

One can speak of the good mental health of Van Gogh who, in his whole adult life, cooked only one of his hands and did nothing else except once to cut off his left ear,

in a world in which every day one eats vagina cooked in green sauce or penis of newborn child whipped and beaten to a pulp, just as it is when plucked from the sex of its mother.

And this is not an image, but a fact abundantly and daily repeated and cultivated throughout the world.

And this, however delirious this statement may seem, is how modern life maintains its old atmosphere of debauchery, anarchy, disorder, delirium, derangement, chronic insanity, bourgeois inertia, psychic anomaly (for it is not man but the world which has become abnormal), deliberate dishonesty and notorious hypocrisy, stingy contempt for everything that shows breeding.

insistence on an entire order based on the fulfillment of a primitive injustice, in short, of organized crime.

Things are going badly because sick consciousness has a vested interest right now in not recovering from its sickness. This is why a tainted society has invented psychiatry to defend itself against the investigations of certain superior intellects whose faculties of divination would be troublesome.

...In comparison with the lucidity of Van Gogh, which is a dynamic force, psychiatry is no better than a den of apes who are themselves obsessed and persecuted and who possess nothing to mitigate the most appalling states of anguish and human suffocation but a ridiculous terminology,

worthy product of their damaged brains.

Binary opposition originated in Saussurean structuralist theory.[5] According to Ferdinand de Saussure, the binary opposition is the means by which the units of language have value or meaning; each unit is defined against what it is not.[6] Saussure demonstrated that a sign's meaning is derived from its context (syntagmatic dimension) and the group (paradigm) to which it belongs.[7] An example of this is that one cannot conceive of 'good' if we do not understand 'evil'. [8] In post-structuralism, it is seen as one of several influential characteristics or tendencies of Western and Western-derived thought,[citation needed] and that typically, one of the two opposites assumes a role of dominance over the other. The categorization of binary oppositions is "often value-laden and ethnocentric", with an illusory order and superficial meaning.[9] Essentially the concept of the binary opposition is[citation needed] prompted by the Western tendency to organise everything into a hierarchical structure; terms and concepts are related to positives and negatives with no apparent leeway for deviation for example man and woman, black and white.[11] Therefore many binary oppositions are organised in a hierarchy.[12] According to Jacques Derrida,[citation needed] meaning in the West is defined in terms of binary oppositions, "a violent hierarchy" where "one of the two terms governs the other." Within the white/ black binary opposition in the United States, the African American is defined as a devalued other.[13] The concept of binary oppositions is[citation needed] also evident in biblical thought and ideology. An[citation needed] explanatory combination of biblical verses in the scrolls turn a term of divine compassion into a measure of binary opposition—innocence versus guilt.[12] A more concrete example of a binary opposition is the male-female dichotomy. Some[citation needed] western thinkers, including structuralists, believe that the world is organized according to male and female constructs, roles, words, and ideas. A post-structuralist view is[citation needed] that male can be seen, according to traditional Western thought, as dominant over female because male is the presence of a phallus, while the vagina is an absence or loss. (Alternatively, Western thought could have viewed female as a presence, and male, subordinately, as the absence, or loss, of an invagination or theoretical "hole" of some kind.) The correspondence between each of the dominant Western concepts such as presence and male, as well as others such as rational (vs. emotional), mind (vs. body), thoughts and speech (vs. writings) are claimed to show a tendency of Western thought called logocentrism or phallogocentrism.[14][page needed] John Searle has suggested that the concept of binary oppositions—as taught and practiced by postmodernists and poststructuralist—is specious and lacking in rigor.[15]

The human body

Kedjereaktioner, processer, fluktuationer, upp och ner, mindre maskiner som arbetar i en större, som arbetar in en större etc.

Yawn

The reason of yawning is yet quite obscure, especially the attempt to explain the primary evolutionary reason for the yawn of which none have been empirically substantiated. The contagiousness of the yawn has been proven, and it is believed that it is related to emphatic capacity. Different cultures view yawning different but a recurring theme is that it is spirits that tries to escape the confinement of the body which directly refers to chaos, or order as an confinement of chaos and chaos is always on the way to break free.

All- seende ögat, gud, även för den som inte tror. Babels torn, vi förstår inte.

Socio-architecture is a phrase coined by psychologist Humphry Osmond and Canadian architect Kyo Izumi as part of their research for the best architectural form for Osmond's Weyburn Mental Hospital in 1951. Osmond is best known for his research into the treatment of schizophrenia with psychedelic drugs, but his Weyburn hospital became a design research lab to examine the functional aspects of architecture and its impact on the mentally ill. Osmond based his ideas of hospital design on the species-habitat work of German zoologist Heini Hediger, and on the research acid trips he took with Izumi.

Osmond also coined the terms "sociopetal" and "sociofugal" to describe seating arrangement that encouraged or discouraged social interaction. His 1957 article "Function as the basis of psychiatric ward design" is considered a minor classic. His work regarding architecture was continued by his colleague Robert Sommer.

Architectural determinism (also sometimes referred to as environmental determinism though that term has a broader meaning) is a theory employed in urbanism, sociology and environmental psychology which claims the built environment is the chief or even sole determinant of social behaviour. A. S. Baum defines the notion thus "In its most extreme form, this position argues that the environment causes certain behaviours, denying any interaction between environment and behaviour. Architectural determinism poses the idea that people can adapt to any arrangement of space and that behaviour in a given environment is caused entirely by the characteristics of the environment." [1]

The origins of the concept may be traced in Jeremy Bentham's Panopticon and in the Enlightenment bienfaisance as expressed in the institutional reform of prisons and hospitals. However the notion only gained generally currency and universal applicability with the rise of Behaviourism, Functionalism and the utopian social programme of the Modernist architectural movement. The term was first coined by Maurice Broady in his 1966 paper Social theory in Architectural Design [2] which also roundly criticised the authoritarian nature of this belief. Few architects have espoused the view that design can control behaviour but it has long been an assumption amongst urbanists and architects that architecture can limit and channel behaviour in a predictable manner. This weaker, positivist view was articulated by Adolf Behne when he asserted "you can kill a man with a building just as easily as with an axe." [3] The determinist belief was a contributory factor in the numerous slum clearances of the post War industrialised world (see Herbert J. Gans). Despite being a widely held, if not always articulated, theory the premise was not sustained by social research, for example the "Hawthorne experiments" by Mayo at Harvard found no

direct correlation between work environment and output. The determinist hypothesis as an explanation of social conduct is now most often referred to in the literature as discredited, yet is still to be found as an argument for urban renewal. [4]

Panopticon - I will be the gaoler. You will see ... that the gaoler will have no salary — will cost nothing to the nation.” As the watchmen cannot be seen, they need not be on duty at all times, effectively leaving the watching to the watched. According to Bentham’s design, the prisoners would also be used as menial labour walking on wheels to spin looms or run a water wheel. This would decrease the cost of the prison and give a possible source of income.[4]

Although the Panopticon prison design did not come to fruition during Bentham’s time, it has been seen as an important development. It was invoked by Michel Foucault (in *Discipline and Punish*) as metaphor for modern “disciplinary” societies and their pervasive inclination to observe and normalise. Foucault proposes that not only prisons but all hierarchical structures like the army, schools, hospitals and factories have evolved through history to resemble Bentham’s Panopticon. The notoriety of the design today (although not its lasting influence in architectural realities) stems from Foucault’s famous analysis of it.
The older watch the younger

Kuliss-staden, teater, hur vi beteer oss inför den andres ögon. Den andres blick ögonen, som ser oss. Etik och sociala roller.

"I'm sure I'll take you with pleasure!" the Queen said. "Two pence a week, and jam every other day." Alice couldn't help laughing, as she said, "I don't want you to hire ME – and I don't care for jam." "It's very good jam," said the Queen. "Well, I don't want any TO-DAY, at any rate." "You couldn't have it if you DID want it," the Queen said. "The rule is, jam to-morrow and jam yesterday – but never jam to-day." "It MUST come sometimes to 'jam to-day'," Alice objected. "No, it can't," said the Queen. "It's jam every OTH-ER day: to-day isn't any OTHER day, you know." "I don't understand you," said Alice. "It's dreadfully confusing!" [1] "That's the effect of living backwards," the Queen said kindly: 'it always makes one a little giddy at first--' 'Living backwards!' Alice repeated in great astonishment. 'I never heard of such a thing!' '--but there's one great advantage in it, that one's memory works both ways.' 'I'm sure MINE only works one way,' Alice re-remarked. 'I can't remember things before they hap-pen.' 'It's a poor sort of memory that only works back-wards,' the Queen remarked.

Lead us, Evolution, lead us
Up the future's endless stair:
Chop us, change us, prod us, weed us.
For stagnation is despair:
Groping, guessing, yet progressing,
Lead us nobody knows where. Wrong or justice in the
present,
Joy or sorrow, what are they
While there's always jam to-morrow,
While we tread the onward way?
Never knowing where we're going,
We can never go astray.

The will to power, tear down this wall, mr Gorbatchew,
take us ho beliefs.

Chaos and order, thermodynamics second law, the fear of chaos as the death.

Chaos is the void state before the creation of the cosmos, the gap between heaven and earth.

From greek χάος emptiness, vast void, chasm, abyss, from the verb χαίνω gape, be wide open, cognates to old english geanian "to gape", whence English Yawn.

Formless mass, where everything originated from. Primordial state from which a new order emerges and a primordial state as a merging of opposites.

elimination of disorder, congestion, and the small scale, replacing them with preplanned and widely spaced freeways and tower blocks set within gardens. There were plans for large-scale rebuilding of cities in this era, such as the Plan Voisin (based on Le Corbusier's Ville Contemporaine), which proposed clearing and rebuilding most of central Paris. No large-scale plans were implemented until after World War II, however. Throughout the late 1940s and 1950s, housing shortages caused by wartime destruction led many cities to subsidize housing blocks. Planners used the opportunity to implement the modernist ideal of towers surrounded by gardens. The most prominent example of an entire modernist city is Brasilia in Brazil, constructed between 1956 and 1960.

Modernist planning fell into decline in the 1970s when the construction of cheap, uniform tower blocks ended in most countries, such as Britain and France. Since then many have been demolished and replaced by other housing types. Rather than attempting to eliminate all disorder, planning now concentrates on individualism and diversity in society and the economy; this is the post-modernist era.[14]



Residential towers (Multi Dwelling unit) (Bra plats att ta bilder fran)

Has a long history and can be traced back even to the Romans, maybe even further. But its modern version saw light around WWII, primary in UK and US with a post war boom, that tried to enlighten a brighter future with new fresh design and ideas, many that stemmed from Le Corbusier. Many of the tower blocks saw a rapid decline due to numerous socio-architectonical miscalculations.

“It takes at least two somethings to create a difference ... Clearly each alone is - for the mind and perception - a non-entity, a non-being. Not different from being, and not different from non-being. An unknowable, a Ding an sich, a sound from one hand clapping” (Gregory Bateson 1979:78) Kunskapsfältet måste defineras. I en värld av dualitet, där skillnader skapar världen. “God defined as the Omnitudo realitatis, from which all secondary realities are derived by a process of division” (Deleuze & Guattari 2004:14)

Duality, non - duality??

Where there is nothing, everything is possible.

Where there is architecture, nothing (else) is possible

Demiurge latinized greek, δημιουργός literary
public worker, gradually it came to mean prucer
and later creator. Responsible for the fashioning
and maintenance of the physical universe.

Scientists have often been baffled by the existence of spontaneous order in the universe. The laws of thermodynamics seem to dictate the opposite, that nature should inexorably degenerate toward a state of greater disorder, greater entropy. Yet all around us we see magnificent structures—galaxies, cells, ecosystems, human beings—that have all somehow managed to assemble themselves.” [14]

The common argument used to explain this is that, locally, entropy can be lowered by external action, e.g. solar heating action, and that this applies to machines, such as a refrigerator, where the entropy in the cold chamber is being reduced, to growing crystals, and to living organisms.[2] This local increase in order is, however, only possible at the expense of an entropy increase in the surroundings; here more disorder must be created.[2][15] The conditioner of this statement suffices that living systems are open systems in which both heat, mass, and or work may transfer into or out of the system. Unlike temperature, the putative entropy of a living system would drastically change if the organism were thermodynamically isolated. If an organism was in this type of “isolated” situation, its entropy would increase markedly as the once-living components of the organism decayed to an unrecognizable mass.[11]

We convert energy into order, but this takes more and more energy from our surroundings, will everything collapse. Will entropy win in the end?

From dust to dust, then poff your
gone, like a goat hanging from the roof
with a cut throat, it

Life is just another inevitable consequence of the physical nature of our universe. All the same rules apply to us as to atoms and galaxy clusters. All be it we (living organisms) are very strange manifestation, that doesn't mean we are attempting to resist the laws of nature any differently than any other physical manifestation of atoms. Just because we try to maintain 'order' as long as we can doesn't mean that in the end entropy loses. It is hard to imagine what kind of life is going to exist during the dark cosmological era and/or after all the black holes evaporate.

Additionally, fear is frequently related to the specific behaviors of escape and avoidance, whereas anxiety is the result of threats which are perceived to be uncontrollable or unavoidable.[3] It is worth noting that fear almost always relates to future events, such as worsening of a situation, or continuation of a situation that is unacceptable. Fear can also be an instant reaction to something presently happening. All people have an instinctual response to potential danger. This emotion is described as fear and is inherent in all people.[4]

Strive for the safest part of the universe, death is the other extreme, the most unsafe and unknown, chaos.

Fear is learned as a cultural value, but the capacity for fear is human nature. In its primal form it is avoidance, escape.

We want to preserve the body, and avoid to explode it and disperse it into a million little pieces. If anything we want to go forward, and never turn back, become more advanced. Life is the will to power.

The awareness of the end and its existence is in other words the fear of death. The fear of death ritualized the lives of our ancestors. These rituals were designed to reduce that fear; they helped collect the cultural ideas that we now have in the present. These rituals also helped preserve the cultural ideas. The results and methods of human existence had been changing at the same time that social formation was changing. One can say that the formation of communities happened because people lived in fear. The result of this fear forced people to unite to fight dangers together rather than fight alone.

If one were to look into religion, they would find that it is filled with different fears that humans have had throughout many centuries. The fears don't just go on the metaphysical levels (including the problems of life and death) but move onto moral dimensions as well. Death was a boundary to people that is seen as a transition to another world. This world would always be different depending on how each individual lived their lives. The origin of this intangible fear comes from other sources that are not found in the present world. In a sense we can assume that fear was a big influence on things such as morality.

Our fears are portrayed through sources such as books, movies. For example, many horror movies and books include characters who fear the antagonist of the plot. Fear is also found in mythological folklore and folklore superstitions. One of the important characteristics of historical and mythical heroes across the cultures is to be fearless in the face of big and often lethal danger.

Terror Management Theory (TMT), in social psychology, states that human behavior is mostly motivated by the fear of mortality. According to TMT theorists, symbols that create cultural worldviews are fiercely protected as representations of actual life. The Terror Management Theory posits that when people are reminded of their own deaths, they more readily enforce these symbols, often leading to punitive actions, violence, and war. Experiments have been performed to lend evidence to TMT, primarily carried out by Sheldon Solomon, Tom Pyszczynski, and Jeff Greenberg, seeking to provide proof that mortality salience, or the awareness of one's own death, affects the decision-making of individuals and groups of people.

<http://www.psych-it.com.au/Psychlopedia/article.asp?id=74>

Terror management theory assumes that humans have developed a suite of defense mechanisms to protect themselves from the existential anxiety they experience when they are cognizant of their mortality. Existential anxiety arises because individuals experience a profound motive, derived from evolutionary forces, to preserve their life. Therefore, an awareness of mortality could evoke existential anxiety, corresponding to a sense of futility, unless humans invoke a set of mechanisms that are intended to curb this awareness. Some of these mechanisms include a tendency to believe in an after life, to feel connected to a broader, enduring entity, or to distract attention from their mortality, reflecting a form of denial (Gailliot, Schmeichel, & Baumeister, 2006).

According to terror management theory, when individuals feel threatened, they often attempt to foster a state called symbolic immortality, attempting to connect themselves as a broader social entity--either some collective, pursuit, or meaning (Simon, Arndt, Greenberg, Pyszczynski, & Solomon, 1998)--and then fulfilling the values of this collective, manifested as striving to boost self esteem. According to this proposition, individuals should become more inclined to adopt the norms, attitudes, and beliefs of this social entity.

The heat death of the universe

After all the black holes have evaporated (and after all the ordinary matter made of protons has disintegrated, if protons are unstable), the universe will be nearly empty. Photons, neutrinos, electrons, and positrons will fly from place to place, hardly ever encountering each other. Gravitationally, the universe will be dominated by dark matter, electrons, and positrons (not photons).[27]

By this era, with only very diffuse matter remaining, activity in the universe will have tailed off dramatically (compared with previous eras), with very low energy levels and very large time scales. Electrons and positrons drifting through space will encounter one another and occasionally form positronium atoms. These structures are unstable, however, and their constituent particles must eventually annihilate.[28] Other low-level annihilation events will also take place, albeit very slowly.

The universe now reaches an extremely low-energy state. What happens after this is speculative. It is possible that a Big Rip event may occur far off into the future. Also, the universe may enter a second inflationary epoch, or, assuming that the current vacuum state is a false vacuum, the vacuum may decay into a lower-energy state.[29] Finally, the universe may settle into this state forever, achieving true heat death. Presumably, extreme low-energy states imply that localized quantum events become major macroscopic phenomena rather than negligible microscopic events because the smallest perturbations make the biggest difference in this era, so there is no telling what may happen to space or time. It is perceived that the laws of “macro-physics” will break down, and the laws of “quantum-physics” will prevail.[6]

Thinking meat

Our inner audiences, our inner judges, the story about the judge and the devil.

We live in a spectacular society, that is, our whole life is surrounded by an immense accumulation of spectacles. Things that were once directly lived are now lived by proxy. Once an experience is taken out of the real world it becomes a commodity. As a commodity the spectacular is developed to the detriment of the real. It becomes a substitute for experience.

but are at best simple ideas expressed in deliberately difficult language, and at worst actually nonsensical.

Irreconcilable claims jockey for position on the stage of the affluent economy's unified spectacle, and different star commodities simultaneously promote conflicting social policies. The automobile spectacle, for example, strives for a perfect traffic flow entailing the destruction of old urban districts, while the city spectacle needs to preserve those districts as tourist attractions.

According to Debord, the integrated spectacle goes by the label of liberal democracy. This spectacle introduces a state of permanent general secrecy, where experts and specialists dictate the morality, statistics, and opinions of the spectacle. Terrorism is the invented enemy of the spectacle, which specialists compare with their "liberal democracy", pointing out the superiority of the latter one. Debord argues that without terrorism, the integrated spectacle wouldn't survive, for it needs to be compared to something in order to show its "obvious" perfection and superiority.

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Debord's aim and proposal is "to wake up the spectator who has been drugged by spectacular images," "through radical action in the form of the construction of situations," "situations that bring a revolutionary reordering of life, politics, and art". In the situationist view, situations are actively created moments characterized by "a sense of self-consciousness of existence within a particular environment or ambience".[22]

Debord encouraged the use of détournement, "which involves using spectacular images and language to disrupt the flow of the spectacle."

An explosion is a rapid increase in volume and release of energy in an extreme manner, usually with the generation of high temperatures and the release of gases. An explosion creates a shock wave. If the shock wave is a supersonic detonation, then the source of the blast is called a “high explosive”. Subsonic shock waves are created by low explosives through the slower burning process known as deflagration.

social and theoretical mechanisms behind the massive changes that occurred in western penal systems

Reflecting the violence of the original crime onto the convict’s body for all to see, in order for it to be manifested then annulled by reciprocating the violence of the crime on the criminal.

Enacting the revenge upon the convict’s body, which the sovereign seeks for having been injured by the crime. Foucault argues that the law was considered an extension of the sovereign’s body, and so the revenge must take the form of harming the convict’s body.

Chaos and order is the name for the Dutch designer/architect Hendrik Wijdevelds attempt to curb the clutter and chaos made visible in the growing and maintaining of modern cities. A city that dissolves into the landscape with the help of wedges and the endless repetitions of residential towers. He wanted to bend the chaos into conformity symmetrical world. He uses the nature to fade the cities powers as dark coffins created by the production consumer code that creates unnecessary distance with the cities population and the surrounding environment.

Battle trance

In this state humans lose their individuality and acquire shared collective identity. In a battle trance humans may behave very differently, from extremely altruistically (to the point of sacrificing themselves to save others), to the extremely aggressively (to the point of participating in mass murders). Battle trance affects both men and women and can be induced in individuals as well as groups. Battle trance state may occur involuntarily (for example, mother acting in total disregard of her own safety when her child is suddenly attacked), or can be induced by ritualistic behavior, involving loud rhythmic group singing, stomping and drumming on external subjects, as well as the use of different psychogenic substances.

As ritualized induction of the state of the battle trance (and collective identity) was supposedly based on group singing, stomping, dancing, and body painting, Jordania suggested that the phenomenon of the battle trance has a potential to explain the origin and primary evolutionary function of different human arts.

Order - Origin:

1175–1225; Middle English ordre (noun), ordren (v., derivative of the noun) < Old French ordre (noun) < Latin ordin- (stem of ordō) row, rank, regular arrangement

Chaos - Origin:

1400–50; late Middle English < Latin < Greek; akin to chasm, yawn, gape

Chaos=death=ultimate chaos=maximum entropy=end of
universe=chaos=order=the beginning

Chaos implies that things are not where they should be, it is a way of saying no, as opposed to yes. Where no is to repel and yes is to attract. Two dichotomies. In a way the way we see the world and the way of seeing the world is composed. Because no thing can exist without another, it takes two to make a different and each alone is nothing, a Ding an sich, a sound from one hand clapping. The world is made of differences, yes and no, life and death, chaos and order where no is death and death is chaos and yes is life and life is order. Chaos is emptiness, the void and deep abyss, the formless mass from where everything originates from and a primordial state where opposites merge, the last opposite where everything begin and everything ends. Chaos as in the more diversity in any given moment the more chaos and in its extreme reaches a point so diverse that nothing exists, as material divided infinite times and chaos becomes the ultimate death of everything.

Accidentally

Words shape our world,
we evaluate materials not by what purpose they serve or what they're
actually useful for, but we instead recognize them based on their value in
the market. We see through the filters.

The biggest explosion in modern time

Krakatoa

Big Bang

Codes are rule-driven systems which suggest the choice of signifiers and their collocation to transmit the intended meanings in the most effective way. To that extent, codes represent a broad interpretative framework used by both addressers and their addressees to encode and decode the messages. Self-evidently, the most effective communications will result when both creator and interpreter use exactly the same code. Since signs may have many levels of meaning from the denotational to the connotational, the addresser's strategy is to select and combine the signs in ways that limit the range of possible meanings likely to be generated when the message is interpreted. This will be achieved by including metalingual contextual clues, e.g. the nature of the medium, the modality of the medium, the style, e.g. academic, literary, genre fiction, etc., and references to, or invocations of, other codes, e.g. a reader may initially interpret a set of signifiers as a literal representation, but clues may indicate a transformation into a metaphorical or allegorical interpretation.

For native speakers, the dominant symbolic code will be their language which is divided into spoken and written forms. The language will reflect (if not construct — see lexical words) the cultural reality and social codes diachronically. Distinctions of class or memberships of groups will be determined by the social identity each individual constructs through the way the language is spoken (i.e. with an accent or as a dialect) or written (i.e. in sentences or in SMS format), the place of residence (see Americanisms), the nature of any employment undertaken, the style of dress, and nonverbal behaviour (e.g. through differentiating customs as to the extent of private space, whether and where people may touch or stare at each other, etc.). The process of socialisation is learning to understand the prevailing codes and then deciding which to apply at any given time, i.e. acknowledging that there is sometimes an ideological quality to the coding system, determining levels of social acceptability, reflecting current attitudes and beliefs. This includes regulatory codes that are intended to control behaviour and the use of some signifying codes. The human body is a means of using presentational codes through facial expressions, gestures, and dress. So words spoken may change their connotation to unacceptable if accompanied by inappropriate nonverbal signs.

The other code forms rely upon knowledge held by, and the interests of, the addressees. Specialised denotational codes may provide a more objective and impersonal form of language for mathematical, philosophical, and scientific texts. Hence, for example, the ability to read this text depends upon a more specialised form of vocabulary and different skills to those required to read a genre text detailing the investigations of a detective or the adventures of a secret agent. There are also specialised

connotational and ideological codes to reflect particular social, political, moral, and aesthetic values. Musical and iconic codes would be relevant as between a work by Arnold Schoenberg and a piece of bubblegum pop, and a painting by Rembrandt and a comic book by Frank Miller, etc. Each medium has its own specialised codes and, by making them more explicit, semiotics is attempting to explain the practices and conventions have appeared in each form and to understand how meaning is being communicated. In return, this assists addressers to improve their techniques, no matter what their functional needs, e.g. as politicians, journalists, advertisers, creative artists, etc. Indeed, awareness leads to an intentional blending of codes for effect, e.g. an advertiser may produce a more effective campaign with a slogan, images and a jingle using lexical, social gestural, and musical codes.

Gamma rays from the explosion form a fireball, as they superheat nearby air and/or other material.[20] For an explosion in the atmosphere, the fireball quickly expands to maximum size, and then cools as it rises through the surrounding still air. It takes on the flow pattern of a vortex ring with incandescent material in the vortex core as seen in certain photographs.[21] This effect is known as a mushroom cloud. [22] Sand fuses into glass.

At the explosion of nuclear bombs lightning discharges sometimes occur.[23]

Smoke trails are often seen in photographs of nuclear explosions. These are not from the explosion itself; they are left by sounding rockets launched just prior to detonation. These trails allow observation of the blast's normally invisible shock wave in the moments following the explosion.[24]

The heat and airborne debris created by a nuclear explosion can cause rain. After the Hiroshima explosion, these drops of water were recorded to have been about the size of marbles.[25]

A side-effect of the Pascal-B nuclear test during Operation Plumbbob may have resulted in the first man-made object launched into space. The so-called "thunder well" effect from the underground explosion may have launched a metal cover plate into space at six times earth's escape velocity, although the evidence remains subject to debate.

Yawn, could be direct related to chaos. The two words could be traced back to the same source. In different religions it is seen that a yawn signifies a spirit that want to escape, wich is kind of a connection to the old greek definition of chaos. And for the one that ever had listened to the gruesom scream of a rabbit or a cat that takes its last breath in this life nows that there lies some kind of connection between the mouth and the underworld. To not speak about the chaos that the mouth creates in this world. To we ever now what we really speak about, or is it just a series of accumulated knowledge repeated, and repeated again and again.

Eternal recurrence

Nietzsche's view on eternal return is similar to that of Hume: "the idea that an eternal recurrence of blind, meaningless variation—chaotic, pointless shuffling of matter and law—would inevitably spew up worlds whose evolution through time would yield the apparently meaningful stories of our lives. This idea of eternal recurrence became a cornerstone of his nihilism, and thus part of the foundation of what became existentialism." [7] Nietzsche was so impressed by this idea, that he at first thought he had discovered a new scientific proof of the greatest importance, referring to it as the "most scientific of hypotheses". He gradually backed-off of this view, and in later works referred to it as a thought-experiment. "Nietzsche viewed his argument for eternal recurrence as a proof of the absurdity or meaninglessness of life, a proof that no meaning was given to the universe from on high." [8]

What if a demon were to creep after you one day or night, in your loneliest loneliness, and say: "This life which you live and have lived, must be lived again by you, and innumerable times more. And there will be nothing new in it, but every pain and every joy and every thought and every sigh—everything unspeakably small and great in your life—must come again to you, and in the same sequence and series. . . . The eternal hourglass will again and again be turned—and you with it, dust of dust!" Would you not throw yourself down and curse the demon who spoke to you thus? Or have you once experienced a tremendous moment, in which you would answer him: "Thou art a god, and never have I heard anything more divine!" [The Gay Science (1882), p. 341 (passage translated in Danto 1965, p. 210).]

"world is the will to power—and nothing besides!

Crisis

Crisis is the situation of a complex system (family, economy, society) when the system functions poorly, an immediate decision is necessary, but the causes of the dysfunction are not known.

a) situation of a complex system – simple systems do not enter crises.

We can speak about a crisis of moral values, an economical or political crisis, but not a motor crisis.

b) poor function. The system still functions, but does not break down.

c) an immediate decision is necessary to stop the further disintegration of the system.

d) the causes are so many, or unknown, that it is impossible to take a rational, informed decision to reverse the situation.

Crisis has several defining characteristics. Seeger, Sellnow and Ulmer[2] say that crises have four defining characteristics that are “specific, unexpected, and non-routine events or series of events that [create] high levels of uncertainty and threat or perceived threat to an organization’s high priority goals.” Thus the first three characteristics are that the event is

1. unexpected (i.e., a surprise) 2. creates uncertainty 3. is seen as a threat to important goals

The unreality of life under late capitalism.

My house is a carouselle

Fluctuations is intrinsic to biology in every scale

Rytm and fluktuation:

In his series *How Music Works*, Howard Goodall presents theories that human rhythm recalls the regularity with which we walk and the heartbeat we heard in the womb. London writes that musical metre “involves our initial perception as well as subsequent anticipation of a series of beats that we abstract from the rhythm surface of the music as it unfolds in time” (London 2004, 4). The “perception” and “abstraction” of rhythmic measure is the foundation of human instinctive musical participation, as when we divide a series of identical clock-ticks into “tick-tock-tick-tock”.^[6] (can be related to Guy Debord, recurrency)

Begining of time

The Second Law, states that disorder always increases with time. Like the argument about human progress, it indicates that there must have been a beginning. Otherwise, the universe would be in a state of complete disorder by now, and everything would be at the same temperature. In an infinite and everlasting universe, every line of sight would end on the surface of a star. This would mean that the night sky would have been as bright as the surface of the Sun. The only way of avoiding this problem would be if, for some reason, the stars did not shine before a certain time.

There wouldn't have been any singularity of infinite density, or any breakdown of the laws of physics. Thus there would be no necessity for the universe, and time itself, to have a beginning. Indeed, one might suppose that the universe had oscillated, though that still wouldn't solve the problem with the Second Law of Thermodynamics: one would expect that the universe would become more disordered each oscillation. It is therefore difficult to see how the universe could have been oscillating for an infinite time.

The Drake equation states that:

where:

N = the number of civilizations in our galaxy with which communication might be possible;

and

R^* = the average rate of star formation per year in our galaxy

f_p = the fraction of those stars that have planets

n_e = the average number of planets that can potentially support life per star that has planets

f_ℓ = the fraction of the above that actually go on to develop life at some point

f_i = the fraction of the above that actually go on to develop intelligent life

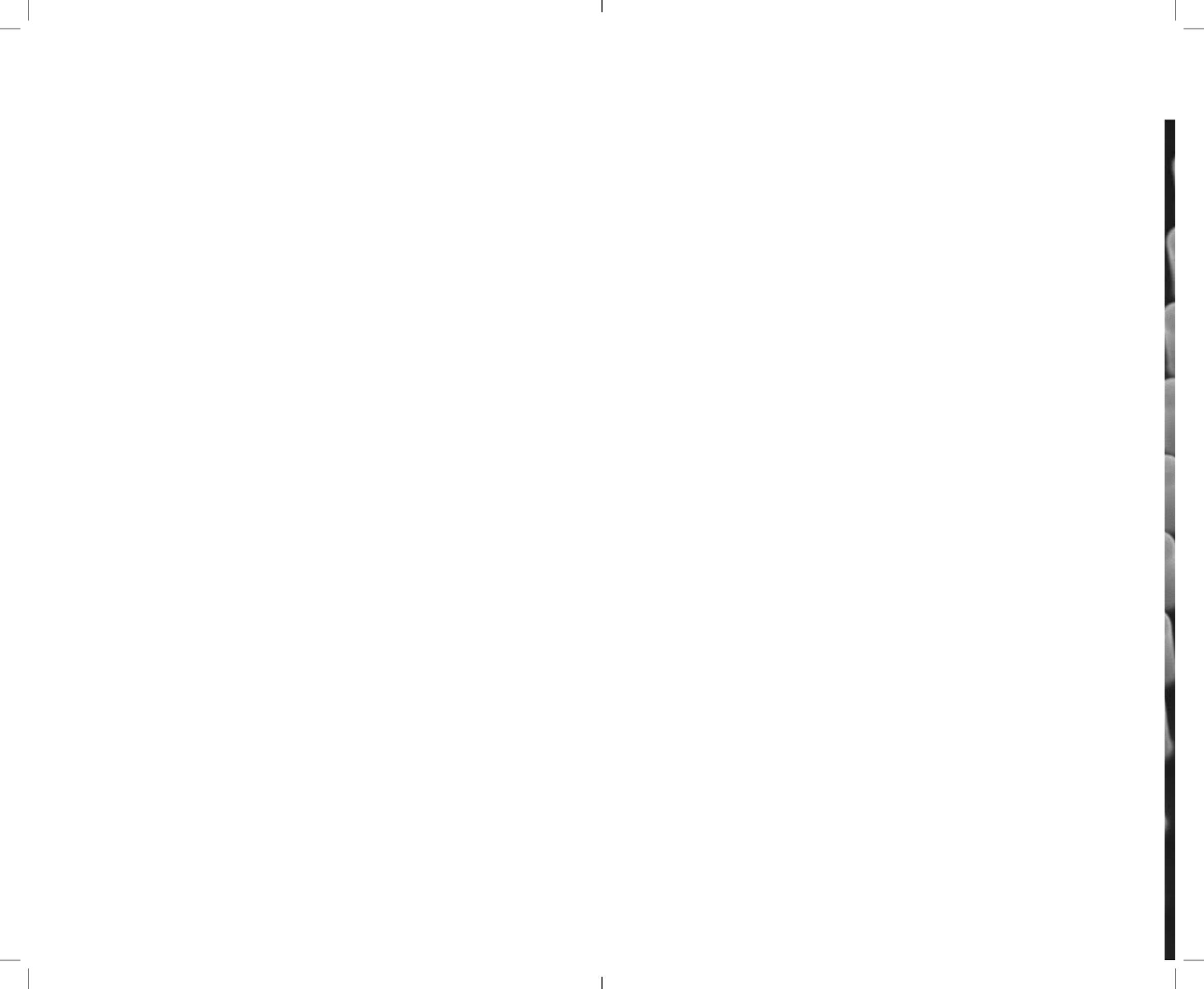
f_c = the fraction of civilizations that develop a technology that releases detectable signs of their existence into space

L = the length of time for which such civilizations release detectable signals into space[4]

Power

chaos =
diversity

codes, DND, the built in order of the universe,
how everything relates and how anomalies
quickly are erased.





sedimentary and coral fluctuations