YOU THINK MALARIA MAKES ME DELIRIOUS?

The Nature Of Reality
All realities are virtual, but few of us can live there.

The Greatest Of Human Desires
Since Adam and Eve, humans have sought to stop the passage of time.

The Lull of Kitsch
Art is to life as kitsch is to death. Kitsch has become our common Communion.

We Are detectives, forever collecting the evidence.

We look to the past for our codes.

The Work of The New Human
In so far as art is art, it transforms the desire to see into a lived experience. A baroque meta-language of kitsch and poetry is a mechanism for generating desire & invoking memory.

Open Propositions
These propositions are wiki. You are free to argue, augment, or leave them untouched.

The manifesto remains the work of the authors and displayed together with the original on the website.

Thanks

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a petit manifesto
The Greeks developed a technology worthy of the computer age albeit in the form of an elaborate intellectual toy. Because scientists assumed that if the Greeks had the ability to construct machines they would have developed labor-saving devices like our own, their achievement remained unappreciated until recently. We are for the art of the exquisite toy, the ridiculous, the complicated, the delightful.

We believe that technology has mechanized the unconscious to an extent that we have just begun to recognize. We want to harness that mechanism for our project. That is not to say toy with it. Our weapons are filmic. Distraction, entertainment, identification, surprise, pleasure.

Our kino eye is a broken stereoscopy. The object of desire lodged in one socket, the desiring one in the other. Binocular vision will occur or not in the mind of the beholder. Our art accommodates both. It is not for us to judge. We are still human after all.

We do not repudiate the desire for solidity or stasis. Like most people we fear dissolution even more than we fear death. But we feel time pass through us, knowing the dead are with us. We look to the future and also to dinner and to bed. The elision of the real and its image, the signified and the signifier will either lead to the destruction of the world or its liberation. Propaganda or poetry.

When the world has no meaning, the world has no life. The difference between a lie and the truth rests in its utility. We just don’t think it mattered. The Christians say that Jesus gave his suffering and his death as proof of his love. Of course he did. How else could they believe when His coming ended neither evil nor suffering? What in the world had changed if all He had left them was an idea? Much. In so far as we are bodies and minds we are the embodiment of nature. In so far as we use technology as an extension of our bodies and minds there are choices we can make. We are all participants in our technology and the ways in which we use it define what we value.

The relationship of technology to nature is the foremost evocation of who we are. Our lament for the destruction of the natural world is none other than the lament for the end of our humanness. To not attend to the natural world is nihilism on a global scale. We must recognize ourselves for what we are now: dreaming bodies in space and time: astronauts still tethered to our mother ship. We deny those who through sheer force of will give birth to grand visions requiring blood payment. We deny those who would rather die than admit that all will pass. We deny those who out of habit or fear sprinkle words like “freedom” and “God” like fairy dust. We deny those philo-sophists who would have us believe that All ideas are equivalent as if we were not embodiments as if Enlightenment were just an equal sign and not a mode of being.

The modernists repudiated hysteria for the more masculine schizophrenia. But we are wiser. Why should we for the sake of good taste or logical argument not do what is required for us now? Our future demands a feminine art that knows and appreciates the body and its ornaments.

Historical Aside

It is likely that in the Antikythera mechanism www.reconstructingmayakovsky.com

Kitsch is the language of the future a sign empty of meaning a mirror reflecting our dreams. The googlification of knowledge includes the googlification of sentiment. The most popular ones will always rise to the top. We believe in the body as an organizing principle. The laws of gravity, disease, pain, and hunger being the most difficult to break. We are not materialists.

We believe that Jesus walked on water. We just don’t think it mattered. The Christians say that Jesus gave his suffering and his death as proof of his love. Of course he did. How else could they believe when his coming ended neither evil nor suffering? What in the world had changed if all he had left them was an idea? Much. In so far as we are bodies and minds we are the embodiment of nature. In so far as we use technology as an extension of our bodies and minds there are choices we can make. We are all participants in our technology and the ways in which we use it define what we value.

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ON NATURE

We do not look for nature beyond patterns. We listen for pink noise. We believe that the flap of the butterfly’s wing can change everything. Though we are disenchanted, we believe in the miracle of emergence. We believe that the power of magic has been replaced by the magic of the strange attractor.
ON THE A VANT GARDE TODAY

We love thinking
We love deep thoughts
We love that the french have pin up philosophers
In art as in philosophy we shake our booty at the minimal the consciously restrained
We think that most humans especially poor people and women with small children live a life repetitive and mundane
For us it is not a meditative silence
It is not peace Frankly it is not very interesting

The avant garde shows its cowardice by embracing irony and the banal as if art held at a distance from the body would fool us into seeing the lost aura
Perhaps if it were a movie be would believe

But our senses betray us we wink and yawn

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ON THE NATURE OF LOVE

We believe in courtly love in the manner of Sappho
We believe in cultivating a profligate love for all beings
We believe in the profane communion of ecstatic consumption
Humbly we offer the body as bread (crumb)
We believe that if you cannot lose your way occasionally
you were probably dead anyway

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ON FILM

We love the Scooby Doo ending. Unfortunately, we have found that although evil unmasked is usually a grumpy old guy, it doesn’t mean he’s harmless. We are Americans, after all. We want the Hollywood ending. Sometimes, especially late at night, we believe that love honestly, lightly and intelligently applied, just might save the day.
ON FASHION

We embrace fashion as a form of play. We think that spending a lot of money on it is usually but not always an indication that we are taking it too seriously.

We are for beauty and feathers. We are anti-fur except old things with the heads still on them, especially when worn with cheap long black gloves.

We are for captain’s hats. We are for hats in general and shoes.

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ON MATHEMATICS

We believe firstly in the equanimous truth of the equal sign.

We believe that one plus one equals two.

but we’re not sure what plus means.

We reject the absolute truth of a final number.

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ON RULES

We believe in universal civility that is not necessarily the same as good manners.

We believe that at times the hostess would be pleased if we grabbed the cake with our fingers and we will happily oblige.

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We believe that we cannot live without violence but that we can try very hard. We think non-violence does not come naturally. We ought to take it up like daily calisthenics.

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ON PROPERTY

We believe in maintaining the public domain

We believe in creative commons and alternative modes of distribution

We thank Radiohead for showing us the way

We look forward to the quick demise of traditional copyright

like the passing of a mean spirited miserly old uncle

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ON PREDICTING THE FUTURE

We believe that prophecy is for believers

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ON THE PROFESSIONALISM IN ART

(we believe that in the applied sciences for instance brain surgery licensure is a really good idea)

We are proud amateurs

We aspire to remain so

We are for obsolescence in technology and in art

We are for the slip the mistake

conscious and unconscious because it surprises us and makes us humble

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ON EROS

We believe in the art of seduction
We believe in full frontal nudity
We lust after beauty and courage
We believe in the neutrality of the senses

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ON LANGUAGE

We believe that tongues are for unbelievers.

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ON GAMES OF CHANCE

In theory, we are inveterate gamblers in the mode of Duchamp. In practice, we once bet on the most beautiful horse at Belmont—a dapple gray mare, only to see her fall at the gate (“Hairbrain” came in first at 20:1 odds.)

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ON MEMORY

We believe that art is the memory of the future.
And memory is the art of the past.

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ON RELIGION

We reject all forms of martyrdom as onanistic.

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ON SCIENCE AND TECHNOLOGY

We believe that to be justified violence of any kind requires proof

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ON POETRY

We believe in the power of storytelling which tells the truth of it is by way of the same lie.

We believe in the madness of metaphor which tells the truth of it is by way of the same lie.

We are for plain speech in politics and in war.

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We believe that irony is a pimply teenager.

Getting drunk can only defer the inevitable.

We think that laughing especially at oneself is more effective and more humane.

We believe in parody, carnival, and slapstick in no particular order.

We believe that all humans can laugh, but we think most jokes don’t translate well.

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