

ARTISTS! CEASE PRODUCTION IMMEDIATELY AND SEND ALL YOUR MATERIALS acylic paint, oil canvas, pen, pencil, colors and others things for art to: Lesly Pierrepaul, Rue Magazin de l'etat #339, port-au-prince, Haiti



PSEUDO REVOLUTIONARY FIF FASHION IS

- Ka iūs čia darote? Ką visa tai
iskie?
- Čia yra proletarijos situografas
es si šves ma Ursa
- Kodėl gadinate paminklą?
- Kartoju - paminklo negadinau
jūs nuomine toises - čia pradu
zona!
- Aš gimokėjau už bilietai, kur
tikau tik su... (šalikliau Ursa
- Čia gimines nuosavybė
- Aš pat... (to gimine - as
nuodantiminko... (am kapo
- Aš matote, didelėmis raidėmis
rašyva: WORKERS OF ALL
LANDS UNITE!
- Ponia, kuo jūs vardu?
- Tae Ateh
- Ponia Tae Ateh, prašome
usimti savo proletarijos
situografą, nes da... (klyuo kilems
inkytoliams nusifotografuoti prie
Marxo kapo
- Nenusiimsiu. Ar yra norimė
fotografuoti prie Marxo kapo?
- Aš noriu, - garskė senyvas
- kito veido inkytolijas su dideliu
toaparatu
- O gal luktelėtumėte kokias 10
15 minučių. Kad garsime Ursa?



... the metaphor of the textualized body has
been used to situate the body as a page of
material surface, possibly even a book of
interiority leaves [...] ready to receive, bear,
and transmit meaningful messages of signs,
much like a system of writing." [23]
Perhaps Josephine Baker unexpectedly found
the colonialist fantasies less damaging, more
easy, turned back on themselves, more
amenable to being used as a springboard for her
finding of her own verb in which she
could speak her own singularity and experience
that growth that comes from trying different
things and having the space and freedom to
decide who to become through work, through
art, through love, through politics in which being
black was found beautiful, interesting, in ways
that did not compromise her fundamental
humanity as a person. [24]
The Rainbow Tribe shuns spectacle as a vehicle
for visibility or voice, favouring the transparent
reciprocity of affectionate movements. The
economic and social structure we operate within
provides the platform for future performance,
destined as a constant negotiation between past
and present histories. This document relies on
ethical understandings and shares the
responsibility of an open and fluid structure,
which is balanced and arrested before violence
encountered en route are flexible and may be
used as useful opportunities from which to grow
and develop. The Rainbow Tribe performance
proposals utilize these accidental moments to
create space, and be seen by the surroundings.

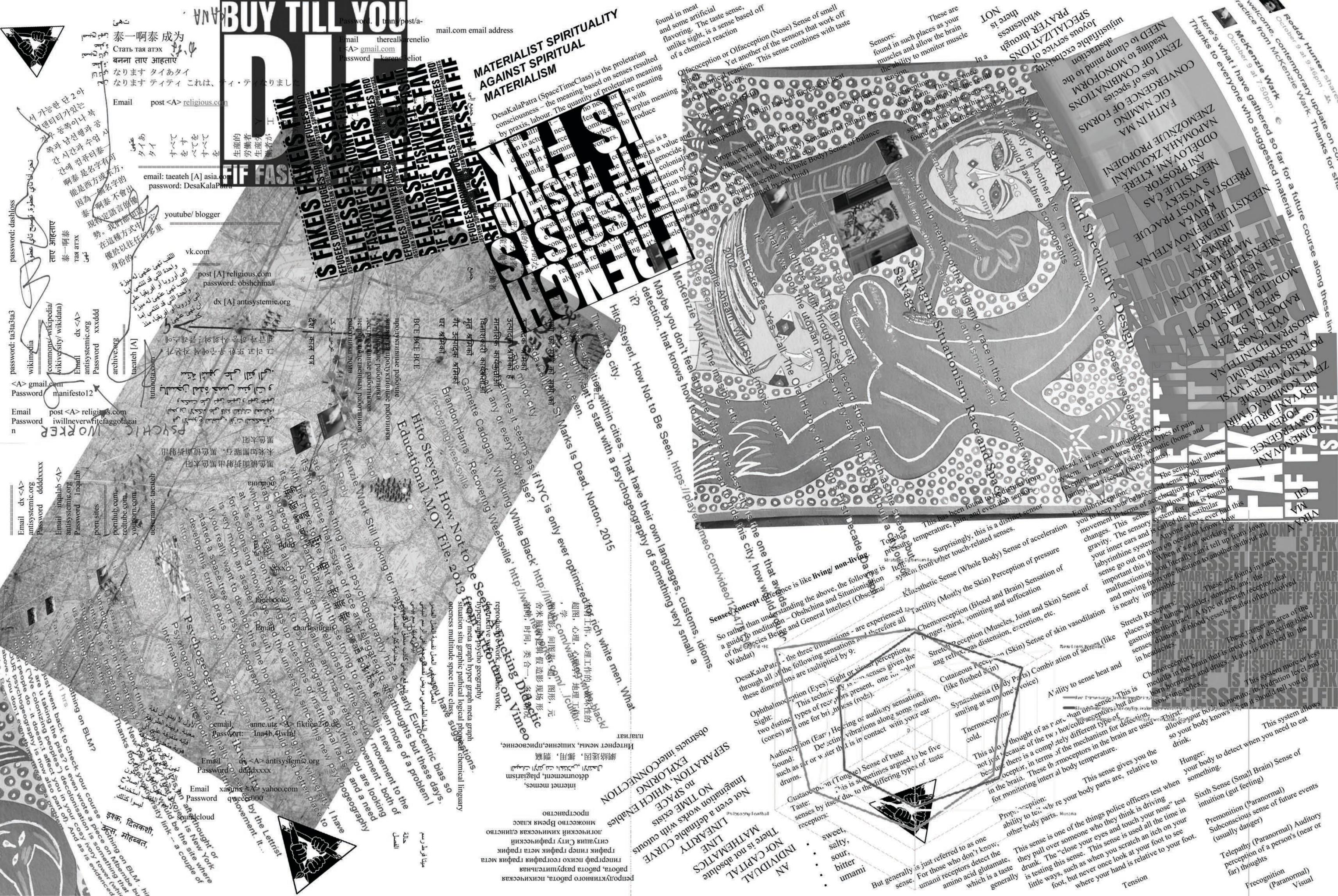
... Valuing the ways in which we are linked
together without being one, that we share
certain sensibilities of moving together without
needing to model or imitate someone opens up
conceptions of sovereignty self-production that
just might serve as a momentary realization of
the future in the present." [22]
My body, our bodies, throughout our lifetimes
require negotiations and renegotiations in space
and will constantly act as catalysts for
exploration:

... the Rainbow Tribe believes recognized currencies
and is working alongside a cultural economy
that champions a near future where identities
are brazen, naked and understood as a glorious
gift, where equality shares the same pedestal as
tolerance and acceptance.

"Ours is an increasingly embattled society; a
society in which violence, accusations of violent
intentions and expectations of violent acts turn
into major vehicles of individual and group self-
assertion - from the top to the bottom of the
social system, whether at the global, local or
domestic level." [21]
Forecast:

Audiences, who found themselves at either
[performance space] during the Occupation
or at Conway Hall for one of the public sharing
events, were exclusively from art, performance,
or dance backgrounds. Outside of these spaces,
in virtual reality, audience interpretation is
velled and unknown. The live art making
recorded by my phone and transmitted through
Ustream was conscious of these anonymous
eyes but not anticipatory.

Binary conceptions of gender no longer govern
modes of segregation or association, and one in
which violence is eliminated from state practices
as well as from our intimate lives, in heterosexual
and same-sex relationships alike. And, of
course, it is important to imagine a world
without war." [20]



BUY TILL YOU DIE

MATERIALIST SPIRITUALITY AGAINST MATERIALISM

DesaKalaPatra (SpaceTimeClass) is the proletarian consciousness - the meaning based on senses resulted by praxis, labour. The quantity of proletarian meaning is self-affirming, no need for more meaning than is actualized in the workers' struggle. It is a proletarian meaning, surplus meaning, meaning that produces workers.

found in meat and some artificial flavoring. The taste sense, unlike sight, is a sense based off of a chemical reaction

Olfaction or Olfaction (Nose) Sense of smell. Yet another of the sensors that work off of a chemical reaction. This sense combines with taste to produce flavors.

These are found in such places as the brain muscles and allow the muscle the ability to monitor muscle tension.

Psychogeography and Speculative Design

泰一啊泰成为
Стать тая атэх
बना ताए आहताए
なります タイアタイ
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password: dашloss
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