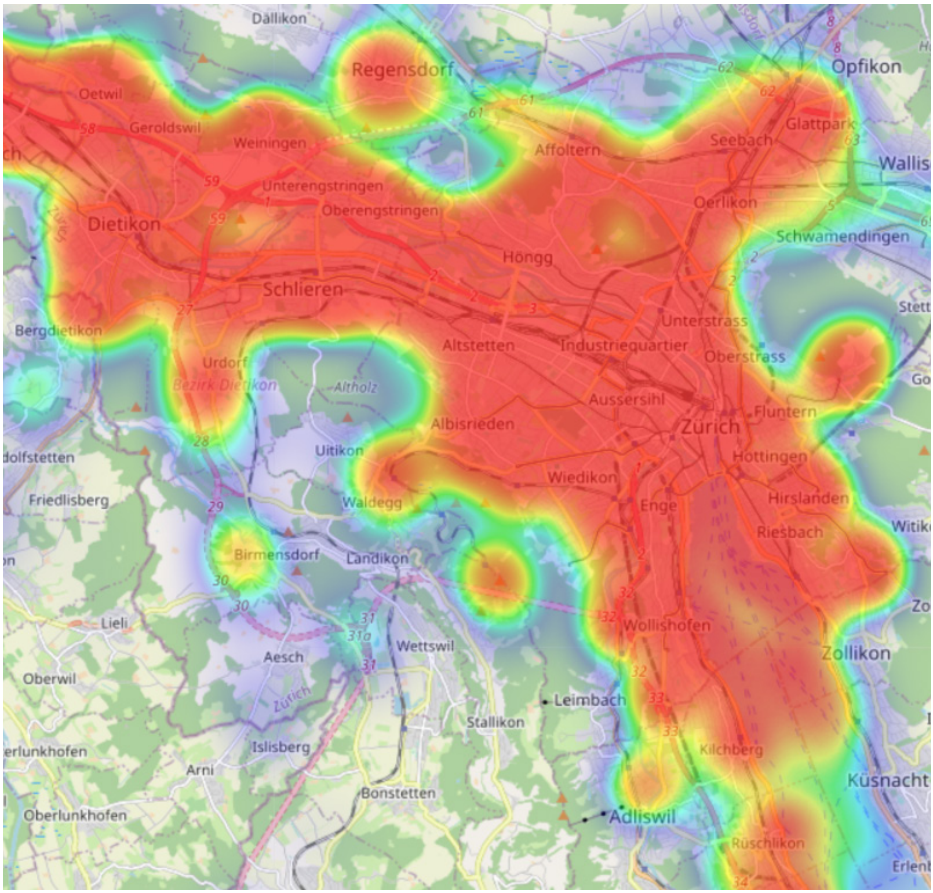
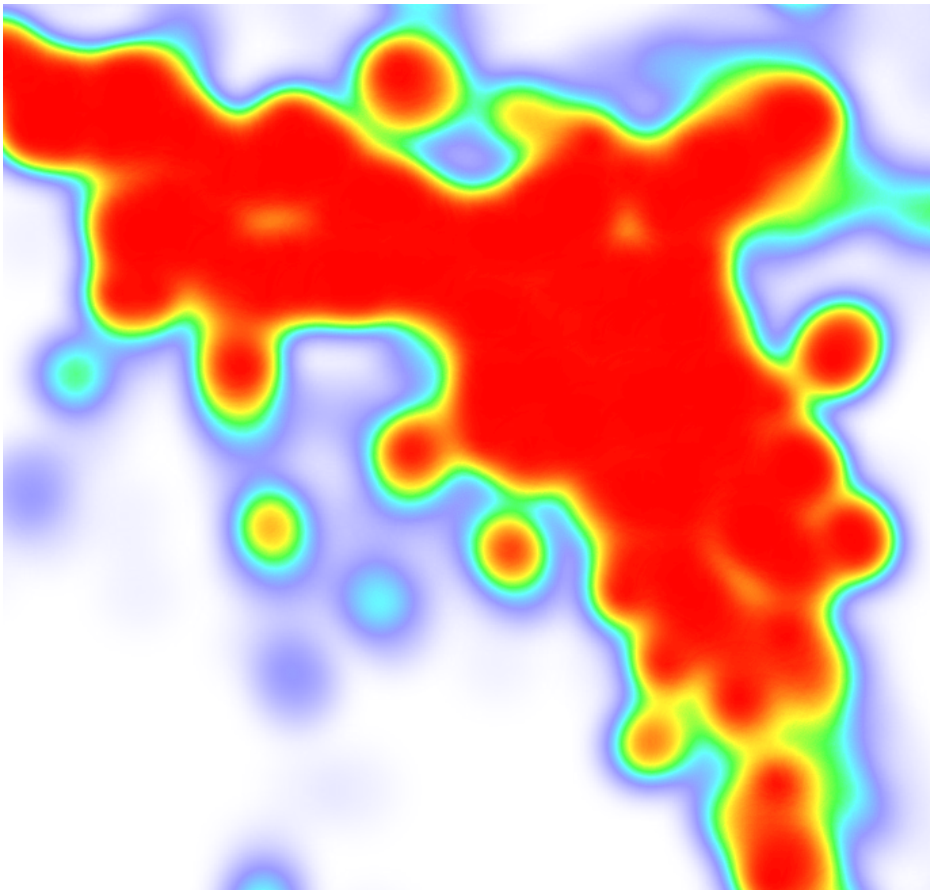
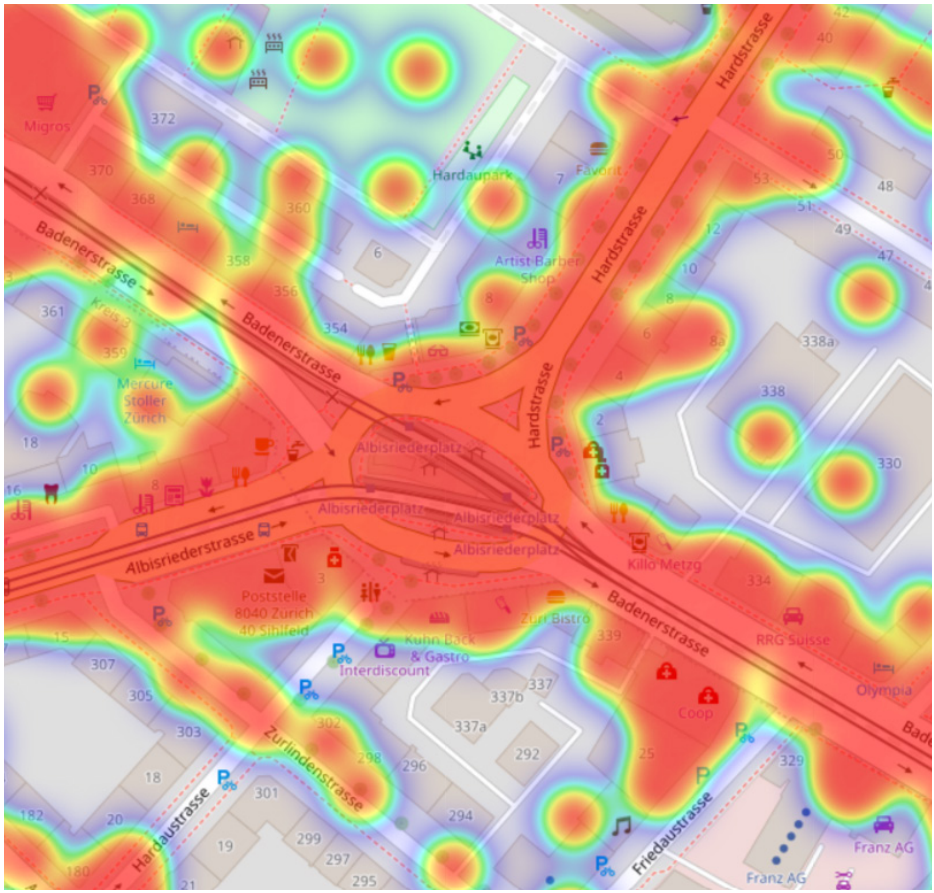
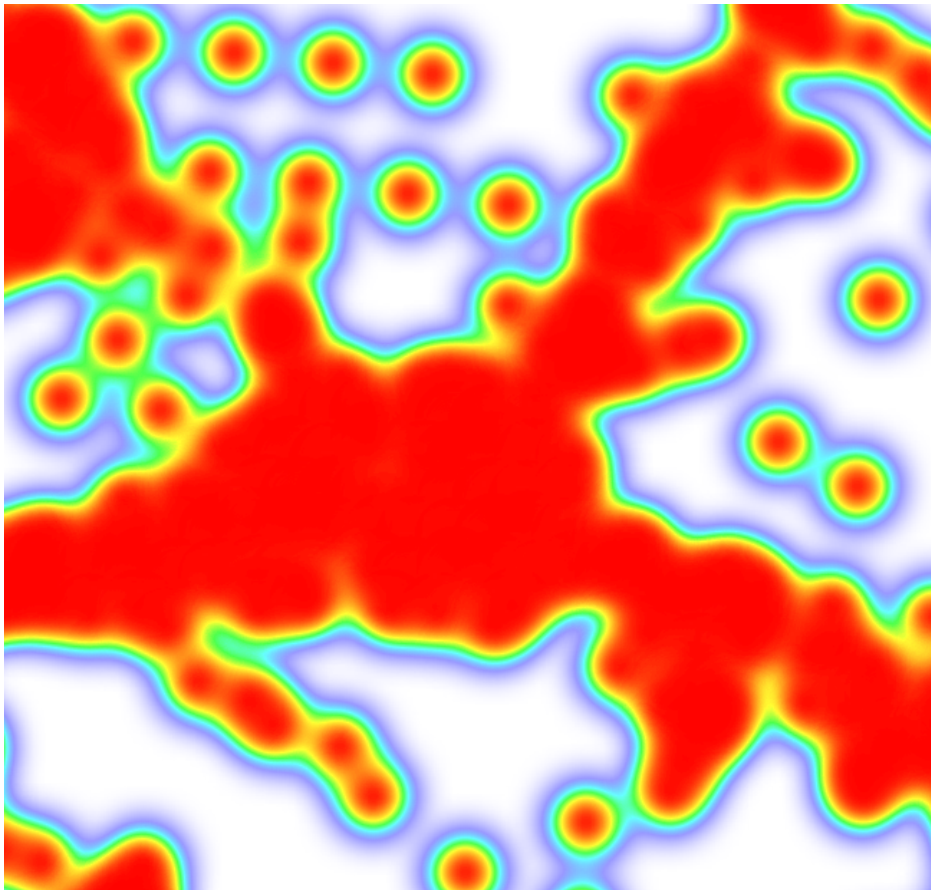




MAPPING MY DATA





more then one reality

How to make images otherwise?

I am interested in images, that get produced with in the production of architecture, for example renderings. I decided to look at that ones more closely that I can find on construction sites. Located in the 4th, 5th 7th and 9th district of Vienna and observed in December 2022 and January 2023.

encounter
collect
overlie
transition
capture
disrupt

Images on construction sites are well curated, they are there to introduce, to present and sell. At the same time the presence of labour is shaping the place. Hardly working persons are there and material gets transported and formed.

2

construction site with image, source: by the author

encounter

After being on site I collected information about the place and project in the internet.

2

Lamarr
program: retail, hotel
location: Mariahilferstraße 10-18, 1070
architecture: OMA
client: Signa + Central Group

collect

2

architects website, source: https://www.oma.com/projects/lamarr

collect

2

google street view and construction site, source: https://www.google.com/maps/@48.201006216.358634,3a,75y,20.3h,85.54t/data=!3m6!1e1!3m4!1s2sYypaKaZZdWSzsHO-R2yw!2e0!7i16384!8i8192,
by the author

collect

And than I want to manipulate the images I first encountered. I want to add an other layer of reality to it, that one of the construction site. I choose different methods to do it. These are: „overlie, transition, capture and disrupt". With making it I understand more how they, the encountered images, are constructed. The other output is to have some new images.

With showing „more then one reality" I argue for images, beside their sleek and the plane character. For images with more context, contradiction, complexity. Because images have the ability to negotiate new beginnings and possible futures.

2

overlie

2

transition

2

capture

2

disrupt

FREE WILL MODE

SCAN ME

SOUND ON !

FREE WILL MODE

INSTITUTION OF NEW BEGINNINGS - RESARCH FILE

Something that always felt incorrect, yet inconcrete and unplacable in my mind, was how social media made me feel guilty. In the way I felt about myself, about others, and the world in general. So I started this research of understanding what responsibility actually means.
What does it mean to ‚take responsibility' of your own life choices and behaviors? How far does our autonomy reach? How does the ownership of data influence our intrinsic behaviors? And how can we gain back this ownership?

Users produce data, which then is collected and resold to (Tech) Firms or governmental institutions. By clicking and navigating through digital space, platform users are co-creating and forming the algorithm: Making the AI more and more intelligent on the groundwork of our behavioral patterns. Therefore, digital platforms essentially are public infrastructure as well. That's why it won't do the problem justice to just see the big problems caused by digital monopolists as a result of individual failings. The issues are political, collective failings - not of individual moral nature.

[response - ability]

„A person must be able to respond to a situation in order to be responsible."
„The capacity to choose." [2]

[responsibility]

„Having a capacity for moral decisions and therefore accountable; capable of rational thought or action" [1]

[responsiveness]

„The quality of having a reaction to something or someone, especially a quick or positive reaction" [3]

[1] Oxford languages
[2] https://www.tinatessina.com/response_ability.html
[3] Cambridge Dictionary

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world-optimization through technology

Responsibility is the capacity to choose. Out of many possible responses, I can always choose the one I make individually. Responsibility is remembering to be in charge and make careful, thought-out choices.

work-optimization throug

You can save the world with your personal doings; Like buying a refurbed phone or donating a CO2 compensation for your next flight. With policy interventions based on evidence, technology is here to help the big leaders of the world to act results-orientated. After all, social injustice is much harder to track than the everyday lives and doings of individuals. The state is here to help under the guidance of BigTech Firms; It just needs to see the risk before it occurs. Pre-emption instead of preservation: Higher surveillance is there to maintain security.

Evgeny Morozov, The Rise of Data and the Death of Politics, (2014) Article in The Guardian
Jem Bendell, Deep Adaptation: A Map for Navigating Climate Tragedy (2018)

solutionism

„the belief that every problem has a solution based in technology" Evgeny Morozov

Refusal of hope as an individual project:
Hope should not be based on fear, but should be a motivation to move away from practical thinking. The disappointment should be reclaimed collectively, in solidarity.

With the global spreading of digitalization, no new world is created, but the old one gets refined. Settlers are the origin of property. Like a missionary, architecture is the product of claiming and owning space, material, labour. Big tech firms are the colonizers of our modern times.

‚Breakroom', a virtual world plat
tertainment based in the UK, adve
perfect working conditions for co
„immersive experiences" where „ev
and participates"[2] in a 3D worl
employees should get hooked to st
happily and efficiently whilst bei
collegues. But more importantly,
headquarters (with built-in monet
loyees invest in their company's
health. For „increasing revenue i
endgame, but it cannot be done wi
dation in the form of strong comp

When the internet is the first met
life, is therefore real life - in
fied too? Everyone's goal is to ma
or to make work your life?
Breakroom uses your company's dat
employee's personal data, claimin
safe"[4]. It costs up to 500$ per
employees. But there are also add
Only Senior staff members can loc
which is overlooking the rest of

[1;2;3] https://www.breakroom.net/blog/h
tivate-a-strong-company-culture (18.11.2
[4] https://docs.breakroom.tech/v/legal-
[5] https://www.wsj.com/articles/miss-yo
building-virtual-replicas-11590573600 (1

Owning your Data

Data is the recording of an event at a particular time. Data is created by recording encounters. It frames and navigates the social structures behind society, yet it calculates and evaluates those according to the best economic outcome. This makes data a tradable property: Commodity instead of community. At the same time, only users with access can produce data; This is crucial in recognizing the unequal distribution of recognisability through data extraction. Who gets excluded?

The motives reach beyond capitalist benchmarks, strengthening cultural bias in its structures, transforming lives into business investments. We have to look behind the seamless, glossy facade, the generated ‚dream narratives' in order to comprehend the overwhelming structures of capital, and put aside all the assumptions and manipulation of our minds that naturalize this process.

Peter Mörtenböck and Helge Mooshammer, Platform Urbanism and Its Discontents (2021)

self-optimization through technology

a is collected always and everywhere - resulting changes reach even beyond the ital sphere. A huge industry of apps aims convince its users to track their evemove in order for them to become their t optimized self. Instead of developing a itical will to finding caused-based solu-ns, it's the individual responsibility of h person to lead a healthy and efficient estyle. Self-care becomes self-organized ling. Your body becomes a calculable ana-ical statistic, your life becomes predic-le.

No collective methodology could aspire to tame the ever-growing threats to human existence - you can only hope to equip yourself to tackle them individually. The main focus of your whole being is fetishized to becoming resilient and its best possible version. Compare yourself forever - the algorithm is here to twist the knife in the wound.

Evgeny Morozov, The Rise of Data and the Death of Politics, (2014) Article in The Guardian

h technology

form by Sine Wave En-rtises to provide the mpanies. By creating eryone's included d in the Metaverse. ay in the team, work ng connected to their investing in digital ization) makes emp-future and financial s every company's thout a solid foun-any culture"[3].

averse mirroring cluding work - gami-ke work pleasurable;

a as well as the g to „keep [it] month for up to 50 itional privileges: k the boardroom, the office[5].

w-the-metaverse-helps-cul-t)
/privacy-policy (18.11.22)
r-office-some-companies-are-.11.22)

contact/less

Social media claims to connect the world - which it does. But how can you value these relations? Even though there is a global interconnectivity, the world is still suffering of an epidemical solitude throughout people. Touchscreens make you lose touch.

Descartes ‚dualism':
Seperation of mind and body; materialistic can be immaterialistic in your mind and vice versa. „The self is prior and seperate from the other."

Elizabeth Urban, On Matters of mind and body regarding Descartes, (2018) Journal of analytical psychology, Vol.63 (2), p.228-240

https://upload.wikimedia.org/wikipedia/commons/thumb/3/35/Descartes_mind_and_body.gif/400px-Descartes_mind_and_body.gif

haptic touch

Emmanuel Levinas (1969) reverses such subject-centred ontologies in positing the self as always-already relational.
To be is to be indebted to the other; to be ethical is to be attuned to the gap between the two; to be attuned is to be responsible for the particularity of the face that looks back.

Emily Beausoleil, Responsibility as Responsiveness: Enacting a Dispositional Ethics of Encounter, (2017) Political theory, Vol.45 (3), p.291-318

Aristoteles described the human being as a ‚zoon politikon'; Only able to survive in societal structures. Studies showed that people live longer by having social contacts - especially meaningful, fulfilling connections. Social media depletes this ‚village structure' / the coincidental contacts: As if the pavements were removed from the streets.

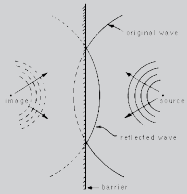
Susan Pinker, The Village Effect: How Face-to-Face Contact Can Make Us Healthier and Happier (2015)

the echo

Your physical surroundings responding to you vs. the immaterialisation of the digital world

Your optimized self reaches beyond your digital self, your data produces and reproduces your body and mind. Responsibility is relational to our sensibility, with which we are exposed to the outside, in such a way that we are bound to answer for it. Responsibility is not of myself or for myself but is derived from the other. So we are only able to respond when we're compassionate for others.

Karen Barad, On Touching - The Inhuman That Therefore I Am, (2012) Article in differences, 23 (3), p. 206-223



https://www.sfu.ca/sonic-studio-webdav/handbook/Reflection.html

you can only be response-able through the other

„difference is not merely what must be either absorbed or expelled to diffuse the challenge to autonomy it presents, but the wellspring of indebtedness and responsibility."

Emily Beausoleil, Responsibility as Responsiveness: Enacting a Dispositional Ethics of Encounter, (2017) Political theory, Vol.45 (3), p.291-318

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https://www.gur

the Nash Equilibrium

By John Nash, mathematician and game theorist: „Each player is assumed to know the equilibrium strategies of the other players, and no one has anything to gain by changing only one's own strategy"

https://en.wikipedia.org/wiki/Nash_equilibrium

Game theory elaborates the ‚game of life' from its most axiomatic principle, that of evolution. Evolution equals adaptation, therefore life is an omnipresent game of adaptation. Humanity had to collaborate to defend other risks in order to survive. Sadly, in establishing our sovereignty, we overpowered other species and even nature itself, but eventually we turned ourselves against each other.

response/ability is compassion for the other

We are only able to respond when we're compassionate for others. It becomes an unconscious intentionality, an iterative re-opening up to our surroundings, an enabling of responsiveness. Responsibility as responsiveness means: To be fully present to the full field of experience, of which we are always a part, and to remain present enough to the difficulties, excesses, and challenges it poses to our sense of self and place within it.

Karen Barad, On Touching - The Inhuman That Therefore I Am, (2012) Article in differences, 23 (3), p. 206-223

Emily Beausoleil, Responsibility as Responsiveness: Enacting a Dispositional Ethics of Encounter, (2017) Political theory, Vol.45 (3), p.291-318

responsibility must become responsiveness.

With our ever-changing formation of identity within ourselves and others, we have to stop responding to encounters with the help of our known moral compass. Every answer is always changable, every reaction is always dependable on your counterpart. We move from morality to ethos, which is also in constant formation due to its dependence to our own will to follow the prescriptions of society. We move towards a language of practice.

Michel Foucault, ethics: subjectivity and truth (1984), p. 281-301

We are only able to respond when we experience ourselves outside of the stable, fixed categories imposed or normalized by „the organism" (the status quo). The goal is to transform fixed points into fluid lines.
„The Body without Organs is an ethics of disorganization, a desire to adopt an immanent mode of existence." An existence that fosters connections increasing the power of all individuals, becoming collective.

Marie-Sophie Banville and Juan Torres, On embracing an immanent ethics in urban planning: Pursuing our Body-without-Organs, (2017) Planning theory (London, England), Vol.16 (3), p.255-274

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gue vs. digital waves

signal waves of analogue
ranslated into binary nume-
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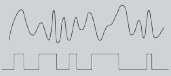
l, the closer it gets to the

u99.com/analog-vs-digital.html



are we living in a post-digital world?

age of raw-materials;
materialistic vs. immaterialistic

the digital world can't solve the ever-growing threats to humanity - especially in the case of crude materiality.

the dark digital age

To save digital data there needs to be a data storage medium. This technical device changes always, and by transferring data it gets compressed, and information gets lost.
Digital data isn't able to be translated forever, so we won't leave anything permanent.

https://en.wikipedia.org/wiki/Digital_dark_age

the glitch

self-cashier automation passes the trust to the user. It's bringing up childhood memories and at the same time remembers us that the judicative lingers above us always. Suspicious workers clash with imaginative customers - creating real life glitches. This speculation gets anticipated by raised prices which calculate shoplifting anyways.

virtual reality

David Chalmers:
„Virtual worlds are not unreal or fake. These worlds can be perfectly real. We can have real relationships with other people there, live a meaningful life. Because reality is what we make it to be. After all, we have also given meaning to our physical world. We can also do that with a virtual world."
„I'm assuming that entering VR is a free choice, of course it's not for everybody"

Ricardo Santos and David Yates, SI: Chalmers on Virtual Reality Introduction, (2019) Disputatio (Lisbon, Portugal), Vol.11 (55), p.291-296

Assumption that there is actually a relationship between the individual and technology, but society does not exist. That societal/social pressure does not exist. You can see with social media that not participating can be quite costly; some professions are existentially dependent on it. So as soon as technologies become part of the social norm, i.e. in whose spaces sociality takes place, then there is no longer the idea of the individual freely deciding for or against it, but rather a much greater social embedding. A normative pressure of the factual through technology.

simulation et simulatra

By Jean Boudrillard: Relationships between reality, symbols, and society, in particular the significations and symbolism of culture and media involved in constructing an understanding of shared existence.
Simulacra are copies that depict things that either had no original, or that no longer have an original. Simulation is the imitation of the operation of a real-world process or system over time.

Jean Boudrillard, Simulation et Simulacra (2006)

In the strategic life-simulating game „The Sims" a very western and neo-liberal model is used to simulate human behavior. Several sets of variables in each character describe and control the instantaneous needs of a person, their activities, their abilities and their relationships to other Sims and their environment.

the invisible

ing of the world itself, the
rything living has been domina-
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insight is „that human labour is
creating or reproducing society
For the system to work, there
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men and racialized others are
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' being able to work. Like clot-
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hey connect everything, making
undation.

design-studium.de/projekte/hauptstudium/
thalten/ (16.11.22)
harya, ‚Social Reproduction Theory, Re-
ntering Oppresion', p.2
tacharya, ‚Social Reproduction Theory,
centering Oppresion', p.3

the social cap(ital)

With labour essentially being formed by capital, it becomes more complex, less tangible, more utilized, and more privatized. This phenomenon gets worsened with the rise of digitalisation, immaterializing labour as well. The value lies on the work instead of the worker. The capitalist seperates: He* cares for the labour, the worker provides monetization. Labour power therefore becomes the worker - the class relation making up the societal frames - while humans as social beings get transformed and monetized. [1]
„Capital socializes itself both beyond its own needs and often beyond its own control. Socialization both prefigures and configures capital." [2] These internal and external antagonisms are crucial for developing a sense of liberation to forming our individual personality beyond materialistic gain, for a human-centred socialization and actual autonomy. Freedom is creative collectiveness, not utility. [3]

[1] Michael Hardt, Affective Labour, (1999) published in boundary 2 Vol. 26, No. 2, pp. 89-100
[2] Stefano Harney, Management and self-activity: Accounting for the crisis in profit-taking,(2006) Critical perspectives on accounting, Vol.17 (7), p.935-946
[3] C.L.R. James, The C.L.R. James Reader, (1992) Oxford: Blackwell

BODIES IN FLUX
BODIES IN VERTIGO
str+c str+v

thoughts to bodies in flux

_Existence in a state of constant movement. Constantly re-shuffling and re-assembling the existing situation. The existence in vertigo. Movement of one in dependence to the movement of the whole.
_On a molecular level, there is constant movement within us, within every atom in existence. The electrons circle around the neutrons and protons. The human body, every being, the universe itself.
_In terms of quantum physics, every being we know is a variation - a different assembly of the same material-atoms. They configure, dissolve, and re-configure, over and over. Connecting new particles, which are already there, just sampled, recombined, re-organised and over-lapped.
_Our bodies exist within the rhythm. Conglomerations of atoms, of matter and anti matter, of the void inbetween, a part of the vertigo that surrounds us. The body as part of a shifting situation.
_The body as part of reproducing systems? Reproducing the binary codes, reproducing the desire to calculate, to order, the addiction to control, reproducing power relations, reproducing social systems, constructions, reproducing optimization, the commodification. And re-producing the reproducing?
_But are we stuck in the loop, stuck in repeating our-selves, craving for dopamine? Stuck in cotton candy? Or could it be the alternative in itself?
_There is a simultaniety of happenings, of existences, realities, and truths, at the same time in the verti-go - The simultanitey of the unsimultanious - Different existences next to each other. Influenced by each other. Depending on each other. Hacked. Bodies with no longer fixed boundaries.
_The un-fixed, the un-static world, the inbetween, of the binary, the unknown, the incompleteness. The aliena-tion from the known. From the given and the nature. De-constructed, collectively.

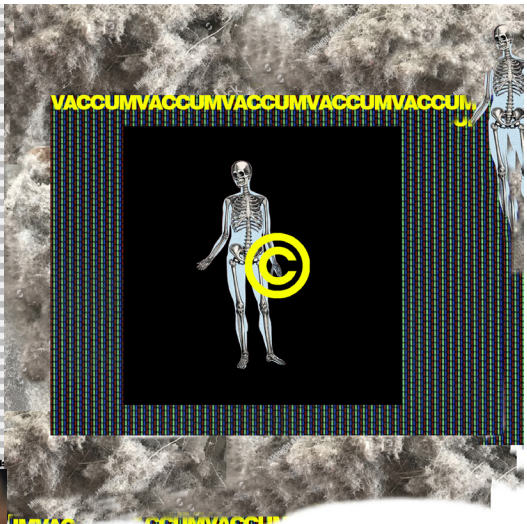
reconfiguration

strg+c strg+v

a collection of thougths, creating new layers, new connections
a new inbetween

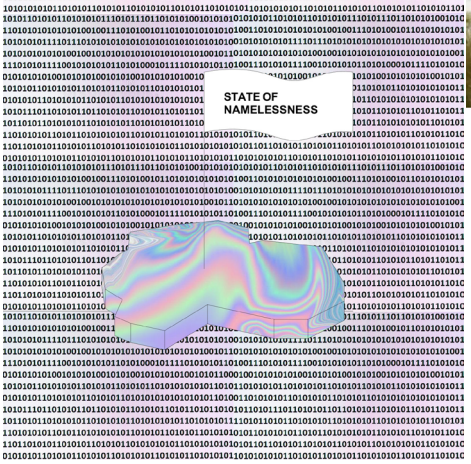
the embodiement of a coexisting, depending flux of reconfiguring realtities

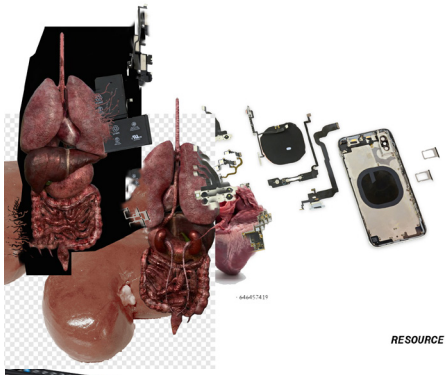
BODIES


VACCUMVACCUMVACCUMVACCUMVACCUM

protect me from what .....
suggests i want

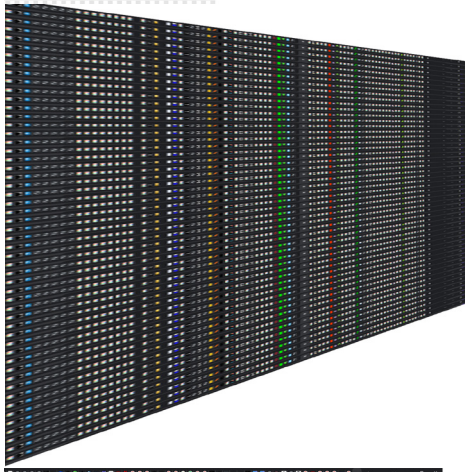
WASHING MACHINE


STATE OF
NAMELESSNESS

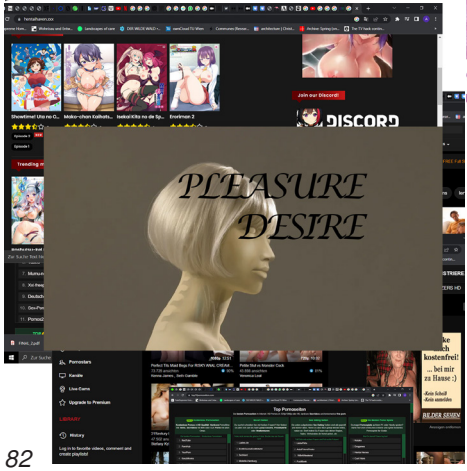


RESOURCE

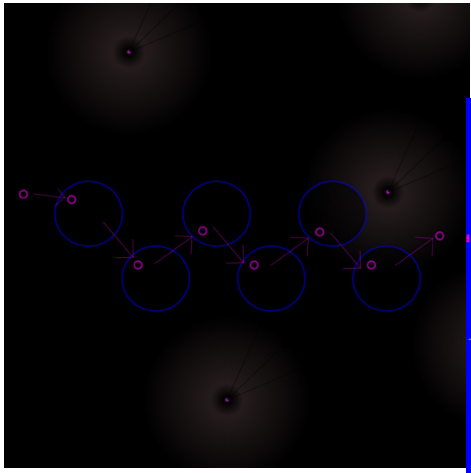
TODAYS SCORE : 3578
I am
1h ago
I easily attract a person I have my eyes on.
I am
1h ago
My ability to think positively lifts the people around me.
I am
Yesterday, 21:11
I know my value a
I am
I start the day with



MYLAN 5150
SATISFACTION


Join our Discord!
DISCORD
PLEASURE
DESIRE

AI, WHO CARES FOR YOU?
WHO IS SORTING OUT...
RACIST VIDEOS
SEXIST VIDEOS
DISCRIMINATORY VIDEOS
VIDEOS OF RAPE
VIDEOS OF VIOLENCE
VIDEOS OF HOMICIDES
VIDEOS OF GENOCIDES
VIDEOS OF ETHNOCIDES
VIDEOS OF INFANTICIDES
VIDEO OF KILLING HUMAN
AND NON-HUMAN BEINGS



PLATFORM CULTURE

1010 VIENNA

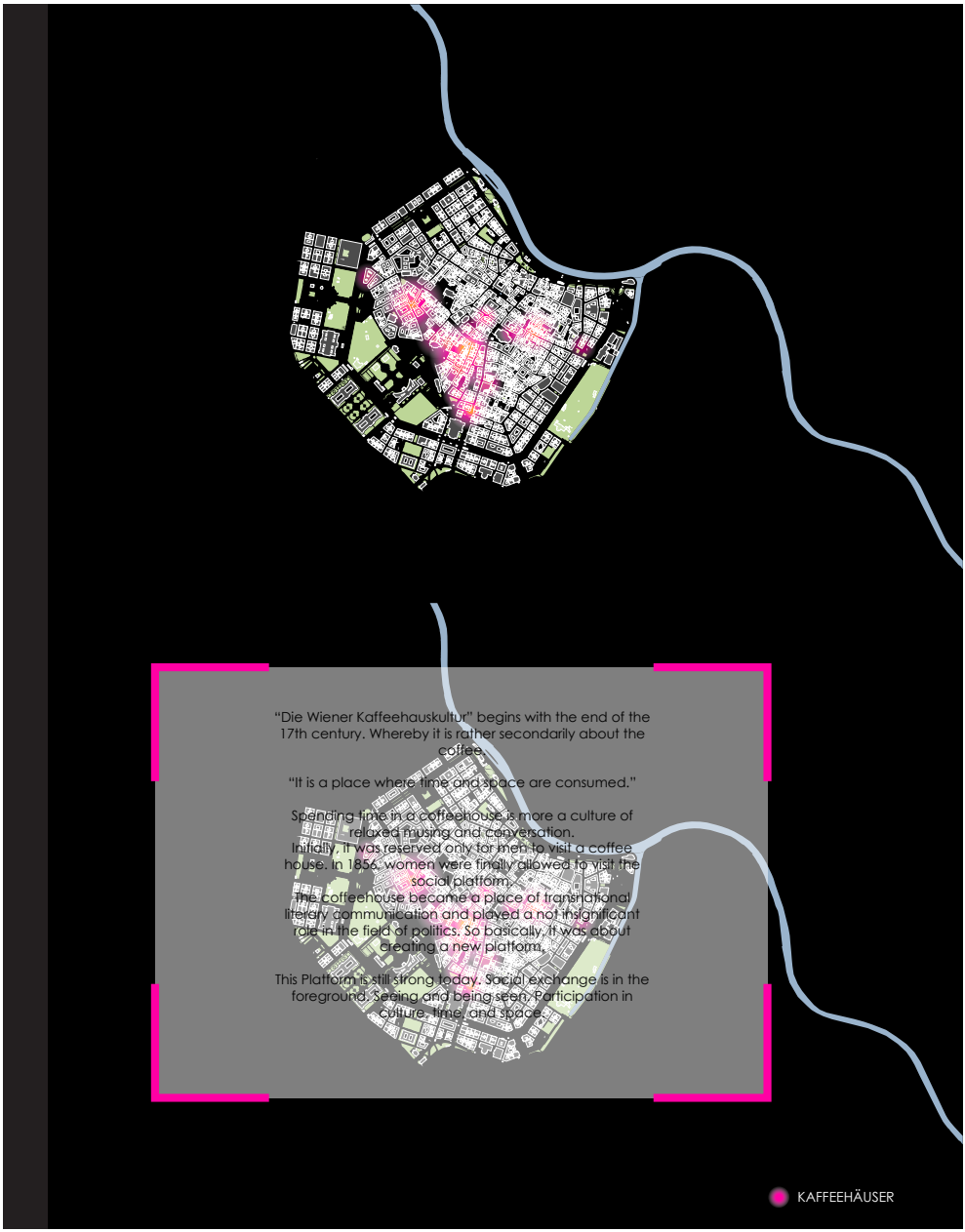
MAPPING & TEXT -
A FIELD RESEARCH

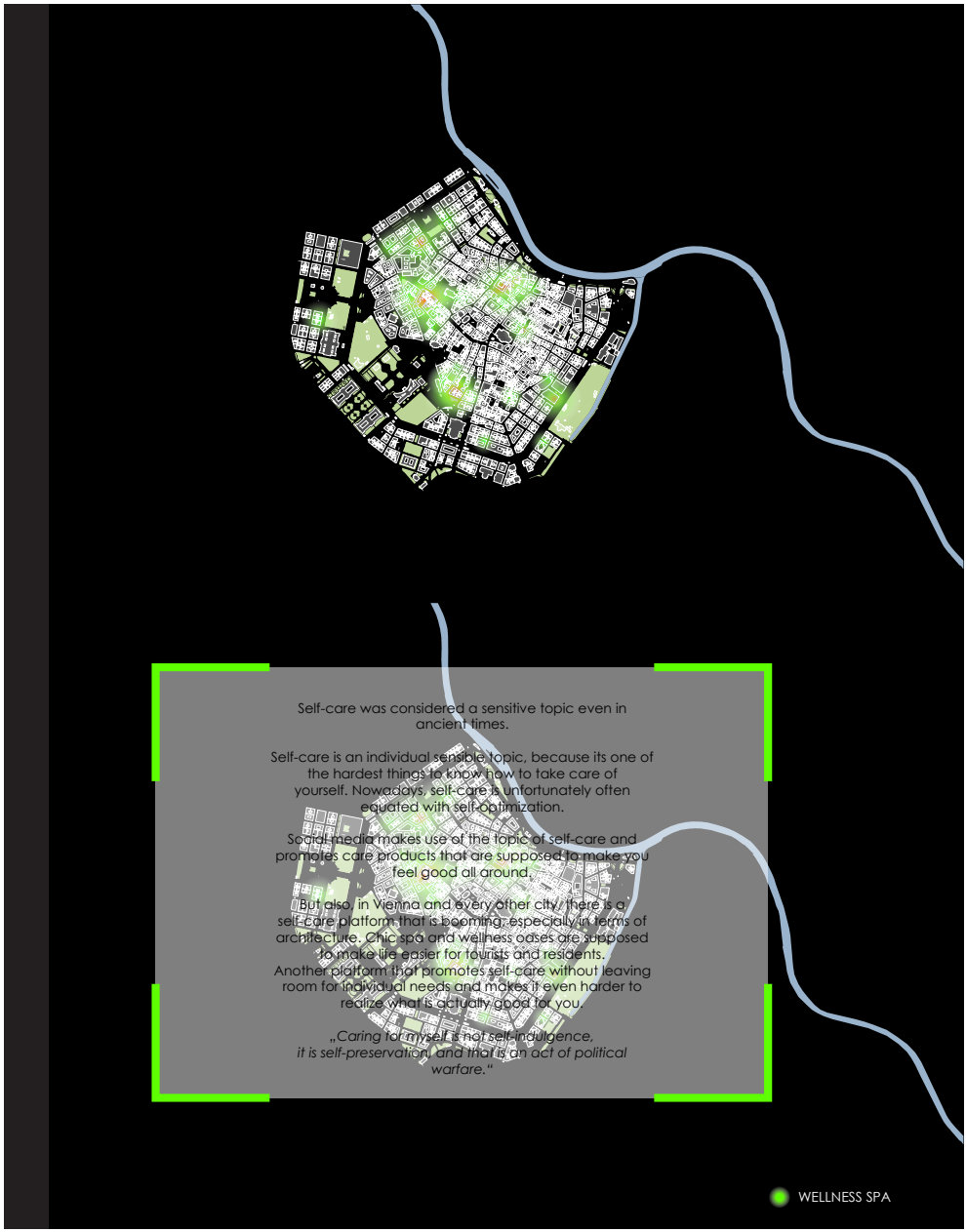
INTRODUCTION:

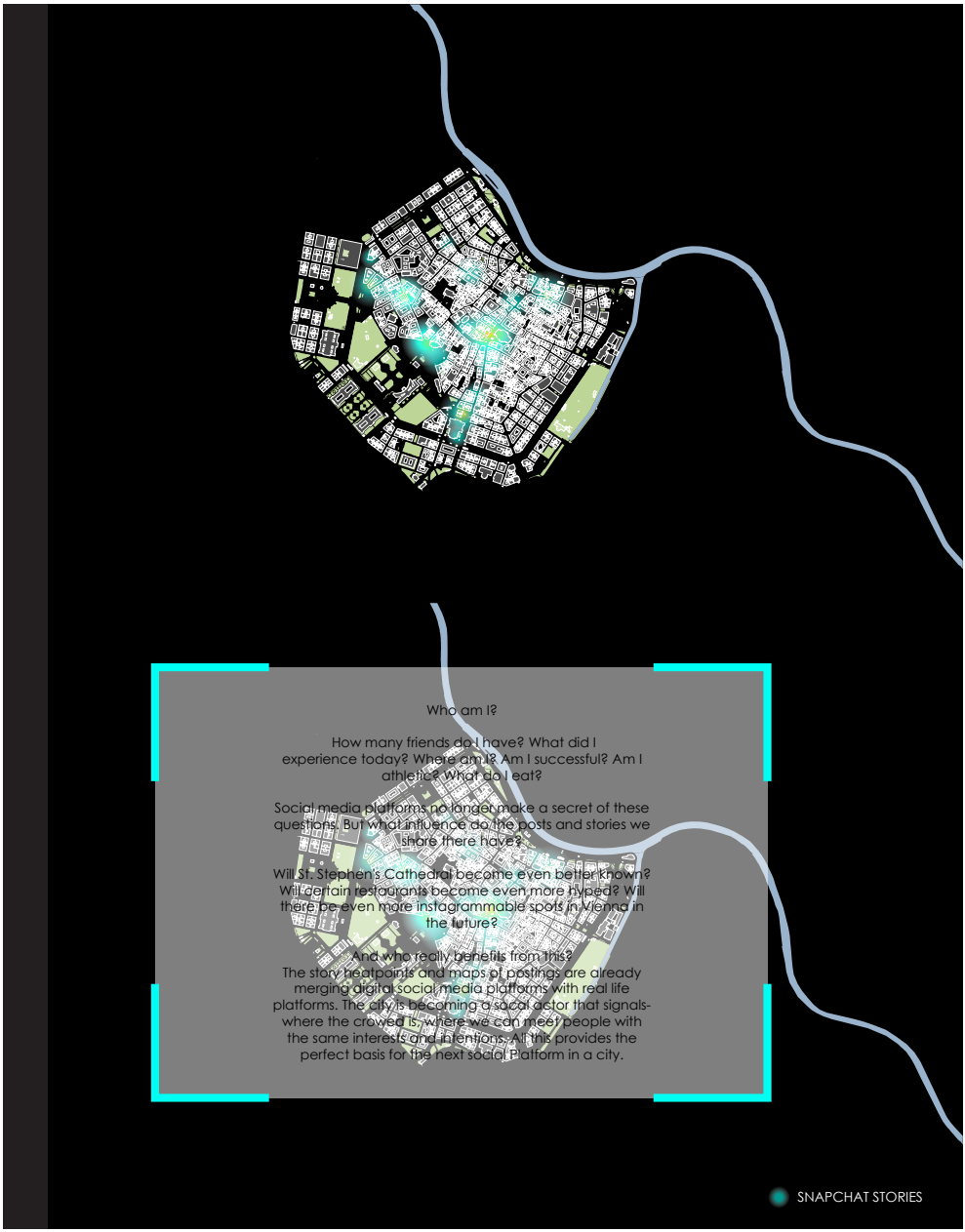
Since social media platforms and data platforms have become part of our everyday life, the original platforms that shape our society and our cityscape are receding more and more into the background. Because why go outside the front door when you can have it all online, right?
However, it helps to get familiar with some of the original platforms to better understand certain social structures and their origins as well as their benefits for society.
To better locate these platforms in a city structure, mapping helps, because maps can not only point out locations but also describe social relations or connections. When speaking about different topics, or in my case different platforms maps can mediate between different types of knowledge and constructions of space.

"Mapping could be a mode that allows us to speak of the future not as pure projection, or as something that is in thrall to the past, but as a future that resides in and shares our present. "

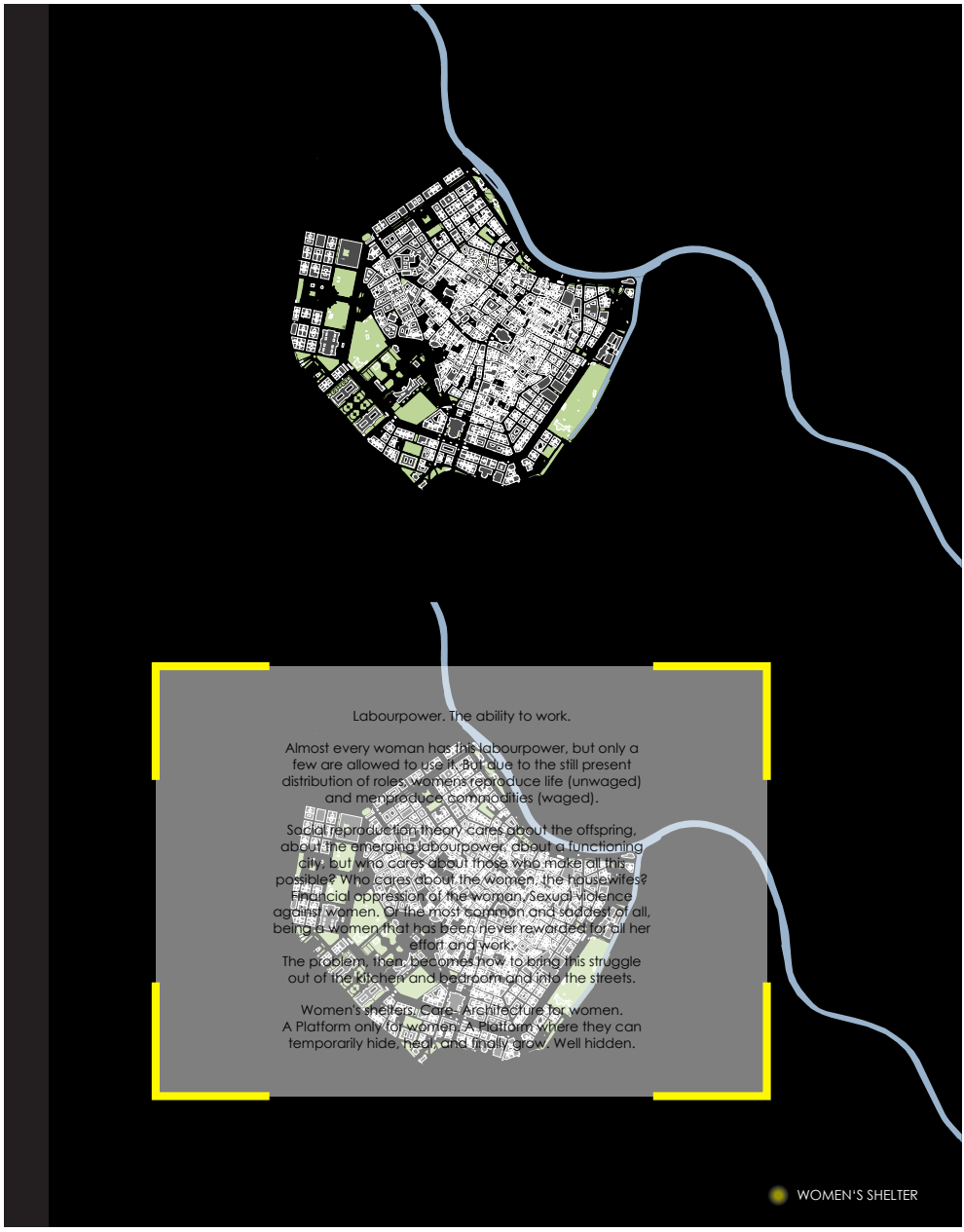
So lets have a closer look at platforms, where they are and how they shape and influence our society patterns and the intersecting needs of humans, non-humans and their environment.

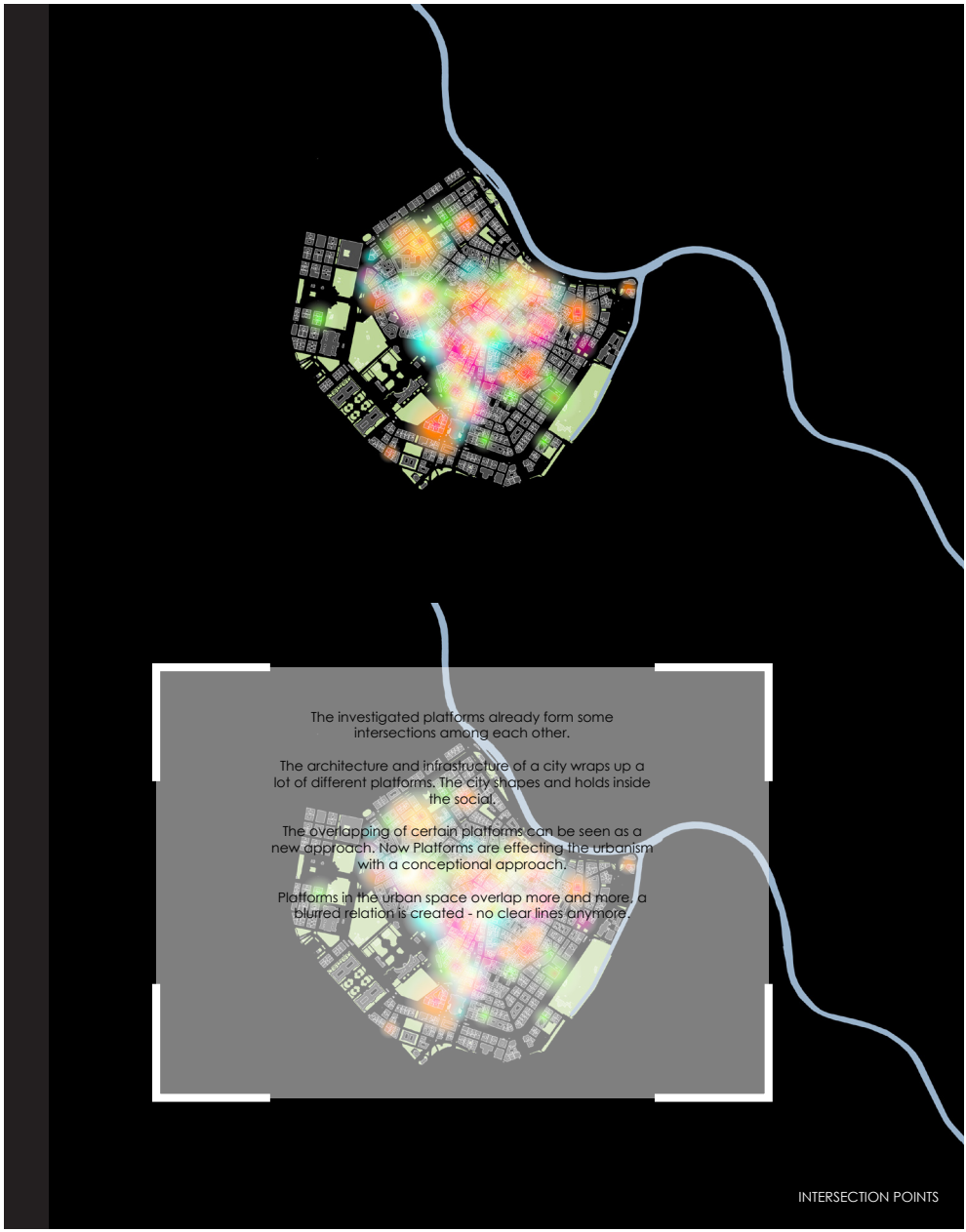

"Die Wiener Kaffeehauskultur" begins with the end of the 17th century. Whereby it is rather secondarily about the coffee.
"It is a place where time and space are consumed."
Spending time in a coffeehouse is more a culture of relaxed musing and conversation.
Initially, it was reserved only for men to visit a coffee house. In 1856, women were finally allowed to visit the social platform.
The coffeehouse became a place of transnational literary communication and played a not insignificant role in the field of politics. So basically, it was about creating a new platform.
This Platform is still strong today. Social exchange is in the foreground. Seeing and being seen. Participation in culture, time, and space.
KAFFEEHÄUSER

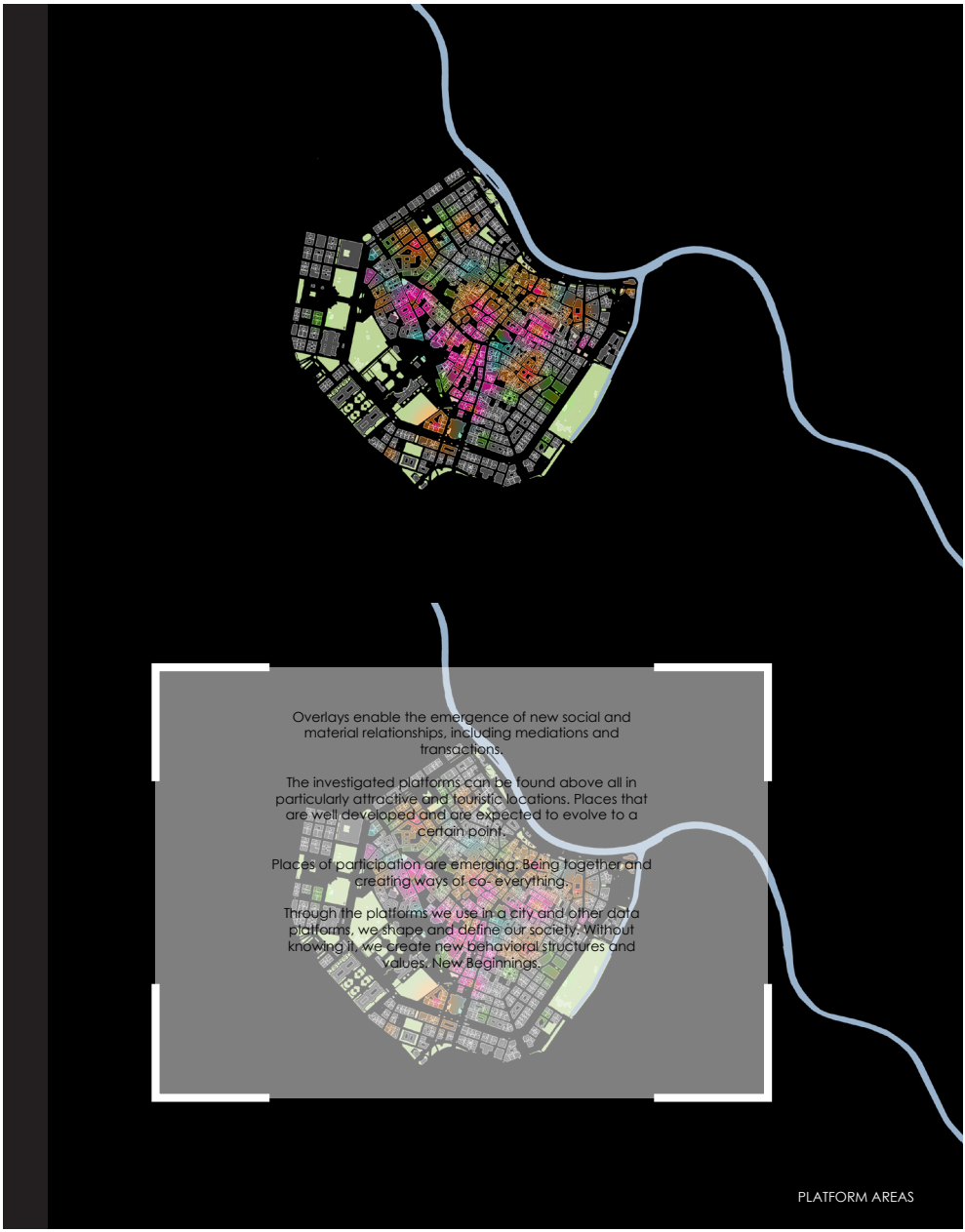

Self-care was considered a sensitive topic even in ancient times.
Self-care is an individual sensible topic, because its one of the hardest things to know how to take care of yourself. Nowadays, self-care is unfortunately often equated with self-optimization.
Social media makes use of the topic of self-care and promotes care products that are supposed to make you feel good all around.
But also, in Vienna and every other city, there is a self-care platform that is booming, especially in terms of architecture. Chic spa and wellness oases are supposed to make life easier for tourists and residents. Another platform that promotes self-care without leaving room for individual needs and makes it even harder to realize what is actually good for you.
„Caring for myself is not self-indulgence, it is self-preservation, and that is an act of political warfare."
WELLNESS SPA


Who am I?
How many friends do I have? What did I experience today? Where am I? Am I successful? Am I athletic? What do I eat?
Social media platforms no longer make a secret of these questions. But what influence do the posts and stories we share there have?
Will St. Stephen's Cathedral become even better known? Will certain restaurants become even more hyped? Will there be even more instagrammable spots in Vienna in the future?
And who really benefits from this?
The story heatpoints and maps of postings are already merging digital social media platforms with real life platforms. The city is becoming a social actor that signals- where the crowed is, where we can meet people with the same interests and intentions. All this provides the perfect basis for the next social Platform in a city.
SNAPCHAT STORIES

Co- Everything?
New beginnings in professional life can be difficult. In recent years, most people have become more and more involved with co-working. Working together, learning from each other, spending free time together. Experience things in blurry moments.
But can co- everything improve our labourpower and help with working conditions?
Co-working cafés and spaces should ensure that people can enjoy their working time. Covid offered the chance to rethink and expand our workplace. Participation and self-management remain an integral part of successful co-working.
In the first district of Vienna, it is clear that popular locations for co-working can be found right in the hustle and bustle of everyday life.
But since we need a network of social processes and human relations that produces the conditions of existence for the entity, co-working spaces are a good new beginning, because they allow us not only to work, but to bring other parts of yourself to work and make visible what is normally not shown at the workplace.
CO-WORKING SPACES


Labourpower. The ability to work.
Almost every woman has this labourpower, but only a few are allowed to use it. But due to the still present distribution of roles, womens reproduce life (unwaged) and menproduce commodities (waged).
Social reproduction theory cares about the offspring, about the emerging labourpower, about a functioning city, but who cares about those who make all this possible? Who cares about the women, the housewifes? Financial oppression of the woman, Sexual violence against women. Of the most common and saddest of all, being a women that has been never rewarded for all her effort and work.
The problem, then, becomes how to bring this struggle out of the kitchen and bedroom and into the streets.
Women's shelters. Care- Architecture for women.
A Platform only for women. A Platform where they can temporarily hide, heal, and finally grow. Well hidden.
WOMEN'S SHELTER


The investigated platforms already form some intersections among each other.
The architecture and infrastructure of a city wraps up a lot of different platforms. The city shapes and holds inside the social.
The overlapping of certain platforms can be seen as a new approach. Now Platforms are effecting the urbanism with a conceptional approach.
Platforms in the urban space overlap more and more, a blurred relation is created - no clear lines anymore.
INTERSECTION POINTS



PLATFORM AREAS

DESIRE BY SQUAREMETER

DATING PLATFORMS AS NEGOTIATOR IN THE URBAN FABRIC OF QUEER SPACES

Marcel Schmitz, B.A.
e12129486@student.tuwien.ac.at

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ABSTRACT

„Queerness is not yet here. Queerness is an ideality.“ [8]

These words introduce Muñoz's concept of queerness as a utopian model that has yet to come. A way of being and doing in the world that can be distilled from the past and used to imagine a better future. [8]

In my research I looked into the aspects of queerness as a methodology in the production of urban spaces with focus on dating platforms as a determined layer in its re-evalutation and transformation.
Queer Spaces were always foundation to community and self expression. Dating Apps such as Grindr challenge the given need for physical buildings which already faces threats through gentrification and the property industry. It is important to speculate about the cultural voids left behind while also seeing the opportunities behind this new negotiation within queer spaces. This buffet of intamacy creates a contemporary counterpart to the act of cruising while also engage the opportunity to connect with like minded on a personal level.

Engagement with things creates individual responses which are always socially determined and in ways always biased and skewed. They seem straight when they are aligned with others. But it is always a queer pick and choose. Spaces are organized to favor those fitting certain standards. [1]

There has never been a fixed typology of queer spaces to begin with. Some might argue that there is no queer space, but only spaces used by queers or put to queer use. It has always been in flux, negotiating its own parameters.

„Taking ectasy with one another in as many ways as possible" as Muñoz concludes his text. [8]

The spatial designer Keays said queer space can be considered as the direct antithesis to the heavily controlled and scripted realm of the neoliberal city. So the production of queer spaces can be seen as disorientation in the usual heteronormative urban fabric of the city:

„Moments of disorientation are vital [...] The point is what we do with such moments, as well as what such moments can do - whether they can offer us the hope of new directions, and whether they are reason enough to hope.“ [1]

APPETIZER

Understanding Queer Spaces

-xxx € HETEROTOPIA

In his theory on **Heterotopias** Michel Foucault defines these as real places, effective places, which are drawn into the arrangement of society, so to speak counter placements or abutments, of actually realized utopias, in which the real places within the culture are at the same time represented, contested and turned, so to speak places outside of all places, even though they are actually located. [5]

-xxx € CRUISING

Temporarly occupation of public space through sex. The body becomes the absolute creator of space. The interior of the body results in a spatial exterior. *„The goal of queer space is orgasm"* [2] The sexualized space creates a heterotopia outside of all heteronormative places. An invisible network of people and places with inside and outside. queer space queers realtiy [2]

Primary funtion of gay bars has always been to facilitate sexual encounters and provide a safe space for exploration.

-xxx € OCCUPATION / GLITCH

Besides cruising, queer culutre always came from a history of assimilation of mainly underground spaces. Hidden away in post-industrial urban areas out of necessity to avoid hateful interactions within the normative urban evironments.

The nightlife of the 90s marks a turning point in the visibility of queer spaces. Venues open up to the street side. But still a complex notion between hidden deviance and visible presence.
Occupied space becomes a consumable good. The Dynamics of the modern society expect a expierence of space as a spectacle not of the self. Under capitalism *„Everything that was directly lived has moved into representation."* [4]

Relating to this topic Hakim Bey calls for way of production and use of space in which prevailing laws and orders are temporarily and locally suspended - this makes new, unpredictable encounters and experiences possible.
These short-lived interventions are only there a for moment and create a glitch in the urban matter. [3]

MAIN

Dating Platforms

-xxx € TH

Andrés Jacque of OFFPOLINN writes i
phenomenon. It is urban, but it is not a
distributed in unstable constellations.
of collective activism to networks of co

Specificity moved from the city's config
required to profile themselves to beco
The need for specificity travelled from
longer specialized but embodied as s
through the use of dating apps - it was

-xxx €

Self reconstruction of subjects. Online
gayness. There's a desire-driven dériv
graphs show mainly sexualized versio
with carefully selected outfits. [6]

In what Paul B. Preciado calls „Pornoto
Playboy as an analogy for a space and
heterosexual masculinity within capital
man, an "indoors man," who pursues p
walls of his bachelor pad. The interior
topos - "a parallel utopia" of the urban
Pornotopia, like Hefner's rotating bed,
fantasy can be projected, so long as al

-xxx €

Love from the point of view of two tech
tion reflect a split between a temporal,
ultra-rapid, digital, and computational
approach to the distrubiton of intimacy
It differentiates between a literary (pre
discourse machine. Both participate in
through social systems. Building upon
letter which already implies separation

„Love and intimacy no longer function
complexity and contingency of all thing
Our relationship to devices, media, an
ively-consumed media now facilitate ir

DISH

- Queer Spaces

HE ONLINE MARKETPLACE

n his research on Grindr as an urban
city. It is not fixed to a piece of land but
Shifting gay societies from being spaces
omfortable lifestyle consumption. [6]

guration to the way individuals are
me marketable online.
the city to the bodies. The urban is no
ex became ubiquitous and more visible
opened to become normative. [6]

CURATION OF THE SELF

editing and circulation that hosts
e through profiled assemblages: Phot-
ns of users, often in desirable interiors

opia“ he uses Hugh Hefner and his
a map that constructs “hegemonic
lism.” Hefner represents a new kind of
leasure and hedonism purely within the
space presents itself as a sexualized
bachelor.
is a directionless site out of which any
ll of them are utopian [9]

LOVE MACHINES

nnical systems of delivery and distribu-
calculable, analog discourse, and an
one. [7] MacKinnon describes this logical
in her essay on e-flux journal #74.

digital) and a computational (postdigital)
distributing love’s codes and behaviors
the historical depictions of the love
of the lover and the beloved. [7]

to shield us from the immense
gs, which could be deemed possible.
d materiality changes when once-pass-
nteractivity.“ [7]

Scan me for location.

-xxx €

SOMETHING FOR THE ROAD

Kristofer Thomas writes for FRAME about a new urban phenomena of café hosted by dating apps that emerges in a post-pandemic world.
„Bumble Brew“ creates spaces that facilitate romantic connections. Not only visual and spatial of comfort but also psychological - creating parameters of boundaries within the space itself.
The elusive bridge between the digital and physical experience is slowly dissolving as our whole culture becomes more fluid. The platform reclaims its capitalistic profit in the physical realm in this new dating landscape.

ALLERGICS

We live in a world that is highly build upon images, even though we crave a full experience, not just representation. A mix of realities is happening between the world of the projected and the physical realm. One is shaping, rearranging the other. An experience of consumption between one another. So what is authentic - what is reality in the given context?

What are you into?

when is it time to?

a film on
the connected perception of
realities and the possibility of
change

Inside the connected wo
of different realities. This
shifting perceptions. The
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change, control, and ma
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the possibility of positive
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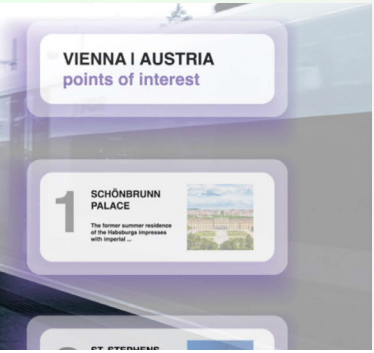

when it's time.

click here

for video on youtube

intro.

What is a new beginning?

It all started with a question, with a search for new beginn
run of a whole semester, it has been explored, questione
brated. It ended in the public announcement of 'the instit
beginnings'. But how did we end up there? What's the pa

Not only did the course of visual culture lead us to found
for new beginnings' and an exhibition curated by it. It allo
of explorations in the back. This publication aims to unve
parts of the behind-the-scenes. It raises questions, explo
further, and reveals the trace of a semesters work.

Enjoy!

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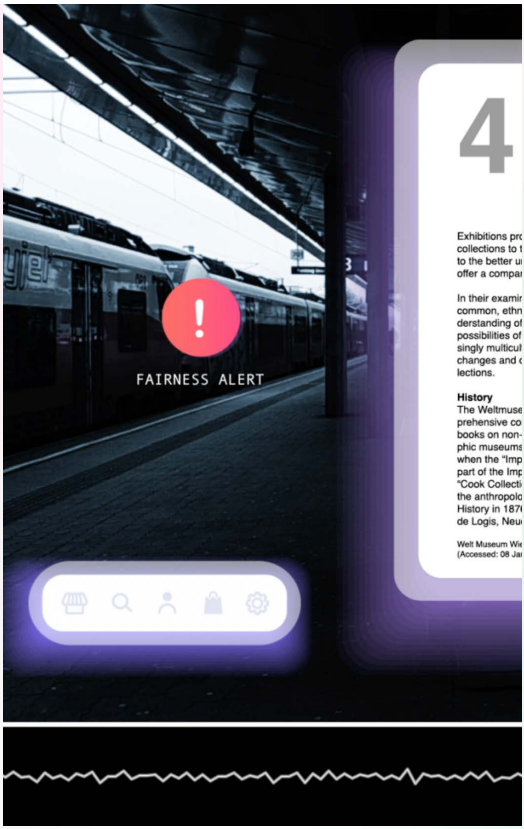
Where it began.


FAIRNESS ALERT
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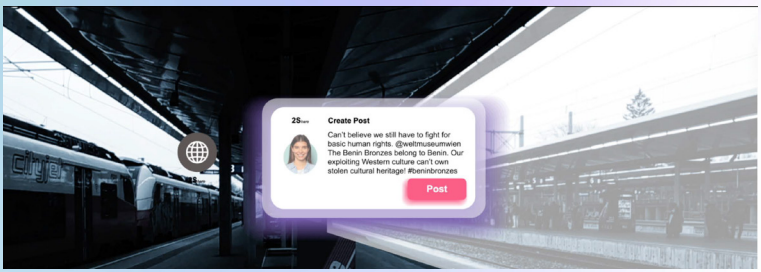
Fairness Report
WELTMUSEUM VIENNA
CDG NEWS
Stolen Colonial Art exhibited in Weltmuseum Vienna
Even though Austria never was a colonial power they still show stolen Art...
10 days ago
Etair PAPER
Benin Bronzes in the Vienna Weltmuseum
After years of protest the Vienna Weltmuseum still doesn't give back...
23 days ago
EQUAL KURIER
Debate about multiple artifacts in Vienna Weltmuseum
Not only the Benin Bronzes but a lot more stolen cultural heritage can be...
2 months ago


Create Post
Can't believe we still have to fight for basic human rights. @weltmuseumwien The Benin Bronzes belong to Benin. Our exploiting Western culture can't own stolen cultural heritage! #beninbronzes
Post

EqualVienna - Jenny
Hei Lara, I'm Jenny. We are happy to have you in our family.
EqualVienna - Jenny
Amazing
Call from Equal...
+4306935893571

Lara
Hei Jenny. I'm excited! I always wanted to join an activism group.
LARA SKAU
127356482964
AWAKE 3h
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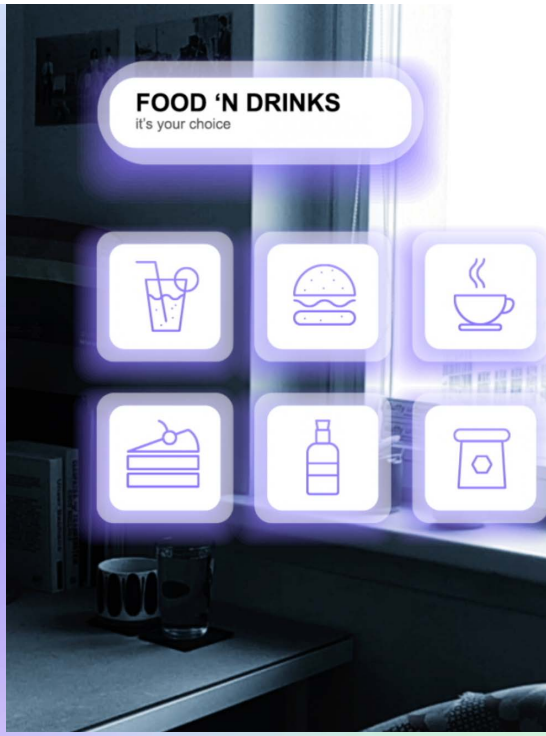
FOOD ‘N DRINKS
it’s your choice

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Warning!! Unhealthy!
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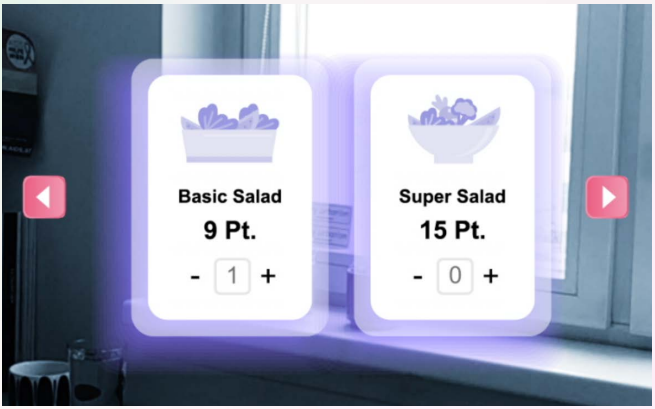
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Super Salad
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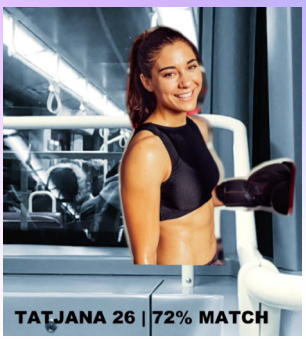
We care about you.

Your data and our algorithm



are the

ultimate match maker.

Sign Petition
removal of Karl Luegner Statue
Play

HANDE
NO TO
ANTISEMITISM
Sign Petition: removal of Karl Luegner Statue
EqualVienna proposes a critical reevaluation of the anti-Semitic polititian.
Learn more...
Sign

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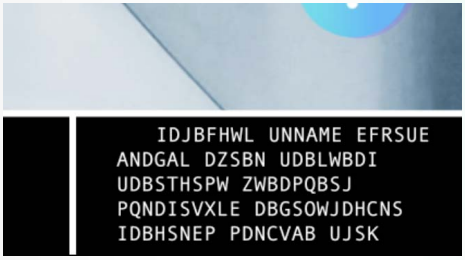
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CONTROL UNNAME REFUSE
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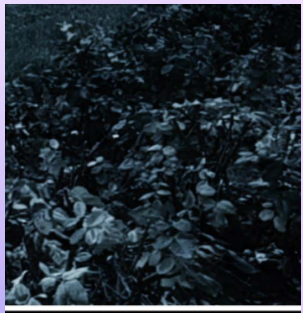

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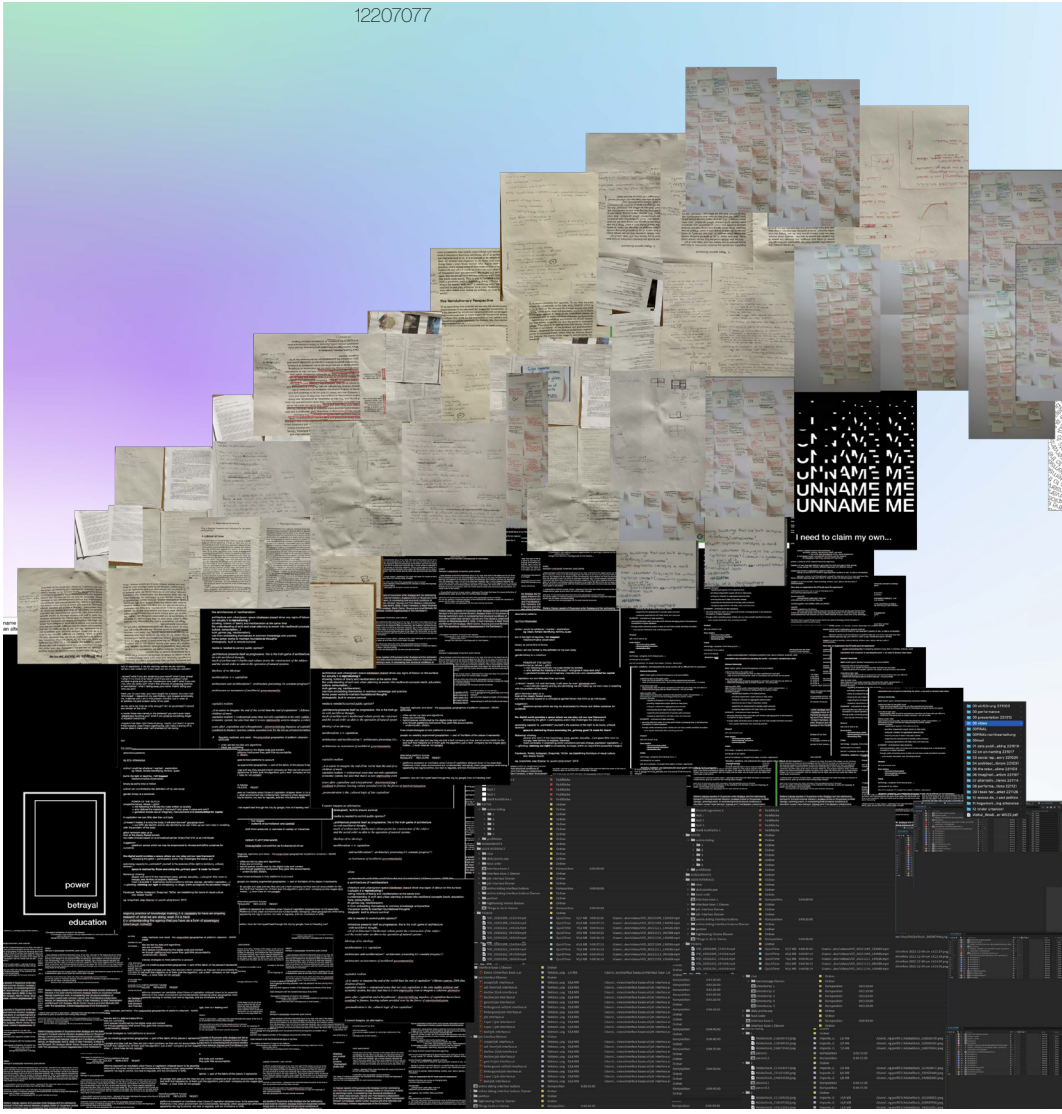
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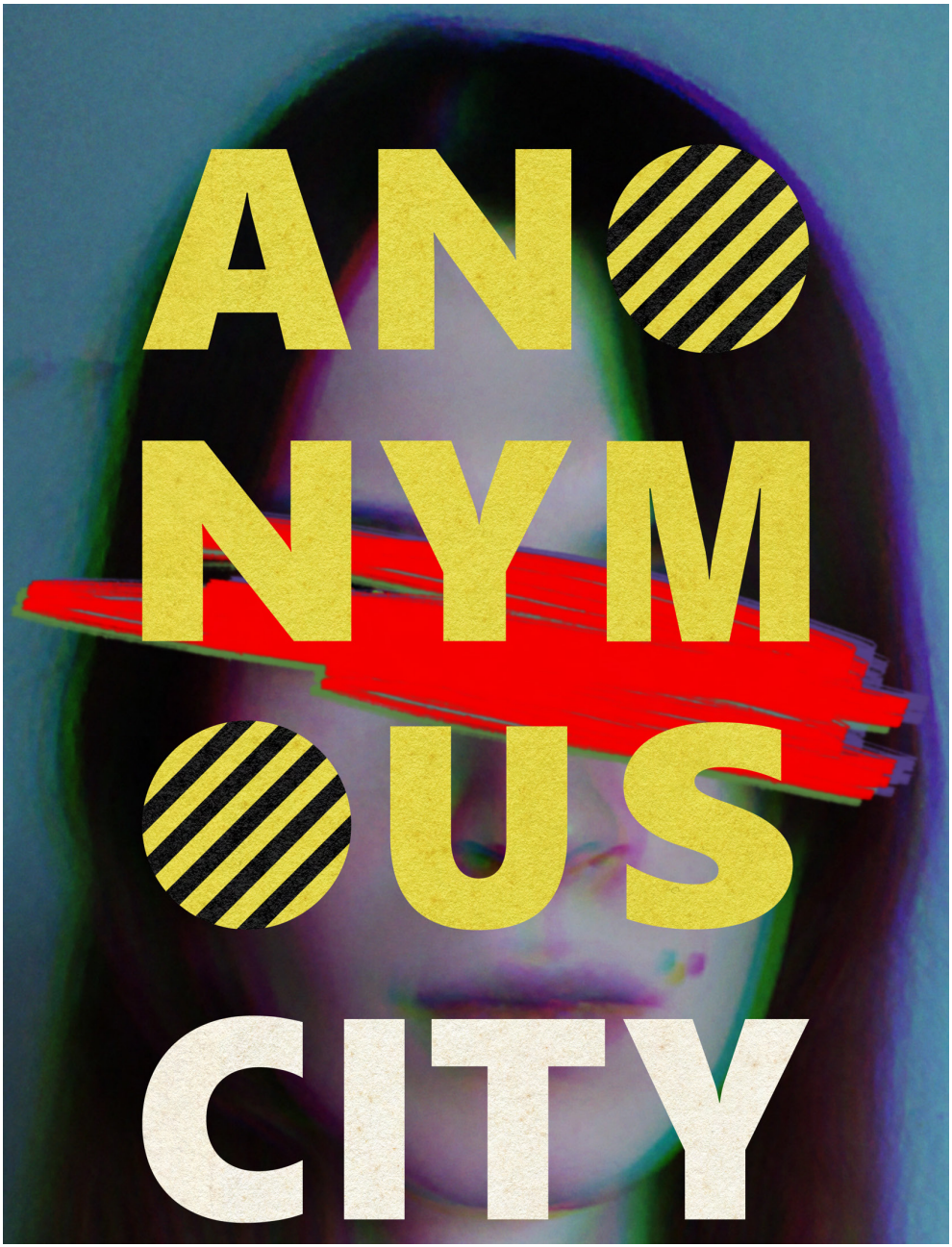
the great wave of a semester's work.


ANONYMOUS
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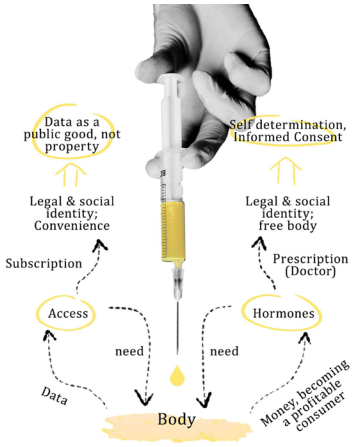
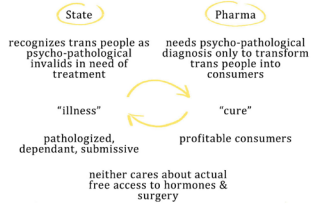




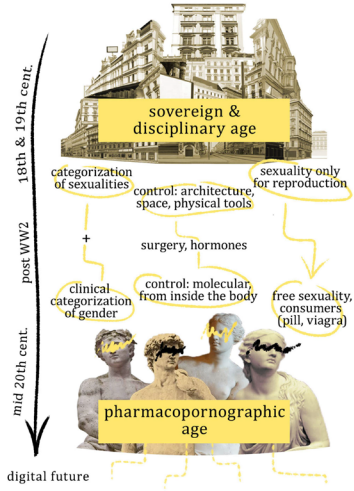
WHO REALLY OWNS MY BODY?

It may seem farfetched to compare the process of going on hormone replacement therapy as a trans person to the life in a data driven platform city, but there may be more similarities than visible at first glance.
The use of sex hormones has been a significant factor in medical transitioning for many transgender people since the dawn of modern trans healthcare in the early 20th century. Ever since then, the prescription of HRT has been heavily regulated by and regularly supervised by the medical industry.
But with such an essential part of transgender bodies being regulated by other people, with bodies literally put on a prescription to function, this begs questions like: Who really owns our body? Who really owns our data?

~~MUSIC~~
~~MOVIES~~
~~WORK~~
~~GAMES~~
LIFE as a service
~~EVERYTHING~~
~~LIVING~~

Making a body, bearing a name, having a legal and social identity, is a material process: it requires access to an ensemble of socio-political protheses (birth certificates, medical protocols, hormones, operations, marriage contracts, identity papers). Preventing or limiting access to these prostheses is equivalent, in fact, to making impossible the existence of a social and political form of life.

- Paul B. Preciado,
An Apartment on Uranus

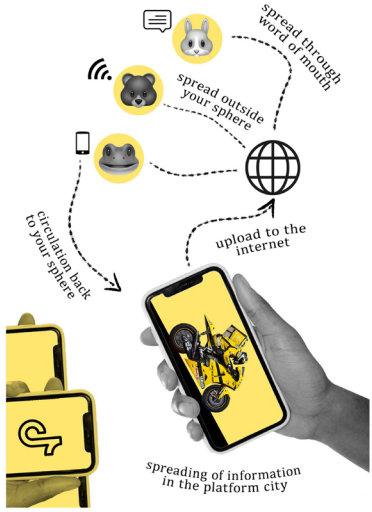


ARCHITECTURE OF THE BODY

Paul B. Preciado refers to the sovereign, disciplinary and pharmacopornographic regime as different ages with different ways of controlling non-cis peoples bodies leading up to today.
While the sovereign and disciplinary regimes focused on control through space and architecture (like the panopticon and the medical institution), the pharmacopornographic instead controls bodies directly on the molecular level. This is done through medication, like the pill, and plastic surgeries, which all saw a rise after the second World War.

But in the late 1950s, males are no longer guaranteed to impregnate, females stop menstruating and gestating under the effects of the contraceptive pill, and lactation is provided by food industries instead of by female breasts. The heterosexual dimorphic regime of "sperm and egg cell carriers" is going awry. Instead of collectively producing an alternative (multimorphic) epistemology for understanding bodies and desires, the 1950s medical, biological, and political discourses decided to directly intervene within the structures of living beings to artificially construct sexual dimorphism using surgical, prosthetic, and hormonal techniques supported by the pharmacological, medical, and food industries.

- Paul B. Preciado,
Testo Junkie



ANONYMOUS CITY

Within the transgender community, the advent of the internet and the anonymity and virtual reality that it provided completely changed how it was possible to interact with others in society, no longer bound by a physical body or presence.
And the importance of this to trans people cannot be understated - before the invention of such "virtual worlds", the only ways to express oneself and live as ones true self was by doing so in real life - which, in a cisnormative society often was and still is met with ridicule, shame, as well as medical and legal hurdles.

On the other hand, fighting directly against the anonymity being used by an opressor to dehumanize can be just as vital for queer and trans people.
One example for this would be the platform TikTok, which since its launch in 2016 has become one of the most relevant social media sites in contemporary culture.
A big struggle within the queer community has been that of visibility.
However, with the advent of TikTok and similar digital platforms it is now even possible to directly communicate with likeminded people all over the world. Seeing that there are people like you in the world has helped many come to terms with their queerness and in a sense TikTok has become a haven for them.

However, as helpful as the visibility queer and trans people get through platforms like TikTok seems to be, there are still questions that need to be adressed, such as:
Who is actually being seen in regards to this "visibility"?
In the platform city, the desirable mainstage is shown off while the undesirable backstage is hidden from the public eye.
In a similar sense, it is noticable that the queer people who are the most visible in our culture are also the most palatable to cishetero society. Mostly young, white, cis-passing.
Digital platforms also encourage this pattern, for example is TikTok's algorithm known to "hide" people of certain ethnicities, body types and visibly queer people.

> *There's something truly strange about living in a historical moment in which the conservative anxiety and despair about queers bringing down civilization and its institutions (marriage, most notably) is met by the anxiety and despair so many queers feel about the failure or incapacity of queerness to bring down civilization and its institutions, and their frustration with the assimilationist, unthinkingly neoliberal bent of the mainstream GLBTQ+ movement, which has spent fine coin begging entrance into two historically repressive structures: marriage and the military.*
>
> - Maggie Nelson, The Argonauts

digital age

move beyond the corporeal

media replicates confession, diagnosis, medical evaluation, public punishment, submission

control: digital tools, mass media

- Self care as the ultimate rebellion in a society that sees your body as non human, worthless?

> *I don't share the utopian dreams of post-humanism, but neither do I share the idea that technology is a neutral instrument [...] Let's leave behind the patriarchal and colonial visions of technology [...]. We are all in metamorphosis, but only a few of us (the ones who have been marked as monsters, the ones whose own subjectivity and bodies were publicly pointed out as fields for experimentation and material proofs of mutation) realize it.*
>
> - Paul B. Preciado

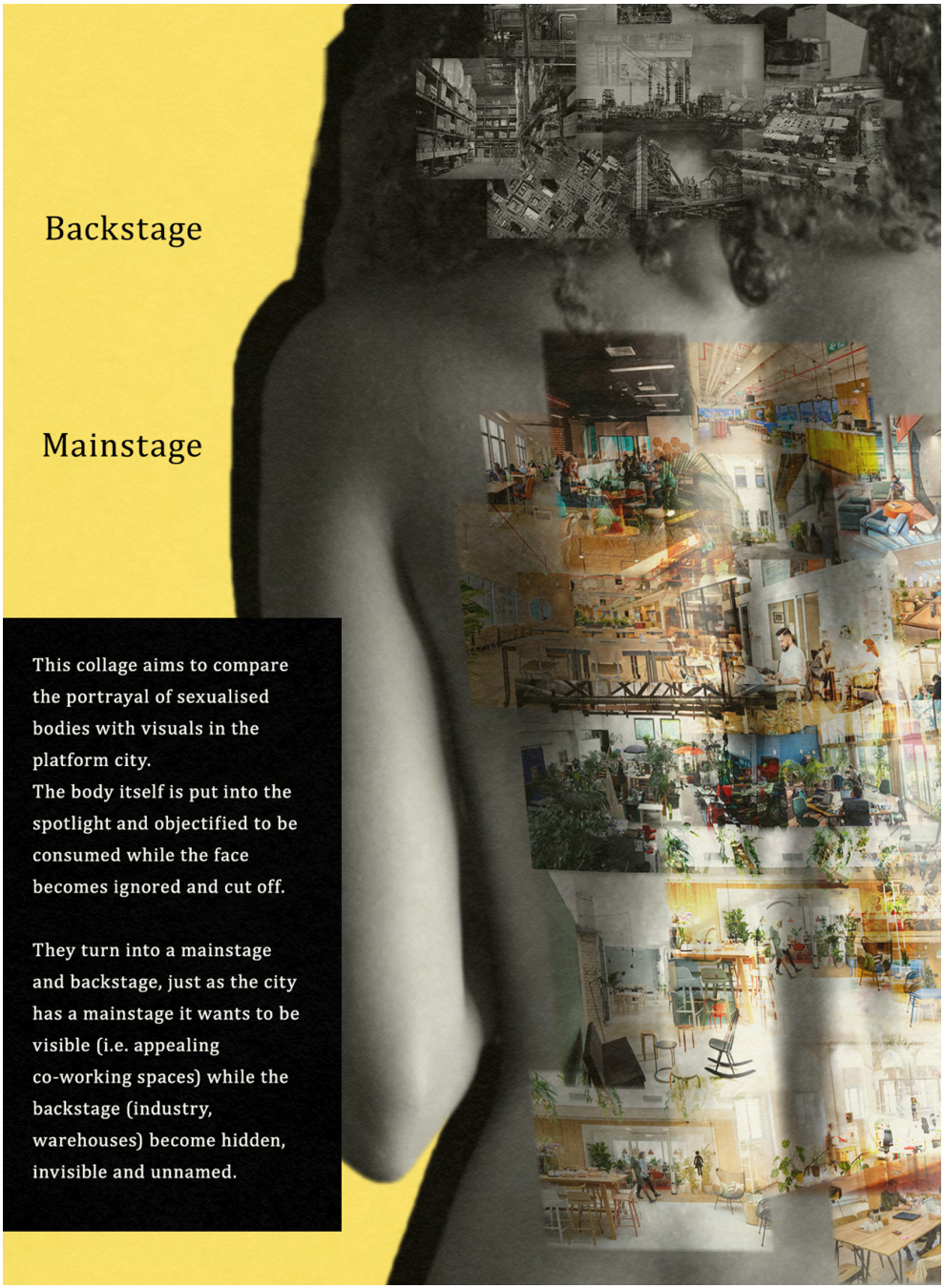
This collage was created using the AI tool midjourney to visualize what an anonymous city of Vienna would look like. Keywords such as Vienna, anonymous, no advetisements, buildings, streets, city,... were used to generate the imagery. What is interesting about the result is that the images mainly show the same objects: Historical buildings and blocks, while many other parts of a city such as industry, commerce and people were basically ignored. Since tools such as midjourney create from a database of images, it is possible that these types of buildings were much more prevalent in the database for the used keywords. In turn this opens up questions about which parts of our cities and lived environments are visible and which are hidden and how the 'instagramability' of certain spaces and objects in the city warp our perceptions of it as a whole.

Backstage

Mainstage

This collage aims to compare the portrayal of sexualised bodies with visuals in the platform city.
The body itself is put into the spotlight and objectified to be consumed while the face becomes ignored and cut off.

They turn into a mainstage and backstage, just as the city has a mainstage it wants to be visible (i.e. appealing co-working spaces) while the backstage (industry, warehouses) become hidden, invisible and unnamed.

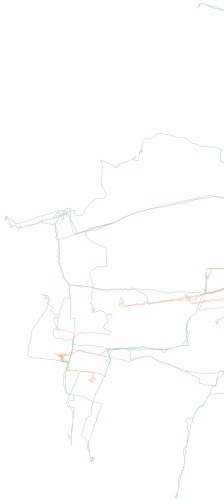


a research on platform capitalism in shape of gig economy in vienna

Introduction

My research is about the spatial effects of platform capitalism in Vienna. One aspect of platform urbanism are delivery services. They have already established a type of "new" labour under platform capitalism.
According to Srnicek, „The type of platform that is associated with the sharing economy and therefore receives the most attention is also the least sustainable. The business model of companies like Uber, Airbnb and Deliveroo is based on outsourcing costs to a large extent. [...] Employees (are) significantly exploited, poorly paid and receive no social benefits. Meanwhile, the platforms simply skim off a fee for every transaction they facilitate. But despite all these advantages, they are still unprofitable and survive only with the help of venture capital. "Successful" so far, then, is only because these companies are always one step ahead of state and labour regulations. When states and cities catch up and start enacting proper regulations, and when workers rise up against exploitative practices and push for better pay, these companies become even less financially viable. Consequently, it is safe to assume that the sharing economy will be a short-lived phenomenon."
(translation of „Die Herausforderungen des Platform Kapitalismus" in: Arch+, Posthumane Archtektur, Kuhnert, Ngo, Uhlig (Hg.), Page 90 f)

There is already a lot of research an information about this topic, but i was esepecially interested in the situation in the city of Vienna. Doing a field research and getting in contact with riders and people in the scene of deliver riders and shining a light on the hidden paths that Mjam and Lieferando are establishing in Vienna, was the goal of this research.



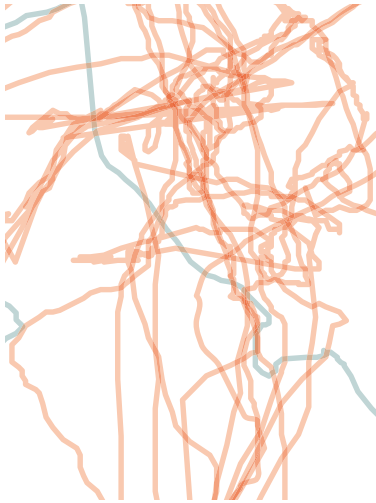
Research Process

Starting with questions, who are the riders? What bikes do they use? Where do they live? Where do they deliver to? How do they use the city? And most important question, how could I get answers on them?
Heatmaps (a method of visualising data where color intensity indicates density and frequency) can be used to answer these questions and how the platforms use the city through their riders. But they can also be seen as a visualisation and portrait of an always mobile, fluent and non-common workspace.
I tried to get in contact with riders, wich track their work-routes. After some weeks and contacts which leads me to other riders and so on, I established regular contact with two riders who working for Lieferando. Means having a „Kollektivverrtag" and fixed working hours per week. (one have 20 and the other 40 working hours per week)

on the following pages, the dense, coloured places are zoomed in.

comparison

1 Westbahnhof



2 Hauptbahnhof

First District

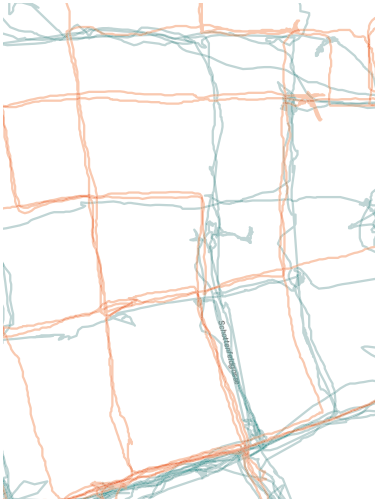
Second District

if you compare the dense places on the map with the inner districts, you have to halve the scale to see anything.

3 Rennweg

4 Wien Mitte

Fourth District



Seventh District

Analysis

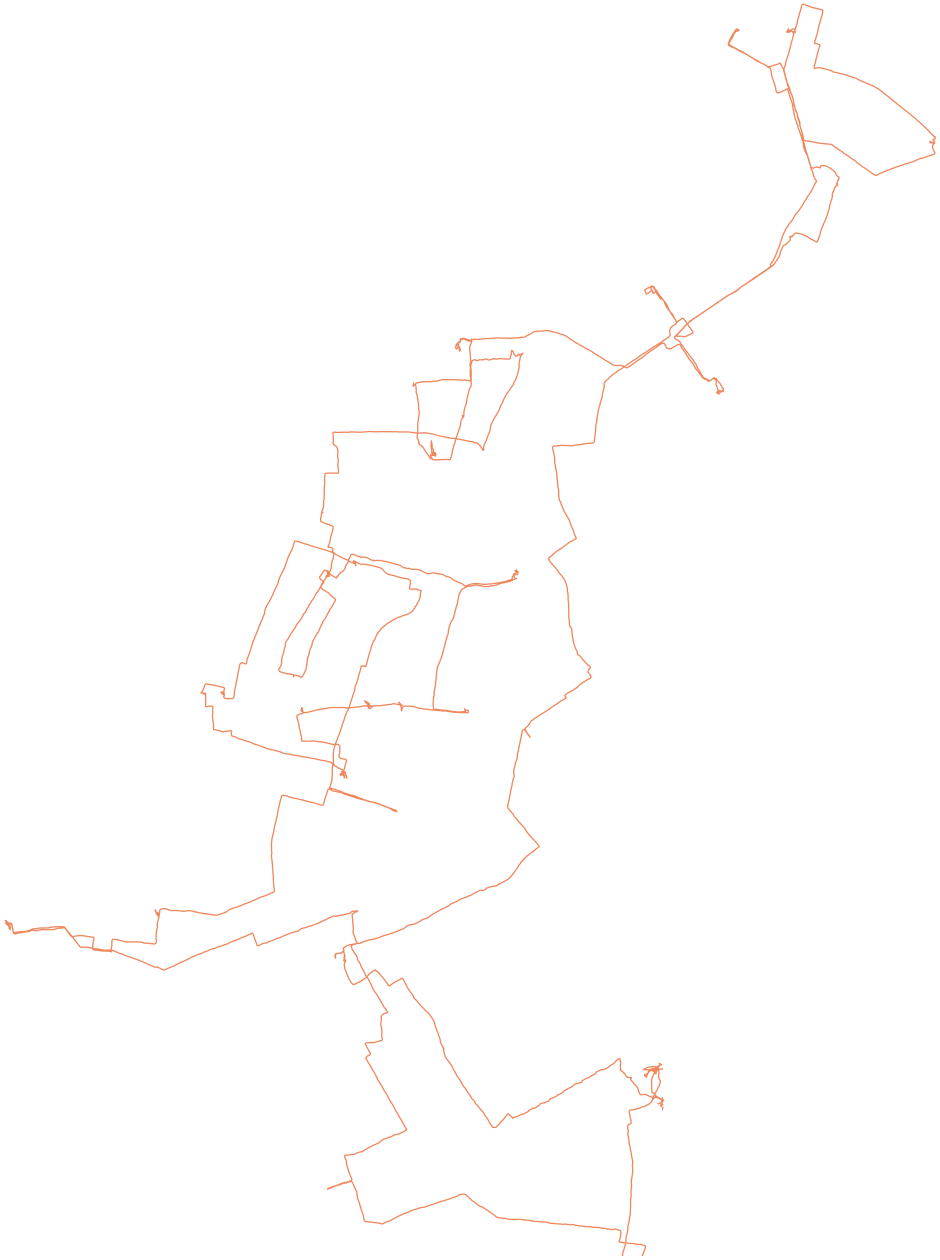
The heatmaps created over the past month by two riders indicate that Lieferando use and support places with a high density of shops, so where capitalism feels most comfortable , this especially can be found in malls and shopping centers. In the city of Vienna, malls are often combined with train stations like Franz-Josef-Bahnhof (currently under construction), Westbahnhof, Hauptbahnhof, Rennweg, Wien Mitte and Praterstern.

This fits together with Tom Avermmaete's explanation in his article „The places of the Platform: urban spaces and platform urbanism" on the question about „the spatial, formal and even material conditions of platform urbanism", where he comes to the conclusion that „Platforms have a parasitic character. When they encounter the city, they use the already existing urban infrastructure." *(„The Places, Pulses and People of Platform Urbanism" in: Platform Urbanism and its discontents, Mooshammer & Mörtenböck (Hg.), Page 282 f)*

Conclusio

Reading the aggregagted data, one can see similarities between the the malls in Vienna and Deliveroo's container kitchens in London. Further steps in this resarch could be to compare routes of Mjam riders with those of Lieferando and to analyse if the different working conditions can be seen. How big is the difference in distances covered, working hours, breaks and stops per day, etc.?
I think that you would be able to see that they always stay much longer in one place waiting for orders, the working hours are much shorter, but more frequent and permanent.
The work of contacting, failing, using other ways etc. was so intensive that I unfortunately didn't get to it. However, there are now contacts that could be used further.

graphic of a working day



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Sofern nicht anders gekennzeichnet:

Titelbild und Zusammenstellung BILAL ALAME, BATU DÜNDAR

für den Inhalt der Arbeiten sind die jeweiligen AutorInnen verantwortlich.