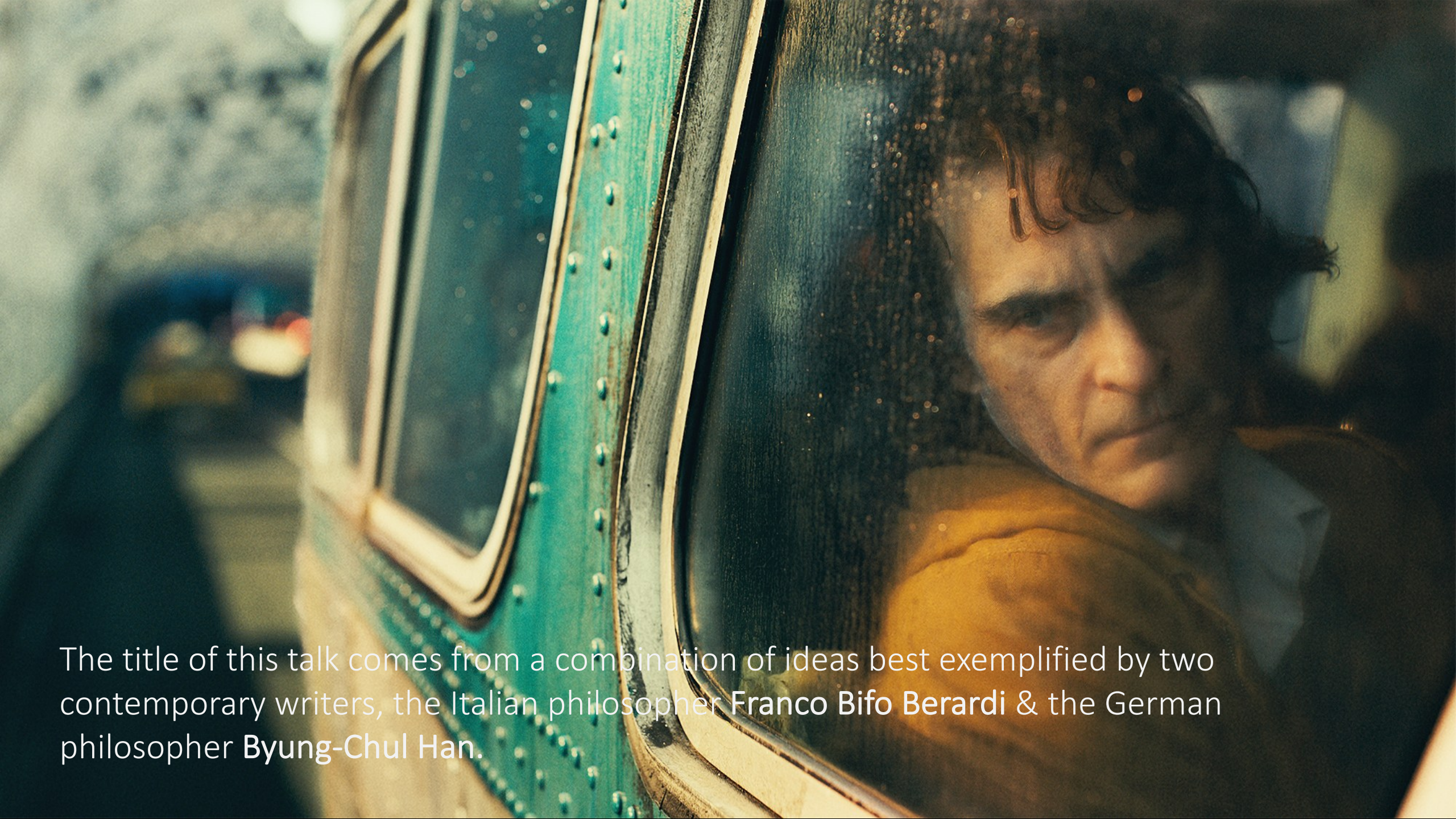
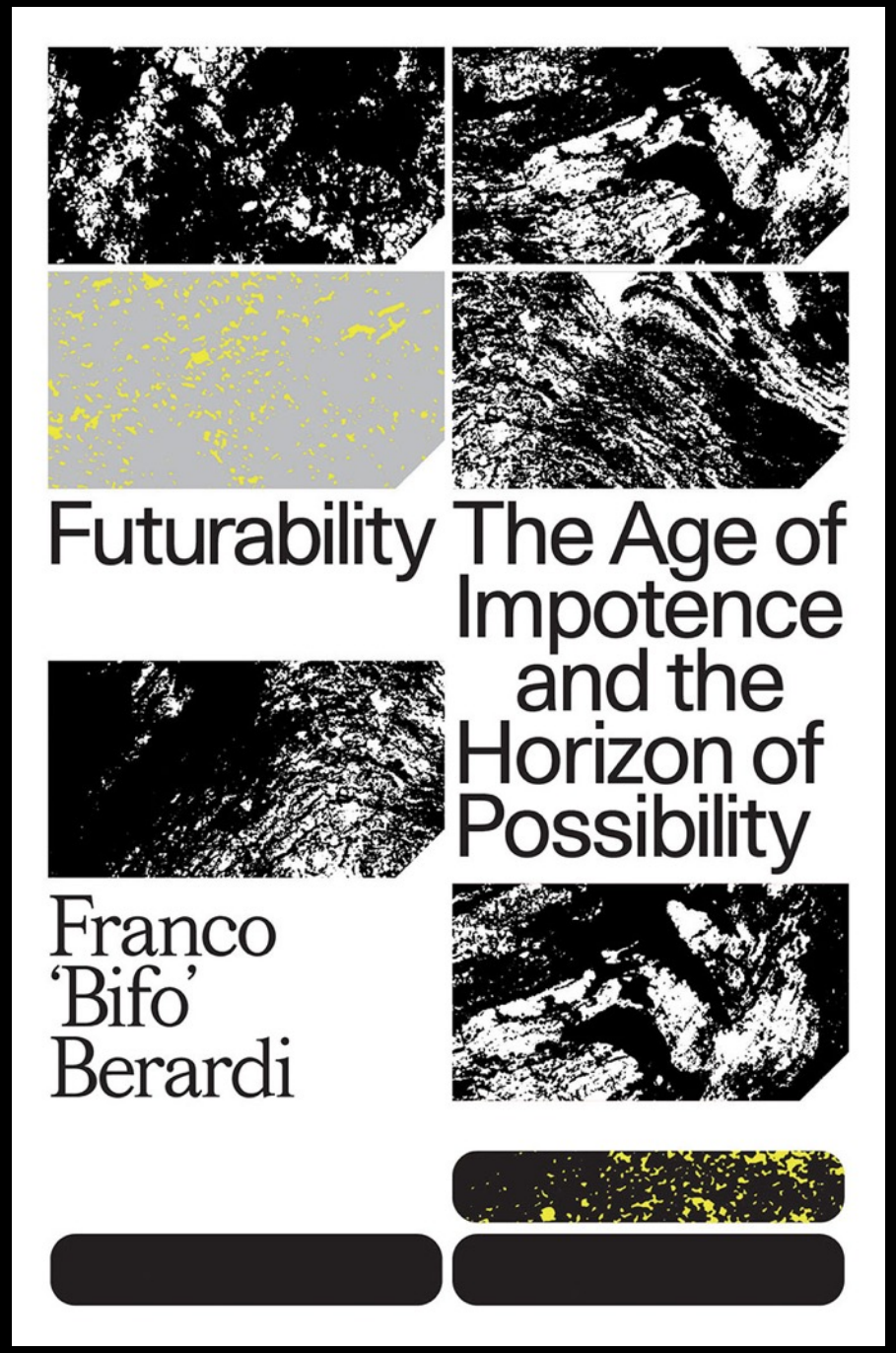
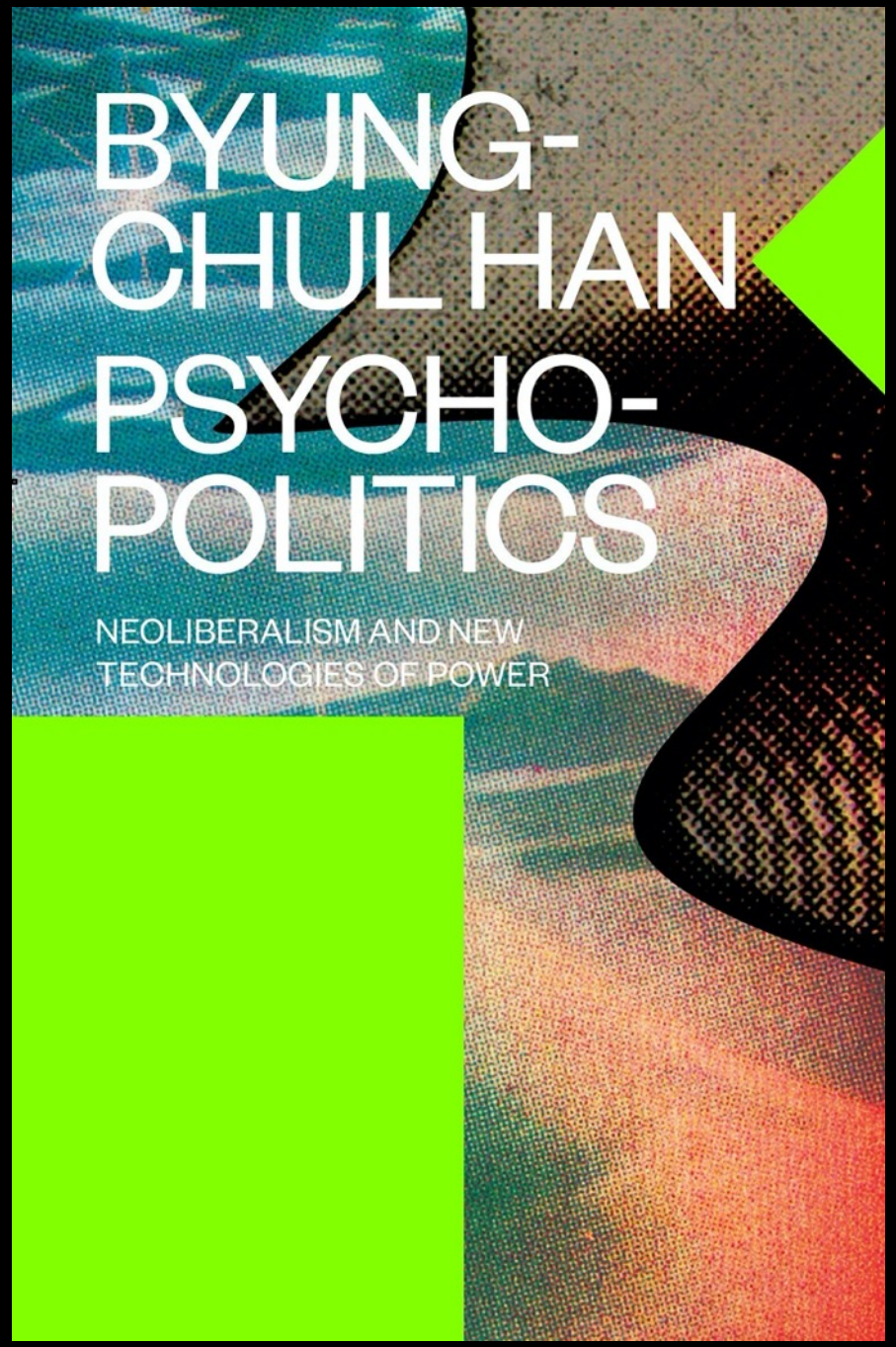
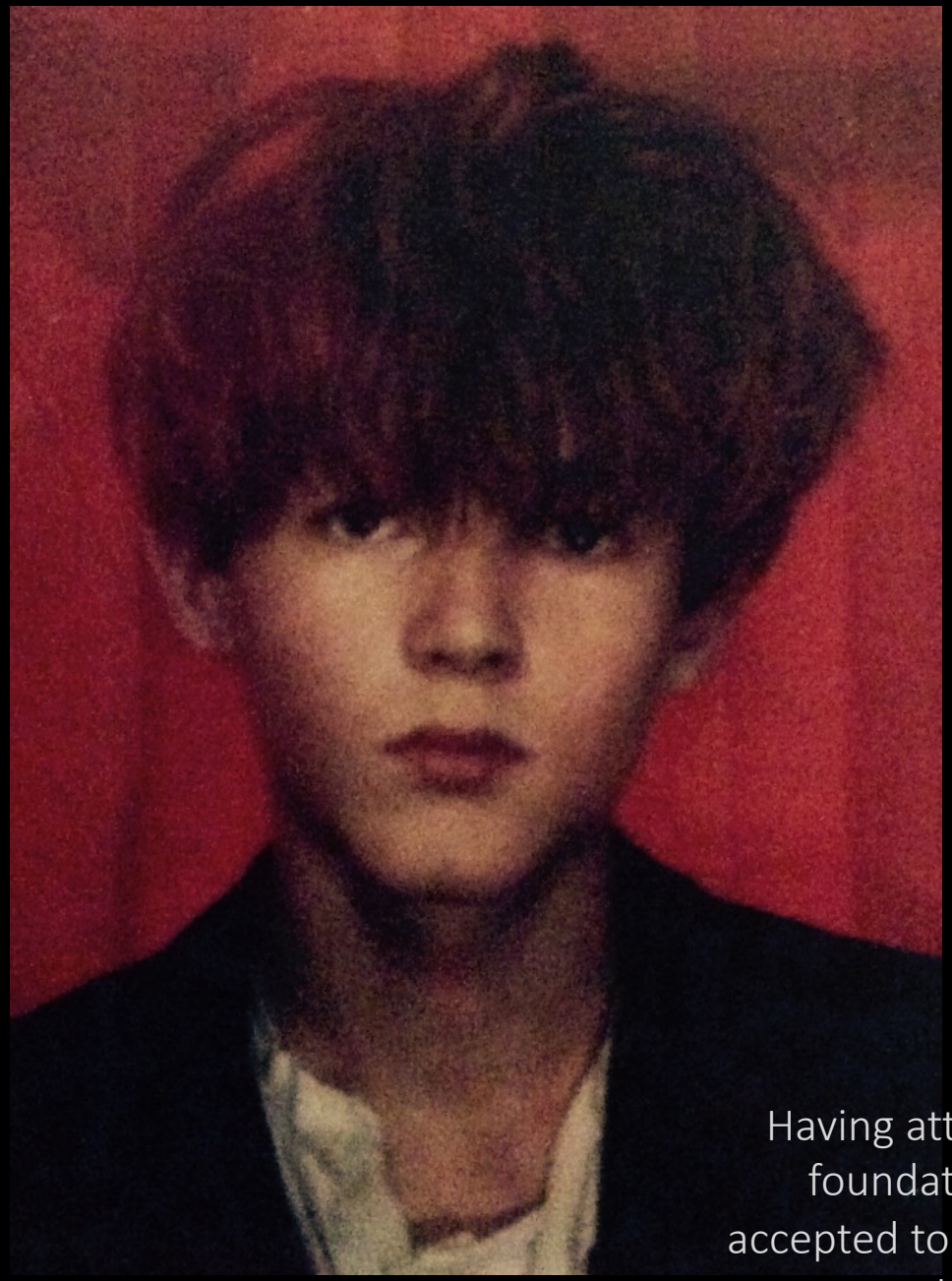
The Age of Impotence & the Importance of Idiotism



The title of this talk comes from a combination of ideas best exemplified by two contemporary writers, the Italian philosopher **Franco Bifo Berardi** & the German philosopher **Byung-Chul Han**.


Futurability
The Age of Impotence and the Horizon of Possibility
Franco 'Bifo' Berardi


BYUNG-CHUL HAN
PSYCHO-POLITICS
NEOLIBERALISM AND NEW TECHNOLOGIES OF POWER





Having attended art school to do a foundation course at 18, I was accepted to study theatre design & set design at Croydon



10 years working in the West End of London as a stage & lighting technician, before deciding to enter higher education at the age of 30 - soon after after the birth of my first child


Worm’s Head 1997



At an early stage in my practice I recognised that I couldn’t be both a committed, hands-on father & a fully engaged photographic artist without these two worlds coalescing.



Paul Gauguin - *Where do we come from? What are we? Where are we going*? (1897)



Y2K bug

Fear of the future





No artificial colors.

Think different.™



Where Do We Come From?
What Are We?
Where Are We Going?
1999



Victorian Enlightenment –
Modernist Humanism –
Postmodernism




iMac
GANDOLFI













ARTISTS WHO CREATE THEIR OWN WORLDS:

Filmmakers like David Lynch, Lars Von Trier, Lynne Ramsey, Gaspar Noé, Tim Burton, Wes Anderson, Jim Jarmusch

Novelists like Franz Kafka, William Burrows, Alice Sebold, Michel Houellebecq,

Artists have always done this, and 20 years ago I was looking at photographers like…



Ralph Eugene Meatyard







Sally Mann







Francesca Woodman







Roger Ballen









HALF LIFE

MICHAEL ACKERMAN











Nan Goldin



Nan Goldin



Nan Goldin





Morriston Hosp. 1·1·00



The Beauty of Flu



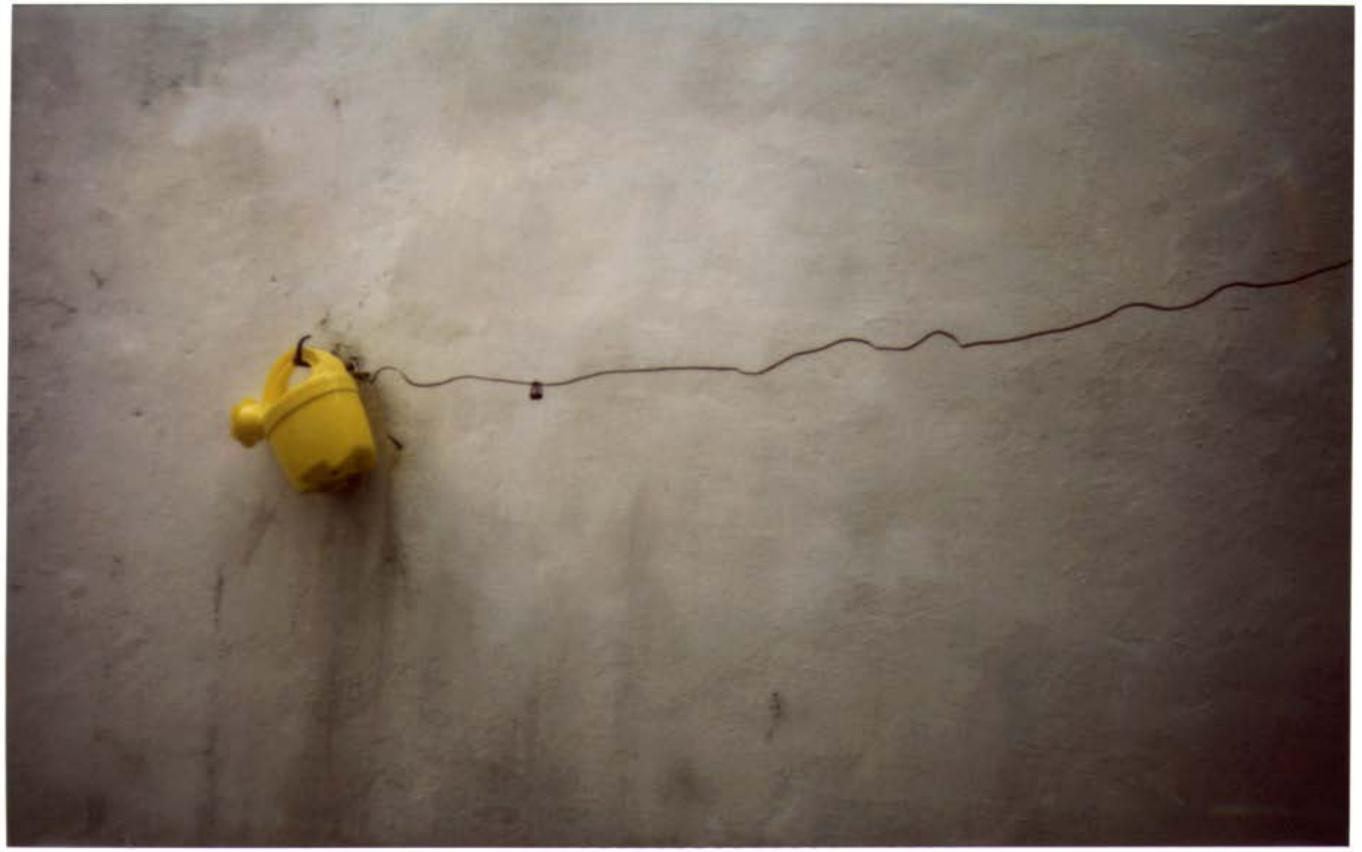
Valentines Day



1st April 2006



20th March - First day of Spring



St. Davids Day 2000



The Beauty of Flu II



· May Day 2000 ·

apron

hamish gane






TETSUO
LA JETEE
THE BODY
PICASSO introduction by John Russell
REPRESENTATION
THE PHOTOGRAPHY BOOK
CHATWIN
FAMILY HEALTH
THESAURUS
THE DICE MAN































The harbourer of implanted memories becomes the recorder



200 Seconds - France, summer 1979



200 Seconds - Benjamin's Christening 1979



200 Seconds - Kitwe, summer 1967



200 Seconds - Kew, July 1969



200 Seconds - Amsterdam, 1973



200 Seconds - Corfu, August 1976



200 Seconds - Polly's Cottage, New Year 1982



200 Seconds - London, Christmas 1977





Photography, Melancholy, Family:

Spaces Beyond Representation

It is hereby certified that

HAMISH JOHN HOWARD GANE

has completed a programme of study at

SWANSEA METROPOLITAN UNIVERSITY

and has been admitted by the University of Wales to the degree of

DOCTOR OF PHILOSOPHY

on 18 June 2013

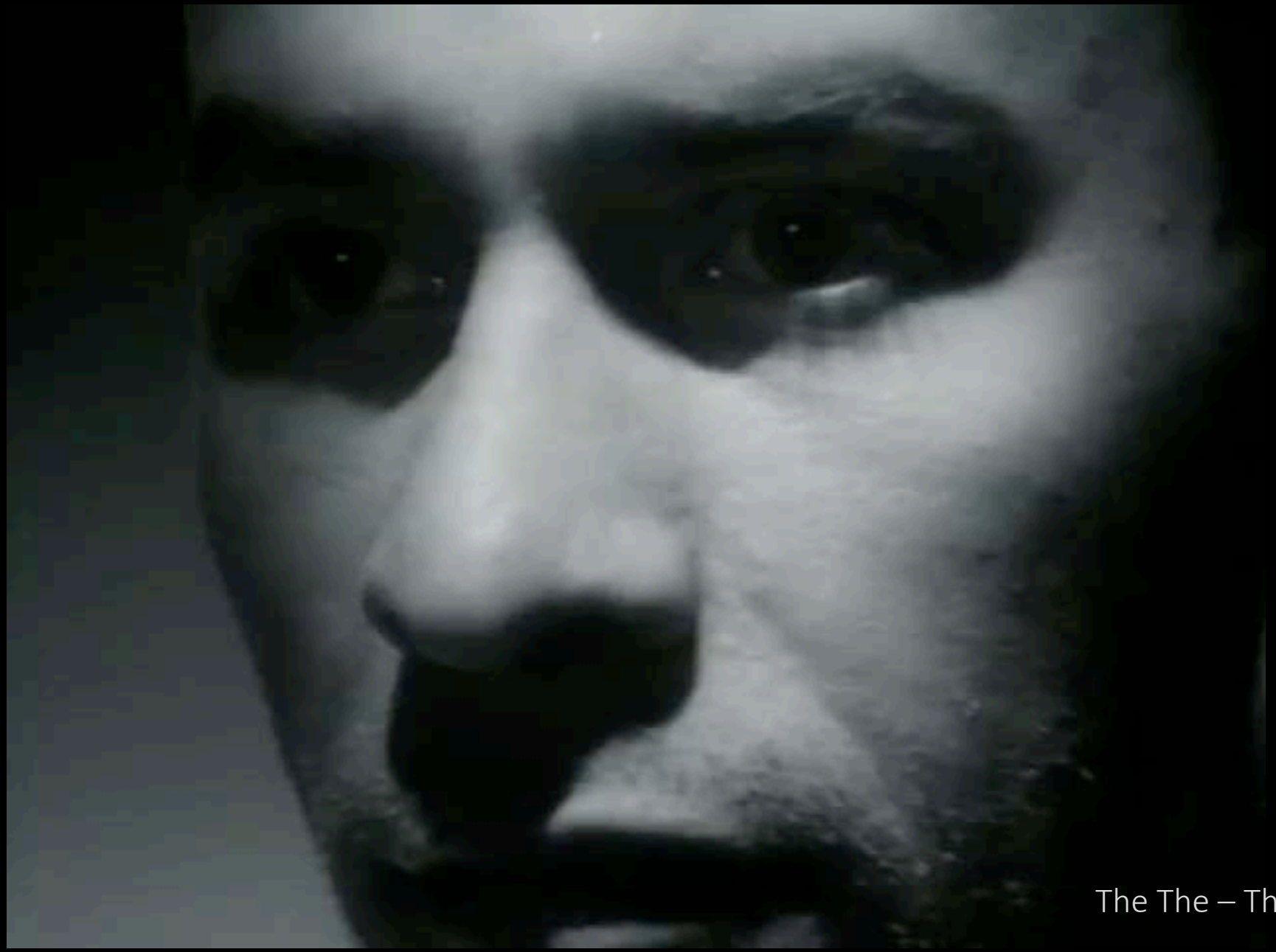
March 2016

Expressive Dysphasia

CT Brain Scan

Burnout

CBT

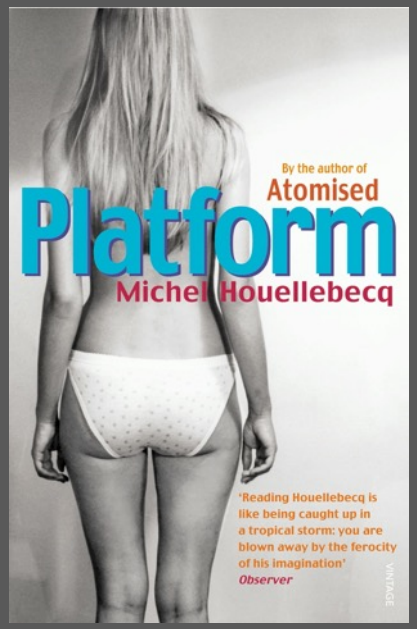


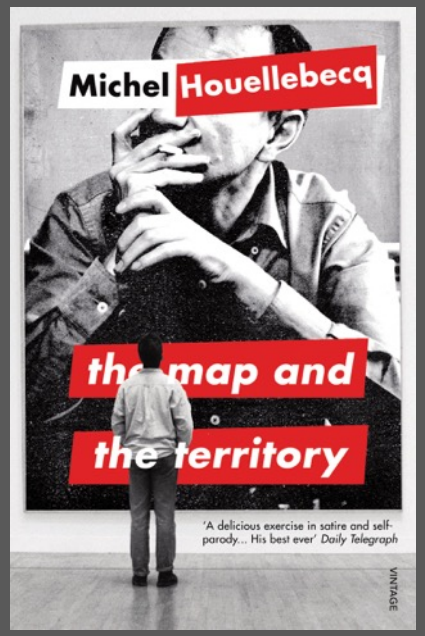
The The – The Beaten Generation 1989

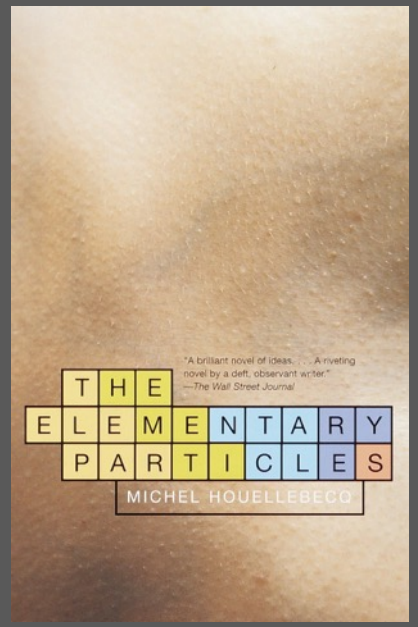
Bifo Berardi writes: “When I first read his work I immediately felt that Michel Houellebecq was expressing something deeply entrenched in our contemporary psychoscape, directly influencing our social and political behaviour… I read Houellebecq because I want to see the world through his eyes. I don’t ask writers to confirm my ideas; I ask them to help me to see the world through the eyes of someone else… I think he is one of the most important authors of our time, as he opens a window on the psychosphere of the age in which we are living.”

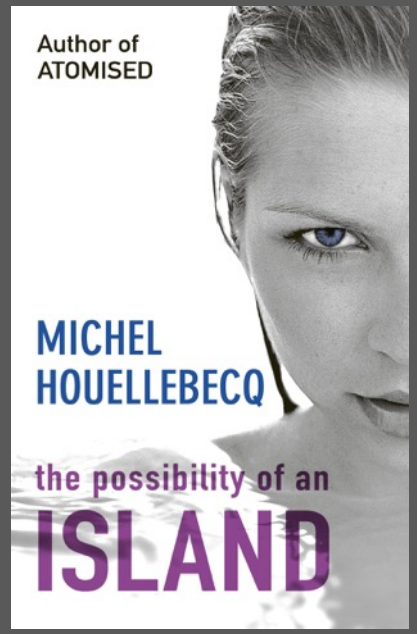
“…he exposes some of the deepest currents of the contemporary zeitgeist, of the impending barbarity, of the irreversible devastation that is taking control of the psychosphere, and looms on the historical scene.”

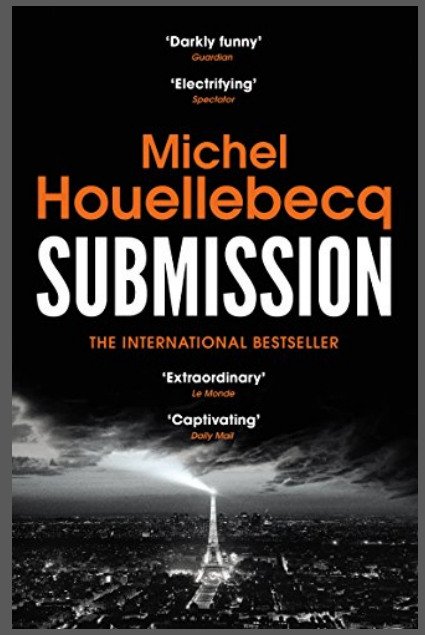


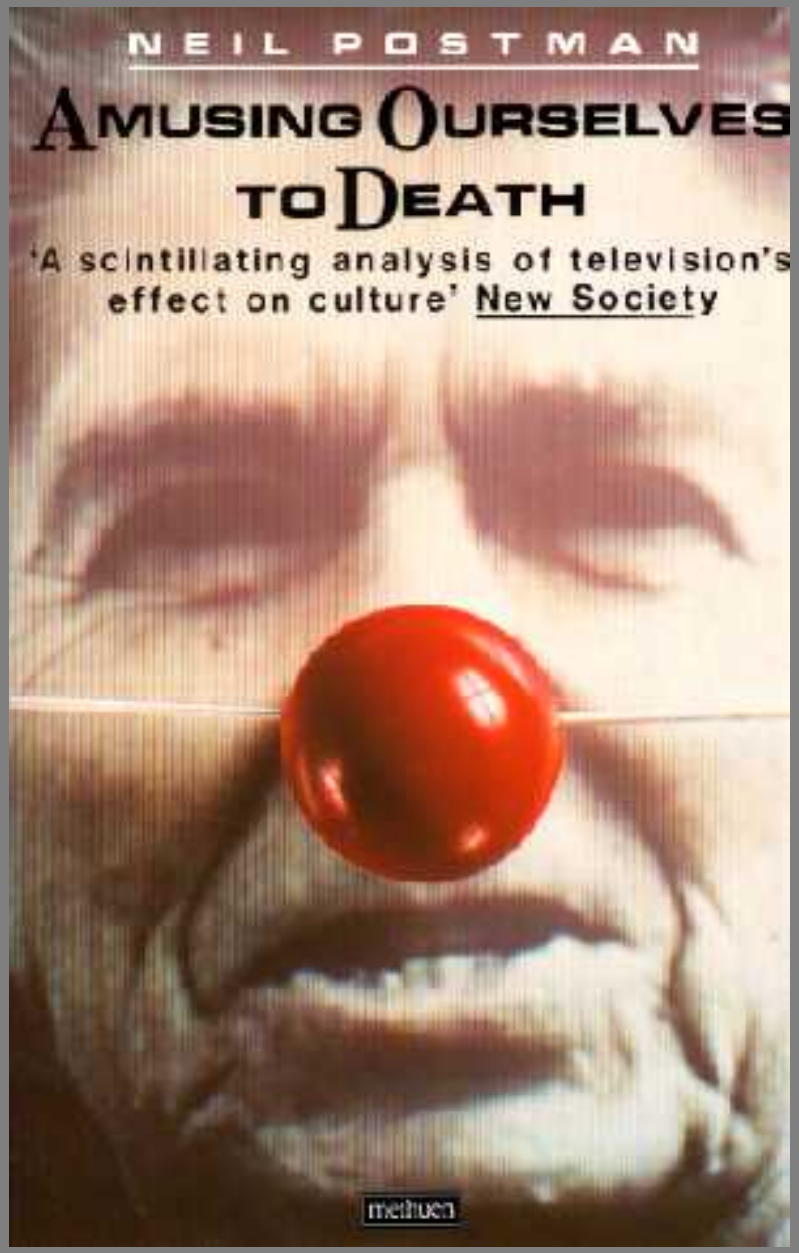


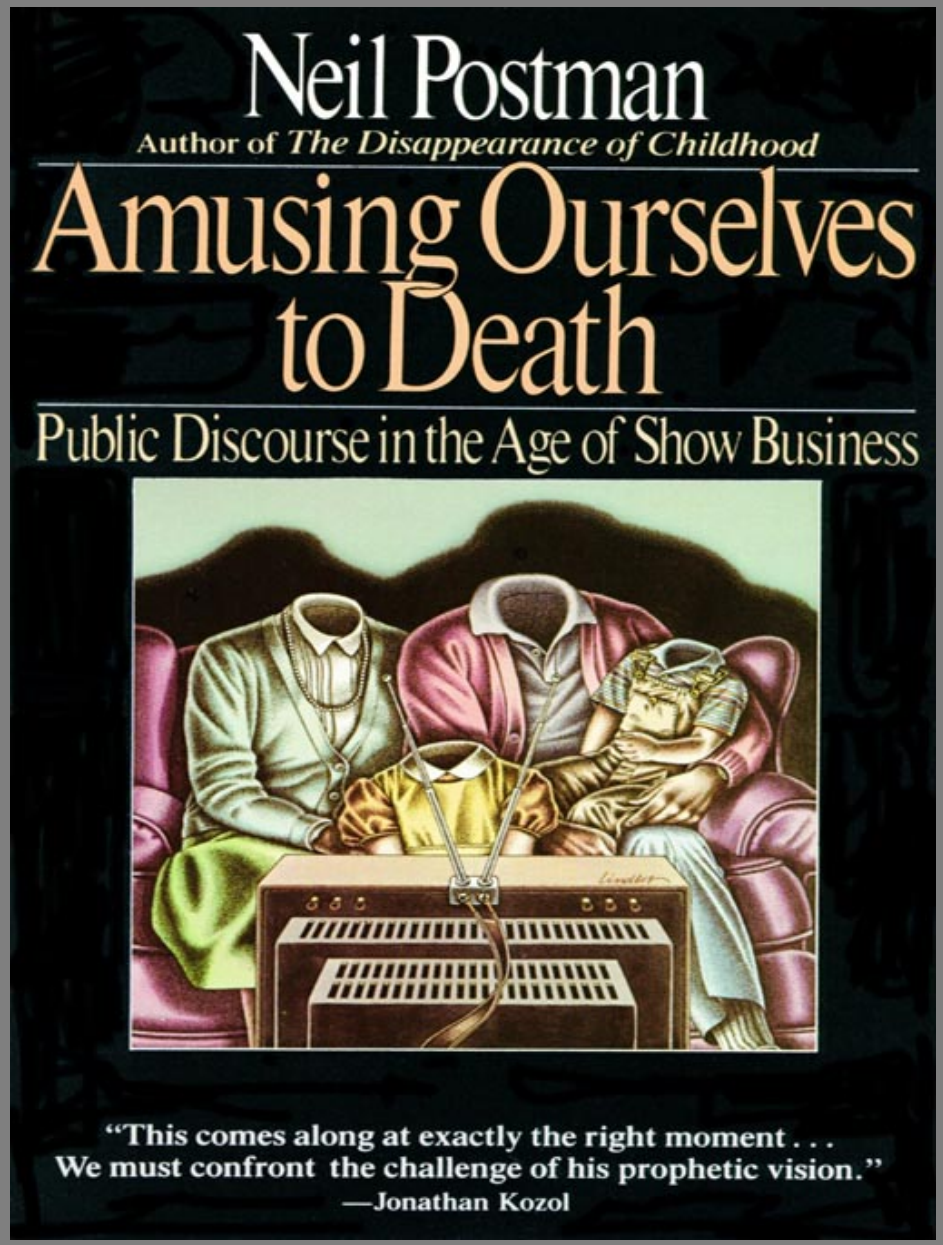




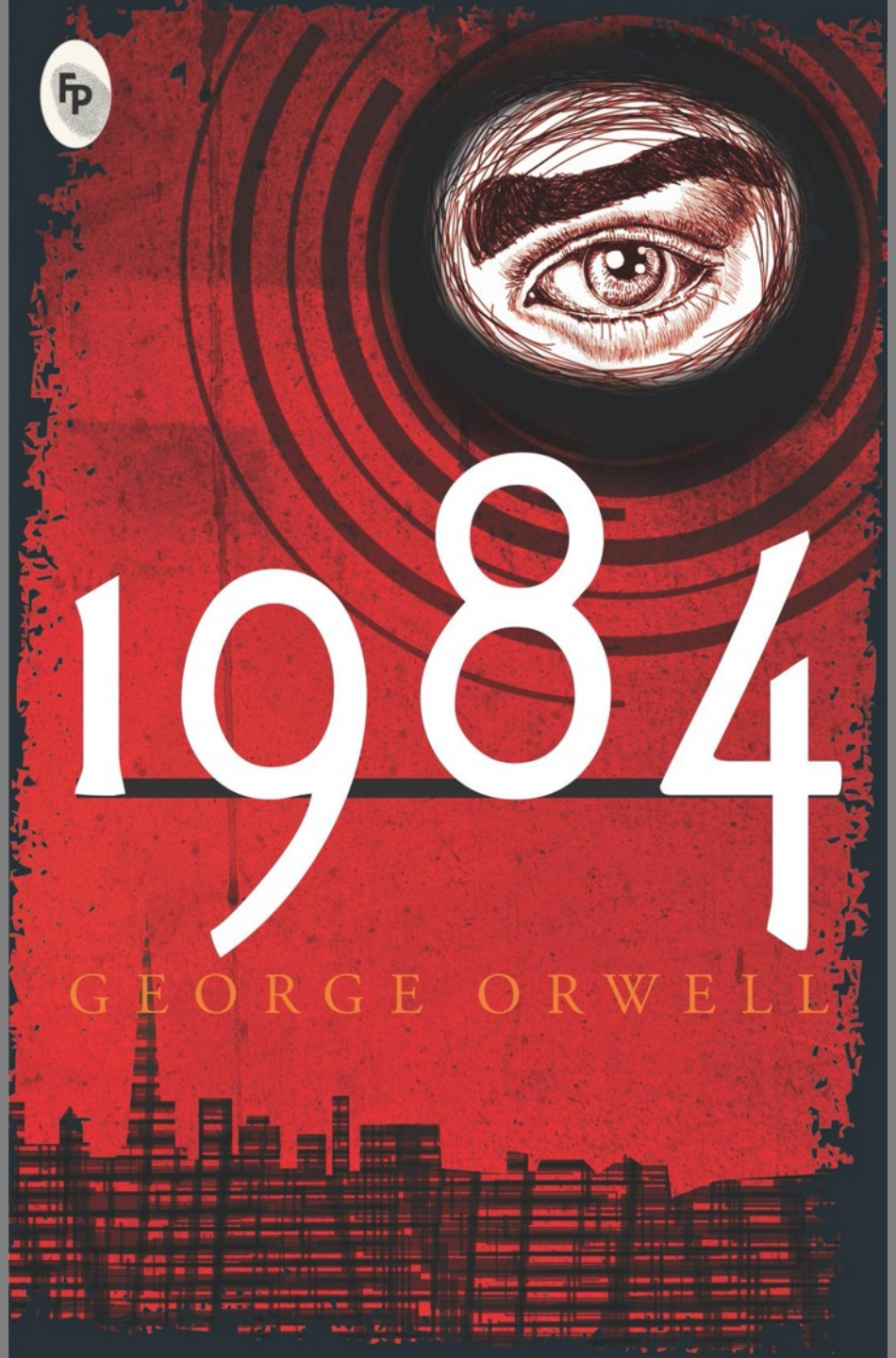




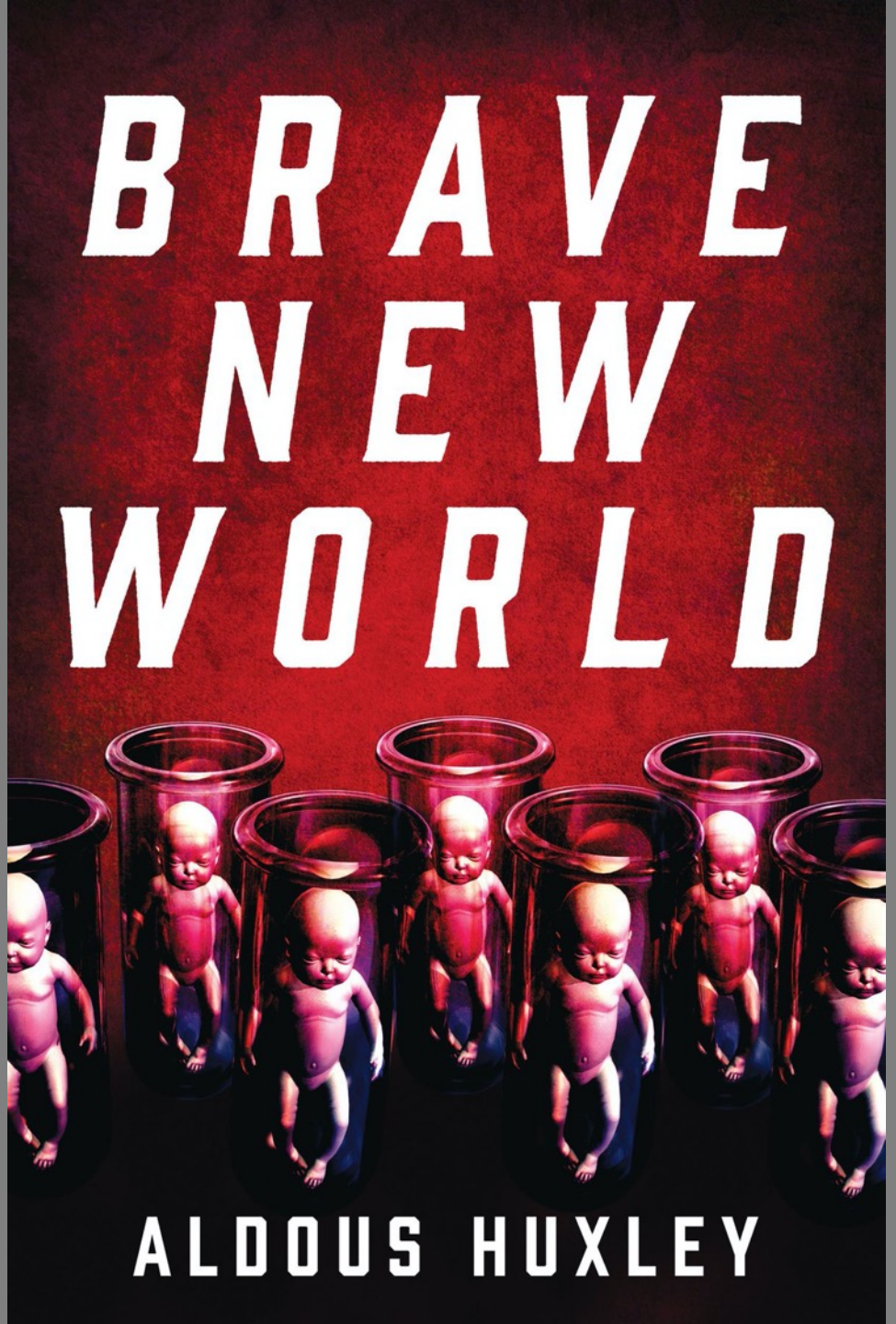


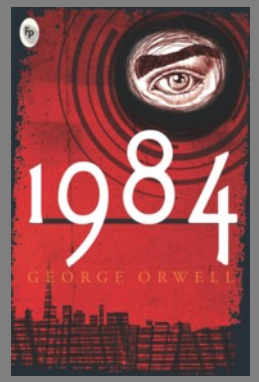


(Written in 1985)



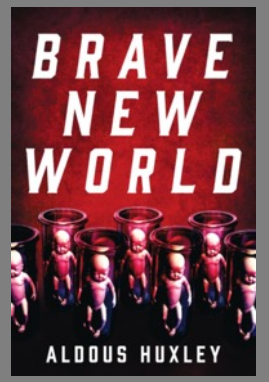
V



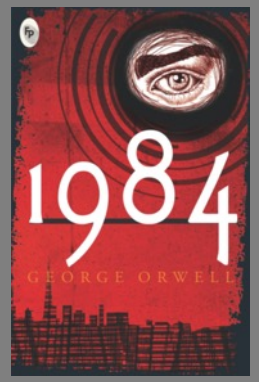


What Orwell feared were those who would ban books

V

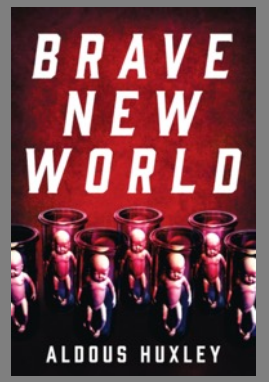


What Huxley feared was that there would be no reason to ban a book as there would be no one who would want to read one

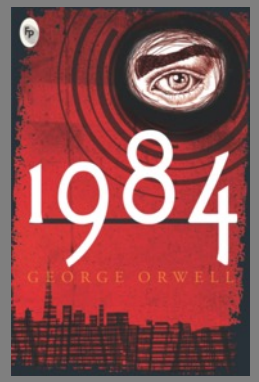


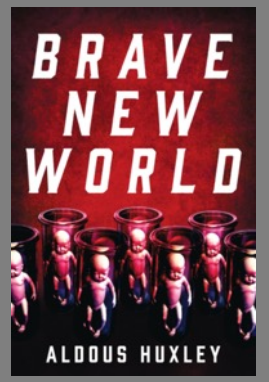
Orwell feared those who would deprive us of information

V



Huxley feared those that would give us so much information that we would be reduced to passivity and egotism

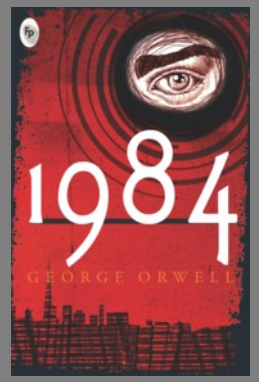


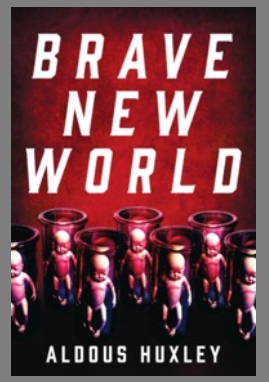


In 1984 people are controlled by inflicting pain

V

In Brave New World people are controlled by inflicting pleasure

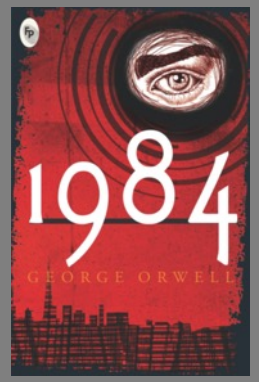




Orwell thought that what we HATE will ruin us

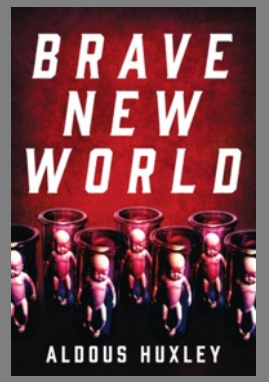
V

Huxley knew that it would be what we LOVE that ruins us



Orwell feared the truth would be concealed from us

V



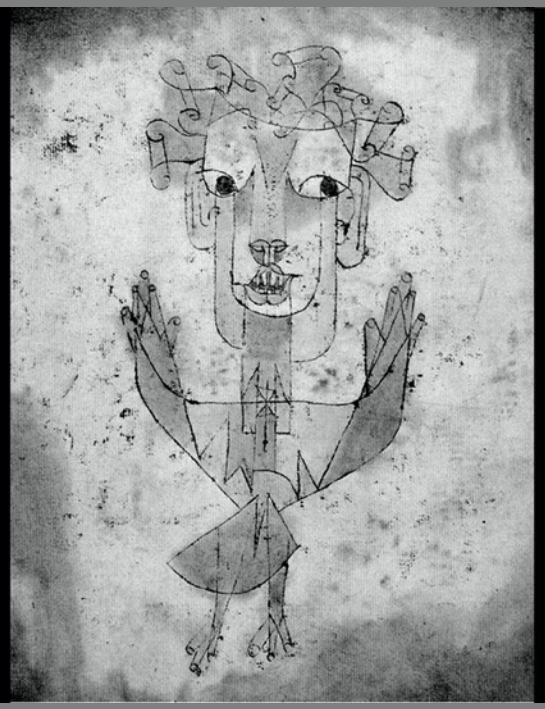
Huxley feared the truth would be drowned in a sea of irrelevance

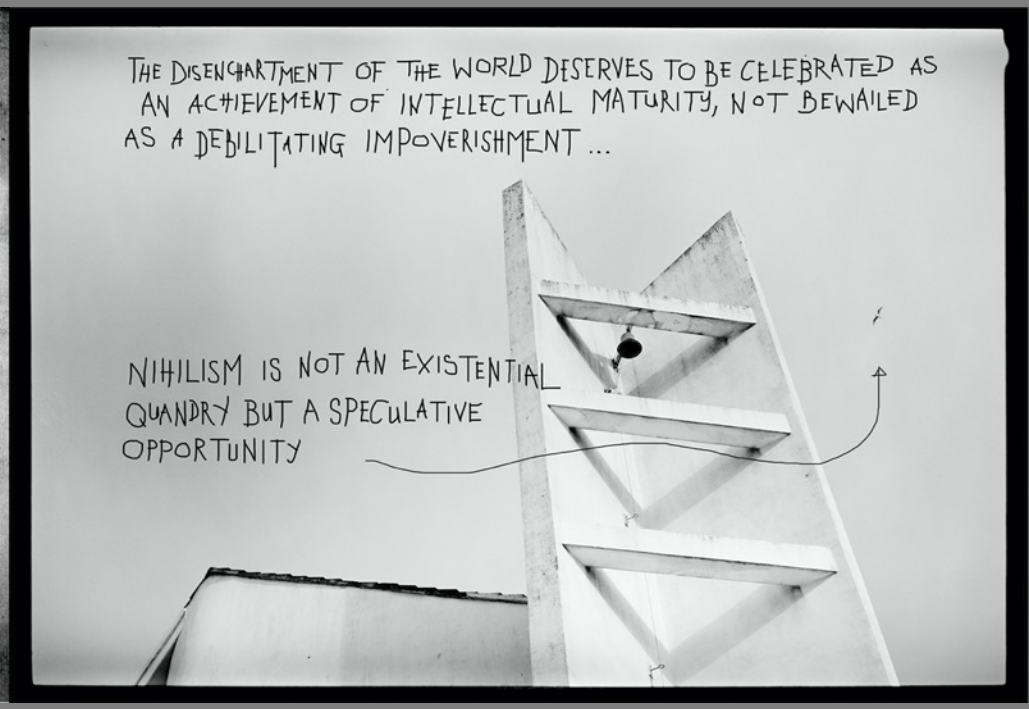
a sea of irrelevance 2016-17



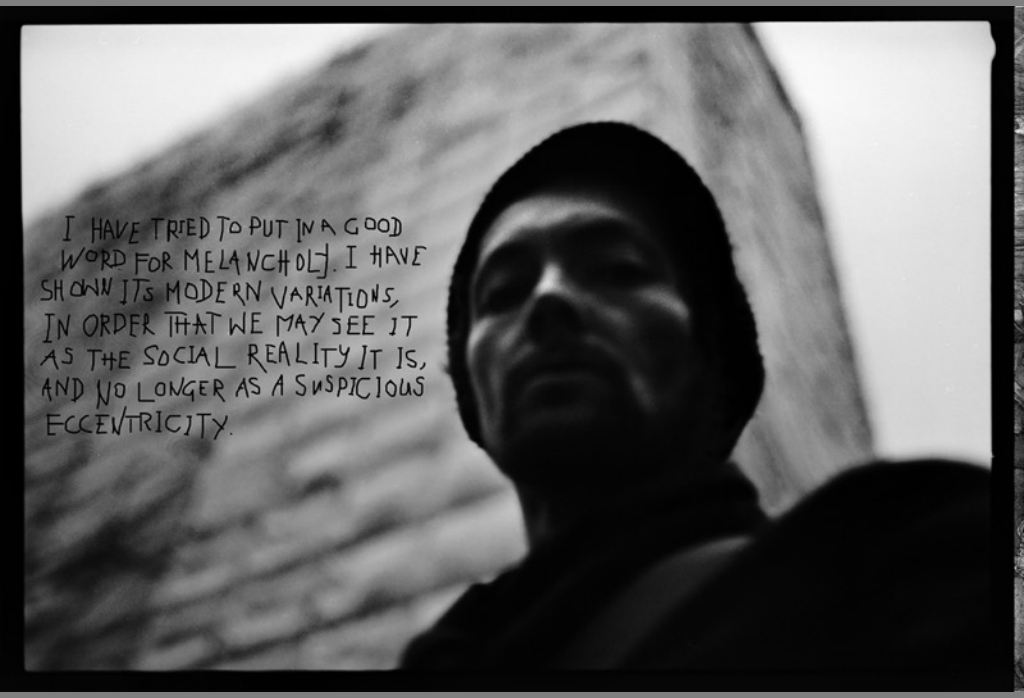
a sea of irrelevance 2016-17







a sea of irrelevance 2016-17

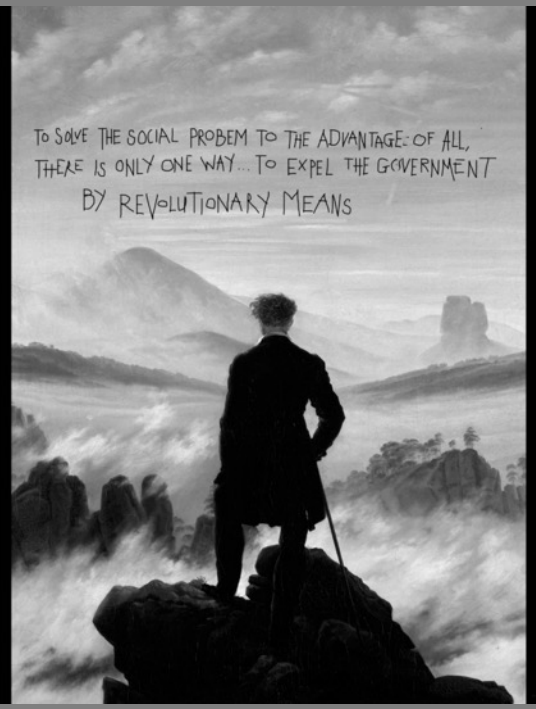




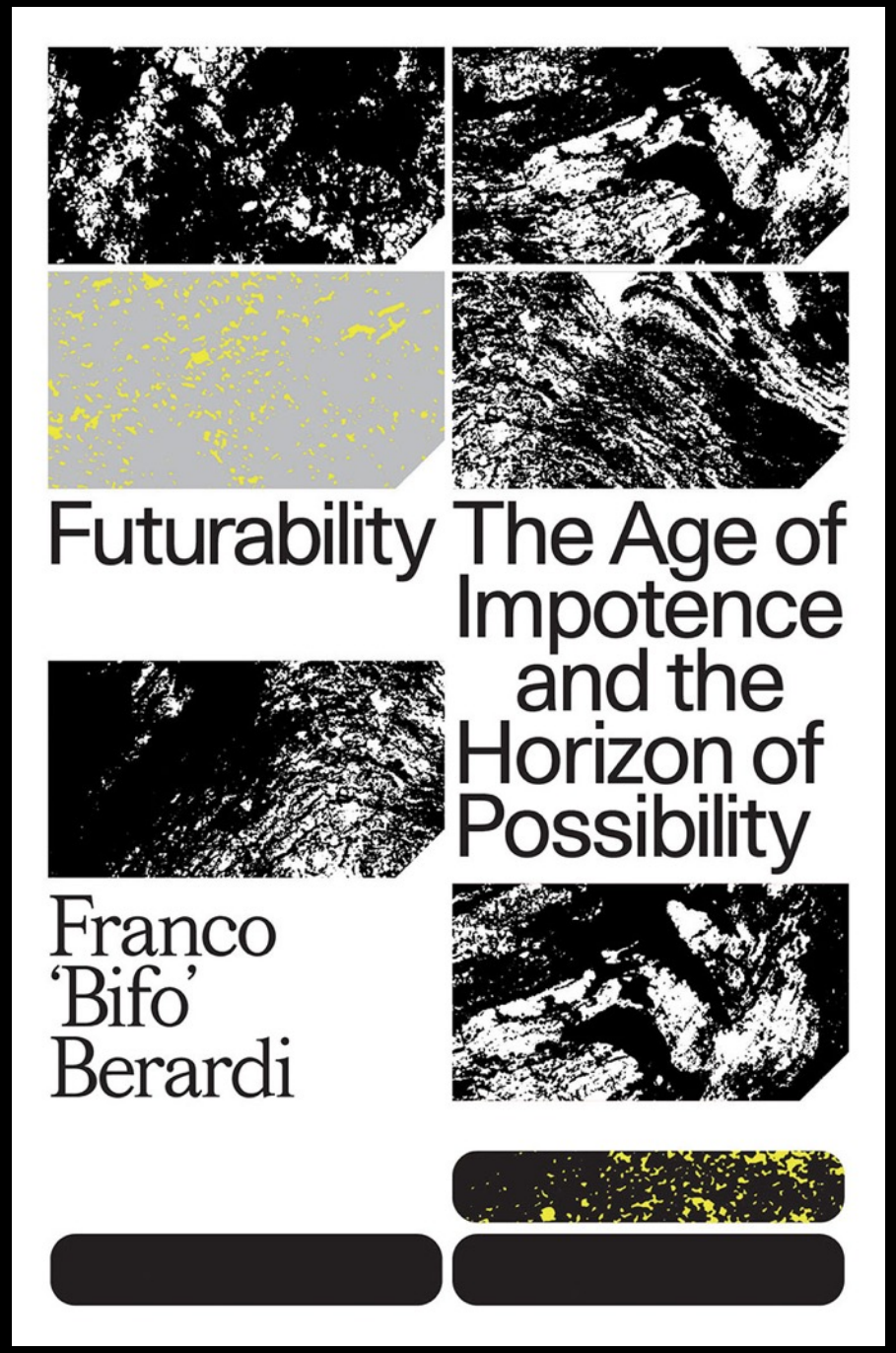


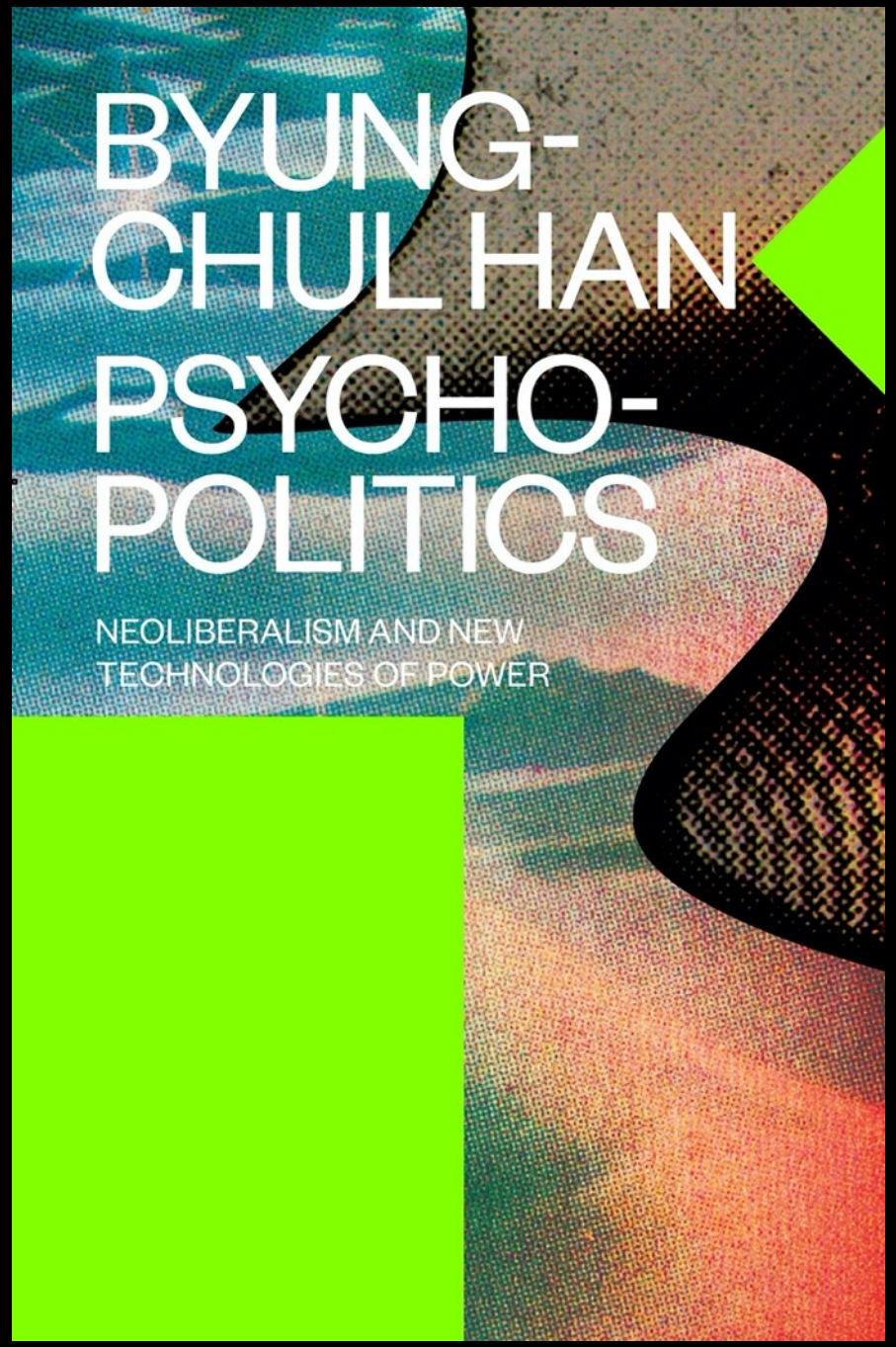
a sea of irrelevance 2016-17



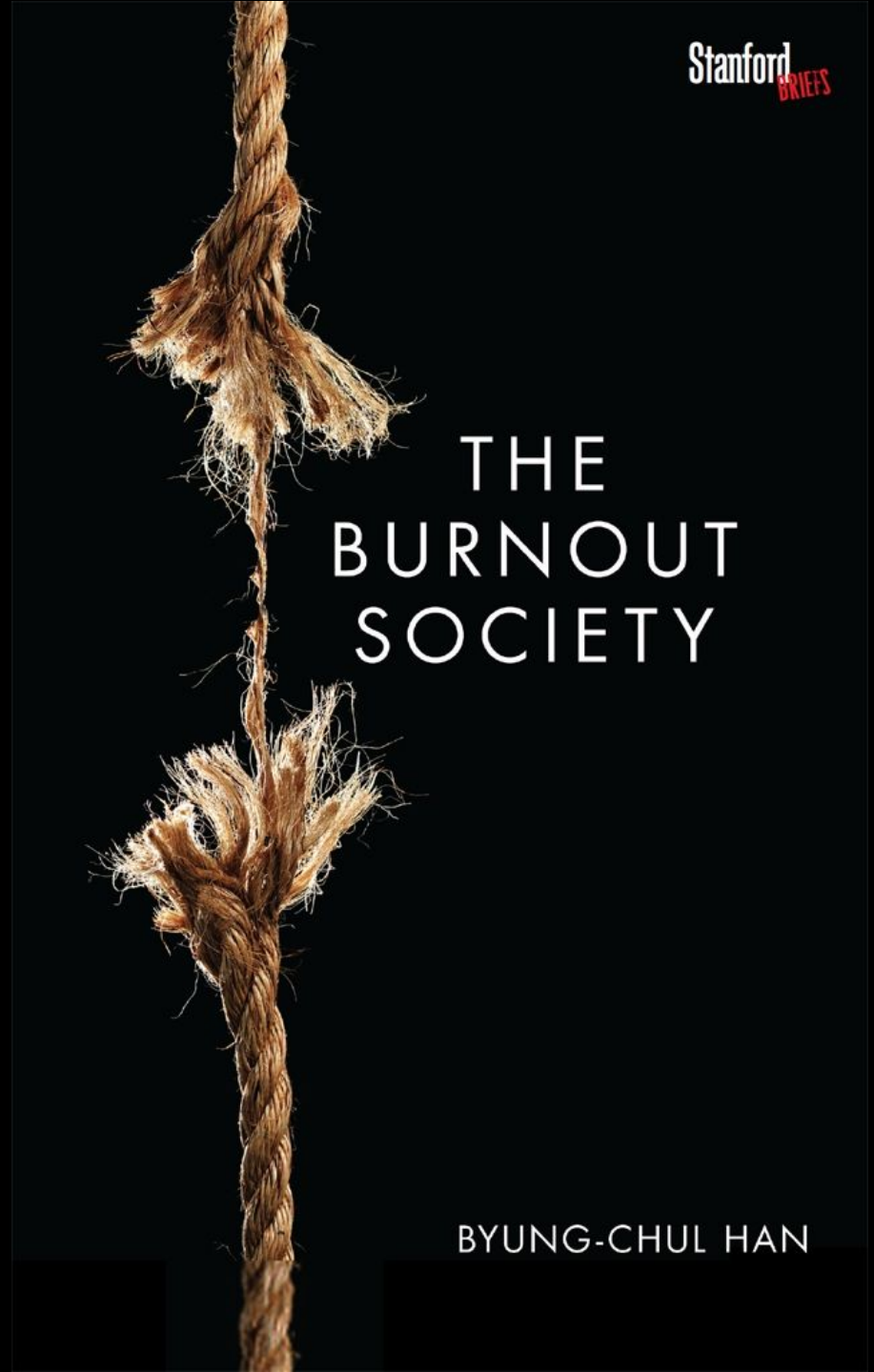





Futurability
The Age of Impotence and the Horizon of Possibility
Franco 'Bifo' Berardi


BYUNG-CHUL HAN
PSYCHO-POLITICS
NEOLIBERALISM AND NEW TECHNOLOGIES OF POWER




Stanford BRIEFS
THE BURNOUT SOCIETY
BYUNG-CHUL HAN

BIFO & HAN

Both Bifo Berardi and Byung-Chul Han draw directly on Foucault's ideas of *Disciplinary Society* and *BioPolitics.*

Both also reference Deleuze's 'Postscript on the Societies of Control' (1992).

HAN: **Deleuze** - *Postscript on the Societies of Control* (1992).

The Mole & the Snake

Foucault's 'Disciplinary Society' consists of milieus of confinement.
The family, schools, prisons, hospitals, factories - disciplinary spaces that confine.
The disciplinary subject moves within a closed system of confinement.
The animal of disciplinary society is the Mole
The disciplinary regime organizes itself as a 'body'. It is a Bio-political regime.

Milieus of confinement are no longer suited to post-industrial, immaterial and networked forms of production.
In contrast to the Mole, the Snake does not move in closed spaces.
Rather, it makes space by means of its own movement.
The Mole is a labourer. In contrast, the Snake is an entrepreneur.
The animal of Neoliberal Control Society is the Snake
The neoliberal regime, in contrast to that of a 'body', seems like a 'soul'. It is a Psycho-political regime

BIFO - IMPOTENCE

(Deleuze & Guattari - *What Is Philosophy)*

The universe is too fast for the aged brain to elaborate it. This is the dark side of desire: the technical world that we have created in an age of youthful energy is now too fast and too complex for the human mind to control…
We are no longer able to follow the rhthym of chaosmotic desire (Guattari - *Chaosmosis)*

HAN – WILLING EXPOSURE

Jeremy Bentham’s panopticon isolated inmates from each other for disciplinary purposes and prevented them from interacting. In contrast, the occupants of today’s digital panopticon actively communicate with each other and willingly expose themselves...

BIFO - COMPETITION

Competition is the mantra of the hegemonic neoliberal religion: compete in order to work more; work more in order to compete. Lower the salary in order to compete, and compete in order to be paid (less).

HAN – DIGITAL PANOPTICAN

Unbounded freedom and communication are switching over into total control and surveillance. More and more, social media resemble digital panoptica keeping watch over the social realm and exploiting it mercilessly.

We had just freed ourselves from the disciplinary panopticon – then we threw ourselves into a new, and even more efficient, panopticon.

BIFO - DEPRESSION

Depression is a consequence of the obsessional conflation of identity and work, and of the internalization of the link between survival and the divestiture of one’s own life. This link we call a salary. But the usefulness of our skills and knowledge cannot be reduced to abstract exchangeability. The useful activity of millions of cognitive workers is actually materialized in the universal machine that replaces human work

HAN - INMATES

Digital Big Brother outsources operations to inmates, as it were.

Accordingly, data is not surrendered under duress so much as offered out of an inner need. That is why the digital panopticon proves so efficient.

BIFO - PRECARIOUSNESS

In this dynamic lies the source of the neoliberal triumph, and the emergence of a monstrous paradox: on the one hand, deregulated capitalism encourages techno-innovators to build increasingly intelligent and productive automatons; on the other, it blackmails workers to work faster in exchange for less and less money in an impossible race against robots.

Precariousness is the general form of work relations

HAN – DEVIATION/CONFORMITY

The economy of transparency seeks to suppress deviation. Total networking – total communication – already has a levelling effect per se. Its effect is conformity: it is as if **everyone were watching over everyone else** – even before intelligence agencies or secret services have stepped in to supervise and steer.

BIFO

The Blackmail of Salaried Work

Every worker knows that her job can be replaced by a machine, every worker knows that his salary can be taken tomorrow by another worker. Everybody is led to sense others as potential enemies and potential threats.

Young people who work in the cultural industry know very well this precarious **blackmail**. Art galleries, universities, publishing enterprises, magazines and newspapers all exploit cognitive workers for free.

BIFO

“Sometimes I think that Michel Foucault omitted to write his most important book: a book on the genealogy of salaried work in classic modernity. Then, on second thought, I understand that all his books about prison and school and the panopticon and torture and bio-political domination are converging into a monumental work whose general subject is exactly this: how did it happen that human beings accepted and still endure the blackmail of salary in order to survive?”

HAN - IDIOTISM

Digital networking and communication have massively amplified the compulsion to conform. The attendant violence of consensus is suppressing idiotisms

Philosophy has a rich history of counter-cultural idiocy.

Socrates knew only one thing, namely that he knew nothing.

Descartes doubted everything in his "I think therefore I am".

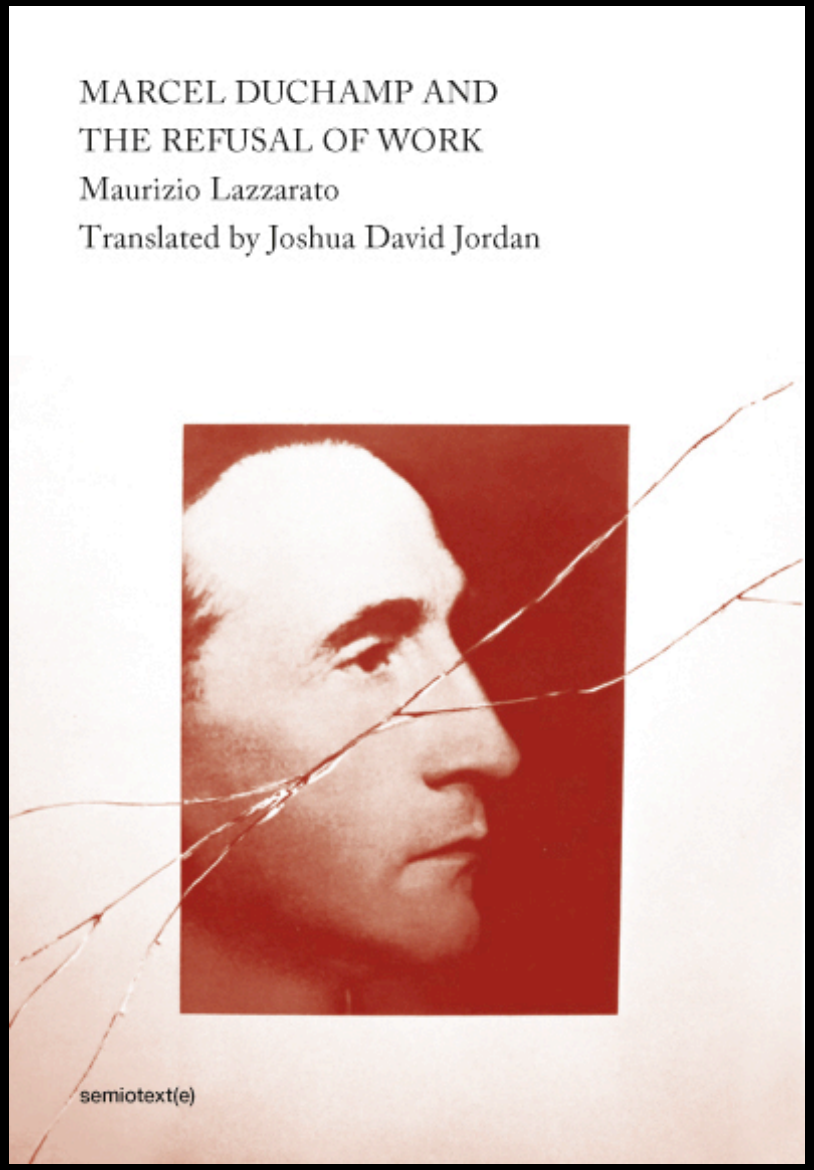
Han seeks to reclaim this idiotic tradition. In an age of compulsory self-expression, he cultivates the twin heresies of secrets and silence.

Perhaps similarly, for our own well being, in our age of overspeak and underthink, we should learn the virtue of shutting up.

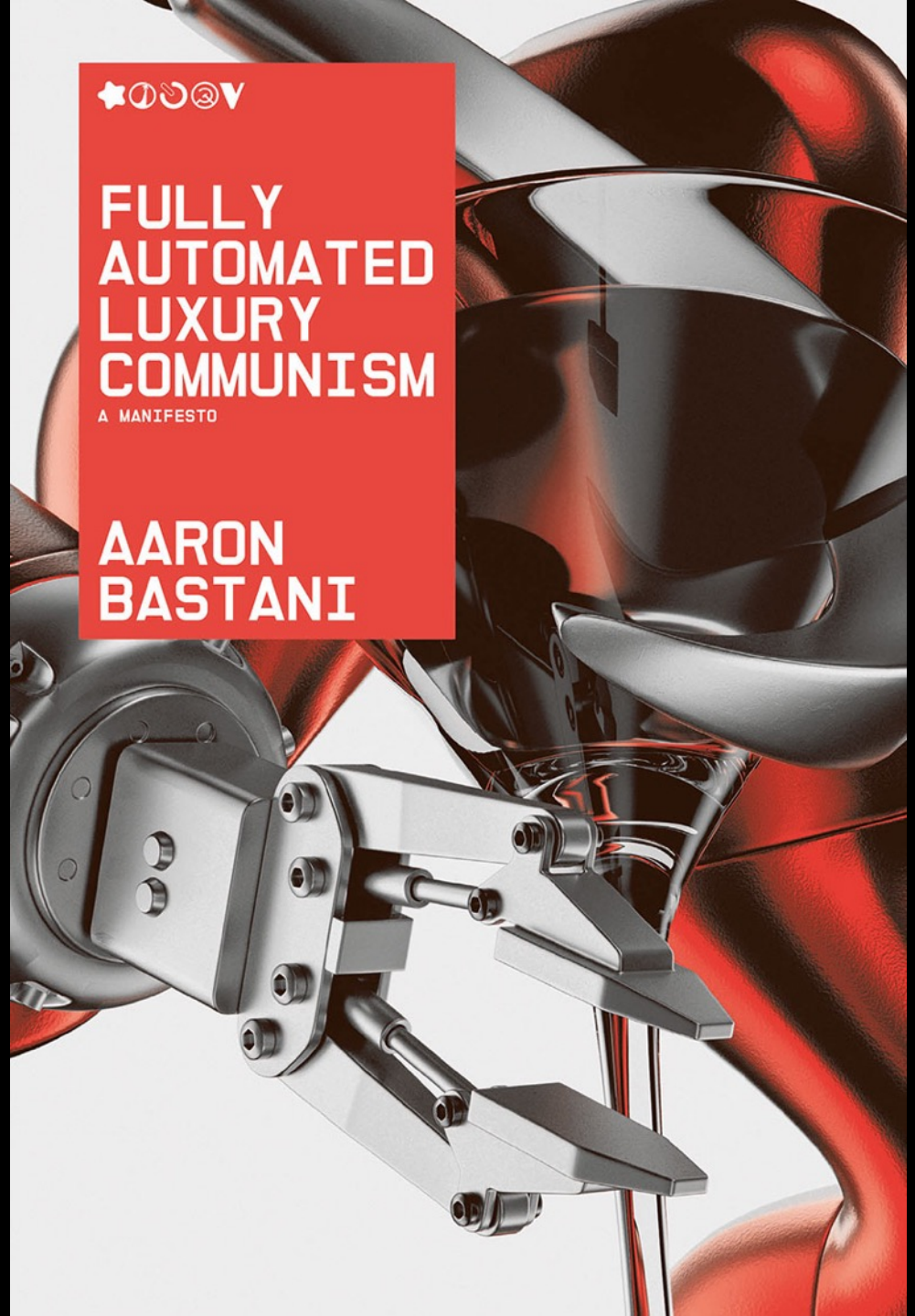
BIFO – HORIZON OF POSSIBILITY

The POSSIBILITY is stored in the cooperation among the knowledge (cognitive) workers of the world. We must emancipate human activity from the blackmail of salary.

THE MELANCHOLY OF TECHNOLOGY



Maurizio Lazzarato's concept *Machinic Enslavement*


FULLY
AUTOMATED
LUXURY
COMMUNISM
A MANIFESTO
AARON
BASTANI