

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 nuomate toises - čia pradu
zona!
- Aš gimokėjau už bilietai, kur
tikau tik su... (šalikliau Ursa
- Čia gimines nuosavybė
- Aš pat... (jo gimine - as
... (nadarant... (pam kapo
... (p matote, didelėmis raidėmis
... (rašyva: WORKERS OF ALL
LANDS UNITE!
- Ponia, kuo jūs vardu?
- Tae Ateh
- Ponia Tae Ateh, prašome
... (savo proletarijos
... (situografą, nes... (klubo kitiems
... (inkytoliams nusifotografuoti prie
Marxo kapo
- Nenusiimsiu. Ar yra norimė
... (fotografuoti prie Marxo kapo?
- As noriu, - garsėskė senyvas
... (kto veido... (inkytolijas su dideliu
... (toaparatu
- O gal luktelētumėte 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
interior 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
proposes utilises 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 Rainbaw 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]

