

#Tagit ergo sum: the deconstruction of language and the architecture of the global self.

Paper by Dra. Martínez for the workshop "Radicant Diaries" in the University of Fine Arts of Ioannina. 2019

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We live in a world where the information has in fact become a mayor asset and the tag is the spatial/language unit with which the information becomes visible.

The net, this cyberworld, is getting more and more important as it grows and registers a constructed avatar of the human existence (were we go, what we eat, our height, size of shoe, even shape and defects of our facial skin if your phone uses facial recognition and it is sensible to heterogeneity in the skin).

How this information is achieved and archived is one of the most important issues in contemporary society. If the paradigm of power in the XXth Century was probably money, it is clear that in the 21st century is information, and information warfare. Probably the so-called 21st century heroes, the whistle-blower's - such as Snowden, Assange or Chelsea Manning, between others -, made this crystal clear, paying an enormous debt for it; or the latest events with law and Facebook after they sold information of many of their users.

Beyond the main issue of this problematic, privacy, we encounter other transformations occurred by this new way of relation and communication.

For example, how we store this information has radically changed our perception and use of language, and therefore has inaugurated a new way of constructing thought.

We don't have to "fill in the gaps" no more to acquire the sense of the information whole.

The text is broken, never to be restored. Language has no longer the need for linear thinking, as much as history or time have also broken free of it.

We think in *impulses*, and the connection is left open to the receptor, who freely fills in the gaps. We don't "write" anymore, we tag. #nonlinear #text #fillinthegaps #connected #language

We have seen this coming, the deconstruction of the linear, in history with Aby Warburg, in thinking with Deleuze's and Guattari's rizome, in poetry in ancient haikus and some cases of postworld war II poetry that underlined very firmly that somethings are just **beyond language**. Maybe there, it started the impossibility of linear language and the gaps became the only way to get closer to the truth, the ineffable, the unspeakable and the unthinkable.

But the tag is also an index. It is not only the text impulses that accompany our visual glimpses (instagram posts, snapchats, etc..), but our new way of communication in a fragmented burst of stochastic words.

But in the other hand, is our only way to exist in the net. The index is what makes us visible to the algorithm. No tag, no game!

You can upload as much information as you want but it wont be available without this parameter of encounter and visibility - this is well know for SEO's, probably the most needed job in the last ten years, and for the defenders of the uncurated web – or even the dark web -.

Furthermore, this tag is the ying and yang of our "ergo sum" in the world: If I can't find you on the internet you don't exist. So we don't need to be in the net, we need to tag in order to appear and therefore be perceived by others -. How may times have you lately hear from a friend, gallerist, buyer, potential job employer: "I just googled you and...". We all know the answer: if nothing shows up, no offer. But what if it shows up, what does it show? We think we are constructing our own avatar on cyberspace, but between the indexation of "parameters of self", the juxtaposition with hundreds of other information's, the choices of the algorithm and the "in-between" as an entity of itself in the gaps. We are not creating an avatar but more like a Frankenstein of scattered *bits* and pieces of random unproved data. Pure postmodernist subject.

This changes, not only the way we think and therefore speak – as said before -, but it also changes our perception of individuality. Specially when we start participating in the homogeneity – visual and text – that overcomes by using apps like instagram (lets remember that instagram

shows which tags have more followers and therefore we tend to use them more. So it is safe to say that we tag what instagram wants us to tag, yet again in order to be “seen” by the algorithm).

In a brighter note, as we tag, we become part of a global construction of the self, and remain permanently link to many other “cyber like minded minds”. As would have probably been wanted by ancient religions, we are now definitely “one” with the cyberunivers. Wouldn’t every other middleclass Caucasian yoggy be proud of us...

So, given all this state of affairs. What can we get from all of this? Do we want to be part of this infinite map of radicant information, do we embrace our Frankenstein self, both spread stochastically and vertically yuxtaposed, or can we play hide and seek with the algorithm? Construct our own path to be seen or unseen? Retrace our indexation and change it course? can we viralize a new index/tag and become creators of a new global self?

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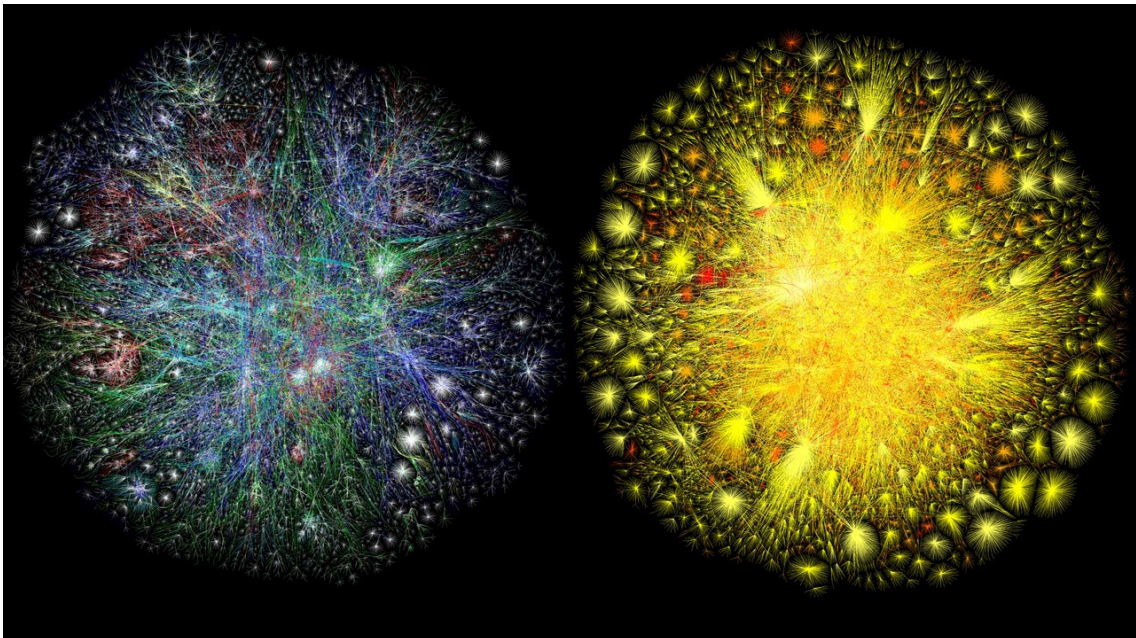


Image: The Map of the Internet in 2003 and 2010. Source: The Opte Project/ Barret Lyon

Paper from Dra. Martinez for the workshop “Radicant Diaries” in the University of Fine Arts of Ioannina. 2019

WAYS OF TAGGING: archive of the new collective self.

Conference held by Dra. Martinez in Txepelovo (Greece) for the workshop "Radicant Diaries" in the University of Fine Arts of Ioannina. 2019

#waysofseeing
#waysofthinking
#waystothinkingyourself
#whatisself?
#impulse(s)
#transform
#information
#connected
#accept
#randomness
#towards
#improvement
#complex
#organism
#works
#basic
#impulses
#communication
#language
#deconstruction
#nonlinear
#Nietzsche
#metaphor
#art
#language
#free
#anthropogenesis
#new
#collectiveself
#non-individual
#radicant
#taggitergosomos

#archiveofthenewcollectiveself



Cave of Hands. 600 ha (1500 ac) Argentina

I will tell you a few things, in a radicant way. With tags. Some people believe that tag come from TAG AND GO, so I would tag you with a few and ideas and leave you with them. That is what tagging is... that is how we make COLLECTIVE MEMORY.

So let's agree that art is a communication process

Let's agree that artistic creation is not only "ways of seeing" as Berger said, but "ways of thinking", and most importantly "ways to think yourself", to construct yourself".

But what is a self anyway, a gather of complex information, in constant transformation, re-questioning, re-engagement of millions of scattered bits and pieces, impulses that we transform into INFORMATION, and that do not make any sense by themselves. They don't aeven make the same sense at the same time. The sense changes with every different new CONNECTION that **it is** made.

But who, or why we make either this or other connection, we have no idea, we have to accept a certain amount - or a total amount - of RANDOMNESS and believe this organic procedure is going towards bettering itslef.

So this complex ORGANISM, has and is the model of internet. Our newest tool of work in the arts.

How we use this tool has a lot to do we with how we really operate for communication purposes, but very little to do on how we have constructed language so far.

Linear language has been a fantastic effort for humans to walk alongside linear time, to have a beginning and end. But how did language started, remember: BASIC IMPULSES. Most probably: THERE! CAREFULL! LION! – or HUNGRY! WATER! MINE!



2001 Space Odissey (Stanley Kubrick, 1968)

So maybe we are in fact going for the first time in the right direction of language, the non linear language, maybe we were tied up in rules and structured phrases, that didn't give us the opportunity to think **with the gaps**.

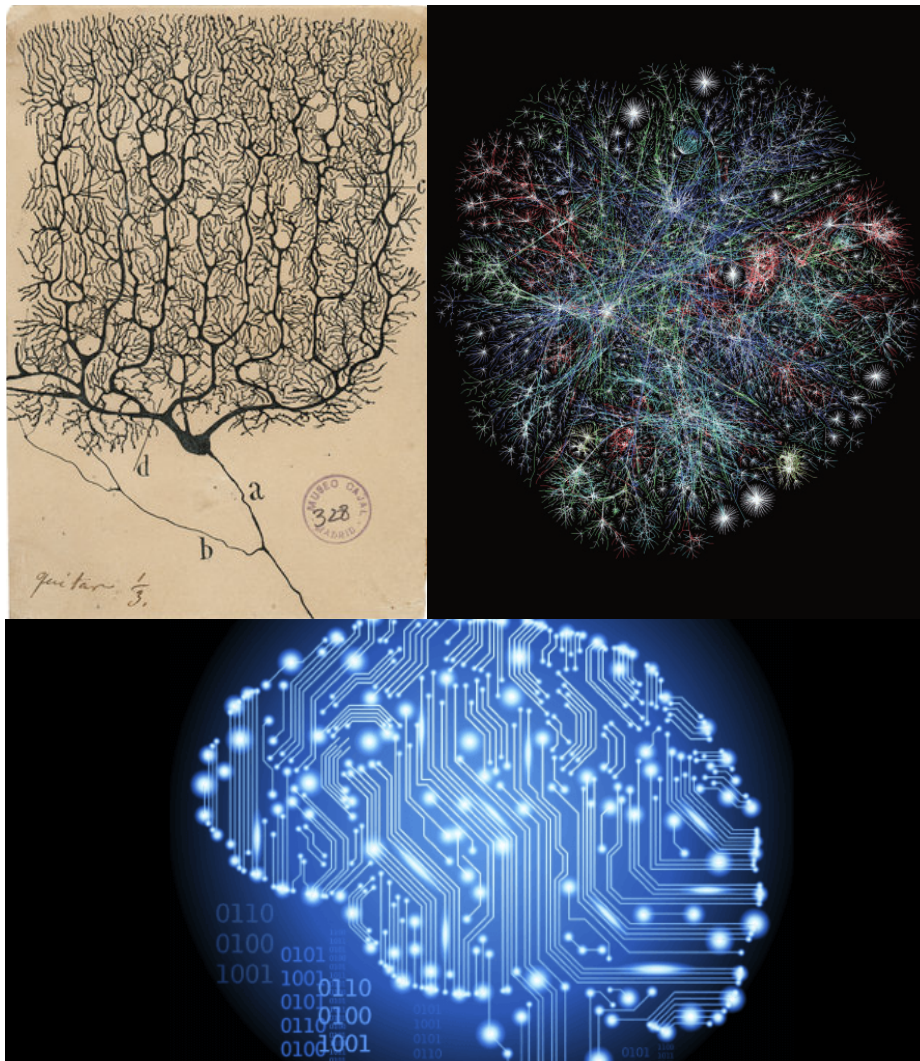
Nietzsche said that art would save the world because it's a "free creator of METAPHORES", a breaker of predetermined structures, a constant searcher of the anthropogenesis (in terms of Giorgio Agamben).

This means that art, or more specifically poetics, or even more specifically working WITH the gaps, is a way to liberate language from consuming itself. It reinvents itself each time, with every new connection between tags, BEING fundamentally RADICANT and not RADICAL.

The use of tagging is AN SPONTANEOUS way that we have achieved to do this – it comes from the very social and culture need for archiving, yes – but it is more relevant that it is going to permit us to start having radicant – NOT RADICAL – thoughts. It directly works with the gap and the in between in language, an evolvement of Derrida's margins; that are filled up WITH IMAGINATION, the in-between, the unseen, the unsaid, the mystery, the magic, the desire, ...

And it constructs itself not only of their own impulses, but it creates these new metaphors through the HYPERLINKing to others.

So, where do we stand now? We stand towards the "hyperlinked self", "non-linear language", always restarting language, not facts but metaphors, language in-between gaps, radicant impulses, collective thinking; towards imagination.



Drawing from Dr. Ramon y Cajal of the purkinje neurons in the cerebellum and// The Map of the Internet in 2003 and 2010. Source: The Opte Project/ Barret Lyon// Artificial Intelligence (Representative Image)

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