

Workbook

ADMO4 PRESENTS

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STATEMENT OF INTENT

This piece aims to explore ideas around the nature of division, ownership & shared responsibility in the current climate crisis.

Starting from the premise that we do indeed own the planet, can we divide it in an equal or fair manner, and are we proportionately accountable?

AIMS

The film aims to:

- i. Bring to attention the human impulse to divide, own, fight, and not share, using a familiar narrative that the viewer can identify with - comedy and physical theatre.

The Workbook aims to:

- i. Critically & emotionally exploring ideas on division, individual and collective propriety, borders, politics and collective responsibility in the sustainability debate.

The intentional division of intellectual v/s emotional writing is a design choice based on the potential value of emotional & familiar connection in order to engage an audience.

Personal/ Emotional thinking is as a result included & annotated in pink.

- ii. Record the film making process

OPPORTUNITIES FOR FURTHER ENQUIRY

In response to this, the following areas present opportunities for further research and development;

- i. Does the permeability of current borders make them redundant?
- ii. Political power versus individual action
- iii. Discuss growing social inequalities, economic disparity and global growing unrest and discontent.
- iv. Sustainable citizenship model
- v. Environmental art intervention

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INTRODUCTION

‘There is nothing which so generally strikes the imagination, and engages the affections of mankind, as the right of property; or that sole and despotic dominion which one man claims and exercises over the external things of the world, in total exclusion of the right of any other individual in the universe. And yet there are very few, that will give themselves the trouble to consider the origin and foundation of that right.’ (1)

I own a beautiful piece of wild woodland, surrounded by no less than three volcanoes and crossed by a river, 7580 miles away from where I actually live, where paradoxically I do not own anything. I am a parent of a child who I am responsible for, as well as a dog and cat owner.*

On a personal level, this illustrates the disconcerting principle of ownership, be that of land, air, waterways, oceans. Or indeed the planet, but we can nonetheless claim it, exploit it, and pollute it. But is ownership not just an illusion? *

Furthermore, if we start from the questionable premise that we do indeed own the planet, can we divide it in an equal or fair manner? And do we have a proportionate share of responsibility in the current crisis?

* *I think the cat definitely owns both my hound and I and the neighbourhood too. And probably you also. He definitely has dictatorial tendencies, and the means to enforce them.*

* *We have drawn lots of little dotted lines across our shares of pretty much everything, to claim our private space and belongings as they somewhat appear to define who we truly are, or give a measure of our ‘success’. All the way from crib to cemetery - where we will finally rest and which we must plan for and acquire now or one cannot rest, now - we live in a continual fragmentation of the self and the world in which we mirror that self. We have gone as far as claiming the moon... The moon? I’ll have the sun thank you very much. Who does the moon belong to, humanity? If not to humanity it must belong to someone, Artemis, or perhaps to the rabbit that lives in it. We cannot simply comprehend the idea that it can exist beyond us, or one like us, that it must answer to.*

DIVISION & OWNERSHIP

Ownership is, according to psychological and anthropological studies, something that is innate to our kind. Robert Lefevre (2) argues in 'The Philosophy of Ownership', that proprietorship is indivisible from the environment in that humankind's survival has depended on control, possession, and ultimately power over nature. In the discussion, he analyses the scope of intellectual and material property.

'Human beings long for personal and individual identification. The desire to own property contains the concept of exclusiveness, of individualization.' (3)

So the owner has sole use of the owned object unless he grants permission to another. We have an entire legal system built to protect this right from being trespassed, may that be of an idea used, a good stolen, or a frontier crossed. We are arguably a working society that has drawn clear limits and limitations, but these concede to us also rights and obligations.

But what can be owned? From primitive tribal tools to slaves, wives, children, land, airways, ideas and thoughts, the claims to ownership appear to shift in content, not unlike our moral, political, or cultural compasses might do, with the evolution of what is perceived to be acceptable.

In order to understand ownership, Lefevre tried to unpick the drive behind the desire to possess, and how we appear universally unified by our consumer status. At least elementally, consumers of food in order to survive firstly, and subsequently, by our wish to extend that need further.

Is the impulse to possess* simply human nature, or is acquisitive behaviour learnt and mirrored? If the latter is true, and given our need to reduce consumption of natural resources and ensuing CO2 production, there would in principle be scope for re-education and change. If we are as a species defined by an impulse to possess and it is futile to fight it, the nihilists amongst us will repeat the argument that there is nothing that can be done, on an individual or collective level.

In 1972 philosopher Jean-Jacques Rousseau debates in 'Emile ou l'Education' (4), the classical argument between nature versus education, and whether we can indeed overcome our natural tendencies. Extrapolated to the context of sustainability, in Rousseau's optimistic view, we could evolve towards a better self through education. Change and improvement through education are, in fact, not in this view in opposition to nature/ human nature, but part of being a human being. Isn't education what teaches us to be part of the collective?

** NOTE ON DIVISION: The two columns in this study represent two indivisible parts of a writing voice- intellect and emotion do evidently still only physically exist within my own skin. But in an attempt to understand how this study and the film came together, I thought I should attempt to include my personal voice and my feelings. I believe that emotional intelligence plays a great role in successful communication design and use it widely in my creative education practice amongst children and adults. So why not here?*

People have become so used to horror and difficulty, and blame by incessant, unabated media, that it stands to reason not to use human nature and our gut reactions too. Coming from an artist's background it has been challenging to separate the two here. I am guilty of segregating against my own emotional voice. I have made the conscious design choice to give it a considerably smaller space than my academic research column on the left. It simply looks better with the third rule rather than simply split through the middle. And the research is what will be measured through this assignment. It does nonetheless reflect the division in the film, and the Cartesian method we often use to understand a particular given problem. In reality, this study should be an array of colours representing a myriade of perspectives. I hope it does, even if they are black and grey.

Sorry heart, in this instance at least, you shall abide to reason.

** (more)*

Education as the route to betterment is often supported by the evidence of the progress of humanity since the industrial revolution. According to the UN, cities will shelter 68 % of the global population by 2050, therefore how we understand collective ownership and fair and just division might be a pressing question in the sustainable agenda.

If we own by nature, it is the question of how we share that we need to address.*

Trying to understand ownership, we are inevitably drawn to look into the debate over division. An individual must identify a singular object prior to claiming it.

From a purely abstract position in spatial concepts, undivided space as a whole does not appear to raise any problems. It is once the division line is drawn across said space that conflict might arise. A single division could create dispute in terms of the proportions of both parts. Once that line multiplies into many, and the parcelling of the whole is done, then questions of equality can arise. Is it shared equally and fairly? If so, in whose opinion and for the gain of whom?

Territorial tendencies are not strictly reserved to humans. Big cats* compete fiercely over territory against occupants of the same species, as this will assure their survival. The studies and models available to examine this are many and well researched.

Esser's 'Behaviour and Environment: The use of Space by Animals and Men'* introduces the reasons for spatial division in the animal world.

'Whether the fighting originally starts because one animal approaches another too closely, or because of something else, the outcome will eventually show that stronger or more aggressive animals keep a greater distance in relation to other animals, or are kept at a greater distance because of the avoidance action of others. Thus develops what I might call 'an individual distance differential. Space becomes a status symbol: the size of the area around an animal which it can keep free of others and how far it dares to penetrate into the 'free sphere' of others, is, among other things, a very precise indicator of the social status of an individual within a group.' (5)

Status is not just a measure of survival, and it is more often than not associated with us humans only.

* *The knife in the film is the perfect analogy for that idea and needed to have protagonism. The filming of that particular scene wasn't fantastic. Still, the Intergalactic Voyager musical piece I added did the trick and gave it the importance it lacked. The idea was to mirror the great science expeditions to discover, but also the epic feel of exploration of new land that we often see in Sci-fi productions.*

* *-and my cat-*

* *To my delight, the author opens the debate with a fable:*

'One very cold night a group of porcupines were huddled together for warmth. However their spines made proximity uncomfortable, so they moved apart again and got cold. After shuffling repeatedly in and out, they eventually found a distance at which they could still be comfortably warm without getting pricked. This distance they henceforth called decency and good manners' (1).

I prefer this to the more widely illustrated violent conflicts in the animal world as it illustrates the aspect of cooperation, and not, the one that echoes our own man-made wars. I believe the choice of porcupines or better known and loved 'hedgehog' not to be accidental, but a preference of an animal that we are familiar with and can thus relate to.

We don't have to be the same to share, I think whilst looking at 'my' cat and 'my' dog here bundled together next to each other, the stereotype of nemesis, happily farting away, whilst in my mind, it instantly turns into a cat/ dog animation. Cats are popular on instagram too. I first considered two images for the photography workshop run by (continued...)

Delving into the spatial relationships between species, modern biology allowed us to look into other forms of co-dependency and study symbiotic cooperation between different genus. The term defined in 1897 by German mycologist Anton de Bary refers to the living together or close association of two different species. From the Greek word symbiote, meaning 'companion' (6). It is often hailed as a model to follow, but, in biological symbiosis, one party is often almost killed by the other that feeds or shelters them.

Symbiosis appears to have been a model replicated into DSS or Decision Support Systems (7), developed and applied to computers and electronic development. It appears to be a growing field of interest amongst architects, so there might be space to develop a non-exploitative relationship with what we - in theory at least - own or occupy.

After trying to understand other interdependent biological forms, it becomes apparent that it may not be symbiosis that we should emulate, but possibly mutualism. A 'just and fair' collaborative relationship like the one existing between our gut bacteria and our liver, where one cannot exist without the other.

Exploring parallels between complex biological organisms and human relations might appear an impossible analogy - too far from the way we interact as people. For the premise of mutualism to work in our societies, we would have to renounce certain individual rights, towards an idea of collective gain. In the bacterial example, the necessity of co-existence of the two organisms is clear.

However, can we make a direct parallel to the relationship between man and the ecosystem? Co-existence is not based on ownership and consumption, as our relationship to nature seems to be. Our model, alas, appears to be closer to some parasitical behaviour.

(...)

Miguel Angel Amortegui that fuelled a potential piece for the film we have to produce alongside this workbook. Tom & Jerry (one of the cartoons I grew up with) were a roaring success because they showed two characters aggressively fighting one another that ultimately learn to work together for mutual gain - people can universally identify with this. And, it had no language barriers too...

But the territorial behaviour and fighting do not disappear entirely and the cartoon-like moments where I have to intervene are regular also. The cat will surely punish the hound if found lying in the cat's chair, which the dog continually tries to invade. Motivation? Hierarchy - that must be observed and defended...

I wonder if they would manage to co-operate if they were not living in peace and being fed, not having to provide for themselves... most likely not.



Kato & Artemis:

This was one of the photos submitted for Miguel Amortegui's photography workshop during our intensive talks week, and what prompted initial ideas of collaboration and how my pets share for mutual benefit.



Flower Power: Unexpected responses-

Also from Amortegui's Power of the Symbol and narrative talk, an introduction to the meaning of an object in a specific or unexpected context.

Taken by American photographer Bernie Boston on October 21, 1967, during the National Mobilization Committee to End the War in Vietnam's - photo shows a Vietnam War protester placing a carnation into the barrel of a rifle. It was nominated for a Pulitzer price.



Symbiosis:

Can be beneficial or harmful relationship between two species including parasitic, mutualism or commensalism.

Above: Clown fish and sea anemone

Below:

Source www.britannica.com



Mutualism:

Beneficial type of symbiosis

Photograph: yucca moth (*Tegeticula yuccasella*) & yucca plant (*Yucca*), moth larvae feed on some -but not all- of the plant's seeds and use the plant's seedpods as shelter. In return, adult moths serve as the plant's pollinator.

Photographs © Robert and Linda Mitchell

Source www.britannica.com



Tom & Jerry:

Complex relations that change depending on each scenario, potential collaboration or violence for entertainment- the same violent behaviour amongst humans might be unacceptable but the cartoon format allows for an immediate recognition that that violence is not real- yet isn't it real in the imaginary form too? And what of violent games and VR formats, one could argue that they are acceptable too.

But don't they promote de-humanisation and normalisation of violence also?

We are familiar with the protagonist's dynamic & the cartoons are universal- no language. The audience is placed in an area of comfort.

COLLECTIVE V/S PRIVATE

Ownership does not appear to be strictly individual. It can also be joint, corporate, or institutional. In anthropological studies, early human settlements joined forces in order to have a better chance of survival and shared land, food, tools. The debate over female fertility is an interesting one as it also looks into the ownership of our 'kind' and allowed groups to identify with one another into forms of early society.

Common blood reinforced a collective shared identity. Nationality is by jus soli or jus sanguinis. Nevertheless, they also created the opposite in that they enforced divisions* some blood types like Rhesus negative do not allow for reproduction with an RH Rhesus positive and the children of those unions died at birth. But an alliance of people related to one another, sharing resources and the idea of a broader family ensured continuance and is still is a successful model.*

In larger numbers, an association - be it nation, tribe or mafia family - can lead collectively, with a distribution of power, roles and goods; or it can choose an authority that ensures that private and collective rights, amongst many others, are respected. Chiefs, Kings, and the notion of State are, in one perspective, concepts to which we choose to belong, and thus identify by ownership to a collective of people with similar interests.

"When men adopt a societal view and think of themselves as units within a greater social whole, the idea of exclusiveness, privacy, private ownership, and so on, is viewed with antagonism. Similarly, when men adopt an individualist view and think of themselves as having independent merit, self-respect, self-responsibility, and so on, they view a societal whole as somehow antagonistic to their wellbeing. It is apparent that both of these views survive today with the opinion fairly well divided." (8)

Whether they are successful or institutionalised, both models - individual and collective - are still current. Ramia Maze debates in the International Research Network for Design Anthropology in 2016 (9) the birth of 'Acceptera', a 1931 Swedish functionalist manifesto finding a 'middle way' between the individual and the mass. Workers at a steel factory were invited to participate in the entire design and manufacture process. Measures were implemented to create a more egalitarian system in which the collective partook in a previously individually-led process.

The danger* of renouncing the individual voice for an altruistic greater good in a broader political frame is that in doing so, the responsibility given to a benevolent State could undermine our right to self-determination. Political models often appear to veer between the two - collectivism leading to totalitarianism, individualism to oppressive forms of capitalism and inequality.

* *Basque blood was a curse. The women of my family lost many children because of it until an injection to balance the two blood types was invented in the seventies; therefore I exist, as I am Rhesus Positive. Although invaded, Basque women were unable to breed with the invaders.*

* *Is the family still the building block of society... now that Christian principles are dwindling in developed countries and same-sex marriage (whether or not between a man and a woman, with those terms also becoming blurred) is not always based around the idea of progeny?*

* *Sadly, having grown up in dictatorship, I feel it is very slowly and without one noticing, that our rights are slowly being stripped from us in a well established democracy.*

We take for granted in a democratic State our right to expression, or protest for example. But we assume that because it is not a dictatorship that we live in, that the State will act only driven by its citizens wishes. In reality, the political system is too complex for it to include marginal views, and on other occasions it simply doesn't listen and might even act illegally against the decisions so clearly made by the 'people'.

There is also self interest in government, and we must not forget that there is hierarchy, and that ruling class is exclusive.

'Both the democracy of the nation-state and entrepreneurial capitalism are based on the principle of the free individual who represents his own enlightened self-interest, while simultaneously claiming the right to make his political views known (and of course his right to private property), and who defends these rights in the arenas of the democratic polis.' (10)

However, the better, superior or elevated man does not appear to need to own, and is concerned with higher and vastly superior thoughts, as the school of Stoicism aimed for around 300 BC, following Plato's 'Republic' (11). For the Stoics, the material world appeared menial and looked down upon.

James Waldron argues that Plato considered collective ownership necessary to promote common interests,* and to avoid conflict *'when some grieve exceedingly, and others rejoice at the same happenings.'* (12)

Aristotle responded, in his work 'Politics', by arguing that private ownership promotes virtues like prudence and responsibility: *'[W]hen everyone has a distinct interest, men will not complain of one another, and they will make more progress because everyone will be attending to his own business.'* (13)

When noting that the debate between these two opposing schools of thought dates back to 300 BC, we could think that much of the arguments around ownership have not changed much.

The global population growth, and the expansion of (particularly neo-liberalist) capitalist democracies, translate in a more substantial number of people with acquisition powers,* for a vast majority of the developed world and much of the developing countries.

It is the quantitative aspect of the issue that makes it pressing, with space use, waste production and potential conflicts for ownership of finite resources. It is arguably the same discussion - pertaining to division and the continual shift of political power depending on it - just in a new context.

* *The collective is safer and represents a more altruistic idea. Still, satisfaction of our desires, often secret, is risky, and sometimes irresistible. Now we have attained a certain level of wellbeing and safety in modern cities, we can indulge in the idea of the self again, and distance ourselves from the collective unrecognisable masses that before seemed so attractive to hide in.*

We want to be better, more, best, different, and rebel against that which is told us we are. Patty Smith's wild horses are still running free. But what is the new generation's identity? In as far as my own experience goes, they seem to be far happier with the idea of individual action that rebels against the slow order of policymakers.

Buddhism on the other hand truly aspires to not feeling the need to own anything, but also rejects the need of anything in a spiritual sense too.

* *One of the last films I watched on Netflix was German, and surprisingly, around the idea of ownership. Not scholarly at all a conversation I know... But what struck me was that even in a popular level, the debate on material accumulation and the unnecessary multiplication of objects has a space in popular culture that most can access.*

The modern issue of 'hoarding' as a mental illness is also addressed, as an extreme example of a compulsion to acquire. This would appear to be incurable... until the love story makes therapy an option and they all live happily ever after, as one, in nature....

Unrealistic. But a nice idea nonetheless and one that made me feel some sort of anemic candy-floss like optimism. Maybe others less concerned with waste production and consumption might be inspired by it?

Also Unrealistic.

BORDERS *

The origins of territorial division amongst men appear to date back to prehistorical trade routes and geographical barriers that worked as natural frontiers. Language, practices and the mutual identification of the people within these constraints created closed communities that interacted when in need.

'Nature knows no boundary line. Nature has her frontiers truly, but lines, especially straight lines, are abhorrent to her.' (14)

The geography of frontiers and boundaries tries to establish the difference between the two concepts and with regards to the first, it's physical, cultural, and political distinctions.

'Ratzel maintained that the boundary was an abstraction and that the border area (Grenzraum) was the reality. The boundary was the skin of the living state and like the epidermis of animals and plants it provided defense and allowed exchange to occur.'(15)

Yet geographical boundaries - unlike political borders - do not easily shift, or at least not fast enough for human time constraints. It is through a physical or human intervention that they might. The Panama Canal, built in 1881, changed the trade routes throughout the Americas and had a measurable impact not just in environmental terms but in depressing economic repercussions once the Southern Cape detours were not necessary.

The shifting of boundaries - human-made or not - often has consequences that expand far beyond the country in which they take place, with unforeseen economic and political implications in the future. In creating the State of Israel after WWII, the ongoing conflicts that have arisen since were not what those politicians and others had in mind. It is an example of creating a divided autonomous State within a finite planet and amongst 'others', that continue to challenge that ownership. Yet the change in borders is arguably more rooted in economic dominance.

Lenin's 'Imperialism' published in 1929 has a definition of imperialism that is still seen as relevant today.

'Imperialism is capitalism in that stage of development in which the dominance of monopolies and finance capital has acquired pronounced importance; in which the division of all territories of the globe among the great capitalist powers has been completed' (16)

* *Two weeks after my exhibition on borders at Onca focusing on migration, immigration, and artificial borders closed, I was attacked by a man on a train. It was six in the morning, I was on my way to see my friends in Berlin from Gatwick and dancing alone a little in excitement. I also had a deep summer tan so my already olive skin had turned more than a few shades darker and people asked me if I was Brazilian. I like my skin colour, especially at it's darkest.*

He was drunk. He wanted to hold my hands and I politely refused with what is I think, not a particularly strong foreign accent. Not unstrong enough, as he picked on it and my evident refusal to engage with him. 'Where are you from, you are not from here... we're nearly in Gatwick so why don't you get out and go back to your own f'king country you f'king foreigner'. At this point I could have told him I am in fact from Glasgow, but I was scared and nobody was saying anything so I turned away, faced the doors and prayed in my un-religious way that they could open faster faster, please please please. As the train started to slow down he turned away to sit down again but thought better of it. He turned around and spat at me.

I leaped onto the platform in shock and run to the man with the ping pong looking thing in his hand to direct trains in stations. He was wearing a turban, I can't forget. I explained what happened quickly and we run down the platform so we could make a note of the carriage the man was in. After the train departed he helped me to the toilet and then escorted me to British Transport Police who gave me a number of numbers that I found myself unable to dial. Numbers... and I felt confused and lost and I couldn't find my flight on the boards and I wanted to be in Berlin already. They wanted me to stay in Gatwick and prosecute him, they had arrested him in Victoria for racist behaviour. No way. I was already in Berlin in my mind. But I did manage to get all the paperwork done from Germany, thank you global communications.

There is no moral to this story. But power of words is important, and so the 'Us and them' rhetoric of current politics had both a positive empowering art action, and a negative and horrifying one on that train. Most upsetting of all, is that I love trains. If you have daughters - or sons - train them in self defence. for the train moment. There isn't always someone willing to stand up. There, I did find a moral after all.



A British officers in WWI - John Warwick Brooke.



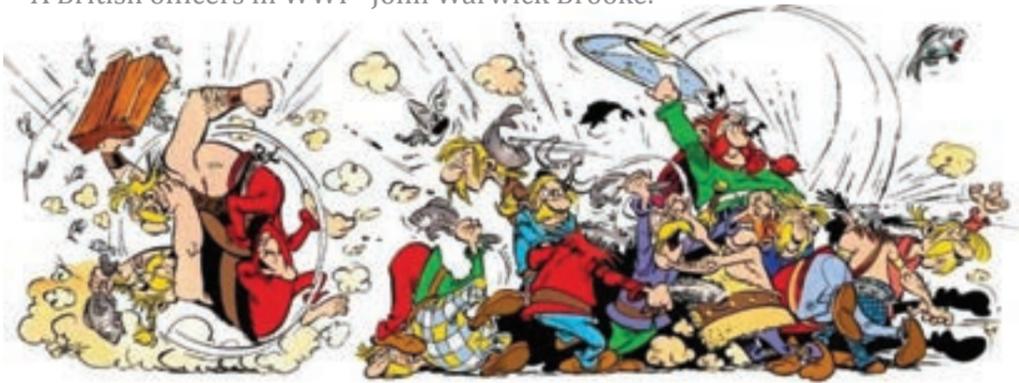
Political impermeable frontier- India/Pakistan.



Political permeable frontier- Uruguay/Brazil.



Natural border- Iguazu, Argentina/Brasil



Asterix and Obelix - fiction and universal language language.

• **Attempted Conquest:** The Romans attack and try to conquer the country only if $\theta k \leq 2$ and $0 < R_C \geq R_A$. Assuming again that R_a equals $(k-1)\omega$, equations (1) and (8) imply that these conditions are satisfied if and only if

$$(11) \quad \max\{4(k-1)/k^2, 0\} < \theta \leq 2/k.$$

As we see in Figure 1, condition (11) obtains only if neither θ nor k are too large. Thus, the Romans attack and try to conquer a country only if their Legions are not too effective, sestertium for sestertium, than the Barbarian defenses and annexing the

Roman army strategical studies- Impermeable language.



Goya's The Devastations of War, Museum of El Prado.



Shifting borders-Aerial photo of Iran/Irak after 26 years of war.

This 17th-century engraving depicts the 1531 Second Battle of Kappel in which Swiss Catholics crushed Zürich Protestants led by Zwingli.

Lenin's statement might highlight the underlying economic drive of expansive policy, but it also states the finite aspect of territory. In his view, the division is finished. Moreover, the problem of how and for whom this division works is one that is not yet solved.

Even though frontiers appear to have shifted, initially through the identification of populations for mutual interest, it is arguably not the case with contemporary borders. These appear to change according to political forces that do not always represent the views of the people a Nation represents. Globalization and the creation of the United Nations might intend to keep the conflicting interests of different nations, or the interests of citizens within the same nation, in line with a global idea of human rights. However, one could argue that capital do not obey the political form any longer and that even - or particularly - at the highest level, decisions are unable to serve all, fairly, and equally.

Expansive historical campaigns, are rarely presented as being for economic gain. The Spanish conquest was fought under the umbrella of the Catholic church, the Cold war was, in theory, an ideological one as much as an economic battle, and presently the religious conflict with the Middle East also seems tainted with religious speech, where the 'other' is the enemy and must be converted into one of 'us'. An integration of sorts, perhaps found in most religions.

On the other hand, many theorists have developed economic theories of empire-building.* Herschel Grossman based his on the Roman Empire and the conquest of 'barbarians'. The use of the word is of interest as it reveals the Roman sense of superiority in comparison to the 'others' whose language was merely "barbarbar". Is the desire to conquer an altruistic one in order to improve or change the 'other'? Nazi Germany was allegedly promoting superhumans. The Spanish were only able to justify enslaving South American Indians during the conquest once they had conveniently established that they had no soul and were therefore not (fully human).

The theory also considers the alternative to expansion by force, where an Uncoerced Annexation offers economic or military advantages to the population invaded through a political alliance.

'Luttwak proposes the alternative hypothesis that the increased use of the strategy of Coerced Annexation resulted from a learning process. He writes[...] Having learned in the earlier republican period how to defeat neighbors in battle by sheer tactical strength, having later mastered the strategic complexities of large-scale warfare in fighting the Carthaginians, the Romans finally learned that the most desirable use of military power was not military at all, but political.'* (17)

Texas could be considered an example of uncoerced annexation. It was incorporated to the United States in 1845, where the people of an independent state of Texas voted to be included into the USA for protection. The annexation was not without conflict, as Mexico did not recognize Texas as a free State, but one could argue that this was a voluntary annexation to a different country by its own people.

Not all policies are expansive, some are divisive, like the Bask* or Catalan in Spain, or closer to home in Northern Ireland, where a portion of the population does not identify with the other,

* *I am numerically dyslexic, so the Greek mathematical numbers on this paper terrified me initially. What didn't, was the premise of understanding the strategies that the Romans used to try take over Asterix and Obelix's little village, one I spent a lot of time in devouring the comics shelves at my school library at lunch breaks when I wasn't allowed to play with the cool kids.*

I must admit that the fighting was always funny, as kids often fight in the playground and the rebellious unconquerable brutes were my heroes. But it is all about perspective. Had the comic been Italian, the story would have been very different, and there might not have been so many jokes about the slaves in that army. I especially loved the Egyptian man and trying to decipher his insults...

* *Note the word 'learn' is used twice- Rousseau, there is hope still! May be we will 'finally' learn too...*

* *My Basque grandfather was nearly killed at 14, fustilladed against a wall for fighting against Franco who was then refusing to grant them independence. He emigrated to South America, where against all odds he became a strong right wing supporter, based on the economic wealth he accumulated. When asked how he could be supporting a fascist dictatorial regime after fighting Franco (continued...)*

nor the State under which they are under domination, and will violently protest. Unlike these examples where Separatists campaigns might have failed until now, some Nations do dissolve.

Hypothetically, when a weak and artificial alliance imposed by military force ends, citizens once sharing land and life peacefully might be unable to see each other as the 'same' or have a shared identity or purpose any longer. Tito unified Yugoslavia for forty years, but once he died antagonistic national feelings ended up in civil war and UN crimes tribunal.

There are complex issues seen in the disintegration of nations. Taking the Yugoslav example, it appears to be a combination of an *'economic argument, the 'ancient hatred' argument, the nationalism argument, the international politics argument, the role of personality argument, and the 'fall of empires' argument.* (18)

The author's "economic argument" is that the crisis in the late '70s and early 80's widened the gap between rich and poor and promoted civil unrest and opposing views amongst civilians. That appears to be a recurrent causality behind the conflict, but by no means the sole.

Post-war Germany on the other hand could be seen as an example of the opposite - where an artificial political and physical division in an occupied country was removed with the symbolic fall of The Berlin Wall, destroyed thirty years ago. *Nevertheless, by the early 60s, Khrushchev considered it necessary to protect East Germans from the deprivations of capitalism (fortuitously also preventing them from inexplicably fleeing the communist paradise).* Borders appear to shift with the change of perspectives over time.

That Border areas themselves are often inhospitable, would be in order to deter transgression and might be a reflection of its people to wish for protection, not unlike walled cities operated once. They might assume to be the sole beneficiaries to have the right to occupy that space* freely, and frontiers are a means to enforce that. One could argue that everyone has the right to feel safe, and if the 'other' is a concept one cannot recognise beyond the concerted frame of our shared humanity, then borders are a human right.

(...)

- we were on the other side as my family was heavily divided after the coup - his answer was that he was never going to support any other ideologies other than those who provided him and his family with a better life. But wasn't that at the expense of others?

Divisive Politics were not to be discussed at Christmas, nor at his birthday party, which were both and the same. Yet because he chose individual wealth he was later able to save his socialist child and (ex) wife and send them across the globe to the UK when in political danger. So that initial selfish choice allowed him to save his family unit, and meant he did not view them dogmatically as the enemy. Who is to blame for my confusing identity - Franco, Pinochet, my Grandfather, my parents?

Probably just me...

It might seem irrelevant to tell you my family story here. But not belonging to one country (inverse of the debate next door in the grey column), and having various, at times very confusing National identities & passports, means you feel often, divided.

How can one be from many places at once? Language and blood and genes do testify to us mixing beyond borders and cultural identification. So are these divisions not just an illusion? Or are we mixed folk from nowhere? Or are we from everywhere? It doesn't only affect your rights, but yes, the way in which you or others perceive you.

Foreign is at its best exotic, exciting, complex. But it is also

** Paradoxically, my pink voice turns expansive at the debate over borders and it is much harder to keep them divided than I initially thought. My mind keeps moving from one to the other and then back across. I must make sure my emotional personal voice does not occupy more of the space than it has so unjustly been confined to in this particular exercise.*

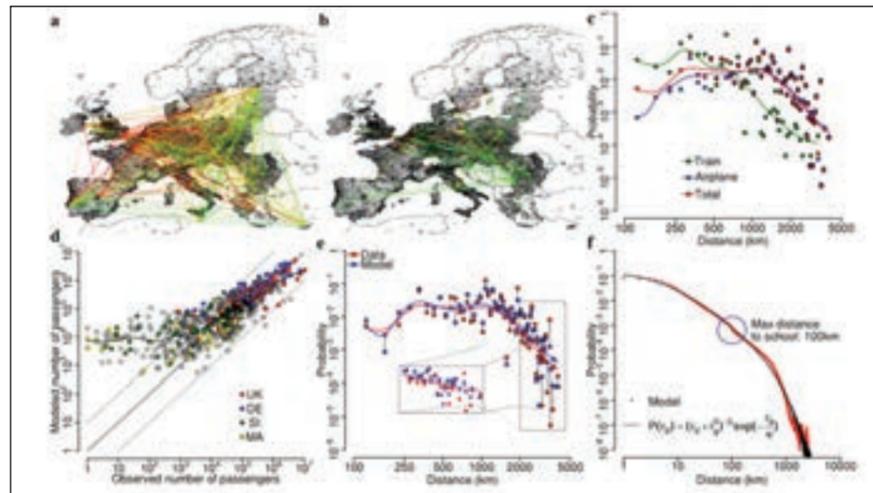


Figure 2: Population movement patterns. (a) Network of yearly airplane travelers across Europe (colors are defined as follows: Green: less than 10,000 travelers, yellow: 10,000 to 100,000 travelers, orange: 100,000 to 1,000,000 travelers, red: 1,000,000 to 10,000,000 travelers, purple: more than 10,000,000 travelers). Each link between two countries is identified by an arc connecting the two capitals. (b) as (a) but for train travelers. (c) Probability density function of travel distances by train (green points), by airplane (blue points) and total (red points). Solid lines represent smooth interpolation of data. (d) Model A1 (described in the main text; parameters: $r_1 = 0.57$, $r_2 = 0.99$ and $\mu = 0.39$); comparison between the observed and the modeled origin-destination matrix. Points compare generic entries of the two matrix and the solid black line represents a smooth interpolation. The model tends to overestimate the number of travelers when the actual yearly number of travelers is less than 1,000; it is in good agreement with the data on the most important links. (e) Model A1: resulting probability density function of travel distances compared with that resulting from the analysis of the observed data (shown in c) (red points). (f) Internal commuting: probability density function of travel distances to school/workplace (in the model, red points), compared with that proposed in [20] for the radius of gyration of mobile phone users (black points). In the model, students are assumed to attend schools no more than 100km from home. This results in a change in the slope of the probability curve (blue circle).

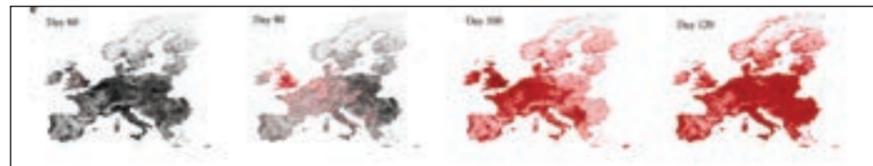


Figure 3: Spatiotemporal dynamics of a new pandemic influenza ($R_0 = 2$). (a) Probable destination of the first case imported in Europe. (b) Distributions of the day of the first national case (days since the first world case) in the different countries. (c) Distributions of the peak day (days since the first world case) in the different countries. (d) Expected number of daily cases per 100,000 individuals in time in Europe (red line) and 95% confidence intervals (shaded area). Green and blue lines (and shaded areas) refer to the expected number of daily cases per 100,000 individuals in Ireland and Bulgaria respectively. These two countries are among those where the impact of the epidemic is expected to be the highest and the lowest respectively. (e) Time sequence (in days) of a simulated epidemic. A single simulation with first European case in United Kingdom is shown.

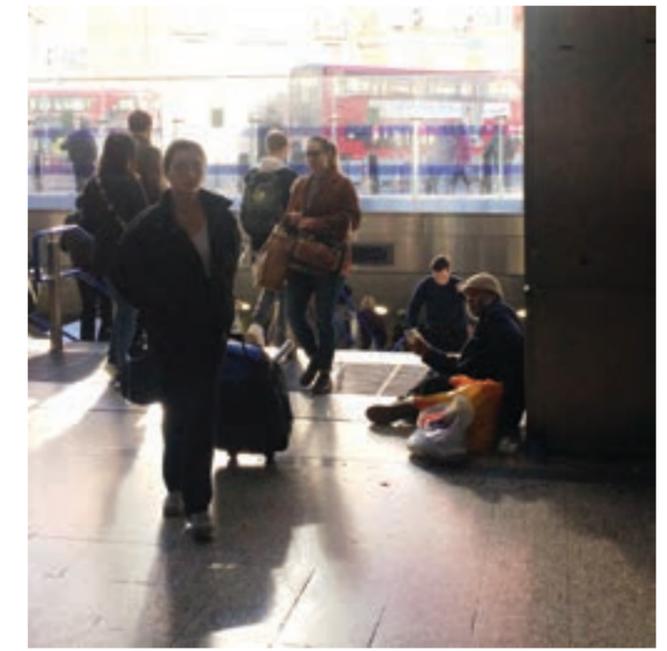
Borders and disease- Impermeable language.



Longest Mammal migration in Africa.



Human migration.



Unseen: London Victoria's homeless problem- Photographic workshop.



Immigrant's camps.



Homeless tents in Cardiff.

INTERNATIONAL ORGANIZATION FOR MIGRATION

www.migrantscontribute.com

Positive migration campaign posters in Serbia.

Even though political frontiers* do not appear to be recognised by disease, information, seeds, weather, nor wildlife migration (though this last one is affected by impenetrable physical borders), frontiers can arguably be the only means for a nation-state to protect its people and their property.

Air traffic, as an example of the movement of people across the globe, can be a problem not only in terms of CO2 production but also as a means of contamination. Customs keep strict rules to protect their food production safe from possible invasion of plagues and disease that could put at risk the survival of its population. The enforcement of political frontiers in this instance can successfully protect a country's endemic flora and fauna.

Furthermore, borders could be justified for controlling human mobility in the context of containment of the spread of infectious disease epidemics. A spatial spread study of infectious disease in Europe highlights the threat of porous borders and how greater mobility of people does allow for faster and greater spread. It is the complexity of social fabric and mobility that impacts epidemic expansion far more profoundly than a simple hard or soft border.

'Specifically, they found that living in a larger household size was associated with higher number of reported contacts. Moreover, they found that the dominant feature of the contact matrix data is the strong diagonal element: individuals in all age groups tend to mix assortatively (i.e., preferentially with others of similar age) and this pattern is most pronounced in those aged 5-24 years, i.e. the scholar age. They also found that 58% of all reported contacts occur at home, at work, or at school. This results supports our assumption on the proportion of transmission in the different social contexts (in the model, 67% of transmission occurs in households, schools and workplaces, at least in the United Kingdom'. These results should have to be taken into account for planning strategies for mitigating future pandemics.' (19)

Borders* can arguably be described as a necessity and a right, but that would in principle only be fair if land and resources were divided equitably amongst the globe's population. It would require an impossibly complex valuation of the lands and what they produce; its people, and what they produce and be able to project how these will change over time. A nation state potentially owns everything within its specific borders. Its people too. Though what if one considers the other way round?

Where does one belong? The idea of home depends on scale: possibly just the same as one's country; or skin; or house, flat, palace or shack? Or planet? With globalization and the movement of people, some have many homes in multiple countries.* The possibility of commuting and living in two European countries is a reality, so borders appear to have become permeable; and distances and differences, able to be negotiated.

For others however, this is a near impossible dream. For those displaced in the "migrant crisis" we find ourselves in, borders do not appear so porous after all. Nor the 'forever temporary', so fitting a lifestyle or a choice. Just in Calais- and the official numbers vary greatly - between 7000 to 10000 people were gathered, hoping to be recognised as belonging (even temporarily) to a nation.

'Beyond Calais, the UN has estimated that there are 65 million displaced people in the world as of 2016 - the highest number on record.' (20)

* *But we are not only defined by our nations, we are also defined by our occupations. It is very difficult to fit in a box, unless one is a cat & also loves them. I am neither. I also struggle to define what is it that wraps around my own identity, like the skin definition of a frontier. When in architecture, I am dimmed the artist, when the artist I am dimmed the architect. When teaching, writing, or performing, I am challenged with ideas that permeate, sometimes provoking that same mistrust of not knowing who the person is by being unable to define them. The 'other' can be mistrusted, feared. even hated. Being a small person, I think the second will never happen. But I did get spat at on a train and sent to my "own f****g country".*

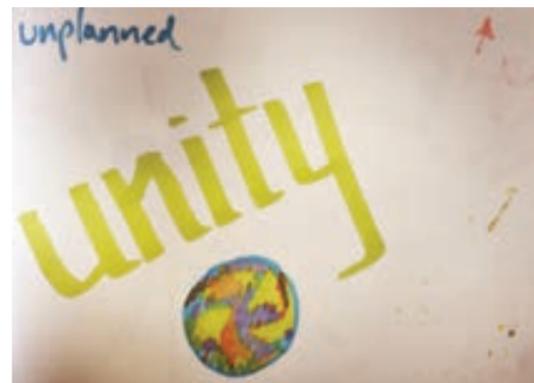
* *inspired 'Sway' @ ONCA. I guess spitting is another S word but not one as poetic as my suspended sway of swallows. As a proud bloody foreigner and artist I felt I had the duty to respond to the divisive nationalistic speeches post Brexit and He who must not be named across the Atlantic, aka Mussolini with a wig as my mother would choose to call him.*

I had to do SOMETHING.

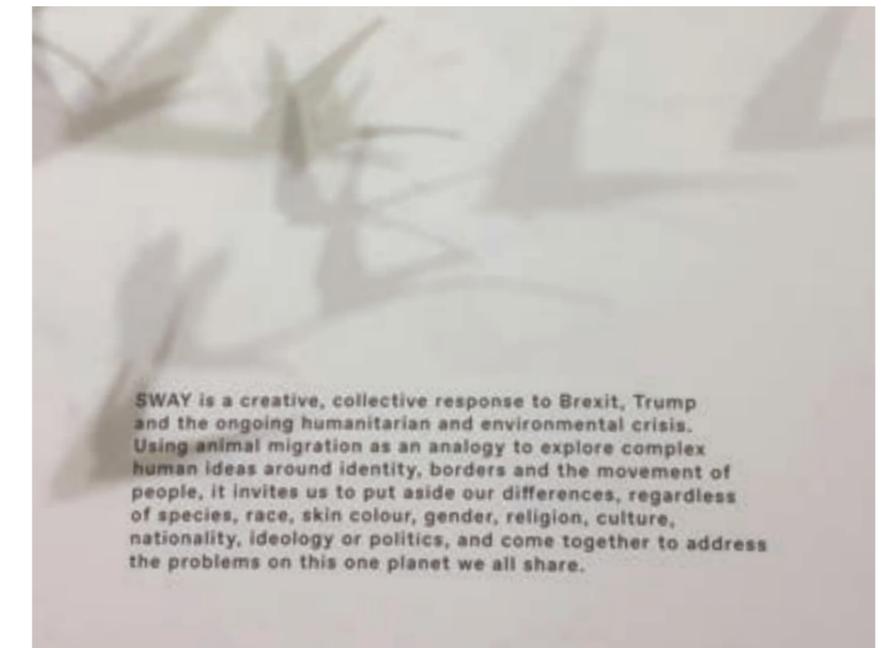
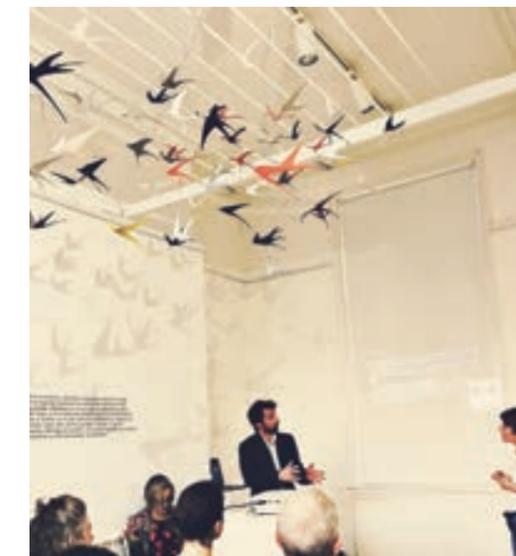
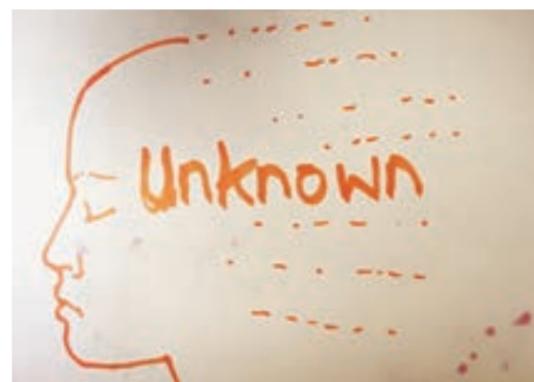
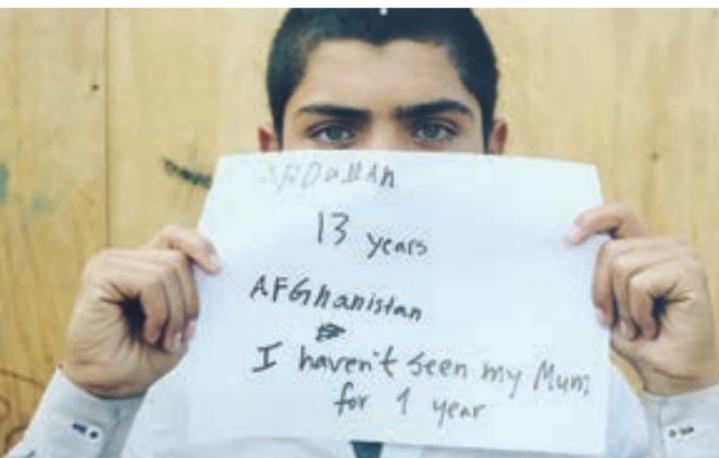
* *Who do we identify with, and who is 'the other'.*



Own participatory Art exhibition 'Sway' at ONCA, Brighton, 2017. Including additive map, and growing sway of migrating swallows, collective word weaving/ story telling by author Holly Dawson, additive sound installation by John Warburton.



Photography of Calais jungle by L. Simonssen, talks from WHO, Hummingbird Charity, Mick Taylor on Economics, and RSPB.



Temporary official refugee status is not granted to illegal immigrants until processed and recognized by the State at which they first arrive. In the case of Calais, aiming to be recognized by Britain rather than France, immigrants hid what they had left of their identity. Staying for as long as needed in a non-place without much in the way of shelter, property, quantitative nor qualitative property or rights, they hoped to access one country rather than another.*

Having many nations might seem like a globalization problem with potential identity fragmentation, but on the other hand, it could enable people to recognize each other in their shared humanity, beyond concepts of nationality, and nations.

“Scott Gordon reminds us in reviewing the writings of Thomas Hodgskin, “They considered property to be a right conferred by law, whereas the true theory is that property is a NATURAL right, devolving from the fundamental principle of individuality—a man’s right to himself. ‘It is as impossible,’ he said, ‘for men not to have a notion of a right of property, as it is for them to want the idea of personal identity. When either is totally absent, man is insane.’”(21)

But what happens to those without either?

Whose responsibility are they?*

The United Nations is frequently seen as one of the positive outcomes of Globalization and the World Wars, created to offer some protection to those stranded in non-places and create a set of ideals, which we can all strive to live up to. However, membership is arguably not a binding contract. Equal global enforcement of the Universal Declaration of Human Rights, proclaimed and updated since 1948, has never been achieved. The concepts of the Declaration are unlikely be able to hold the boundaries of what we are allowed to do as individuals or nation states, once the consequences of the environmental crisis worsen.*

Nevertheless, its aims and values and philanthropic aspirations might allow us to accuse those who do not abide by them legitimately. One could argue, conversely, that some of the expansive military campaigns since 1948 have been hidden under the umbrella of the UN. Western (generally) powers retaliating selectively, where it suits their national interest, ostensibly in order to defend human rights at apparent risk.

Of the current 196 existing countries, 193 are UN members, with the exclusion of Palestine and the Holy See (The Vatican), as well as countries in undefined political waters such as Kosovo, Taiwan and Somalia. The Vatican is an unusual exception as it is a political power based on religion, which does not wish to be a UN member yet is a powerful political entity without clear physical borders other than those in Rome.

* *Who do they belong to?*

* *I made two cakes for the film project and thought, hmm, food again... Plus I am working with both a globe and a map of the world. These are two of the themes that keep returning to my night-time sleepless hours. They are both such fundamental current themes. During the height of the migrant crisis, I worked with a map of the world with no frontiers, for ‘Sway’- an installation about migration, immigration and artificial frontiers. Visitors drew their movements across the map, connecting an indivisible whole. Paradoxically, on this project, I am doing precisely the opposite. The clichéd globe is in childlike edible form, but is presented as a whole, sparkles included, a centre birthday party piece belonging by right to the birthday boy in the film. The adults behave like thieves and transgress the ownership rights and violently divide, fight and consume what is not theirs to own. I sound like my academic voice now... separating them and keeping them divided is much harder than I initially thought.*

* *J'accuse! Was as an open letter published on 13th of January 1898 in the ‘l’Aurore’ newspaper by Emile Zola where he accused the French Government of unlawfully arresting and sentencing a General to life in jail, for which he had to exile himself in Britan. We always used it at school to point the finger at injustice. But that did not always ensure that it would be rightened. I still believe one should speak up, or else we become silent accomplices.*

And so, j'accuse...

Amongst some relevant articles to the present debate on the UN* Declaration of Human Rights are the following:

Article 1 All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.'

'Article 15 1. Everyone has the right to a nationality.'

'Article 29 1. Everyone has duties to the community in which alone the free and full development of his personality is possible.'

Entry into force: 3 January 1976:

'Considering that, in accordance with the principles proclaimed in the Charter of the United Nations, recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world, [...].'

'Realizing that the individual, having duties to other individuals and to the community to which he belongs, is under a responsibility to strive for the promotion and observance of the rights recognized in the present Covenant, [...].'

'Article 11 2. The States Parties to the present Covenant, recognizing the fundamental right of everyone to be free from hunger, shall take, individually and through International Covenant on Economic, Social and Cultural Rights national co-operation, the measures, including specific programs, which are needed [...].'

'Article 12 1. The States Parties to the present Covenant recognize the right of everyone to the enjoyment of the highest attainable standard of physical and mental health [...].'

Aspiring to greater solidarity on the basis of recognition of cultural diversity, of awareness of the unity of humankind, and of the development of intercultural exchanges, Considering that the process of globalization, facilitated by the rapid development of new information and communication technologies, though representing a challenge for cultural diversity, creates the conditions for renewed dialogue among cultures and civilizations, [...]' (22)

Thus it appears that with individual and collective rights both, comes responsibility and obligations towards the 'others' in a variety of statement that should allow for a united pluralism. Integration appears to be the objective, on a social and political global landscape.

** My Grandmother worked for UNESCO - I know, my grandparents were legendary - but even that didn't spare her.*

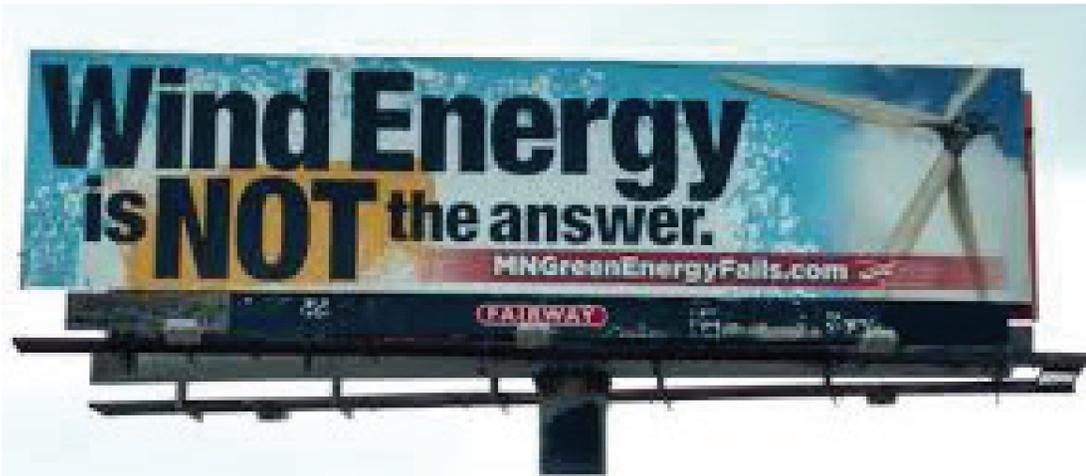
She used to drive people into embassies hidden under her huge mastiff dog during the days just before the coup. I know it's true because my mum says it is and because she was a handful. She was imprisoned after they flew to Buenos Aires, taken away by men in dark glasses, bundled into a car with no number plates. The charge: her name was found pencilled in a German journalist's diary, who had also been arrested. It took my mum two months to find where they had taken her, and another two, to find someone brave enough to try to get her out.

They left shortly after to the UK where she lived for fourteen years in London and carried on being her handful of a self, speaking better English than the Queen (she was an interpreter), and dealing with poltergeists that never sounded half as scary as the men in black.

My parents moved to Glasgow instead, where I was born. My older sister was born in Argentina, where we first escaped to, during the nightmare coup. My younger sister was born in Chile.

My ever positive mother turned the tale into something for her kids' identity to stand: she was the 'Mother of the United Nations', and not, a mother with children all over the world because she had to flee in bloody circumstances with absolutely nothing other than her Self. It was a great story for us to hear. Resources were still limitless, and immigrants were still welcome here then. Paradoxically, it was in part Thatcher's government at fault for those in exile since they too supported the coups in South America alongside Reagan's USA- there were to be no more pigs in their bays nor Bay of Pigs after Cuba.

There is simply no organisation that can guarantee broader humanity's well being, it is an individual decision - both the risk and the response once instability and political madness take over.



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ENDESA

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Non quantitative assets, power and changing perspectives. Change from natural resource and human right to a paid service or consumer good- note the bottled 'air'.

NON-QUANTITATIVE ASSETS

Biblical tradition gives men the Earth as a divine gift. In so far as it appears that humanity owns the planet collectively, it involves ownership and division with global legal enforcement, material possessions, and rights. One has a right to water, air, land, and quality of life beyond ideas of territorial divisions.

How does a right become a resource, a service and a share in a private company?

The 2010 United Nations General Assembly recognises water access and sanitation as a necessary universal human right. However, Chile's Water and Life Defense Coordinator is currently fighting to recover water for Chileans* after it was privatised in the 1980s. It is well documented how water in the country is being illegally appropriated and redirected underground for the production of avocados for the UK and other far-away countries by privately owned growers. Water rights are being violated, and the environments and local ecosystem damaged from monoculture of agricultural products for export. Similarly, the crisis we had with polluted salmon two years ago was also human-made and economically rooted since it is another of our famous exports.

In this instance, the resource we have a right to - water - becomes an asset that can be owned, sold, and exploited. Both as the natural 'commodity' itself, but also in the production of marketable goods dependant on it.

The elected State can sell it to privately owned service companies that are often seen as better run, and more economically efficient. It is sometimes only when these face economic difficulties that it requires public intervention or our intervention as citizens represented by that same State that sold it in the first place. There is now a push for renationalisation, where the State and its citizens retain the services which they use.

Developing countries are often dependant on Foreign Investment, and conflict arises from the privatisation of non-quantitative assets when Foreign Private Capitals do not have an obligation to ensure the wellbeing of the people that live in that country or care for the environment from which they are taking the goods. It is fractured in that the ensuing negative consequences that befall with this type of model do not directly impact the owners - who are responsible in one sense but not the other. It is not solely a predicament in developing countries. When companies like British Steel fail, it comes to light that the company is partly owned by Japanese capital, Anglo American capital based in Geneva, British capital based in the Netherlands, and French capital - and soon to be bought by Chinese Investors Jingye Group. One could assume that it is a British resource given the name, yet it is not.

When conflicts in non-quantitative assets arise, it is difficult to establish ownership, but even more so, responsibility.

** Our current president is one of the Chicago boys from the Pinochet era of the 1980s, and a multi-millionaire, who believes the way forward for his country is purely economics. However, the economic boom is not for all, seeing the current crisis or 'Chilean awakening' that is taking place.*

Yet it is because of his proven financial background that Chileans chose him in the first place, hoping he could repeat this miracle for 'all'. The ever-promised trickle-down effect of wealth is not happening, as in so many other harshly capitalist economies...

RESPONSIBILITY*

It is more widely accepted that risky economics and politics that outbid moral and physical individual well-being are at fault, but how can these be accountable?

Whose responsibility is it that the British Steel company-once a public asset- was sold? Who would want to take the blame for its failure? The Foreign Capital's fault? The British Government? The British population and the non-British population that lives in the UK that chose the government?

And how can one representative embody the choices of all equally? It will invariably act in the interest of some and not all. Capitalist democracy claims to do that, but the views change with the priorities of whom-ever is at the top. Yet it is rare that Governments will admit responsibility when things go wrong.

When the responsibility is of the many, do we divide the blame equally? From a legal point of view that is already complex. In the Sustainability debate, the issue is who is that Authority.

Post war Germany in the other hand appears to still act in response to the blame they carry since WWII. Comparatively, who is at fault with environmental disasters such as the Fukushima nuclear disaster in Japan, or the infamous Chernobyl? Is Einstein at fault?

If we own resources, then we also own the spent or damaged results of these, whether on a social or environmental level. When and how do duty and responsibilities result from ownership?

Unlike the idea of ownership, the word 'responsibility' was firstly used in relation to politics, and not until the end of the eighteenth century. This does not negate the pre-existing idea of duty, but responsibility has legal connotations beyond morals.

There is a distinction between legal and moral responsibility, and whether that is something acquired by ownership retrospectively, or prospectively agreed into a future, varies depending on whether it is ethical or relating to the law. Furthermore, both of these change over time and based on circumstance.

It is easier to try to assert who is not responsible, and generally darker and murkier to establish who is.

For a person to be deemed responsible, one has to be an adult, conscious and have free will. This assumes that freedom of choice and rationality are at work in any decision taken.

The two main philosophical views on responsibility come from Kant and Hume. In Kant's view, humans have unique rationality. When we act ignoring said rationality, then we are deemed to be acting badly. An irrational act is inevitably immoral too as it ignores what is best for the self, or others, in the long run, and vice-versa. Thus one is acting irrationally or immorally if one acts only for immediate gain yet knowing that it will bring negative consequences in the future, for example.

Hume on the other hand, argued that *"Reason is wholly inactive, and can never be the source of so active a principle as conscience, or a sense of morals"*. (23)

Hume sees our actions tied to our emotions and our empathy to others, and so it is not our reason to be blamed for irresponsible action. Both views have been criticised in that they excluded a common approach

* THE MONSTERS DID IT

Once Upon A time in Hove, there was a boy who used to stare out at sea wooden sword in hand, fighting invisible enemies that he charged like Don Quixote on his loyal tricycle; space suit and helmet on, clothes evidently off. Naked fighting is best. Mum was sleeping after yet another night of piling up architectural papers in orderly lines along the entirety of the flat, or making models out of pasta. He knew she'd make him Marmite and Philadelphia bagels for breakfast before nursery.

*All was quiet that morning, and I couldn't hear him - which was not the usual literally parting my eyelids morning-mum-call to duty. I found him sitting on top of the table, covered in pen marks, staring at the carpet, artistically newly decorated with felt tip pens. Sh*t. I obviously didn't own the flat nor the not very wise cream carpet throughout. I didn't even have to ask - 'The monsters did it'.*

It made me laugh, but thinking back it is such a natural response to when one is in trouble. The others did it. Not us, them, those others. 'But they left!' In this case, the monsters, but it could have been aliens too - or foreigners, they are aliens also - or anyone on the 'other side of good', ideally in a form that is impossible to interrogate - and who can't defend themselves. The invisible others to blame and fear.

Us and them. Those others that do not understand you, or anything, because they are different, and live and do but do not do the right thing by our standards. In today's sustainability debate, them - those other bad people that do not recycle, eat meat, do not care about plastics nor consumerism and do not buy all organic, and, they are certainly not educated or aware, or awake - or any number of 'A' letters - to do the very least they can for nature and our future. And so it goes. What about those not 'able', the vilified others who bear all the responsibility, yet none.

Are the corporations my sons monsters? Or are the homeless the monsters? Or the undeveloped countries, those poor people living in shantytowns on the fringes of Cape Town, living under cardboard boxed favelas? Or the uneducated ones from the first world that have resources and yet, no inclination or wish to engage? Can't we all be monsters? Pixar's got some cute friendly blue ones. It is all about perspectives or maybe we're just merely tired. My mum certainly is,(...)

to how we own or deflect responsibility, and how our moral or emotional values have changed over time, and through education.

Responsibility differs from duty in that the first is retrospective (blame), the latter, prospective. If one takes responsibility for something, then one is to blame for failure, regardless of rational or emotional implications. From that point of view, we are responsible for the actions of both our children and our parents, or ancestors. Yet when asking, most will answer they are responsible for neither.

SCALE

'If not us, who?' and heard the answer, No one.' (25)

Beyond the problematic of distributional blame, is the issue of scale.

Environmental damage might begin in one specific location, but we now know that the consequences are global and beyond frontiers. The population exposed to severe contamination becomes a closed group of biological citizens often cut out from the rest of us. We can continue to seal damaged areas, and people, but we cannot migrate to another planet.*

'Sands (2003), p14, states: "While it is clear that under international law each state may have environmental obligations to its citizens and to other states which may be harmed by its activities, it is less clear whether such an obligation is owed to the international community as a whole." (26)

The scale of the environmental crisis often seems hard to grasp as scientific information and figures are hard to understand for most of the population. In 'The Green Imperative', Victor Papanek discusses the disassociation between responsibility and response, due partly to our inability to come to terms with the size of the problem and what one can do about it.

*'It is idealistic, even quixotic, for little Irvine to take responsibility for the sky. And yet on an emotional level * the action seem exactly right. As global problems become overwhelming, the idea of locality assumes a new political importanceit may be that authority - the power to take responsibility - can at this point be recovered only on a local level, and that this is why local politics has acquired a new significance... so large is the sky and so small is Irvine that the relationship of the city to the problem is automatically as that of tiny beings to something utterly beyond their control. In this acknowledgement true scale is recovered and with it, effectiveness [...]. (27)*

Division, in a cartesian sense, helps us understand and potentially resolve a problem that might seem impossible to solve when looked in its entirety.

When trying to mitigate or resolve an environmental issue, division into smaller scale and localised strategies may seem more effective than working at a governmental level. Cities in the USA for example - Austin, Boston, Chicago, Houston, Los Angeles, New Orleans, New York City, Philadelphia, Portland, San Francisco, Seattle and Washington DC - decided to challenge Trump's decision not to meet the emissions reduction commitment taken in the Paris agreements.

(...) having been in local politics all her life at a neighbourly level, she's losing hope. Most people in the developed world have a basic understanding of the environmental crisis, ignorance is hardly an excuse. Apathy or sheer information exhaustion might be the culprit.

But if we want to be heard or seen, art can be funny, revolting, different and silly yet serious too. I hope the film addresses some of the issues around division and our evident inability to see our own share of responsibility. Ironically there was only one child on the film - it's hard to steal child actors - so he didn't have to share on the day. He also didn't get to eat any cake, but he didn't seem to mind. Nice Dieter, but still a dictator when he got his revenge in the games we played afterwards. He was electrocuting us for disobeying Capitan's orders in Outer Space. He was the sole survivor of the expedition...

* yet...

* 🤔 *Beyond the irrepressible mischievous impulse to add an emoji to find the limitations of what we are allowed to do here, emojis are a visual aid to expressing universal emotion without language. I hated them when they first appeared and thought they were just one more way in which to allow for lazy writing. 'Use your words' is, by far, one of my favourite insults... but emoji's have won their place - if not into my heart - into my always longer than is cool unacceptable text messages. They do cross language barriers and communication difficulties both and are used by one of my deaf friends especially. But emojis in actual writing? I remember my disgust when I first saw one printed in a book, and to be fair, I haven't seen another. Dismal... But the book was the diary of a young Japanese teenager that had been washed away in a lunchbox and found on an island's shore by a Canadian writer (typical), so the emoji language was not only fitting, but it helped set the age and the tone of the narrative. The diary had been lost during a Tsunami, and I liked the connection of the tides. Like the weather, they recognise no borders. Excellent in principle - but there aren't any emojis in Microsoft word... so I might have to resort to stickers...*

On the other hand, integrated action is one of the UN Sustainable Goals for 2030, yet challenging the decision of authority in this instance on a local level had a more significant impact than globally integrated strategies. Goal 13 of the UN Sustainability Goals Declaration declares:

13. The challenges and commitments contained in these major conferences and summits are interrelated and call for integrated solutions. To address them effectively, a new approach is needed. Sustainable development recognizes that eradicating poverty in all its forms and dimensions, combatting inequality within and among countries, preserving the planet, creating sustained, inclusive and sustainable economic growth and fostering social inclusion are linked to each other and are interdependent. (28)

Scientists argue that most SDG's are not sufficiently quantifiable (29) and therefore difficult to reach and enforce, especially for global politics which appear to be tied to indivisible capitals. Peace is also high on the list of the UN Sustainability Goals, but are not developed countries economies dependent on arms sales also? The transparency and consistency of a global political strategy with countries fulfilling or failing their commitments to the UN are questionable.

Tony Fry is an advocate to new politics and a firm believer that democracy, in its expansive neoliberal capitalism form, will fail. He suggests that we have to reinvent politics, both globally and locally, to tackle the current climate crisis. He advocates a new political system beyond an obsolete democracy that would limit individual freedom. 'Sustainment' has more in common with collective totalitarianism than our current democratic system in that it requires a united effort and surrendering individual gain for greater good, directly opposed to the idea of capitalism and the current system in place. However, the warning it comes with is that it might work for a section of society only, ensuring the survival of some, but not all.

Furthermore, in 'Becoming human by Design',* Fry develops the idea that if we are to survive, we need to focus on ontological design and reinvent ourselves as species. (30)

* *A political poster with a visual Anatomy of the Sustainable Citizen is already taking shape in my mind...*

PEOPLE, PLANET AND PROSPERITY

Global differentiated goals from the UN set an important precedent, but it is in the individual that one could potentially find the drive for change.

The Aristotelian definition of a citizen included public participation in politics. So it is not exclusive to politicians per se and is a duty of care towards the society we are - and perhaps choose to be - a part of. Even in developed countries, suffering from the malaise of ineffective communication and politics, we appear to be failing a significant portion of society. This should cause those who care - and most profess to - to consider and act upon our social, environmental and political responsibility towards human beings at an individual level. How this could be taught is an essential question.

The traditional aspect of social responsibility is well established, with those with wealth - and those without

(who tend to give a higher proportion of their income to charities) - supporting a myriad of charities to extend a hand to those in need, and in developed countries Social and economic support from the State. It is the philanthropic aspect of the exchange that is relevant in the climate change context, as there might be potential for humans to find personal growth and satisfaction, regarding efforts toward climate change action or mitigation. Research on youth conservation programs has shown evidence that participants gain in self- efficiency, competence and a sense of social and civic responsibility.

What will environmental citizenship entail, and how will it be implemented & taught? We know recycling is not enough to earn green credentials individually. Will there need to be an economic reward to encourage positive environmental behaviour?

On a macro scale, developed countries have taken a greater commitment towards achieving sustainability goals in order to give space for those countries in need, to pollute 'more' while supporting a growing economy. Mathias Risse on the Question of who should shoulder the burden says:

'Who should make changes, and should there be international redistribution of the costs of these changes? In addition to the economic and political feasibility of the different climate change responses, there is also the moral question of what would be a fair distribution of the burdens that arise from adaptation and mitigation.'(31)

Foreign investment helps developing countries with PPP (public private partnership) projects by which they provide systems and infrastructure that will over time - often thirty years - return to the ownership of the poorer country, enabling economic development that would otherwise be impossible. However, they can also be exploitative too, and the model is not always effective in that the country in debt is unable to pay the small amounts to use said services, creating internal social exclusion.

'In poor countries, environmental considerations cannot be approached solely through such 'green' concerns such as biodiversity, the protection of the ozone layer, and the creation of wildlife and forests preserves, but must first be channelled through programs to reduce poverty' (32)

They are also sometimes used as the rubbish bin, orchard or mine of more prosperous countries, producing and supplying them with the raw materials they extract and export, which they also pay a much higher price when they return in a more sophisticated technological form. The producers* are sacrificial and often have to battle to avoid worsening their damaging dependence.

Their sense of identity and value is rising with development, and their fury at the current inequality is resulting in severe social uprisings. Not only because of extreme financial inequality but because amongst the injustices there, people feel the resources they own by right are being stolen by invisible hands. The animosity towards foreign occupancy is growing, and so the political alliances appear to be disintegrating towards protectionism instead.

Some argue that a section of a species is worth sacrificing in order to ensure survival - the law of nature, survival of the fittest and strongest. If so, the dynamic between the more powerful countries and those who serve them would be justified.

Reassuringly, the more altruistic views of the World Health Organisation and the World Bank seem more widely spread, helping vulnerable emerging countries to reduce poverty and ultimately share prosperity.

* *In my mother's own words, 'we are raped by foreign countries'- note, not foreign capitals, when in reality more often than not it is free capitals and not economic imperialism by a specific country as it was during colonial times.*



E-waste in Pakistan.



Damage from hurricane Mathew in Haiti, October 2016.



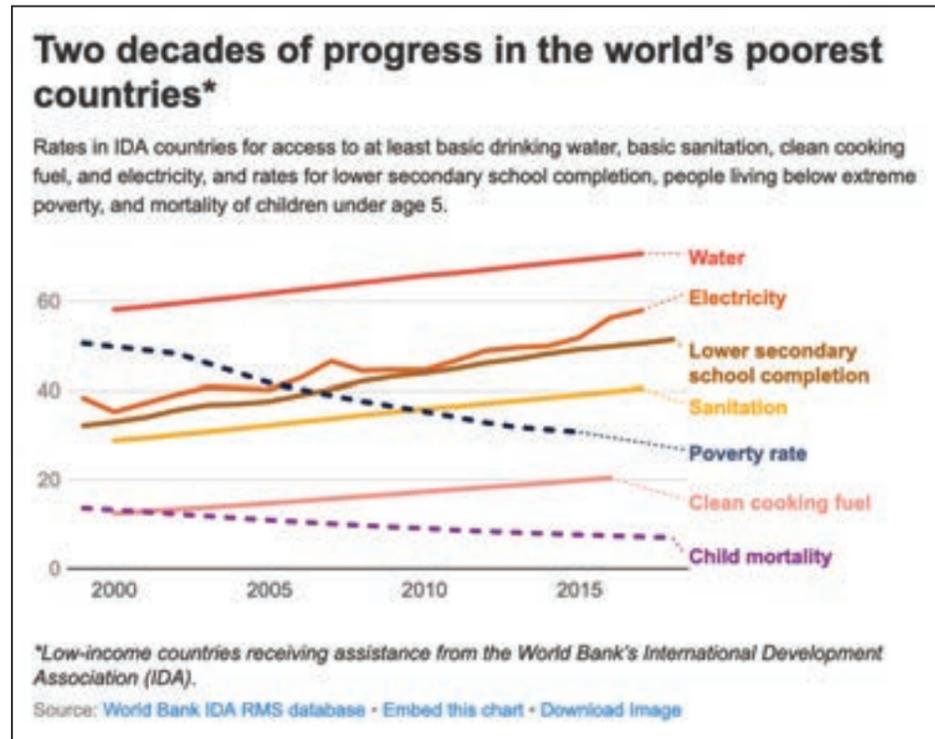
Waste workshop in Guiyu, China- they remove valuable materials by cooking



Salmon crisis in Chiloe, Chile, 2016- due partly to unsustainable and environmental malpractice in fish farms had huge social impact as it was one of the most important employer in the area.



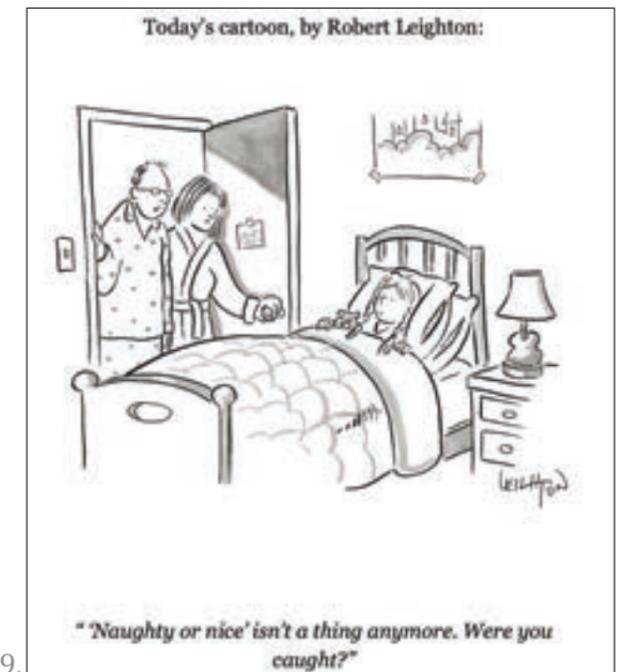
Orchard, Power source, dumping ground? Who is accountable?



Progress in developing countries (above), World Bank Organisation online information 11th December 2019.



Protestors in the Phillipines, 2019.



New Yorker political cartoon, 11th December 2019.

The World Bank suggests that *[Such a move] requires viewing the government not as a monolithic entity but as many different government bodies, each with its own constituency and regulatory tools. Not only is the multitiered government limited in its ability to commit, but interest groups influence the regulatory process and impose significant transaction costs on government interventions and on their outcome. (33)*

However, climate change impacts developing countries far more harshly. We might theoretically own * the earth in an equal manner, but climate crisis catastrophes appear to pay no attention to our ideals of equality. One could see the contagious 'springs' around the globe to be an effect of unsustainable politics and one that enforces further division.

Even if we arguably appear to be living in times of peace and prosperity, large sections of the population are surviving and not living, and thus the level of violence is increasing. Chile has gone from being the prosperity and stability model of South America to becoming a warning against the deregulation of the markets.

The downside of the capitalist model might be in that its liberalism lacks sufficient State involvement, that might otherwise regulate what is best for the majority and not assume a theoretical trickle-down effect. Social anger is destructive, in that people feel that if they themselves cannot have a decent life, then nobody should be allowed one. In theory, if something belongs to you, you can destroy it by right. But conversely, people are willing to destroy what they can't have, hence rioting.

Global interdependence is positive in that it is easier to communicate a crisis and request international support, but not easier to resolve the causes behind them. If you add an already angry society to those who will lose their place in the industrial model of production due to robotisation, we are potentially looking at a growing population that is marginalised and will also feel redundant.

Concerns arise when even in wealthy countries such as the UK, the economic disparity and social inequalities are not tackled by the political system. Society appears to be able to ignore the environmental and social crisis, individually and collectively.

'Since the process of ownership begins with an act of will, it follows that it takes an act of will to begin the process of disowning. As in the case of acquiring property the process is sometimes long and tedious, so in the process of disowning, it is not always possible to dispose of one's property by merely "willing" it away.' (34)

We choose to discard,* disown and 'unsee' problems, people, objects that do not serve us any longer.

* *One of the first words children say when they learn to speak is 'Mine'!*

That is what started the idea behind the short film.

You have to teach children to share, buckets and spades in the sandpit especially. No parent will be alien to playground behaviour. Still, there are certain cuddly toys or 'friends' that are just too personal or special to share with any other. My son's was Blue Bear, other children couldn't so much as look at it without a warning frown spreading across his then very blonde eyebrows.

Then again, some of my friends' sweeter children were precisely the opposite: they couldn't stop adorable Benny from sharing and giving everything away. They had to teach him self interest and self-care. It is not an all or nothing, but it appears that it is not always those with 'more' that can share, like a dragon in a cave, some sit hiding riches in tax-free havens...

* *I have got myself into so many problems by returning litter to people in the street with an innocent 'Excuse me, I think you dropped something'. They generally look embarrassed, but I have been called all kinds of names too... It felt important to make sure they knew someone had seen them. Just putting a mirror up, to others or oneself, can sometimes make a change.*

CONCLUSION

From ontological philosophical observation to scientific ones of the natural world, it appears that division and ownership are not the problems, in that they are not only human nature but simply, nature.

It is not the necessity or impulse to delineate, identify, divide and consume that appears to be the obstacle to a sustainable integration, in that it is necessary for the survival of any species. The increasingly global and local inequality of said distributions of resources and prosperity; and current trends to fast and excessive consumption; need to be brought to our attention - not only in the climate crisis debate but also, into a familiar everyday conversation.

We require more consciousness and understanding of the scale, connection and effects of individual and collective actions. Concern for vulnerable invisible communities is also vital - they require assistance (or even just the freedom to thrive without assistance) and not solely exploitation.* Most countries recognise the crisis at least at governmental level and assume collective responsibility, as well as the need for joint action - even if their actions disappoint.

The divisions and rules enforced by current politics might be in place for our safety, yet they also continue to alienate and to dehumanise a considerable portion of humanity. Whether our porous frontiers will be relevant in the future is uncertain. One could wish for a better system of redistribution of roles, identities and prosperity - a better a model of a shared collective economy, implemented successfully and for the good of all. Yet a shared digital world can also leave owners more vulnerable to property rights infringement and theft.

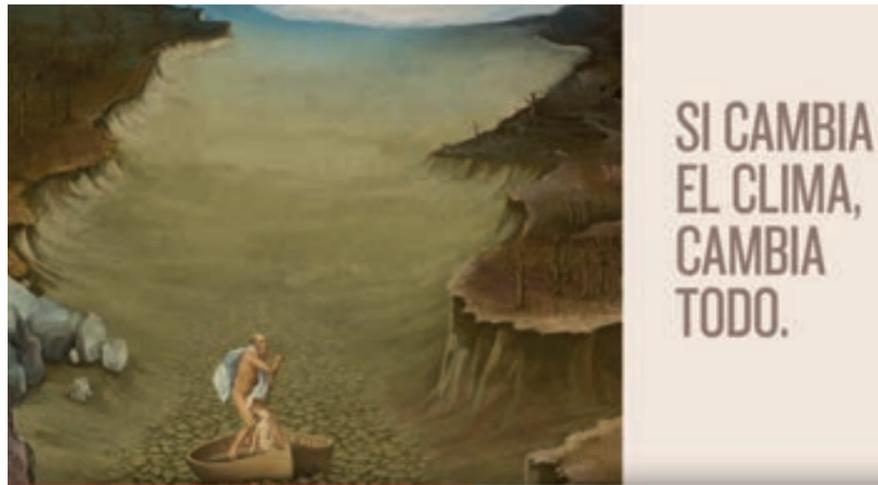
It might be naive to think humans are capable of altruistic global pursuits when one looks back on history. However, if we all recognise responsibility and duty towards another - human or not - and the acceptance that we can also be the other, then we might be capable of connecting and creating a new environmental citizen. Might collective development, a shared economy and sustainable survival follow? It is much harder to exploit those whom one builds a personal relationship with. The impact of humans on the environment is well documented, but equally significant is the impact of the environment - in this case, the environmental crisis - as a potentially positive influence on humankind.

On the issue of visibility, art can be a powerful resource to bring attention to these issues.* Unlike most science, art and design can be approachable, intuitive, and can create an emotional response to a crisis that some do not accept or want to engage with. It might be able to reframe, and hopefully refresh some of the problems that are falling on deaf ears.

* *Not unlike migratory behaviour perhaps?*

* *Voltaire apparently said: 'With great power comes great responsibility', or may be it was Spiderman? It could be both even if my French revolutionary blood that is also Basqu and Chilean and Scottish rebels at the thought of sharing such wisdom with a comic book. But I do like comics, and they can both be right, right?*

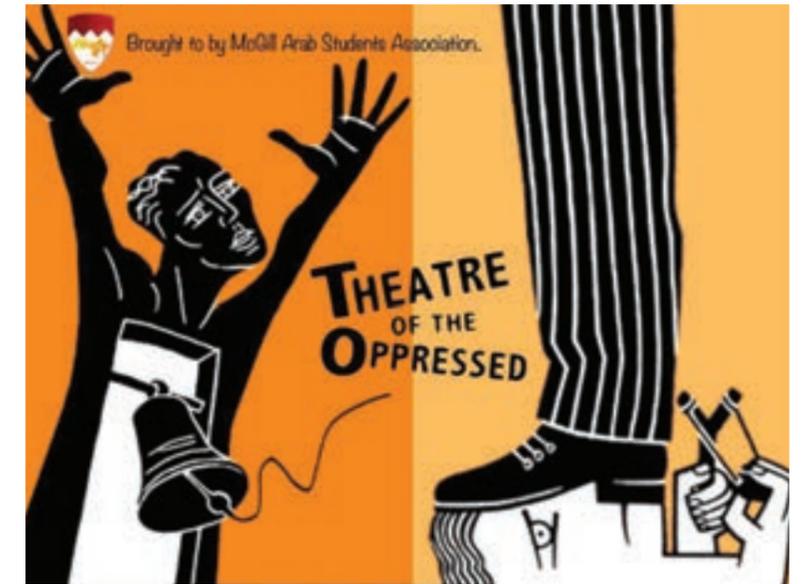
* *Unless it is of course in a perfectly white exclusive daunting glass fronted gallery - art can be perfectly impermeable and inaccessible too, but I am talking about public art or the one without the pompous impossible language. An art piece can be individual or collective but one shouldn't need to study it to understand it.*



Agnes Denes 'A Wheatfield, a Confrontation in NYC, 1982.



Reverend Billy and The Church of Earthallelujah, Chase Manhattan Bank, NYC, 2013.



The 'Theatre of the Oppressed' developed in 1971 by activist Augusto Boal.



Ai Weiwei's installation of 15.000 life vests represented drowned migrants at the Konzerthaus, Berlin, 2017.



Olafur Eliasson 'Ice Watch', London 2014.

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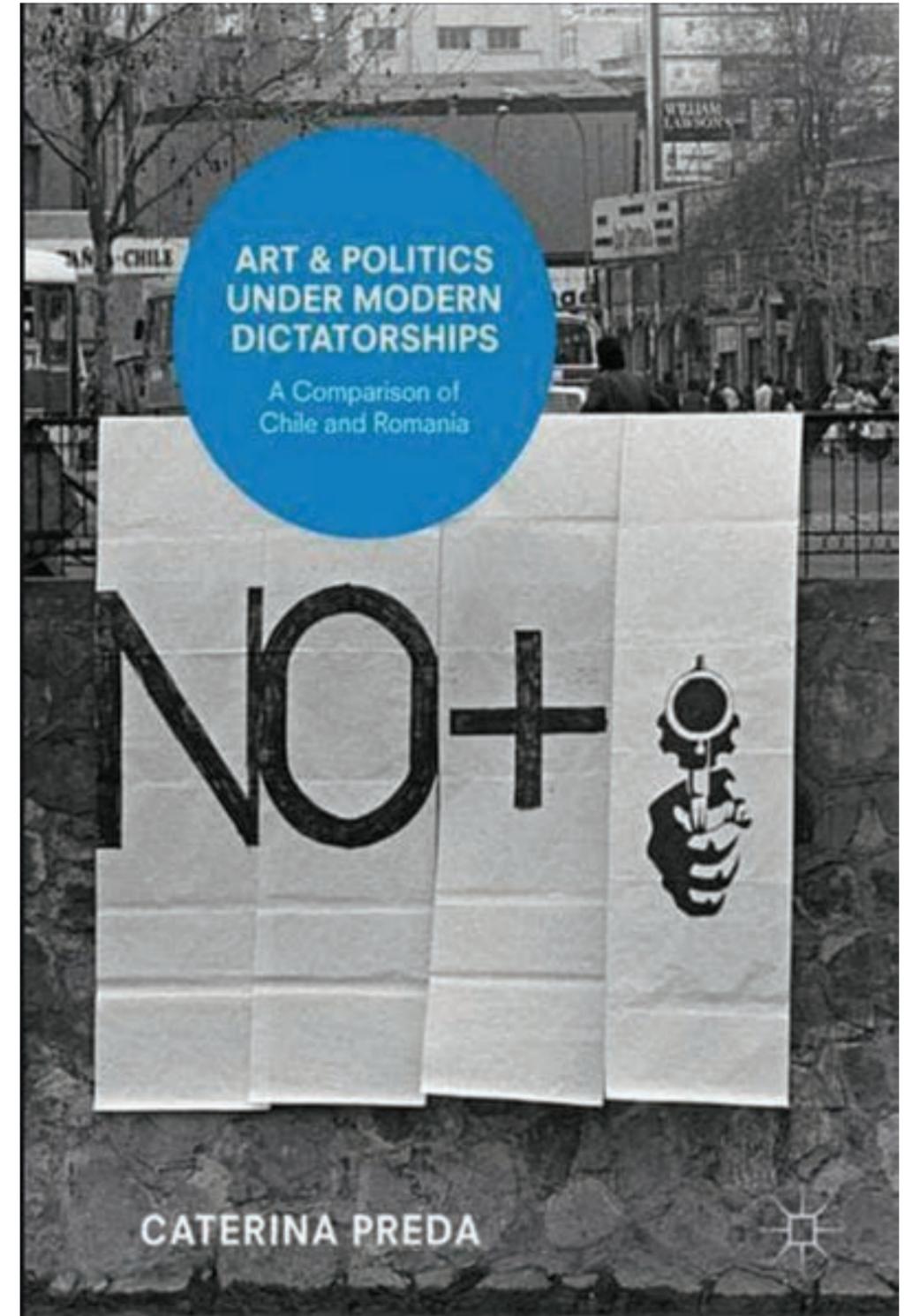
May 68 Protest Posters, Paris, 1968.



Paris68redux , Brighton, 2019.



Pink Floyd's 'The Wall', Alan Parker, 1980.



Chile's paradoxical 'No' political campaign 1989.
'No: Chile, Happiness is coming'



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(Spence, Rachel, *Financial Times Life Arts*, April 5 2019 issue)

* I fell down the rabbit hole...

I started looking at artists such as The Theatre of the Oppressed, Reverend Billy and the Church of Earthhallelujah, and Olafur Eliasson amongst others.

But it appears this present diary and research has expanded terribly and territorially over all these pages, well beyond what I expected. It is really very interesting and entertaining and relevant to both my academic and emotional creative self. I should include the physical self too at some point...

I have started a debate with myself as to whether there is a place for my art and my architecture to integrate in order to perhaps translate what science needs to convey and engage with a broader audience.

'The End', but not necessarily My end... yet.

FILM DEVELOPMENT PROCESS

Design Politics Poster Pasting



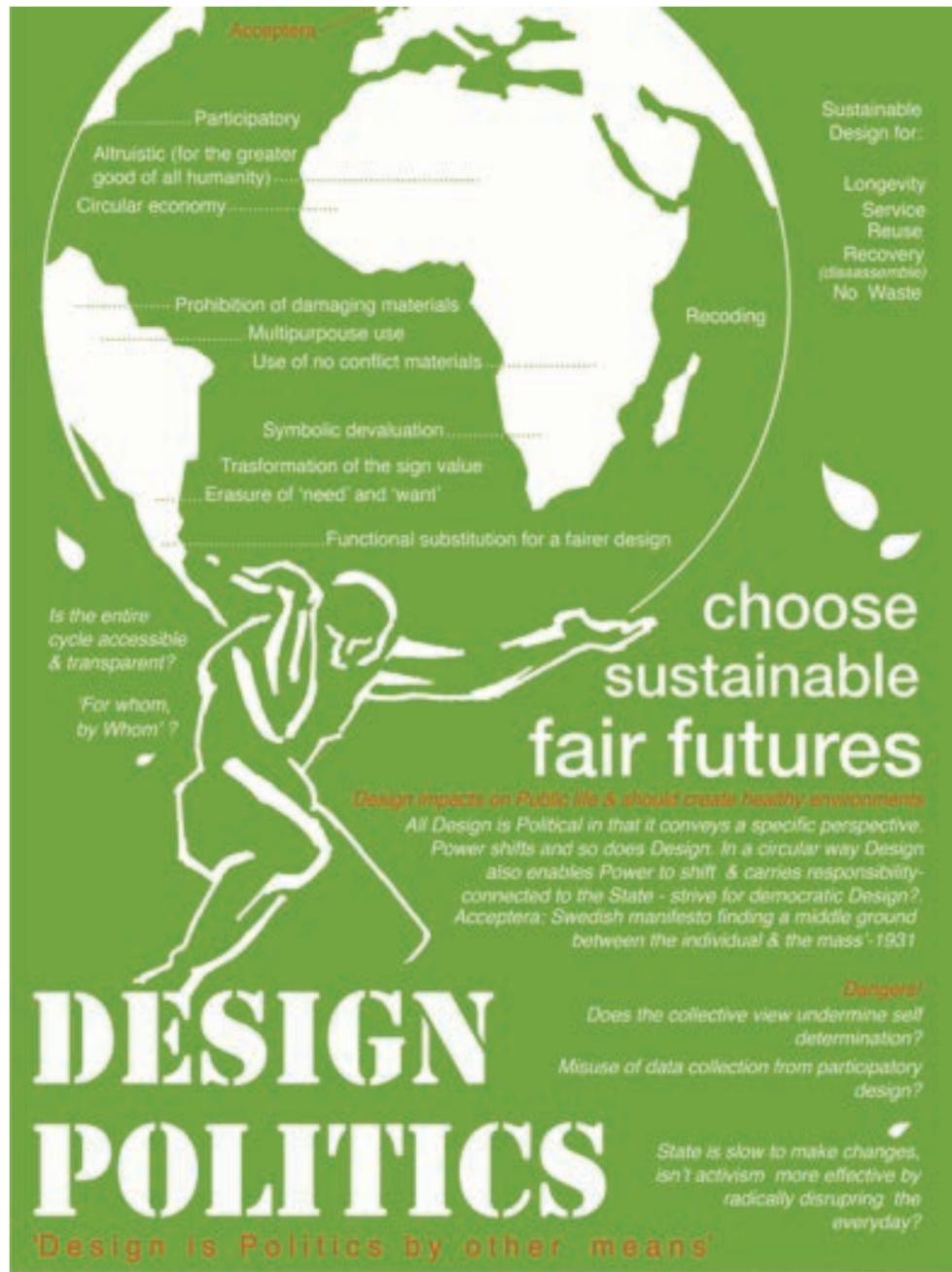
The first assignment of the course landed me with a pick from a hat that I enjoyed.

'The Politics of Design' introduced me to debates over perspectives, democratic and egalitarian design, individual and collective rights, but also highlighted the question of whether the State has the tools to really implement democratic and urgent changes to an obsolete legislation, or whether we, as citizens do have a responsibility to act, now.

Time is an issue within the current environmental crisis. And I was reminded of this when I submitted the slightly subversive part of assignment number 1, as my country woke up to revolt, rioting, and a not very distant memory of a heavily divided country.

The political campaign against Pinochet in 1989 marked me, especially as I was a teenager marching the streets, saved from protests turned massacres by my heroic mother. The campaign was somehow a huge success as it conveyed the unlikely concept of 'NO' – voting NO- into a positive message. After turning my attention to political art two years ago, I took part in street poster pasting campaigns against Trump, and so it is to political art that I turned for inspiration, but also because I wanted to experiment with the public civic engagement duty of my citizenship status.





I complimented the clichéd Atlas image with May 68 posters, from the workers protests in Paris, and art deco post-war Russian totalitarian art.

When pasting these outside the university building- not on the actual building but on the temporary timber boarding of the building site in front of the entrance- my accomplice and I were immediately stopped by the Site Manager and the University Caretaker.

'Do you have permission for this? You can't put these up. You need to write to the 'authorities'. It doesn't matter what they are, we don't allow anything to be put up here without prior written permission'.

I did think about writing to our course Tutor do just that, but decided against it as it would defy the purpose of unregulated civil action testing, ahem. These were not permitted political posters.

We were losing the fight, and seeing us aghast made Mister Manager soften. He told us I would get permission in a few weeks, we just had to wait. But the assignment was for the morning after - We didn't have time. And that, as we explained, did it.

He changed his mind. He chose to inform me that I was on camera, that he was officially informing me that I can't do it, and that of course, I would do what he says officially, but that the caretaker and himself would walk away and allow me to put them up, unofficially.

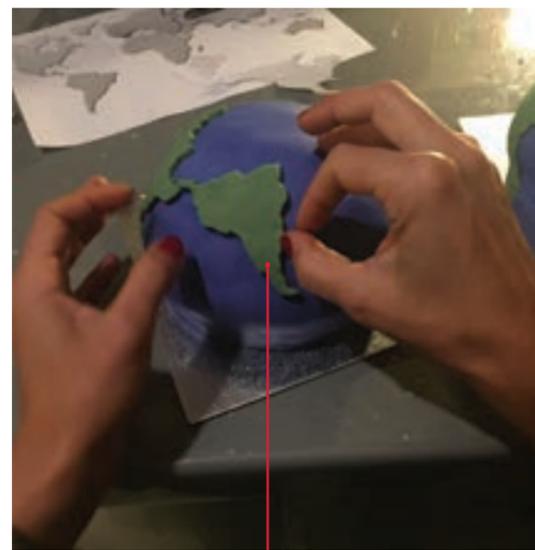
'Understood?'

Very understood. 'And you could get into trouble'...

So we rushed and pasted and smiled and moved away still feeling that weird feeling that one gets when you know you nearly couldn't do what you really needed to do because it is illegal but not serious and definitely important. But we managed, only because both the manger and caretaker took the decision to override the 'official' rules.

The posters stayed up for six days. Posters and art can have the briefest of lives, although sometimes they can stay in place for years as some of the anti-Trump posters have in town. It did bring to mind that if we want more permanent and long-lasting change, we also need the political machine with us.

Prop Making & Baking



'Home'
|
'Home'

'Home'



'Home'

I realised later that I unconsciously felt compelled to add all my 'Homes' to the globe, when in reality what is needed is that we see the entire planet as 'home'... I love maps and food both.

Sway at ONCA two years ago also included food, poilitics and a world map without frontiers, as well as an additive participatory audience engaging ,flock of swallows hanging in the centre of the space, that grew over the lenght of the exhibition, as well as photography, word weaving, food talk by Elise Watch, and talks by WHO, RSPB, Mike Taylor and Elaine Ortiz from Hummingbird.

Camera and props tests



STORYBOARD

Introduction, outside shots, setting of the place and event, close up of characters. Handheld camera for visitors.

Indoors setting- details, friend's and family welcome, close up to birthday paraphernalia, comforting social environment, celebration, conversation.

The cake as originally meant to be on the table but the 'wow' moment meant I needed to bring it in instead, and use it for the happy birthday moment.

The table cloth had to be black... outer space and all, but also because the piece needed the theatrical black against which the props, or objects rather in this case, appear clearly defined against it even if not in a close up shot.





I decided to use sparklers instead of candles to add onto the 'space' theme- and because they look much better on film. My son used to have a spaceman suit- silver, not white, which he lived in for a couple of years so I tried to reference all I could remember from his parties.

It doesn't matter which language one sings happy birthday in, everyone knows the song...

Singing, and candle 'blowing', moving onto the moment of the KNIFE. I chose to use a meat knife even bigger than the cake, clean silver against the black. Slightly sinister and the first sign that something is going to change. A Chekhov's gun, of sorts...

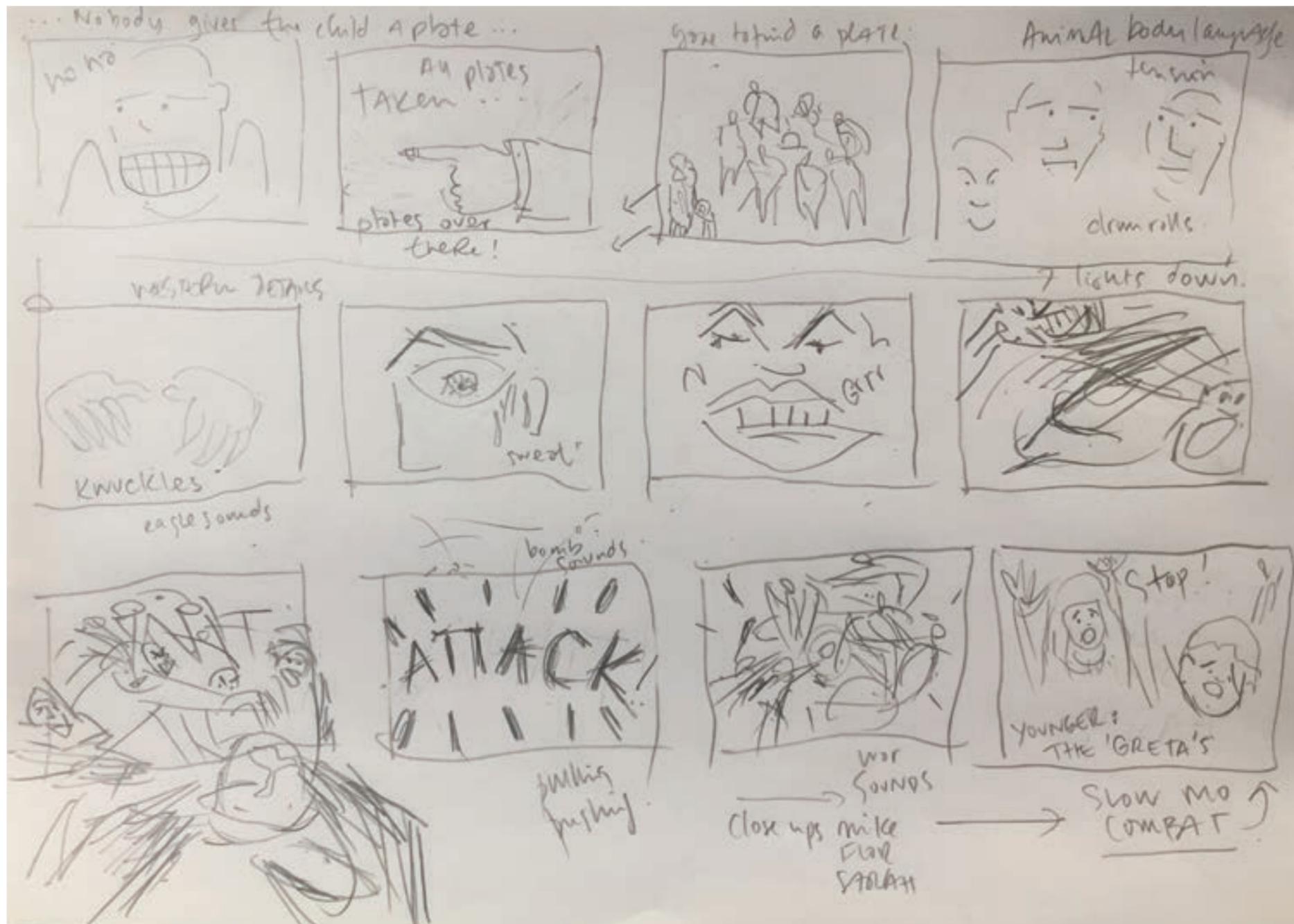
Rush for plates, people getting closer to the cake from above. Zenital views, handheld details of the cake being sliced- with difficulty- tension.

Character details, greed, eyes, mouth especially...

First slice is anemic, even the tiniest blueberry is cut and divided. The first piece is given and unhappily received, but the mood is still holding.

Close up to Space Boy, he has no plate and adults refuse to give the one's they already have and defend.





Miming to leave the room- mum and child will leave the frame. Guests measure each other and make eye to eye contact. Circular shot suggested by Miguel Amortegui, camera placed in the middle of the table on a tripod and swung around.

Character details, greed, eyes, mouth especially...

Belicose action and war like fighting for the cake. Not a cake fight throwing it, but instead trying to take it from one another.

Theatrical combat scenes.

The Young one tries to stop the fighting-we called them the 'Greta's' - but they fail.

Hair pulling and fightign out of hand till mum and child come back into the frame, plate in hand.

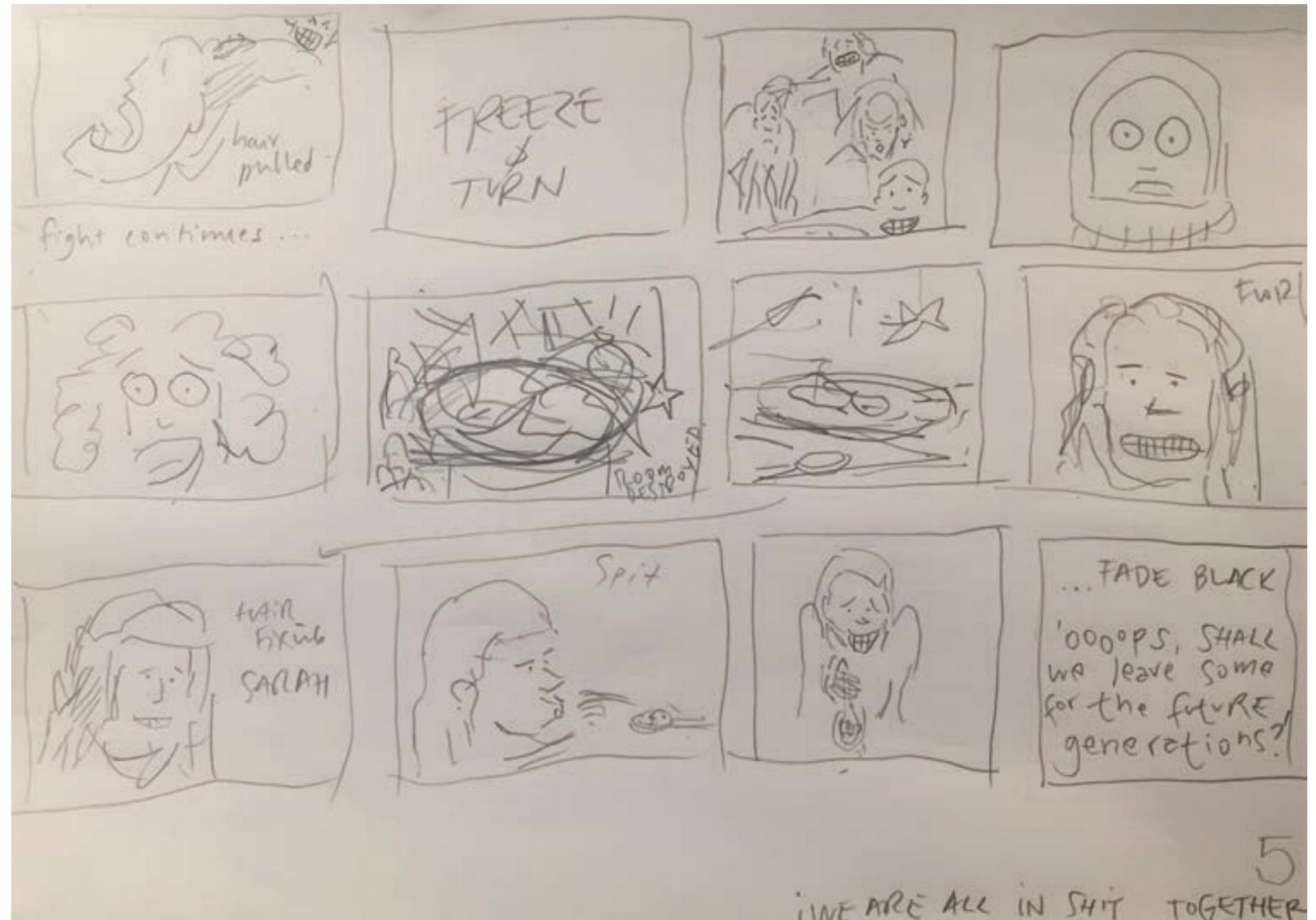
Shock... destruction, shame. Close ups.

Trying to fix it, humanity returns, cleaning, back to small appologetic smiles, big eyes...

The hole of the cake is gone...

Spitting of the cake onto a plate- disgust- 'offering' to the next generation- the child.

Fade to black.



'To Insanity & Beyond'

The film was shot in two takes - one fixed front camera on a tripod for space and overall action shots, and one hand held camera for portraits and details, as well as a go pro that I attached to the ceiling above the table - I love drawing movement from above & felt it could enrich the visual understanding of the action around the table. I only made two cakes so I had to get all the shots to tell the tale in one day. It was filmed between 10.30AM and 3 PM. The biggest obstacle was to get everyone to volunteer their time at a time that suited all, which is easier said than done...

The delivery of the space suit was a slight disaster, but averted at the last minute on the premise that it was a birthday, (I didn't tell them it was an imaginary birthday so the courier offered to re-deliver to my studio on the morning of the shoot. 'Mum' was a problem... She cancelled the day before and Mum number Two was two hours late... so I became mum in the film by default.

The absence of dialogue is intentional so as to make it as universal as possible in terms of communication. The story is told with images, sound and music, friends, family, three professional actors- one of which is my sister- so in the end it was a family gathering after all and a significant collective effort. Directing, acting and filming at once is an impossible challenge and a significant leap from lighting and theatre production. I wouldn't have been able to do it without an incredible team of professional mischief makers and story tellers that can express to wide outdoor audiences (www.periplum.co.uk)

The aggressive fighting effect of the film was far greater than we expected and everyone felt quite sickened and full of adrenaline after filming.

Email sent to gather participants and summary:

Hello lovely ones,
Thank you for considering being a part of the marvelous madness...

Most of you know that I have embarked into a new adventure - I was either drunk or suffering from temporary madness when I thought it was a fantastic and clever idea, ahem-and it was and is, only I have to make a film and I am no film maker....that's where you come in, friend saviours and fantastic trouble makers.

The theme that I am focusing on is Ownership and collective responsibility in the current Climate Crisis.

IT'S MINE - IT'S NOT MINE- IT WASN'T ME. A two-years-old child classic battle to learn to share, or admit guilt. But have we really learnt...?

So... I have devised a piece that will expose the unwillingness of most to share, both resources or responsibility. The scale of the problem means it is nobody's fault, and nobody's problem. But it is both, evidently. And so the idea is to create a piece that makes it evident using human nature and a bit of clown style - adults behaving like children.

I need to gather a team of actors and friends that would be willing to spend around 5 hours at my house, fighting over a 'cake'.

The cake is in the shape of the Earth, and it is a child's birthday party with the theme of 'Space'. I will decorate the house with stars, planets, a small spaceship, bunting, etc.

Mum and child will be welcoming the guests to the party and we will be all smiles and social niceties, celebrating how amazing the child's spacesuit is and sing the praise of the cake, taking low quality snaps on our phones.

We will then start singing happy birthday, clapping, candle blowing, filming on phones, all smiles. Close up to a knife appearing into the edges of the table, and the mood changes. The knife represents the element of division.

The crowd will grow closer to the table, breaths held, eye close ups, tension of hands, knuckles, sweat even perhaps, suspense as we focus onto the in-breath before knife comes down for the first cut.

Mum cuts an absurdly thin slice of cake. She also cuts a blueberry in impossibly small parts and adds it to the already absurdly thin slice of cake, and hands it over to someone who looks crumpled, but manages a smile.

There is movement and rush to get plates and cutlery and they all hover nervously even closer to the cake.





The child then tells Mum that he doesn't have a plate.
There are no plates left...and nobody offers him one, smiles and social attitudes still standing.

Mum and child leave the space to go and find another plate...



All guests look at each other, aware that the authority and order of mum leaving means...
Behaviour changes, tension and the moment before it all explodes, sirens sound before an attack, close up to eyes. Or drums or cowboy music- still working on it... Social humanity goes out the window and body language changes to animalistic behaviour and aggressive.

Slow motion combat scenes between the guests to try to get to the cake, pulling and pushing each other out of the way (Mike, Flor, Sarah?). Not a cake fight thrown, but a cake fight taken off each other!

Hair pulling, anything you like! Chaos basically and fighting to war sounds, pieces of the cake getting scratched off by hand.

The young performer (Lou) tries to contain the fighting and get the guests to behave (the 'Greta') but fails. People fighting and pulling plates and pieces of each other and shouting!

Roaring.



Mum and child walk back into this scene and it freezes. Jaw of mum drops. Child's too.
Guests return to being human and behave like children that have been caught, shoulders hunched, hands behind back, apologetic under dog attitude, camera to details of people fixing their clothes, clearing cake off the floor, straightening pictures, cleaning cake off their faces and hair, getting themselves back together.

Camera to the centre where the cake was, and where nothing is left.
Someone spits out some of the cake into a plate and puts a spoon on it, offers it to the child with a wide apologetic grin.

Fade to black.

'Oops, may be we should leave something for the next generation?
SHARE!



That's it. 3 Minutes max length.

I hope the idea makes you at least smile. If it does do please let me know if you want to come and play, and if so, what are you prepared to do. Please remember you will get messy, ahem, so wear something you can wash easily and that isn't going to be permanently damaged.

I am organising dates and wild do a run through on the same date that we film to try to keep times to a minimum. If I am missing material for the final edit I will beg you for more time but I am aiming at doing it in one go, and seeing as you are all marvelous and magic, I think we can.

I can't offer to pay you but I can offer to feed you and water you nicely with all kinds of treats, as well as of course, offering us to get together and enjoy our company.

I have to submit the first draft of this with a workbook on Tuesday 19th of November so I am pressed for time.
Potential dates :

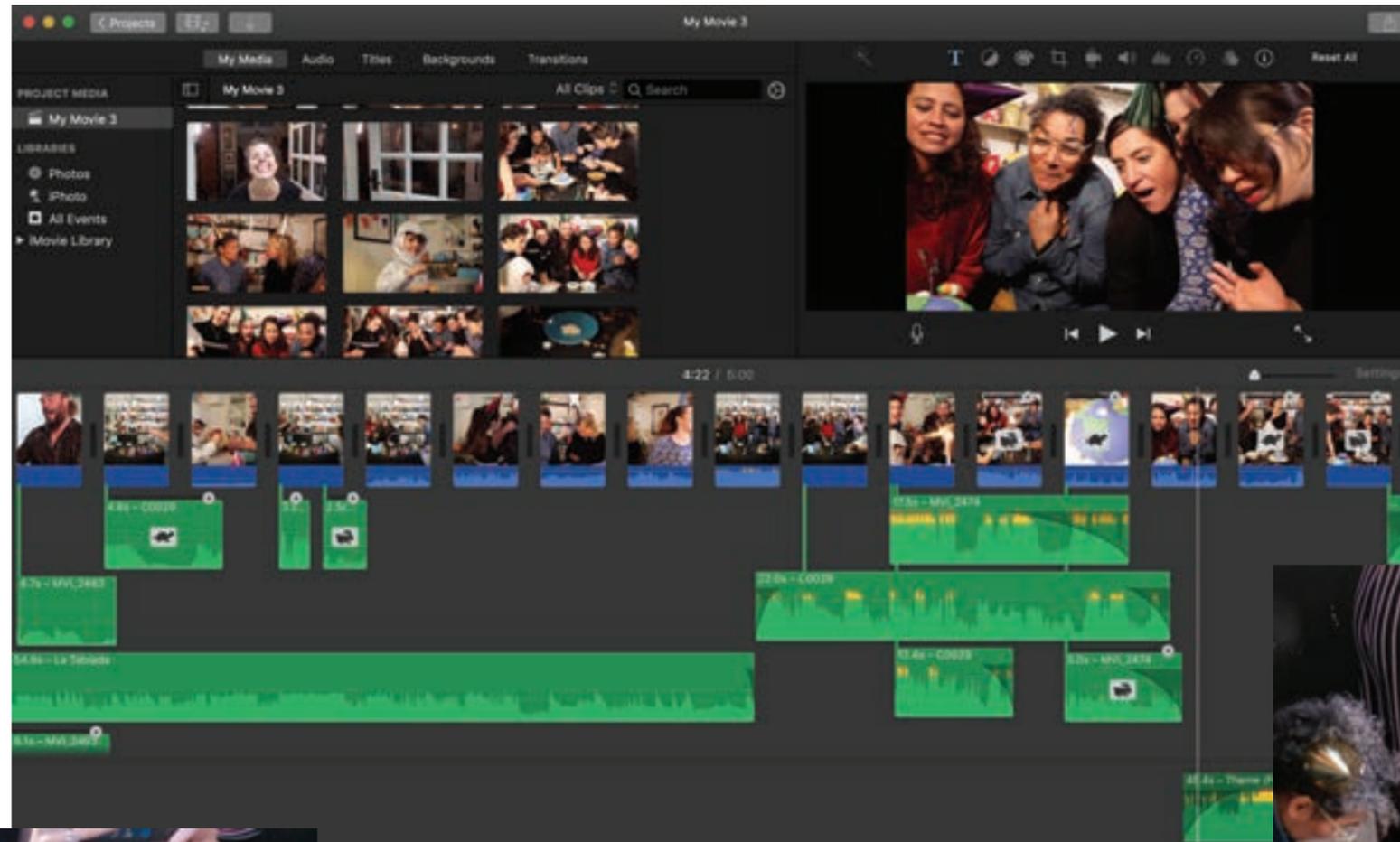
Sunday 3rd of November, Monday 4th November, Friday 8th November, Saturday 9th November, Sunday 10th of November

If there is need for a re-shoot I can pester you afterwards!
Do please let me know which dates you are free- if at all- and I will get back to you as soon as possible.

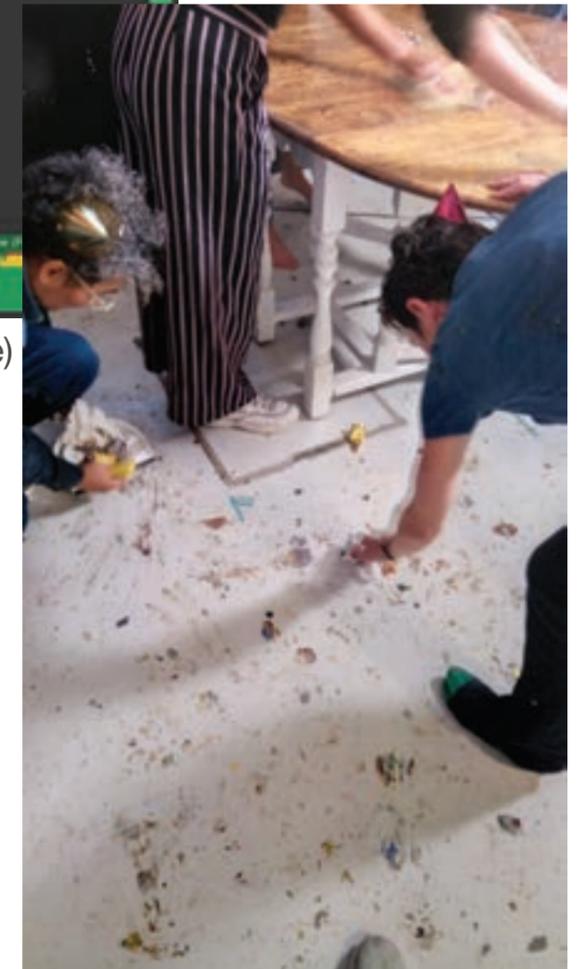
THANK YOU!!!



BEFORE...



(edited with iMovie)



AFTER...

Technical Information: *

Front fixed Camera Sony A7R2 with Canon Lens 24-70 with Senheiser microphone
Handheld Portrait Camera CanonEO5 With Canon lens 17-40
Fixed Zenital Go Pro
Close up Combat footage on iphone
Flexible LED Lighting
Yongnuo digital YN360II LED Video Light
Edited with iMovie

Props: *

Hand made:
Planet cakes x 2
Icing sugar rockets x 2
Presents x 2
Hanging Stars x 10

Child astronaut suit
Space decorations
Wall decorations

Music credits

- 1 'La Tablada' by Jose Basso
- 2 'Voyage Intergalactica' by The Prague Philharmonic Orchestra
- 3 'No Man's Land' by David Holmes
- 4 'The Good, The Bad &The Ugly' by Ennio Morricone
- 5 'On the Rebound' by Floyd Cramer

* *With eternal gratitude to the fabulously film making generous friends that shared their invaluable equipment.*

* *Miraculously, only one plate was broken, and it was at the perfect time during the film...you can hear it!*





'Follow me Fast Across the Sky' - Swallows - the greatest migrators-

Personal studio artwork - Spatial division and movement beyond borders

Dimensions W 2730mm x H 1510 mm

Conte carre and charcoal on Fabriano Paper