

We might call this text: “Yes. That is why I like it.”

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(We get closest to “it” when you talk about the casualties of the digital world: appearances of intimacy and *things* as identity markers. We continue to fear the potential of clarity because speaking directly about cultural entanglements is often rejected as pretentious. Our speech stays recessed in questions.)



*Aspect ratio: 16:9*

I.

What can we name this persuasive distortion that threatens the self we think we know?

It might be fun to start by looking at a Bible verse as unbelievers, operating without faith—looking for faith in something?

What about the work of translation in reference to the above?

Shall we forgive ourselves for capitulating to social codes, enjoying them, enforcing them? Can we forgive ourselves for avoiding the issue?

Do you mean time as a medium in which movements occur, or do you mean time as history? Sidereal time or time as inseparable from an ineffable god?

II.

Are you excited about the end of privacy? Should a media manifesto in 2019 address the cut, the redaction, as a substance that is more real than real? In other words, could the use of Instagram really ever challenge what Instagram is now?

Doesn't "digital native" as a term feel wrong?

Could a group of influencers get together and change the structure?

1. Erase your past life, scrub it from Google. "Update your priors." As though changing your mind on who you have always been could be that trivial and named so easily. I wish the word missing from that sentence was commitment—as in prior commitments—because that word carries some of the difficulty of what they think they are describing. The word they omit actually is "distribution"—as in prior probability distribution; a fancy way of talking about bell curves. This is through a glass, darkly (I CORINTHIANS / BERGMAN / PHILIP K. DICK): "I used to think there was a 5% chance but upon recent reflection the likelihood is more like 95% that I am a stranger to my true self."

2. Addressing the inequities of the past does not guarantee the persistent eradication of cultural amnesia, racist tropes, nor the tenacious poisonous latencies of numbing grift (ours and others). Our things that we need to rewrite. Those things. I want to forget instead. I don't want to have to put myself in the position of the other side. The other sports team. The other echo chamber. I don't want to.

"What became of the modern Utopian project that was the movement of hippies to Vermont in the late 60's early 70's?" They lived some form of resistance to capitalist developments—no Wal-Mart and so forth—yet the dream foundered. The children moved away. A diverse population didn't move in. Capitalism is still with us. The Back to the Landers hold onto their distribution of wealth in the public school system (ACT 60, known as "The Equal Educational Opportunity Act", of 1997) their Civil Unions, their new wall at the border of Canada (JOKE). Can we address this too? Are they one thing or another?

Could you write this paragraph over with a broader audience in mind? *What about that paragraph needs to be re-written? Is it just lacking a touchstone to talk through?*

What popular/cultural movement is interesting to you? Do you want to select & insert something from your list at the end - parse it out a little, give some concrete examples aside from what is already mentioned?

Tinder is The Bachelorette is the Real Housewives is losing the baby weight is my career launch is the full disavowal of suffering that is not our own.

III.

You know the story of the memory palace, right?

-No.

The liberty one experiences as part of a nation state? Does it say something more useful than “we live in identity groups”? -Did you see that movie *The Tribe*? Beautifully shot with mostly wide shots and long takes, It’s represents a landscape of brutal relationships in a deaf boarding school in Ukraine. The sign language is unsubtitled. Interestingly, sex work in the film is represented with total disregard for the perspective of women and girls. So while it revises the idea of gaze and experience for the male viewer, it holds onto the conventional idea of spectacle in relation to the young women. Wouldn’t it be radical would be to give these femme characters a POV?

The Tribe (Ukrainian: Плем’я, Plemya) is a 2014 Ukrainian drama film written and directed by Myroslav Slaboshpytskiy.

Remember, everything in a conventional film is built only towards or along the narrative arc, nothing strays from the control of the diegesis, any straying happens in service of being clever to make something for a hungry market.

IV.

Can we add my word for our generation? The Xistentials?

Do you mean you want to disrupt this idea of what adult parties are?  
CAN we make this the title of the piece?

I am totally opposed to suggesting that our life in some way typifies a sub-generation. We can’t be Existentials because those were the intellectuals of the post war, monstrosly named “Greatest Generation.” The meaningless associative reference, that specific sort of irony that typifies a knowing, joyless humor.

YES. THAT’S WHY I WANT IT.

Why not call our generation the high rising terminals?

Who is We?

1. Epistemological humility tells me we should keep it small but my educational background suggests making an allusion to *Midnight’s Children*. The imaginary line between our birthdays is significant to us and all other birth date pairings.

2. We (you and I) are the children of middle-class radicals. We were kids growing up far from where the culture seemed to come from. Not urban in any way. Not even suburban or rural. We were swept into an adjacent position in that culture through an educational process. The promise of which was instantly clear: If you are charismatic and talented enough go here, do this, and you can make the culture that educates the next you.

3. Something about being born on the 18th of Brumaire. Like Ron Kovic?

When can I critique a cultural position, only when I belong to it?

Now: "You ain't from around here."

V.

How much can we tell about a person from their desktop - why can't we use iphones as regular hard drives - what is the contemporary place and politics of open source software?

What about actual survival in relation to privilege, does that distance us from the particulars of survival?

The safety of theoretical distance?

Are there substantive differences between the various incarnations of the (racist) real housewife franchise? Should we connect them to the "always be getting better" and the "always in party mode" thoughts above? How do we experience entropy in real time? These women are aging, after all. What about the argument that no one in media actually ages?

Can we find a person that has made this particular career trajectory?

The Kardashians are over as a cultural force, aren't they?

What does that mean?

What pop culture do you consume?

What are approved deviances?

Pretty interesting but... VR?

Amazing, but why?

(Did you write that or did I)

Maybe some more poems and artistic texts/actions/activisms/protests/images??

VI.

Song of the Xistentials (sung with high rising terminals?)

there was a golden ticket,  
post 80's latent  
what we were growing into,  
signs (INSERT IMAGE) of "Free Mumia" and "Free Tibet"  
right thinking safe bet

riots but only for the right to party

documented in new ways  
actually the inheritance of radicals  
who came, like, before

articulated  
dismantled  
capitulated  
invented

(INSERT IMAGE?)