



Fig.005 Picture of a detail of a month panel. It is here interesting to notice how slowly smartphones, which became popular three years after the commencement of the project, became increasingly dominant, turning obsolete many of the devices I used to carry to produce my project. This is the case of my dictaphone and video-camera but not of my left hand camera which is handier and faster to use than a smartphone.

ACTIONS 05

In Jonathan Swift's book "Gulliver's Travels" one of the characters suggests that objects should be carried about and used as a form of human communication and as a way to avoid miscommunication. While acknowledging the effort behind this object-based communication, I am inspired by how potentially universal it could be talking to humans across time and space. Similarly I have been inspired by the works of Paris-based experimental writers O.U.L.I.P.O. and their ways of generating narrativity using different experimental methods which in the case of Duchamp and Perec as I already mentioned, also involved the use of ready-made objects.

In this respect, in the case of my photographic work, not only the actual objects represented but also the actual sequences in which these objects are located and the frequency with which they repeat themselves are the keys to decode it. While machines could help highlight certain repetitions, it would be up to a human

reader to playfully try to interpret what is behind them also in relation to my other works. My photographing then is not intended for machines to read and learn from all these sequences varying through time. An actual meaning can be only made out by human readers because only human readers can relate their experiences to mine. Obviously one could argue that too many people nowadays are machine-like; they live a very predictable life within a highly engineered society and an urban landscape that is shaped around mere pragmatism.

Either way, with some effort, as much as I had to put my effort into photographing, some people may be able to identify, if not specific sequences, some changes over time. They may be able to recognize summer days over winter days sequences, they may be able to recognize short days which are usually related to traveling and very long day sequences related to, for example renovating my house or gardening outdoors with all the effort through time that this activity requires. The more attentive people may be able to notice how I moved to another country and how I began using chopsticks there instead of forks. A lot can be noted but overall the effort of and focus of the reader is required and the today's entertainment industry is just damaging this possibility by spoiling people with an overflow of content that is often recycled or worst generated by an artificial intelligence.

It may be then that the majority of humans coming across my photographic record finds it totally boring and insignificant. They are too used to being served Hollywood like and highly exciting narratives, all the thrill that there is in their otherwise dull lives. Perhaps then the perfect target group for my photographing of activities is not really the specialized technician who has been trained to read through these images but other folk like me, eager to live a more natural life in touch with their local environment and detached from any sort of hierarchical institutions. If even these sort of people may not in the end be able to comprehend anything of my photographic record, they could at least be inspired by it, inspired to also dedicate their existences in building their own ecologies.

As a matter of fact, as the American libertarian Lewis Mumford once said, the big change in our devastated society starts with each individual examining his or herself. Other libertarian minded folk like Michel Foucault in his "Technology of the Self" have advocated for this approach in contrast with the so harmful technology of power and mass surveillance and control. They

were all inspired by ancient philosophers, by the Roman Stoics and the Greek Socratic philosophers, not the scholars we are now used to but people who preferred a frugal life. Most importantly before them we had the Chinese Taoists so much contrasting their Confucian counterparts. Taoists also taught how one ought to be ruler of his or herself without any lord or prince governing him or her.

Possibly the rise of any political superstructure, of any empire, of any nation has its own counter philosophy preaching a return to smaller communities in harmony with nature and in harmony with the human self. I belong to this philosophy and I understand that my work can only be laughed at and joked upon by the majority of the people who actually comply with the system and can only alleviate their dullness with an ongoing form of bullism. For all of that I done and for its consistency I have been most determined in pursuing my ideal, the ideal of being sovereign of myself, of being in full contact with my nature and therefore being overly responsible about it and in the long run overly upset on how the actual authorities who are supposed to tell the population how to behave cannot but be overly irresponsible leading humanity and the planet to disaster.