



REFLECTIONS FOR THE FUTURE

Piyush Patil

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This work reflects on the topics of Axiology and Social Ontology through abstract human interactions, thoughts and philosophies that have developed over time as well as their assimilation in the modern changing society.

Values, traditions, and principles of society define all human behaviour.

Society does not exist independently without the individual.

The individual lives and acts within society but society exists to serve individuals.

Humans are biologically and psychologically equipped to live in groups, and society is an essential condition for human life to arise and to continue.

One of the most complex subjects in social philosophy is the interaction between the individual and society. It focuses on the subject of values, making it more philosophical than sociological.

Humans depend on society.

Society depends on humans.

And Human Values are at the core of this relation.



**WHO HASN'T ASKED THEMSELVES,
AM I A
MONSTER?
OR IS THIS WHAT
IT MEANS TO BE
HUMAN?**

- Clarice Lispector



Fig. 2

Many of our current difficulties can be traced back to the lack of unifying values or goals. Values of previous times have been eroded through the influence of materialists, positivists and pragmatists. Although remnants of prior values still remain, nothing has been brought forth to replace them. The path to replacing old values lies with how we need to...

**...reflect and
re-assess our
definition of
Human values
for the future.**

COMPETITION

КОМБЕЛЛИОН

WHAT KEEPS A MAN ALIVE?



FIG. 3

**HE FEEDS ON
OTHERS...**

Competition is part of the modus operandi of human beings. If we look at nature, we see competition and collaboration happening all the time. In a holistic view of any system, we understand that it is not one or the other, but one and another. Competition itself is not something negative or destructive; rather, it is a form of development, which emerges naturally from the human desire to do better and to achieve more.



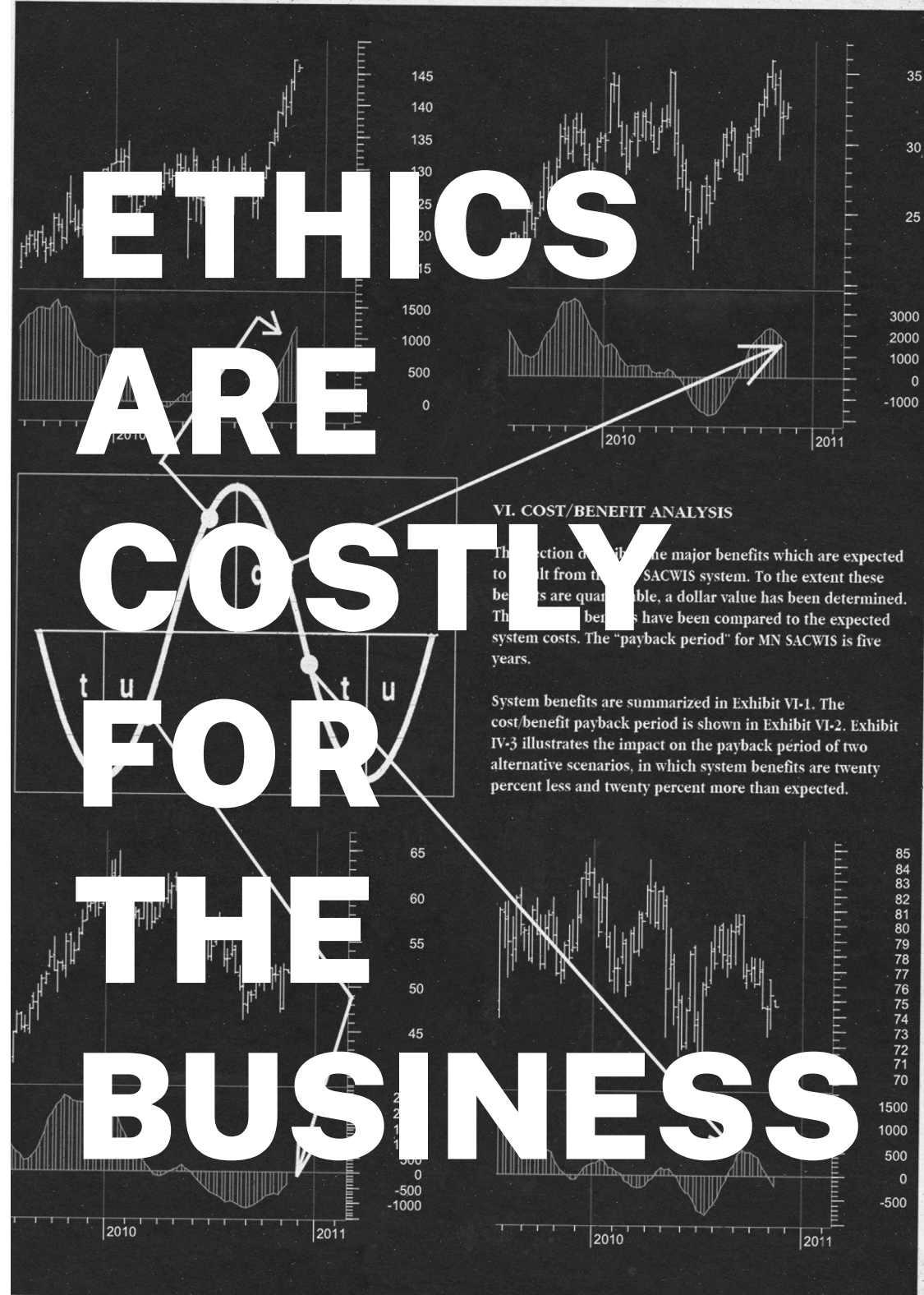
Fig. 4



Competition is needed 'as an end in itself' and not nearly 'as a means to an end'. Competition 'as an end in itself' is not merely an idea but it also reflects the impact of an individual's values-based training on one's thoughts and actions. Indeed, a competitive process may result in the failure of one, but, when seen from the perspective of the system, it is part of the whole evolutionary process.

In modern day society, competition has morphed and is associated with rivalry, the survival of one over the other. It has created emotional disturbances and developed unfriendly and unfavourable attitudes among the persons or groups towards one another.

Unfair competition has the most disintegrating effects. Uncontrolled competition becomes a conflict involving unethical and sometimes violent practices which results in waste and lack of consideration for the real needs of the people.





*“And NUH is the letter I use to spell
Nutches,
Who live in small caves, known as
Niches, for hutches.
These Nutches have troubles, the
biggest of which is
The fact there are many more Nutches
than Niches.
Each Nutch in a Nich knows that some
other Nutch
Would like to move into his Nich very
much.
So each Nutch in a Nich has to watch
that small Nich
Or Nutches who haven’t got Niches will
snitch.”*

All organisms compete for a limited number of resources, such as food, shelter, or mating partners. It indirectly affects one's ability to survive.



Humans Are In Competition With Nature

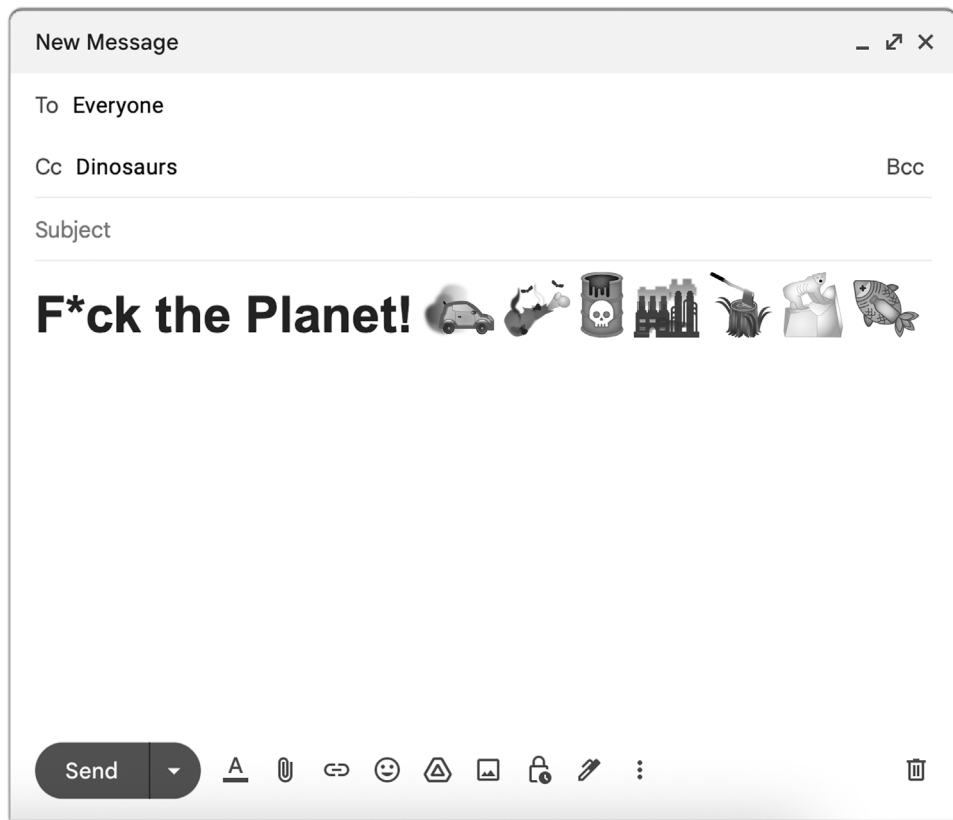


Fig. 7

Viewing situations as ‘competitions’, is assuming that participants have some vaguely equal opportunity at the outset. But it is also assuming that they are striving for maximum inequality at the conclusion. To demand ‘competitiveness’ is to demand that people prove themselves relative to one other.

Why would it be remotely surprising, to discover that a society in which competitiveness was a supreme moral and cultural virtue, should also be one which generates increasing levels of inequality?

**THE
ENDS
JUSTIFY
THE
MEANS**

- Niccolò Machiavelli



Fig. 8



“Man is not, by nature, deserving of all that he wants. When we think that we are automatically entitled to something, that is when we start walking all over others to get it.”

-Criss Jami

Competition isn't just one feature of the society amongst many but it is one of the fundamental reason why a society is desirable, because it conserves the uncertainty of the future.

The novel value of attention and prestige is the first step towards inequality, and towards vice.

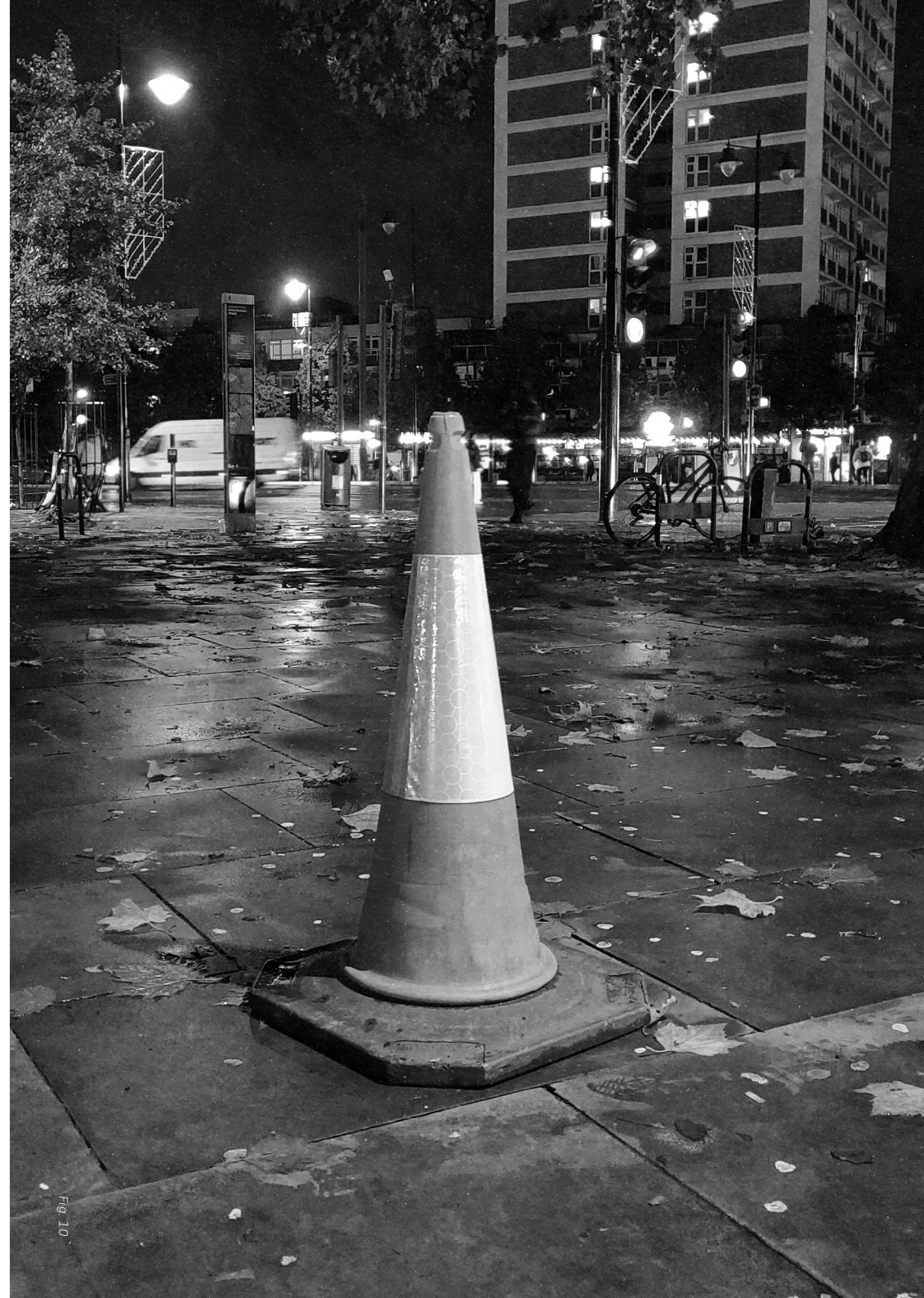
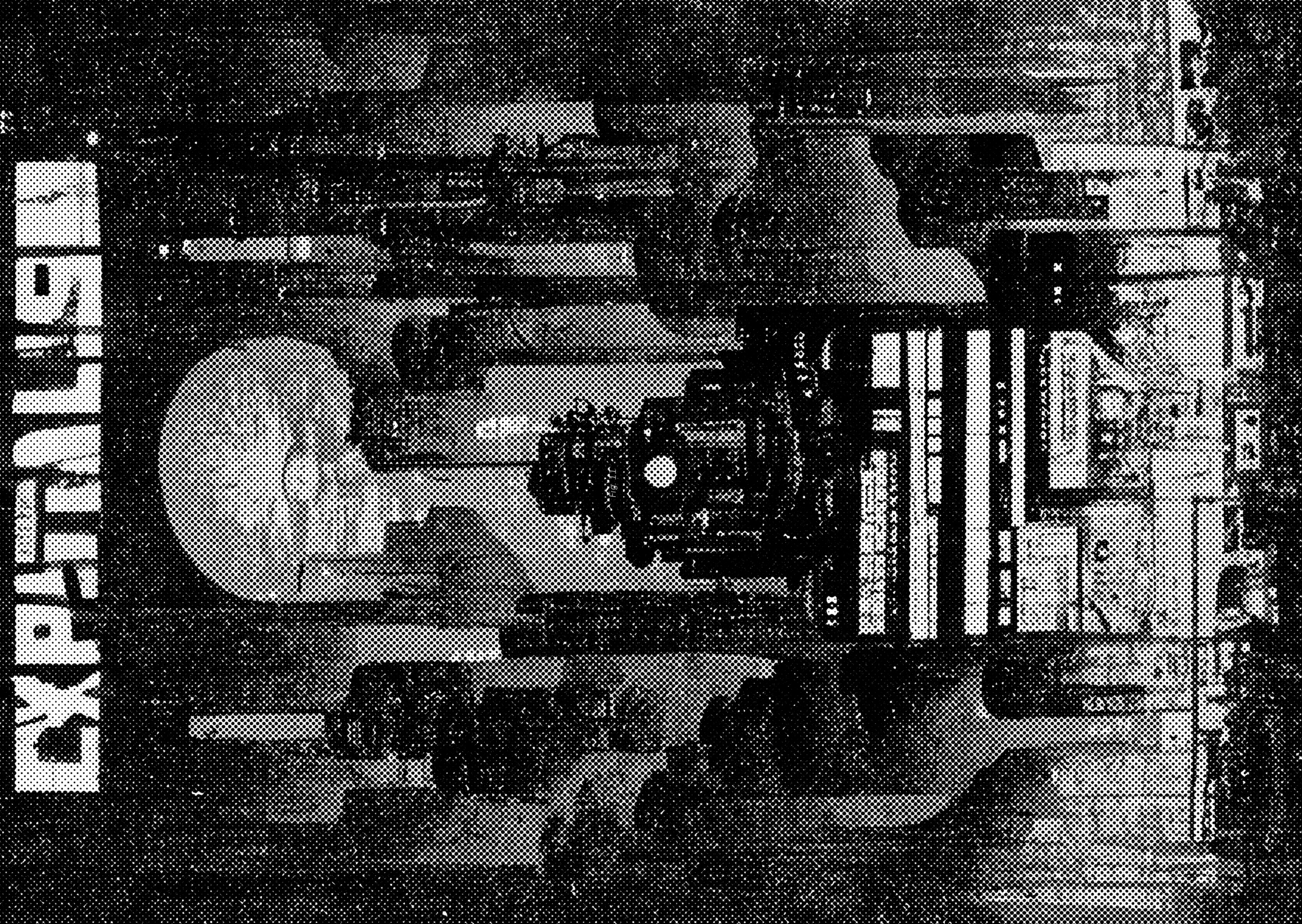




Fig. 10

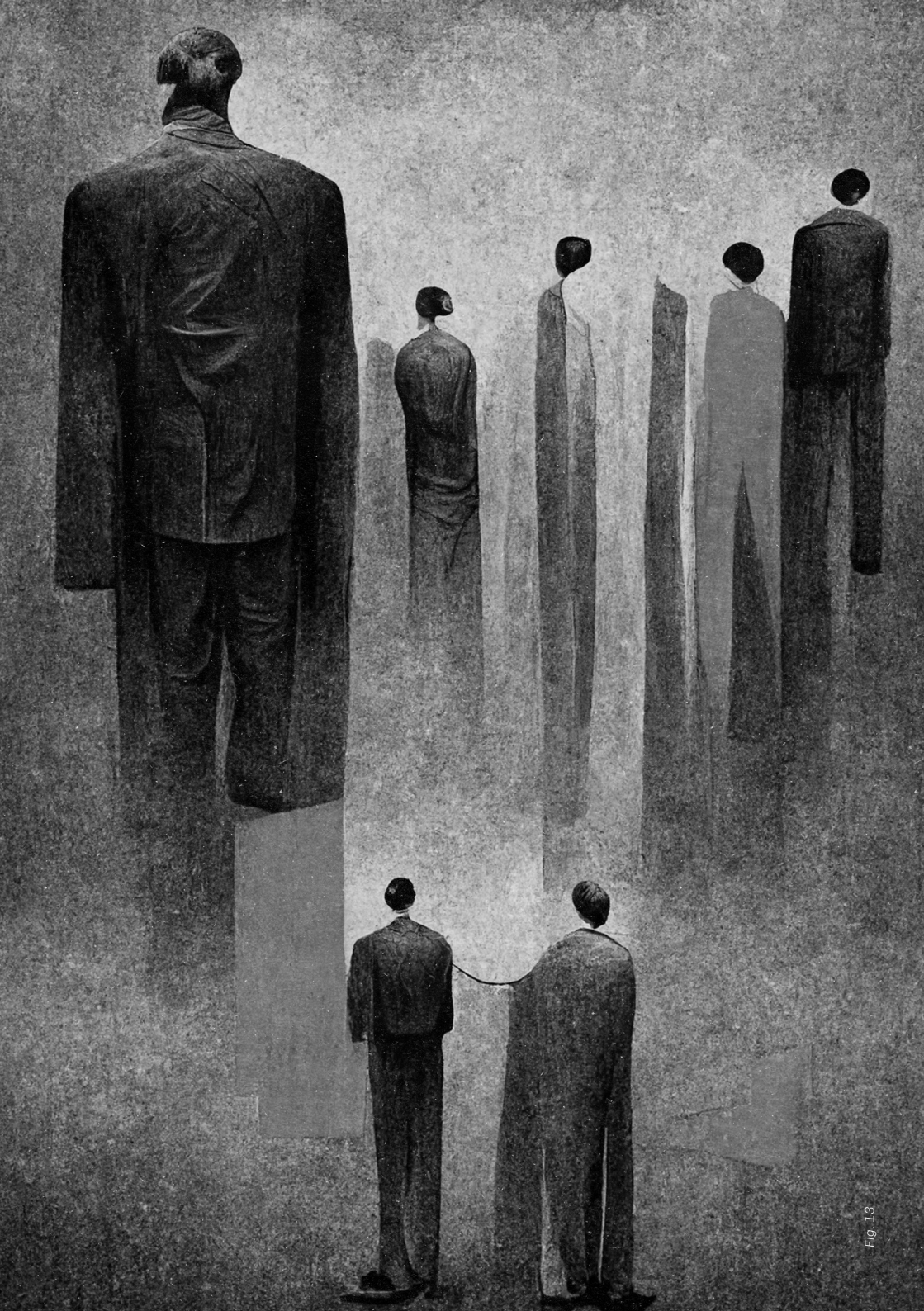
The entire moral and philosophical worldview has developed, which assumes that inequalities are both a fair and an exciting outcome of a capitalist process which is overseen by political authorities. The state is a constant accomplice of rising inequality. Competition, competitiveness and, ultimately, inequality are rendered justifiable and acceptable, otherwise their sustained presence in public and private life appears simply inexplicable.

Inequality is recast as virtuous: a reward for utility and a generator of wealth, which trickles down to enrich everyone. Efforts to create a more equal society are both counterproductive and morally corrosive. The market ensures that everyone gets what they deserve.





**‘Free competition
enforced by law’
is a grotesque
contradiction in
terms.**



Neoliberalism is as the extension of competitive principles into all walks of life, with the force of the state behind them. Sovereign power does not recede, and nor is it replaced by 'governance'; it is reconfigured in such a way that society becomes a form of 'game', which produces winners and losers. Neoliberalism sees competition as the defining characteristic of human relations. It redefines citizens as consumers, whose democratic choices are best exercised by buying and selling, a process that rewards merit and punishes inefficiency. Attempts to limit competition are treated as inimical to liberty. Collective bargaining is portrayed as market distortions that impede the formation of a natural hierarchy of winners and losers.

**“THE EARLY
BIRD GETS
THE WORM,
BUT THE
SECOND
MOUSE GETS
THE CHEESE”**

- Willie Nelson

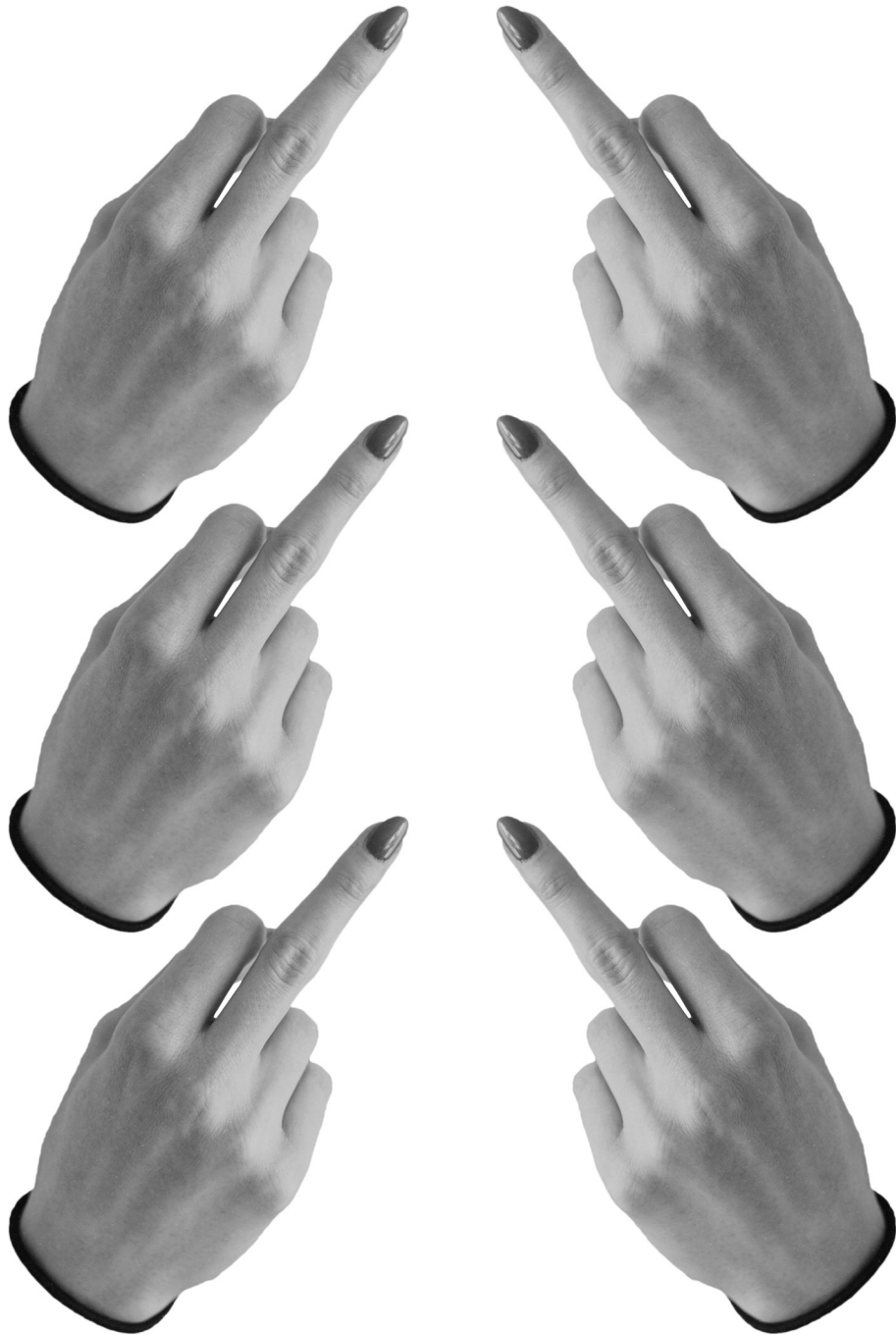
We have operated with a cultural and moral worldview which finds value only in ‘winners’. This is a philosophy which condemns the majority of spaces, people and organisations to the status of ‘losers’. It also seems entirely unable to live up to its own meritocratic ideals. The discovery that, if you cut a ‘winner’ enough slack, eventually they’ll try to close down the game once and for all, should throw our obsession with competitiveness into question.

**THE
MASTER'S
TOOLS WILL
NEVER
DISMANTLE
THE
MASTER'S
HOUSE**

- Audre Lorde

(IN)CONSIDERATION

(И)КОНСИДЕРАЦИОН



**IGNORANCE AND
INCONSIDERATION
ARE THE TWO
GREAT CAUSES
OF THE RUIN OF
HUMANKIND**

- John Tillotson

IGNORANCE-BASED SOCIETY

Anthropocentrism (noun.)

(/ˌænthrəˈsɒs ˈsentrɪzəm/; from Ancient Greek ἄνθρωπος (ánthrōpos) 'human being', and κέντρον (kéntron) 'center')

It is the belief that values are human centred and that all other beings are means to human ends; humankind is seen as separate from nature and superior to it.



● Why do you think animals are inferior?

Well, they can't feel complex emotions, understand each other, happiness, quantum electrodynamics or even have the slightest idea about what's the point of it all, you know, life and everything else!

Can they?

Do they?

● Ummmnnn....

Can you?

Do you?

.....

--_--

ARE HUMANS INHERENTLY SELFISH?

Anthropocentrism is ethically wrong and at the root of ecological crises. It fails to account for legitimate concerns for nonhuman welfare, because it assumes that humans are the arbiters of what is 'legitimate'. It regards humankind as the central or most important element of existence.

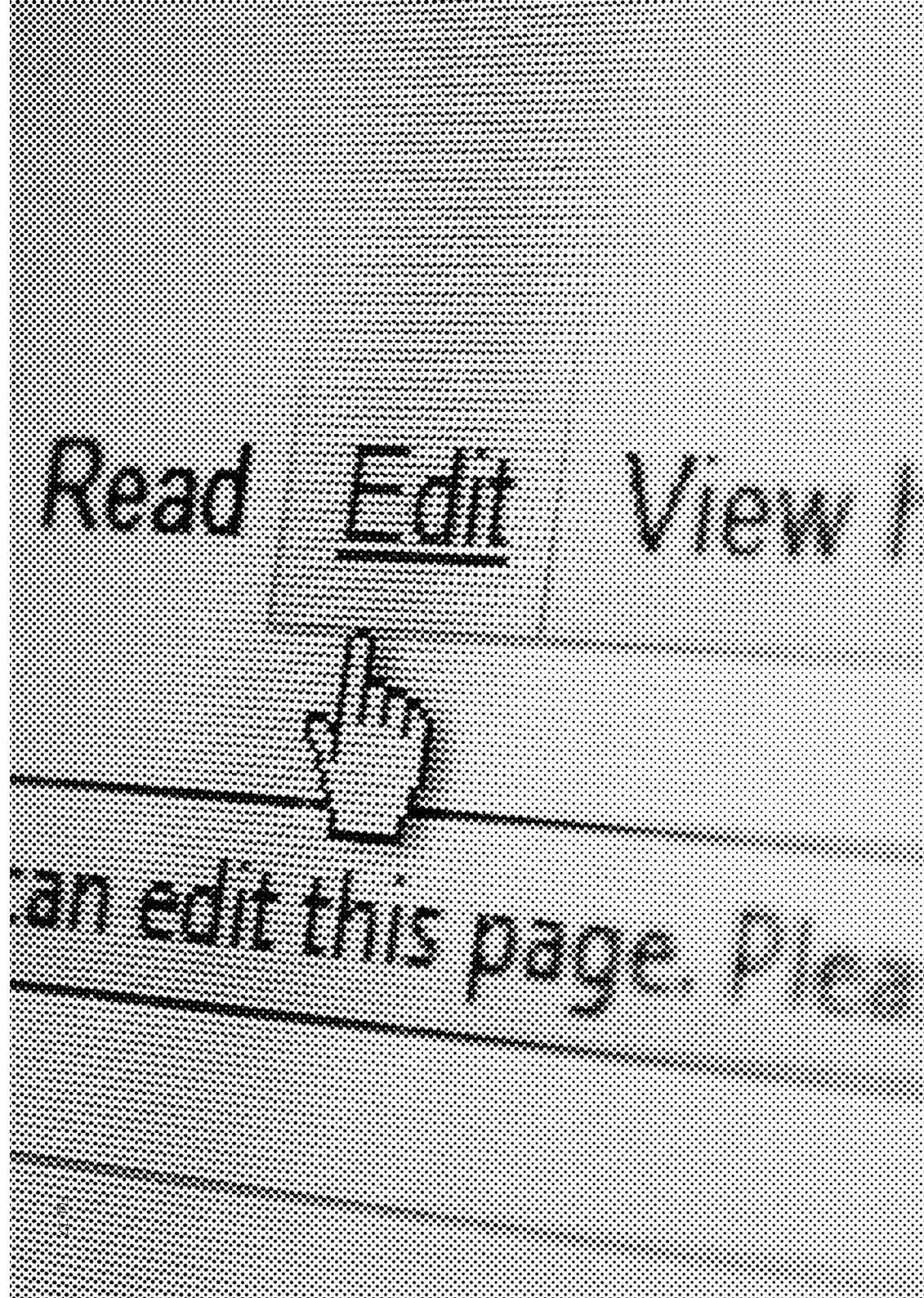
- YES
- NO, BUT YES
- LOL, YES
- ALL OF THE ABOVE

In Plato's Republic, Socrates has a discussion with his older brother Glaucon in which Glaucon insists that people's good behaviour actually only exists for self-interest: People only do the right thing because they fear being punished if they get caught. If human actions were invisible to others, Glaucon says, even the most "just" man would act purely for himself and not care if he harmed anyone in the process.



“When people behave in ways that fall short of their personal standards, one way they maintain their moral self-image is by misremembering their ethical lapses.”

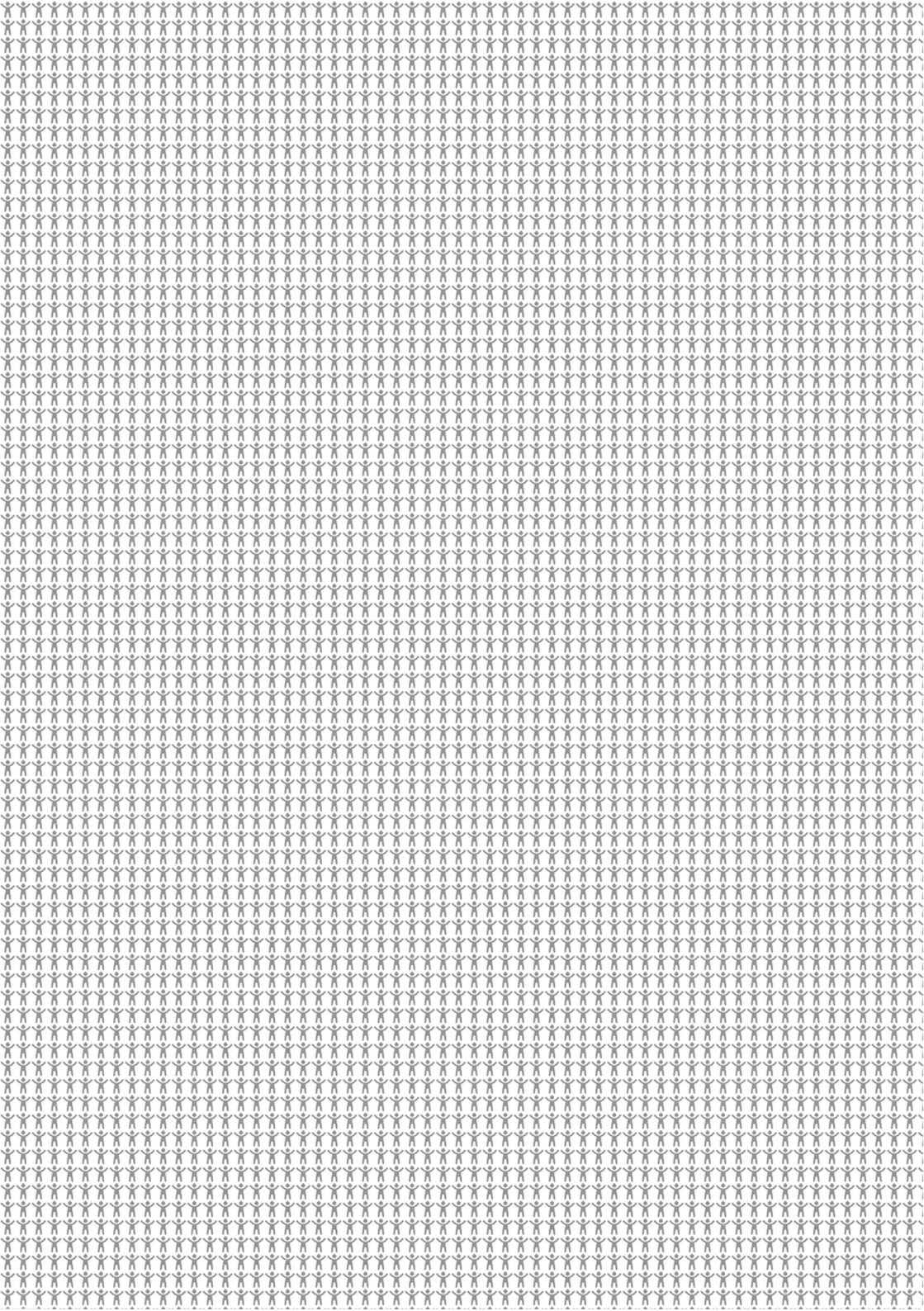
- Molly Crockett



**The natural state
of man's life
would be 'nasty,
brutish and short'.
Humans must form
social contracts
and governments
to prevent their
selfish, violent
tendencies from
taking over.**

-Thomas Hobbes

Today's human population has to compete with one another for limited resources and money. It is quite evident why individuals behave so selfishly in our society given our materialistic culture, where people are valued according to their possessions.



PEOPLE LIVING ON EARTH
8,000,000,000+

*Congratulations! We're 8 billion of us now! F*cking great!*

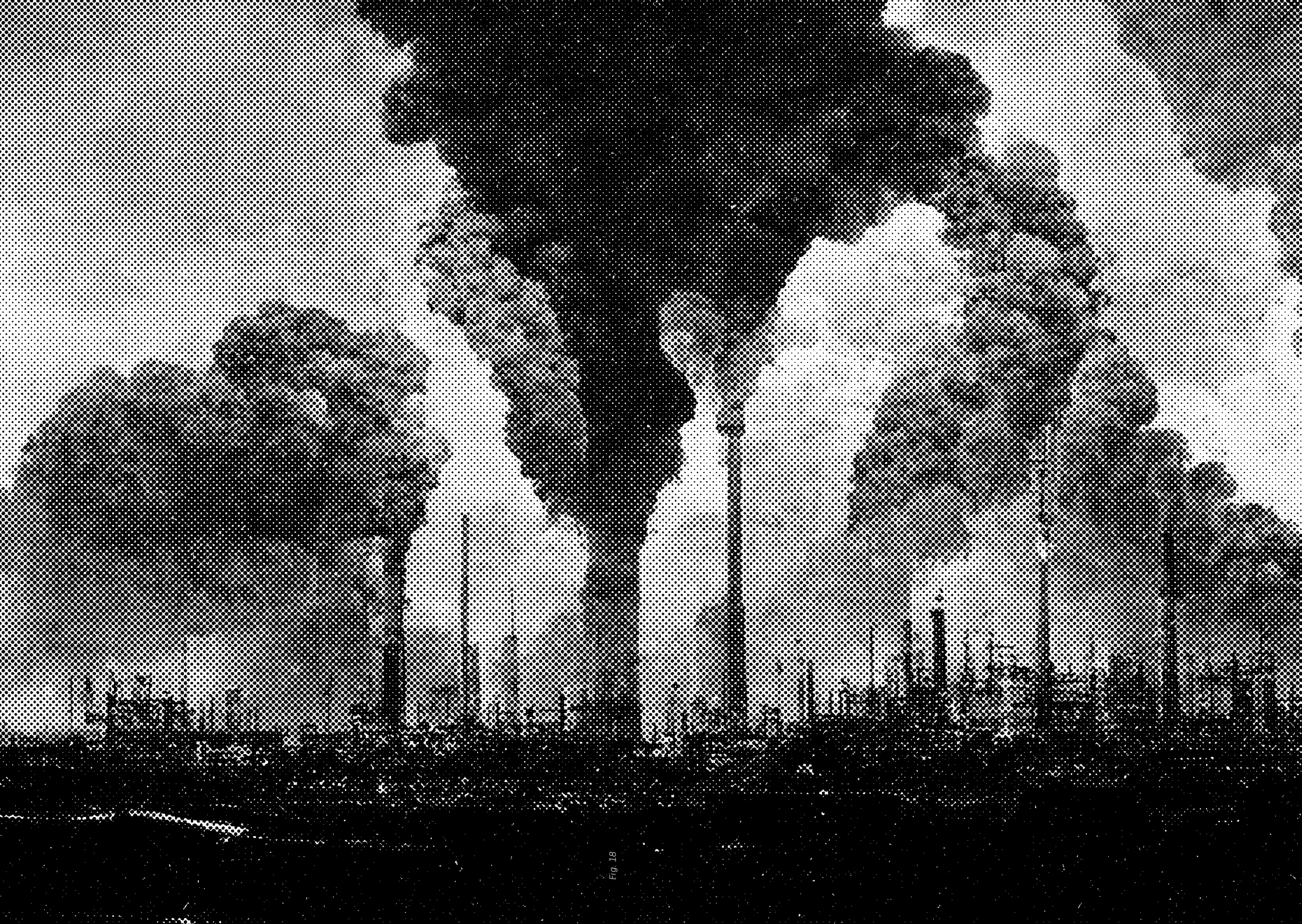


Fig. 18

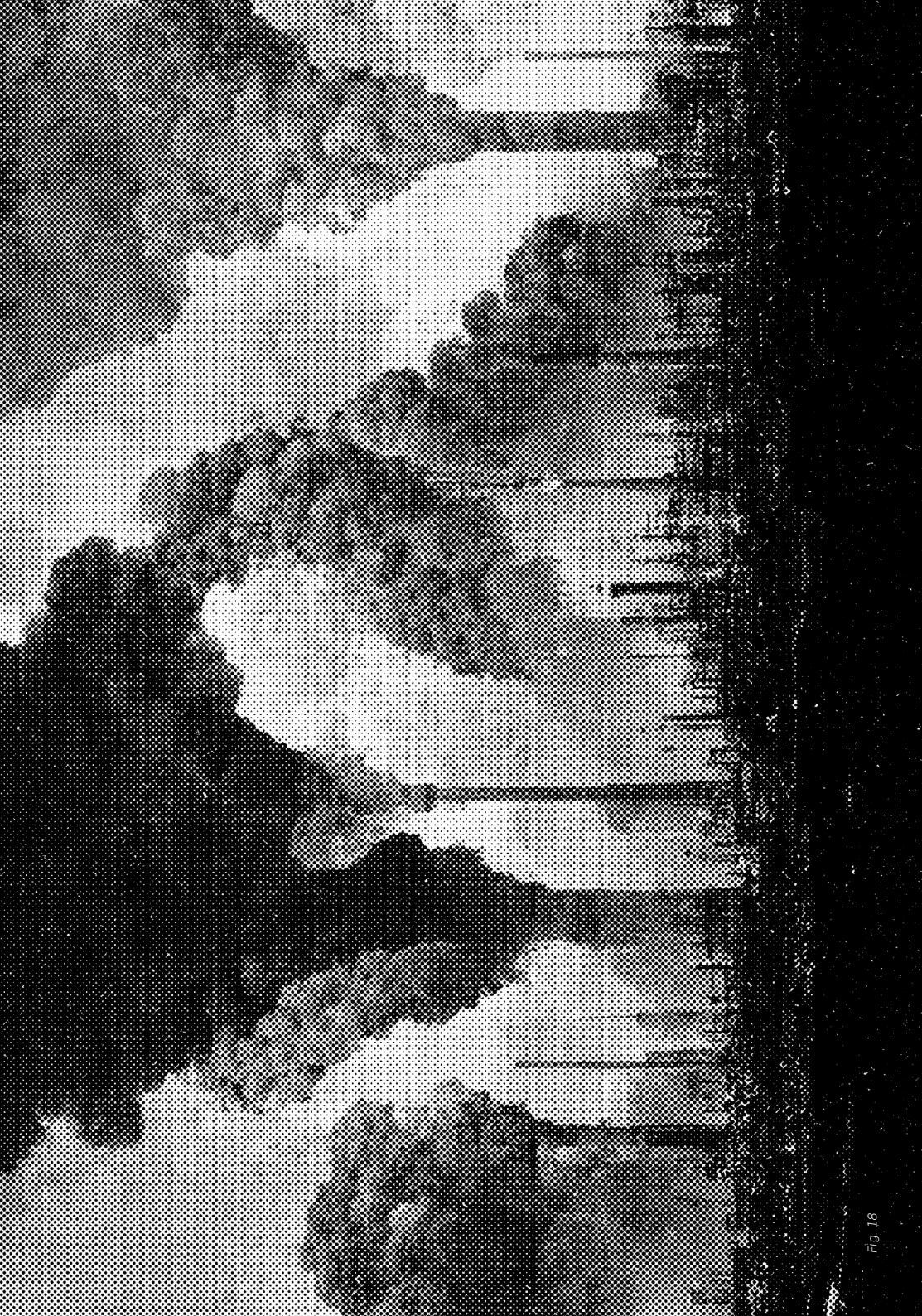


Fig. 18

“Man is at bottom, a dreadful wild animal. We know this wild animal only in the tamed state called ‘civilisation’ and we are therefore shocked by occasional outbreaks of its true nature; but if and when the bolts and bars of the legal order once fall apart and anarchy supervenes it reveals itself for what it is.”

It is not the benevolence of the butcher, the brewer, or the baker, that we expect our dinner, but from their regard to their own interests.

- Adam Smith



How much does my right to survive depend on the good will and cooperation from others?

It's an undeniable fact that all humans have a selfish side whether they accept it or not. It's a somewhat depressing evolutionary outcome, but it makes intuitive sense. We had a nice picture of how evolution can promote cooperation even amongst self-interested agents and indeed it sometimes can, but, when we allow mutations that changes the nature of the game, there is a runaway evolutionary process, and suddenly defection becomes the most robust outcome. With higher and higher payoffs at stake, the temptation to defect also rises.

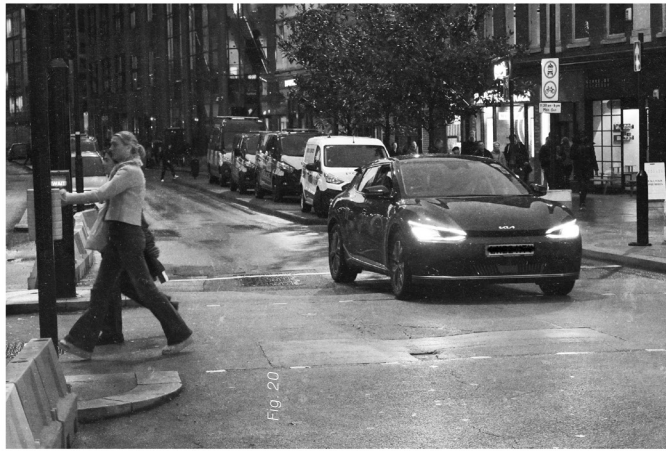
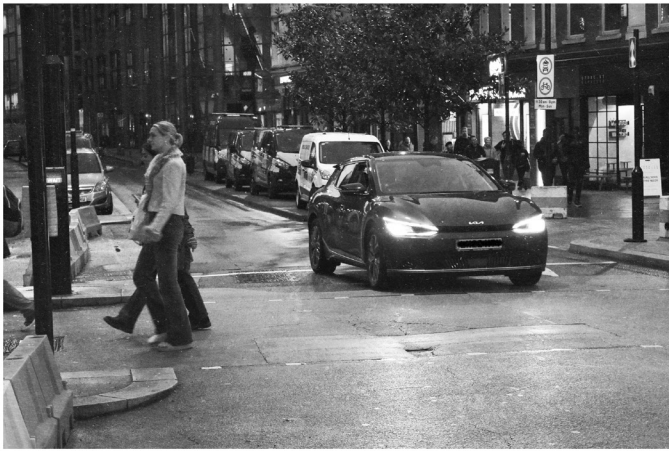
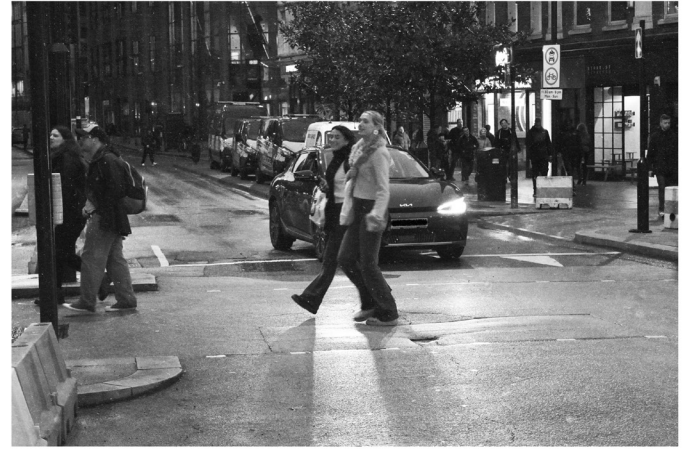
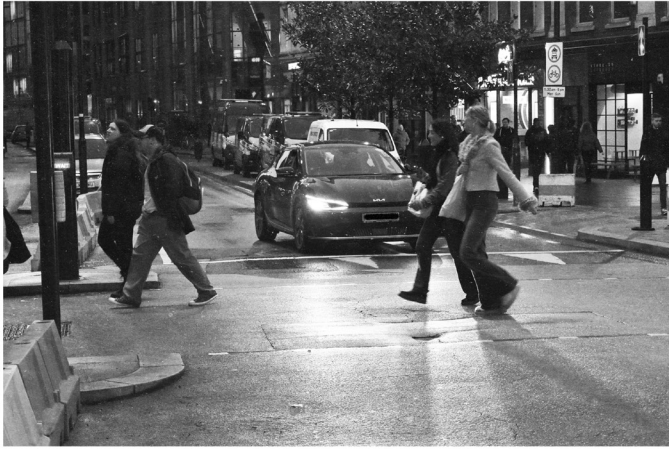


Fig. 20

**IF
IGNORANCE
IS BLISS,
WHY AREN'T
MORE
PEOPLE
HAPPY?**

- John Lloyd

It's not that we're too selfish to save the planet, but rather our psychological makeup means that we find it harder to empathise with the needs of thousands of people far away than with a single person in front of us. For survival reasons, we also have a strong tendency to prioritise immediate pressing concerns as opposed to problems in the future that we can't see.

**I AM
HERE
TO WIN,**

**NOT
TO MAKE
FRIENDS.**

NARCISSISM

НАРЦИССИЗМ

Narcissus is a figure in Greek Mythology known for being self obsessed with his beauty. His vanity caused him to grow disdainful of other people. The Greek gods took notice and punished Narcissus by causing him to fall in love with his own reflection in the water. Unable to leave his own image, Narcissus withered away and died.



[Redacted text]

[Redacted text]

[Redacted text]

[Redacted text]

[Redacted text]

[Redacted text]

[Redacted text]

Enough abt me, what do u think 'bout mee???



Fig. 29



Fig 30

Narcissism (Noun.)

*/ˈnɑːsɪsɪz(ə)m, nɑːˈsɪsɪz(ə)m/
from ancient Greek Narkissos
Narcissus + ism.*

An exaggerated sense of one's own wonderfulness, a self-love so intense that, even when alone, the narcissist can barely resist the urge to hold his or her own hand. Narcissists constantly seek attention, treasure material wealth, worship good looks and put up with the rest of us only as long as we feed their appetite for praise and appreciation.

Imagine a country where everyone acts like a reality show contestant, obsessed with power, status and appearance, and is comfortable manipulating others for their personal gain. Cosmetic surgery is routine, materialism rampant, and everyone seeks fame or notoriety.



**NOT VERY DIFFICULT
TO IMAGINE, IS IT?**

They unconsciously deny an unstated and intolerably poor self-image through inflation. They turn themselves into glittering figures of immense grandeur surrounded by psychologically impenetrable walls. The goal of this self-deception is to be impervious to greatly feared external criticism and to their own rolling sea of doubts.

-Elan Golomb

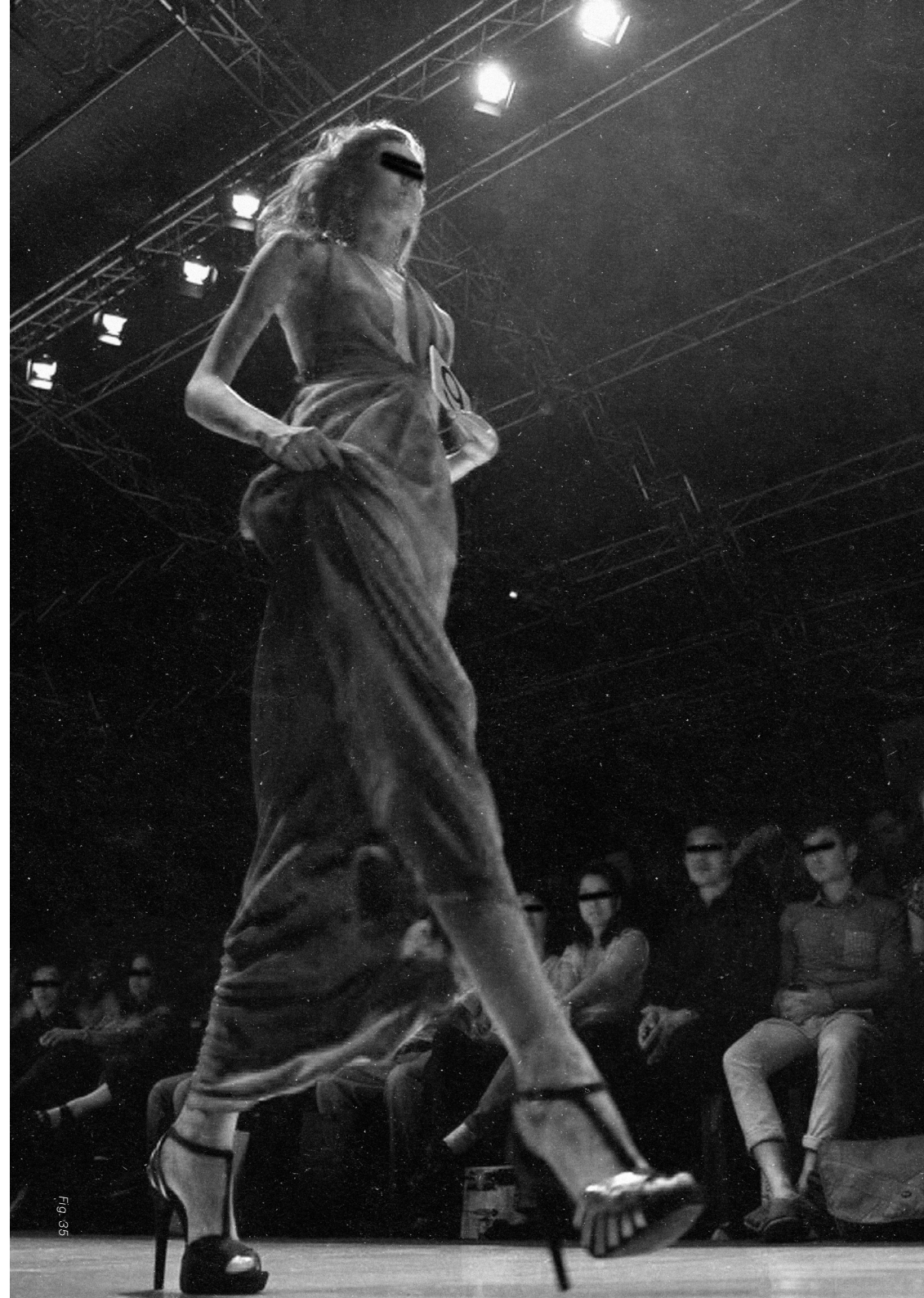




The narcissist's failure to achieve intimacy with anyone, as the result of them seeing other people like items in a vending machine, using them to service their own needs, never being able to acknowledge that others might have needs of their own, still less guess what they might be.

**“I LIKE TO BE
ADMIRERD FROM
AFAR, AND THEN
COMPLIMENTED
UP CLOSE.”**

- Gena Showalter

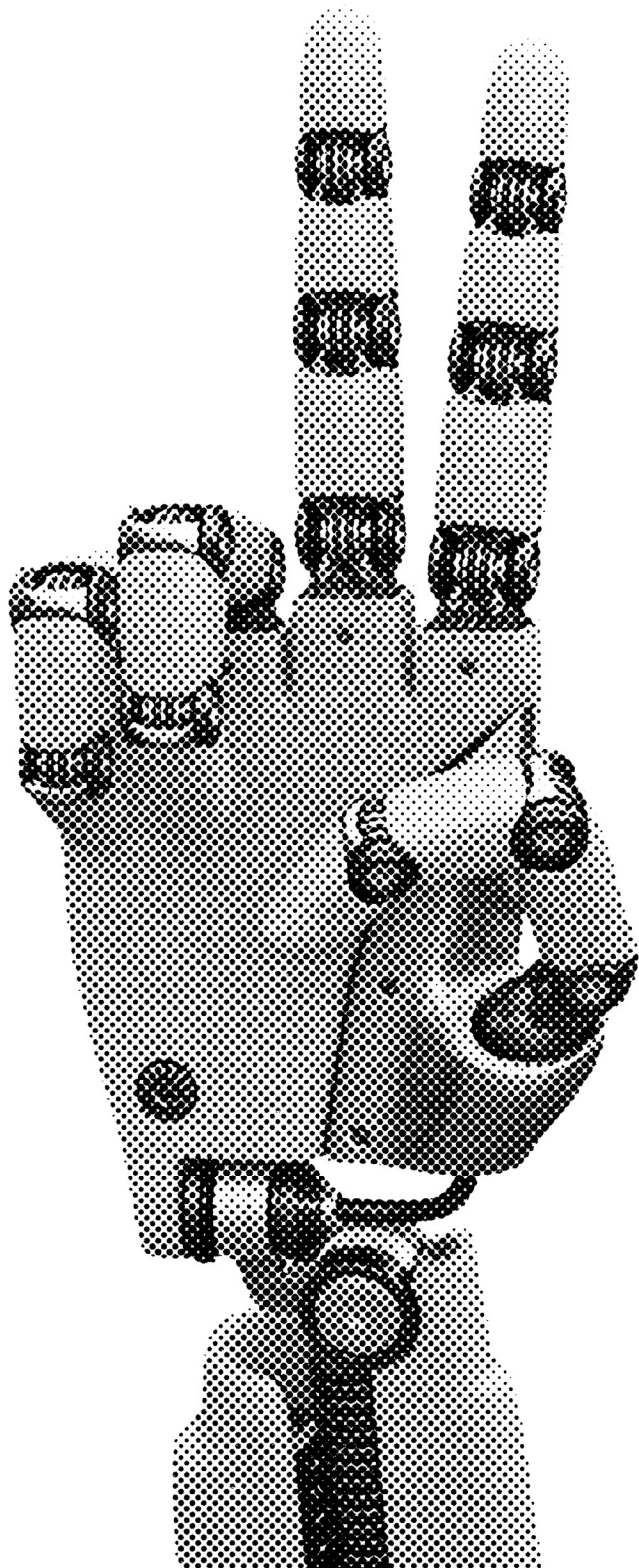


The damage narcissism brings can be quite amorphous and ill-defined. Much of our distress, comes from a sense of disconnection. We have a narcissistic society where self-promotion and individuality seem to be essential, yet in our hearts that's not what we want. We want to be part of a community, we want to be supported when we're struggling, we want a sense of belonging. Being extraordinary is not a necessary component to being loved. Most of the traits, narcissists have at their core the belief that one is extraordinary. The problem is obvious: most people are not extraordinary.



Individualism tends to be correlated with materialism, and so is narcissism. Economic prosperity does seem to be linked to individualism. Yet, it is hard to conceive of this mantra - you're special, you're worth it, you're different, arriving unrelated to the call of competitiveness; self-interest is beneficial, and that all of us acting in our own self-interest will create better outcomes for all.





The rise of individualism and decline in social norms, accompanied by modernisation also means that the society is no longer able to provide the same support for individuals as it once did. As the social fabric deteriorates, it becomes much harder to meet the basic need for meaningful connections. The question moves from what is best for ‘people’ and the ‘society’ to what is best for ‘me’. The modernisation of society seems to prize fame, wealth, celebrity above all else. All this, combined with the breakdown in social ties creates an ‘empty self, shorn of social meaning’

It's not individual greed, is it?

It's a culture of: 'Let's grab it when we can. And the worst thing our collective narcissism is doing is the destruction of the planet. Together, we're wiping out species after species after species, fuelled by consumerism, fuelled by our self-importance. Our narcissism may destroy us in the end.





**NARCISSISTIC
SOCIETY IS A
LONELY PLACE**



Our growing dependence on technologies has given rise to feelings of powerlessness and victimisation which no one seems to understand or control. We find it more and more difficult to achieve a sense of continuity, permanence, or connection with the world around us. Relationships with others are notably fragile; goods are made to be used up and discarded; reality is experienced as an unstable environment of flickering images. Everything conspires to encourage escapist solutions to the psychological problems of dependence, separation, and individuation, and to discourage the moral realism that makes it possible for human beings to come to terms with existential constraints on their power and freedom.

-Christopher Lasch

What a time to be alive! A constant hunger for being admired; a sense of entitlement; a sense of superiority; a willingness to exploit; impulsiveness and a lack of empathy; and, perhaps most importantly of all, a retaliatory aggression when the inflated ego is threatened.

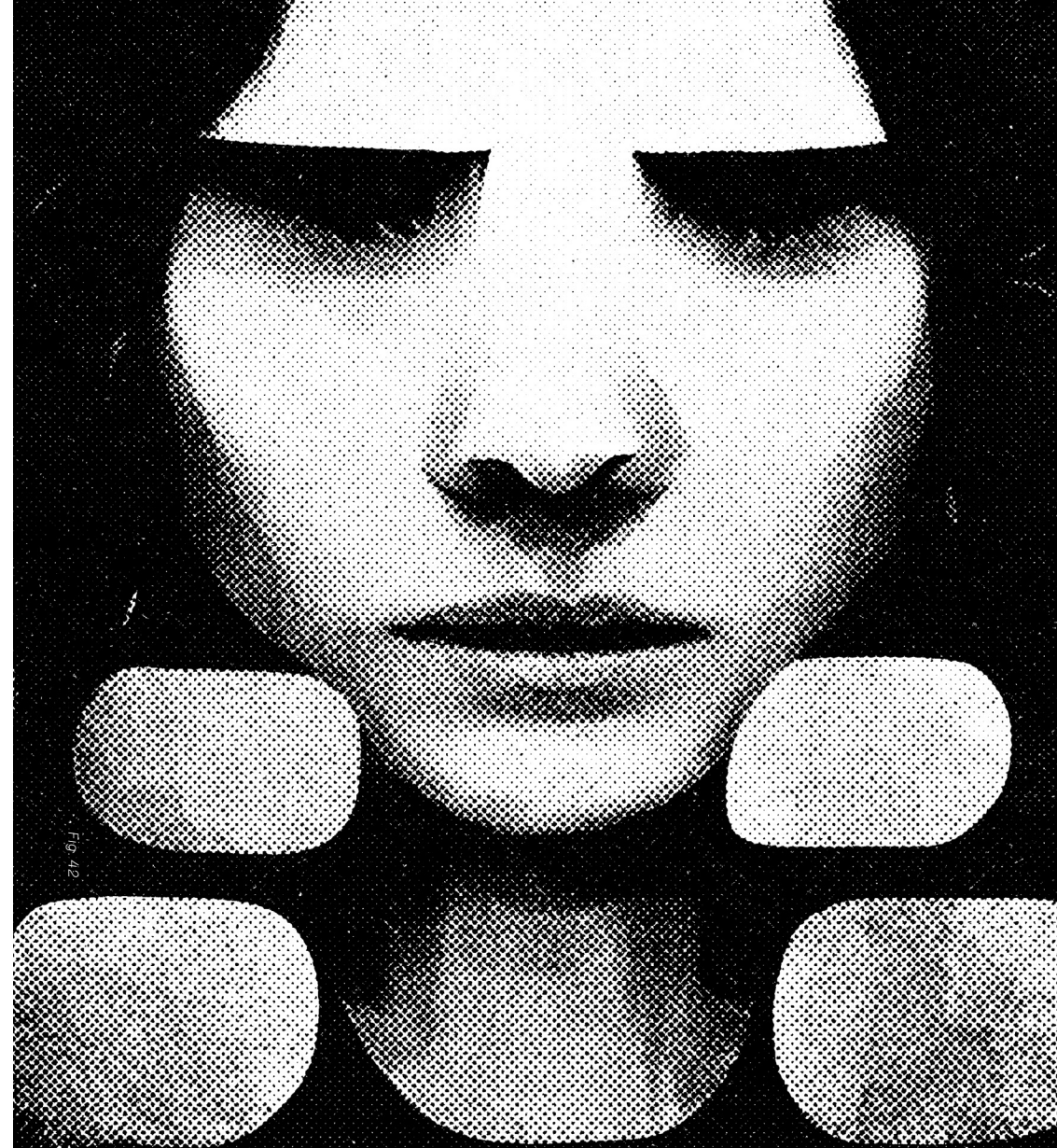
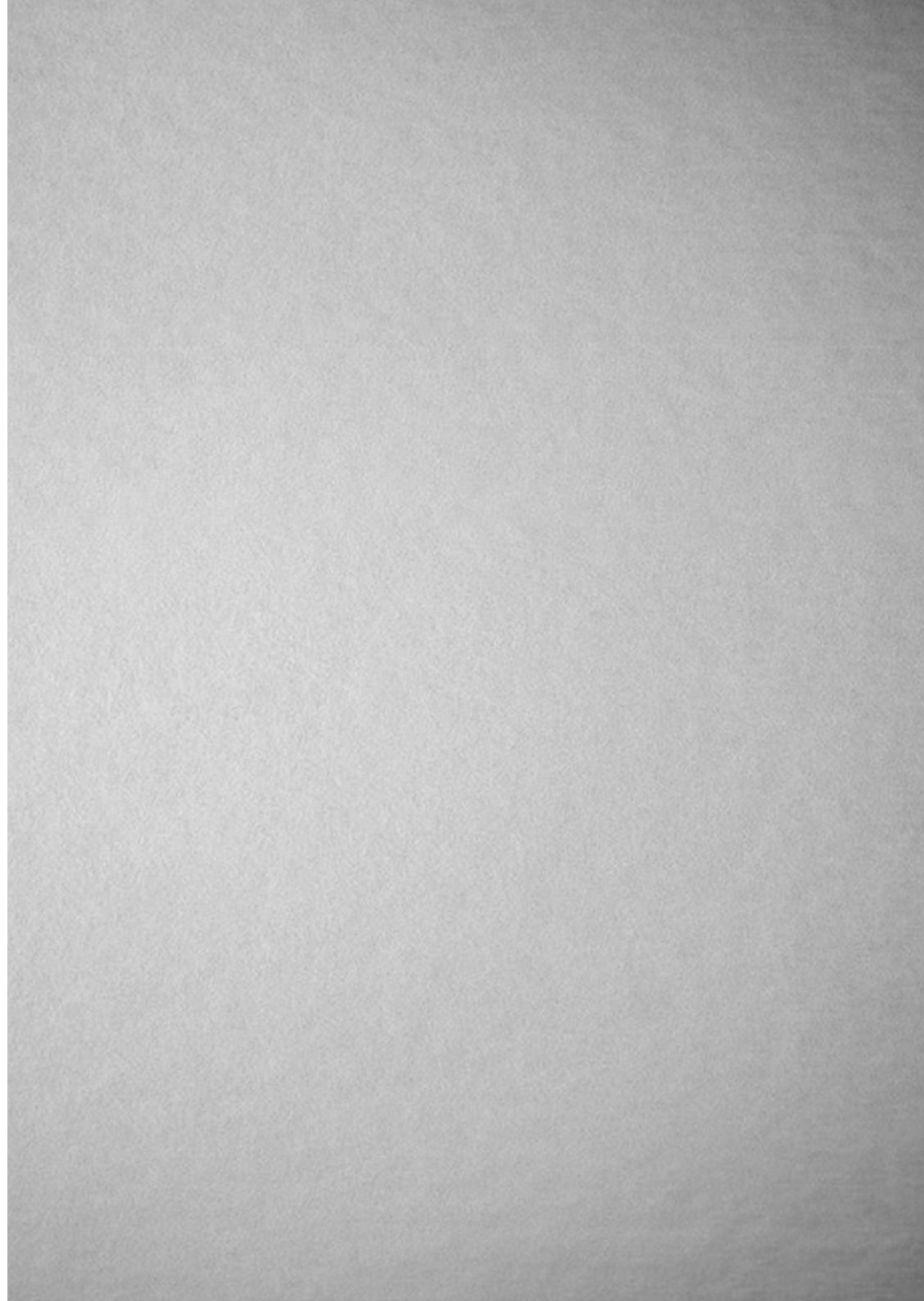


FIG. 42

NARCISSISM

THE AGE OF ENTITLEMENT

**I DON'T CARE
WHAT YOU
THINK UNLESS
IT IS ABOUT
ME!**



AMBITION

AMBITION

Is ambition a virtue or a vice?

Success clearly requires some form of self-belief and motivation, but it is all too easy for self-belief to turn to selfishness and for motivation to transform into a one-eyed fanaticism, indifferent to the suffering of others. Ambition simply means a strong desire for success, achievement, power and wealth.





Fig. 45

Ambition is a human trait with a profoundly Dickensian character. It is the best of virtues and the worst of virtues. It is both denounced and praised by religious and secular authorities. It drives entrepreneurship, innovation, and economic growth but also causes the creative destruction of established economic and social orders. It fosters the rise of civilisations and propels their decline.

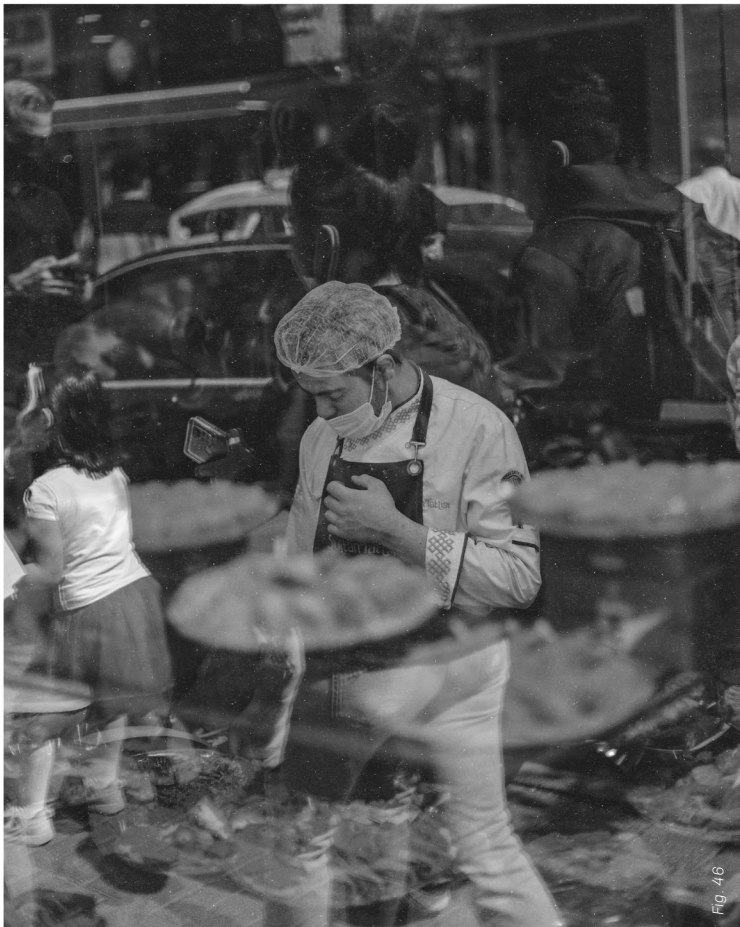


Fig. 16

Ambition can be seen as the essence of progress, virtue and character. Those with ambition take action, set goals and build meaningful things. Without ambition, nothing would get done. In this sense, ambition is synonymous with vision, the opposite of laziness.

Other people view it as the essence of corruption. Those with ambition take from others, cheat, swindle and are ruthless in getting what they want. Without ambition, the world would be a kinder, gentler place. In this sense, ambition is synonymous with greed, the opposite of contentment.

It seems that the latter problems of ambition are mostly because ambition is a selfish pursuit. In other words, ambition is bad when it centers around your ego and self-aggrandisement. Our more virtuous intentions are merely social masks we put on to conceal our ego-driven intents.

**AMBITION IS ALWAYS
EGO-DRIVEN, WHETHER
WE RECOGNISE IT OR NOT.**



In the journey to satisfy the strong desire for success, achievement, power and wealth, as one makes it through the different stages, ambition turns to addiction. With success and achievement come recognition and fame that leads to power and wealth. Each stage is intoxicating and becomes more so.

**“REWARDS TODAY SEEM
COMPLETELY DETACHED
FROM ANY DEFENSIBLE
NOTION OF MERIT; OURS
FEELS LIKE A CASINO
ECONOMY.”**

- Dinesh D'souza



Fig. 48

I wonder at what point in the etymology of the word did ambition become not only acceptable but even laudable. For a word that also contains a fair amount of negativity about it, why having an ambition deemed necessary if one were to progress and prosper?





**MONEY
WAS A
NECESSARY
EVIL, NOW IT
HAS BECOME
THE PIVOT OF
OUR MORAL
COMPASS.**

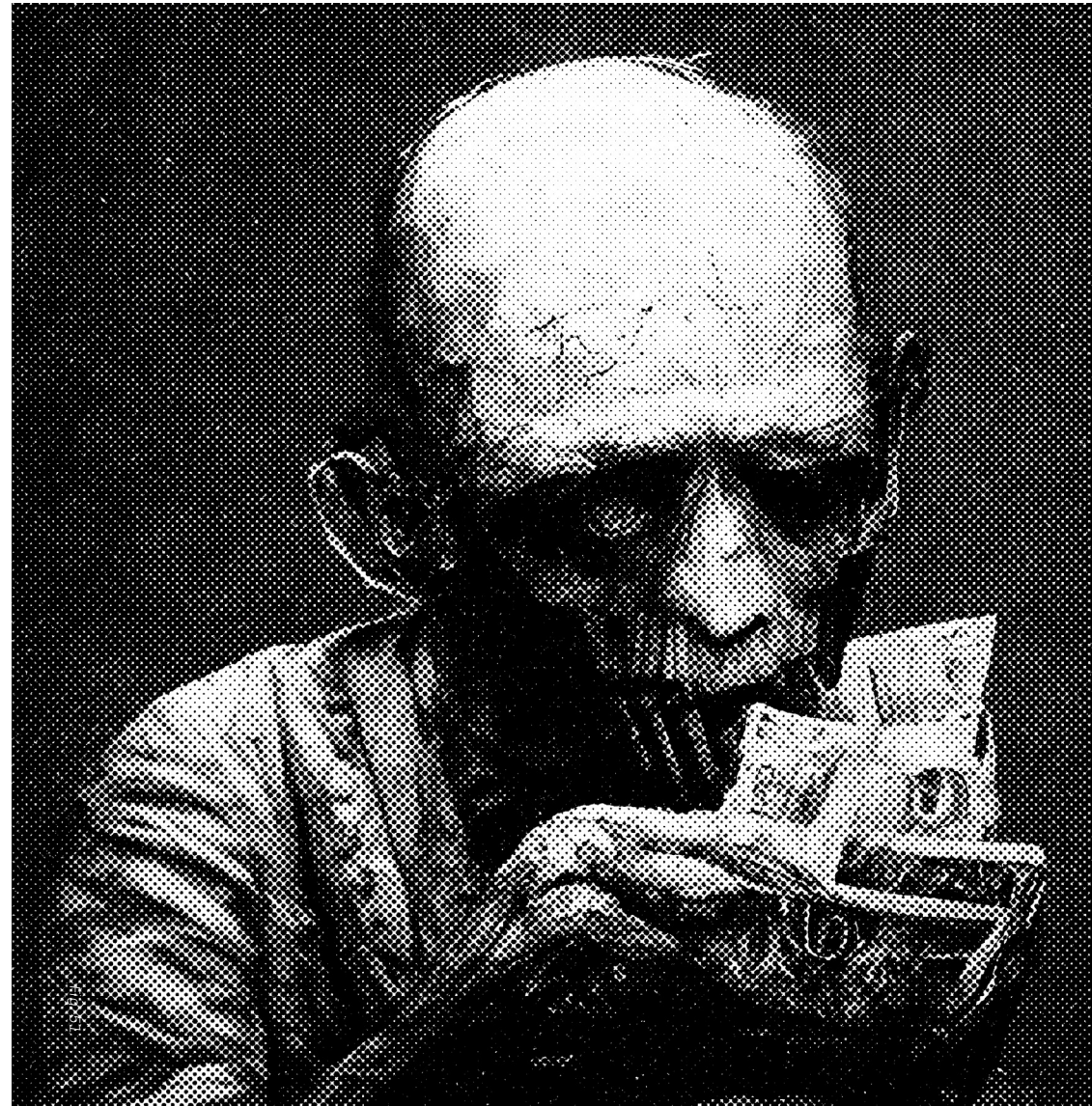
Fig. 50

- Adam Smith

Pleonexia (Noun.)

/pli:ə 'nekʃə/

Excessive or insatiable greed,
avarice, covetousness, the desire to
have more, a greedy desire for certain
goods; the insatiable desire to have
what rightfully belongs to others.



How much of our identity is rooted in our ambition?

Do you see yourself as more valuable, important, worthy, impressive because of your achievements?

Do you feel insignificant, unworthy, less confident when you haven't quite reached your goals?

Does your ambition validate your existence?

Does it make you matter?

Are you defined by it?





Fig. 53

The more cold-blooded your calculations, the further you will go. Strike ruthlessly, you will be feared, in this way you will reach the goal of your ambition.

Ambition starts as a powerful driving force for most of us. The road to glory, though, is none of great drama. Most of us realise at one point that we have to let go of ambition before ambition will refuse to let go of us.

Ambition will be better defined in future dictionaries as an inordinate desire for power and wealth, not much different from the term “greedy.” And like greed, it cannot be moderated unless the person has the character to transcend greed. It seems that the in-between from the strong desire to succeed, to achieve, to gain power and money and the quicksand that can swallow the ambitious is a human virtue called temperance. Unfortunately, that virtue is severely challenged when confronted with greed and the lust for power.

GREED AND HUSTLE HAVE BECOME VIRTUES

- Bruce E. Levine

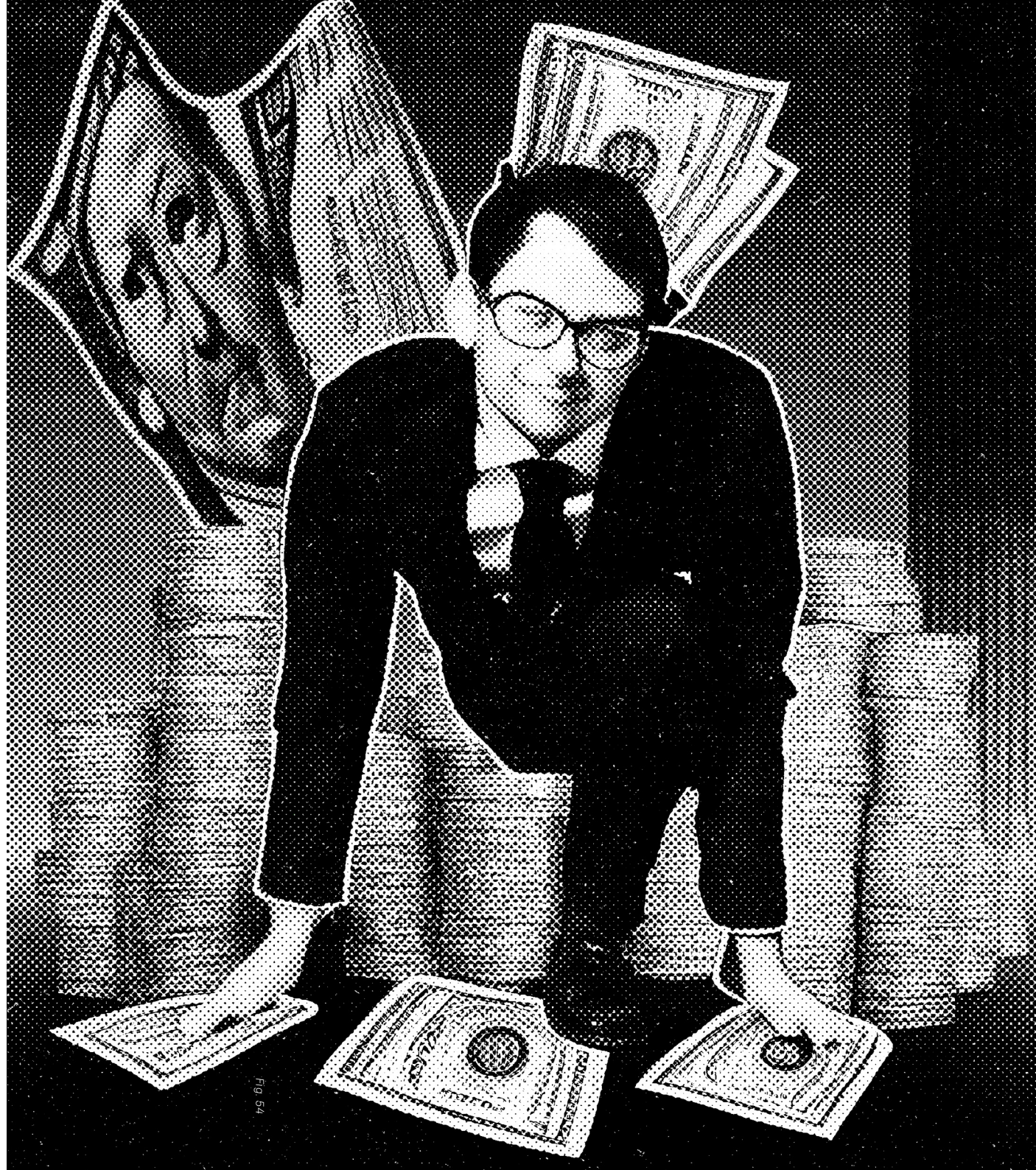


Fig. 64



“Greed, for lack of a better word, is good. Greed is right. Greed works. Greed clarifies, cuts through, and captures the essence of the evolutionary spirit. Greed, in all of its forms; greed for life, for money, for love, knowledge, has marked the upward surge of mankind.”

*- Gordon Gekko in Wall Street(film); A guy involved in manipulation, distortions, financial espionage and breaks sh*tload of financial laws throughout the fim ㄣ(ツ)ㄣ*

Time to get up and allow a corporation that sells my attention as a product dictate how good I'm allowed to feel today :))))))



Fig. 56



**In a society
in which the
dream of
success have
been drained
of any meaning
beyond itself,
people have
nothing against
which to
measure their
achievements
except the
achievements
of others.**

- Christopher Lasch

Are greed and unbridled selfishness really the driving forces of modern capitalism?

Nobody likes the greedy, yet greed is everywhere. It gets people up in the morning and makes friends of enemies. Greed greases the wheels of power and tickles the wealthy to become uber rich. Behind every two competing political views, greed stands as the dividing line. Greed defines human in its existence while human manifestation of greed defines the society.

**BUT WHERE DO
WE DRAW THE
LINE?**

**HOW MUCH IS
TOO MUCH?**

OPPORTUNISM

ОББОРТИЗМ



**I would rather be an
opportunist and float
than go to the bottom
with my principles
around my neck.**

“SELF-INTEREST SEEKING WITH GUILE”

- Oliver E. Williamson

Opportunism is a behaviour that is motivated by self-interest and takes advantage of relevant knowledge asymmetry to achieve own gains, regardless of the principles. In social interactions, it is common for individuals to possess different amounts of knowledge about a specific transaction, and those who are more knowledgeable might perform opportunistic behaviour to others in their interest, which promotes their value but demotes others' value.



**EVERYONE IS AN
OPPORTUNIST TO
SOME DEGREE**



“There’s a difference between an opportunist, and someone who seizes an opportunity. One selfishly harvests the fruits of another’s labor, the other strategically helps plant the seeds. The latter can be an asset, the former will always be a leech. That climb to the top is already back-breaking enough! Don’t carry opportunists up your ladder of success!”

- Carlos Wallace

Self-interested pursuit is the natural property of human beings, but opportunism is more than that: Individuals with opportunistic behaviour do not care about the negative effects on others. It is important for opportunistic individuals to use cheating, deceit, or infidelity for hiding their self-interest motive ignoring all their principles.

Opportunistic individuals ignore the interest of others, which means that it is already known by them that the behaviour will cause harm to others; as opportunistic individuals intend to gain personal advantage, can we say that it is also their intention to cause harm to others?

“Subtle difference between a hero and an opportunist is not where you stand, but it’s timing. Standing up against injustice when it suits is convenience, not heroism”

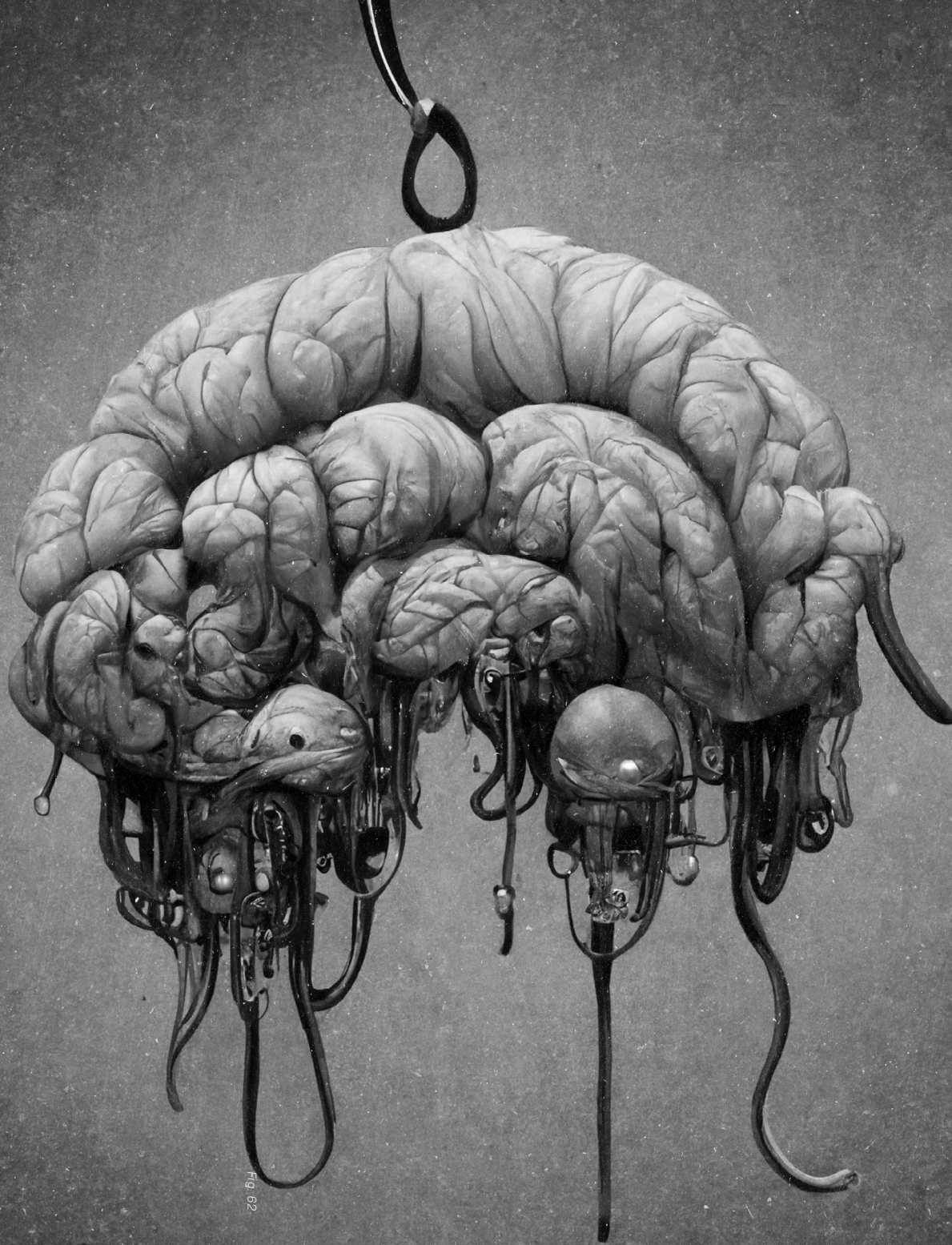


Fig. 61

Opportunism is structurally imposed by networked capitalism. Opportunists by default, face a political and ethical choice between cynical and radical utilisation of opportunities. In contrast to cynical opportunists, who pursue their individual interests while submitting to neoliberal hegemony, a radical opportunist attempts to tactically politicise the project-related systems of production in accordance with such values as solidarity, equality and self-governance.

Radical opportunism is a stance adopted by politically engaged projectarians, the radicalism of which is recalibrated by a pragmatic approach to their own dependency on the flow of opportunities.

The notion of radical opportunism purposefully juxtaposes two seemingly contradictory notions of 'radicalism' and 'opportunism', destabilising the moral implications of both. Obviously, according to a commonsensical meaning of the terms, radical opportunism is a nonsensical contradiction. Opportunism is a morally compromised stance. Radicalism suggests lack of moral compromise.





In modern times, information has the powerful nature, being used in the framework of opportunistic behaviour and replicating through the media and the Internet, thereby penetrating into the consciousness of many people and manipulating them. Modern information in the framework of opportunistic behaviour is a specially designed, rational, well-thought-out design, designed to inspire people, to encourage and guide their actions. Technology of manipulation of information by the trimmer includes such features as the use of myth and mythologies, emotional role of language, the visualisation element, the prophecy, image, media rituals and performances.





Fig. 64

People have lost the ability of judgment, living in a consumer society according to the principle of 'to Have' and not 'to Be'.

- Jean Baudrillard

“It was miraculous. It was almost no trick at all, he saw, to turn vice into virtue and slander into truth, impotence into abstinence, arrogance into humility, plunder into philanthropy, thievery into honour, blasphemy into wisdom, brutality into patriotism, and sadism into justice. Anybody could do it; it required no brains at all. It merely required no character.”

- Joseph Heller



**WHAT'S
GOING ON
HERE?**

**THIS IS
THE LAW
HERE!**

POWER

POWER

**A perpetual
and restless
desire of
power after
power, that
ceaseth only
in death.**

- Thomas Hobbes



Fig. 06

Power is one of the most central and yet problematic concepts in sociological theory.

Power is one of those words that is easy to understand but hard to define in a precise manner. We know it means “clout” or “juice” or “muscle” or “the ability to make things happen.” We know it comes from words implying the ability to act in a strong, compelling, and direct way, but we also know that power can be projected in a very quiet and indirect manner.

Customer: Is that ham processed? If it's processed I don't want it!



Retail Assistant: Ma'am, that is an eleven pound whole slab of deli ham. It has no bones, fat, or connective tissue. It is an amalgamation of the meat of several pigs, emulsified, liquefied, strained, and ultimately inexorably joined in an unholy meat obelisk. God had no hand in the creation of this abhorrence. The fact that this ham monolith exists proves that God is either impotent to alter his universe or ignorant to the horrors taking place in his kingdom. This prism of pork is more than deli meat. It is a physical declaration of mankind's contempt for the natural order. It is a hubris manifest. We also have a lower sodium variety if you would prefer that.

POWER IS EVERYWHERE

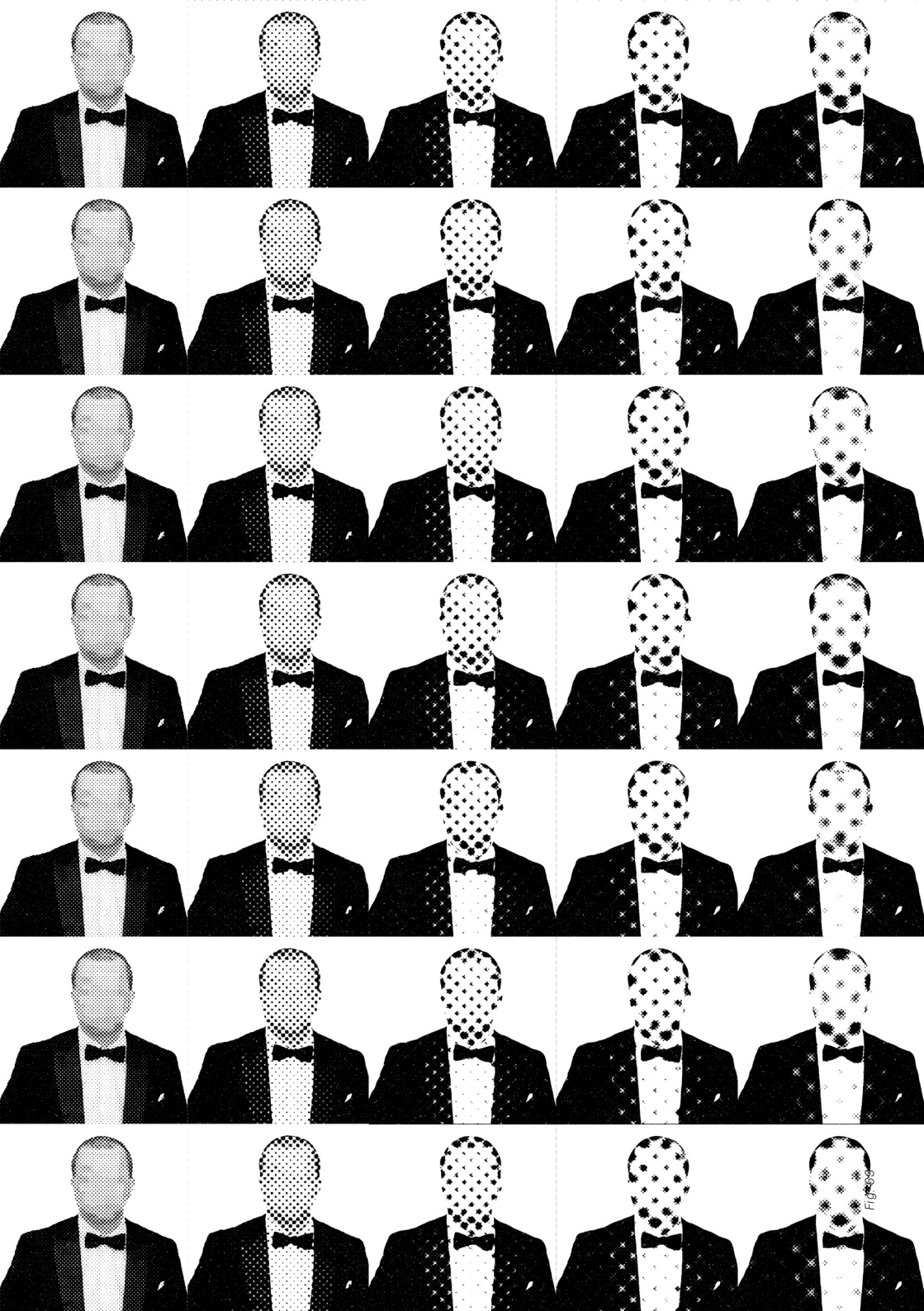
The unrelenting growth of technology has brought with it conceptually challenging notions to our incumbent ideas of power. Diffuse communications networks have also enabled hundreds of millions to come together in revolutions and acts of protest; in some cases, dismantling power structures that have been incumbent for hundreds of years. Even the most abstract seat of power that is 'knowledge', is being challenged as the Internet democratises access to the total sum of human insight. Technology has also allowed the world's governments to infiltrate our lives ever more deeply; being able to monitor, analyse and consume unimaginable quantities of information on the daily lives of citizens and entities, and build weapons to destroy them in more astonishing ways.

A disorder at the societal level still has the same outcome as any unopposed disease: Destruction and Death...



- Bandy X. Lee

Fig. 08



**WHO
BENEFITS?**

**WHO
GOVERNS?**

**AND WHO
WINS?**

The exercise and accumulation of power is endemic to humanity. Power is all the more cunning because its basic forms can change in response to our efforts to free ourselves from its grip.

In order to oppress, a group must hold institutional power in society. In this way, the group is in the position to impose their worldview on others and control the ideologies, political rules, and discourses that we are all taught to see as normal, natural, and required for a functioning society. This domination is historical, automatic, and normalised.

**THOSE IN
POWER
SEEK TO
MAINTAIN
POWER**

Fig. 70



We all sense that power is shifting in the world.

We see increasing political protests, a crisis in representation and governance, and upstart businesses upending traditional industries.

But the nature of this shift tends to be either wildly romanticised or dangerously underestimated.

There are those who cherish giddy visions of a new techno-utopia in which increased connectivity yields instant democratisation and prosperity.

The corporate and bureaucratic giants will be felled and the crowds coronated, each of us wearing our own 3D-printed crown.

There are also those who have seen this all before.

Things aren't really changing that much, they say.

Twitter supposedly toppled a dictator in Egypt, but another simply popped up in his place.

We gush over the latest sharing-economy start-up, but the most powerful companies and people seem only to get more powerful.



**The more we watch
the spectacle,
the more we lose
ourselves in images
of others, the less
we actually live our
own lives.**

**We have the power
to make this the best
generation of mankind in
the history of the world,
or to make it the last.**

– John Fitzgerald Kennedy

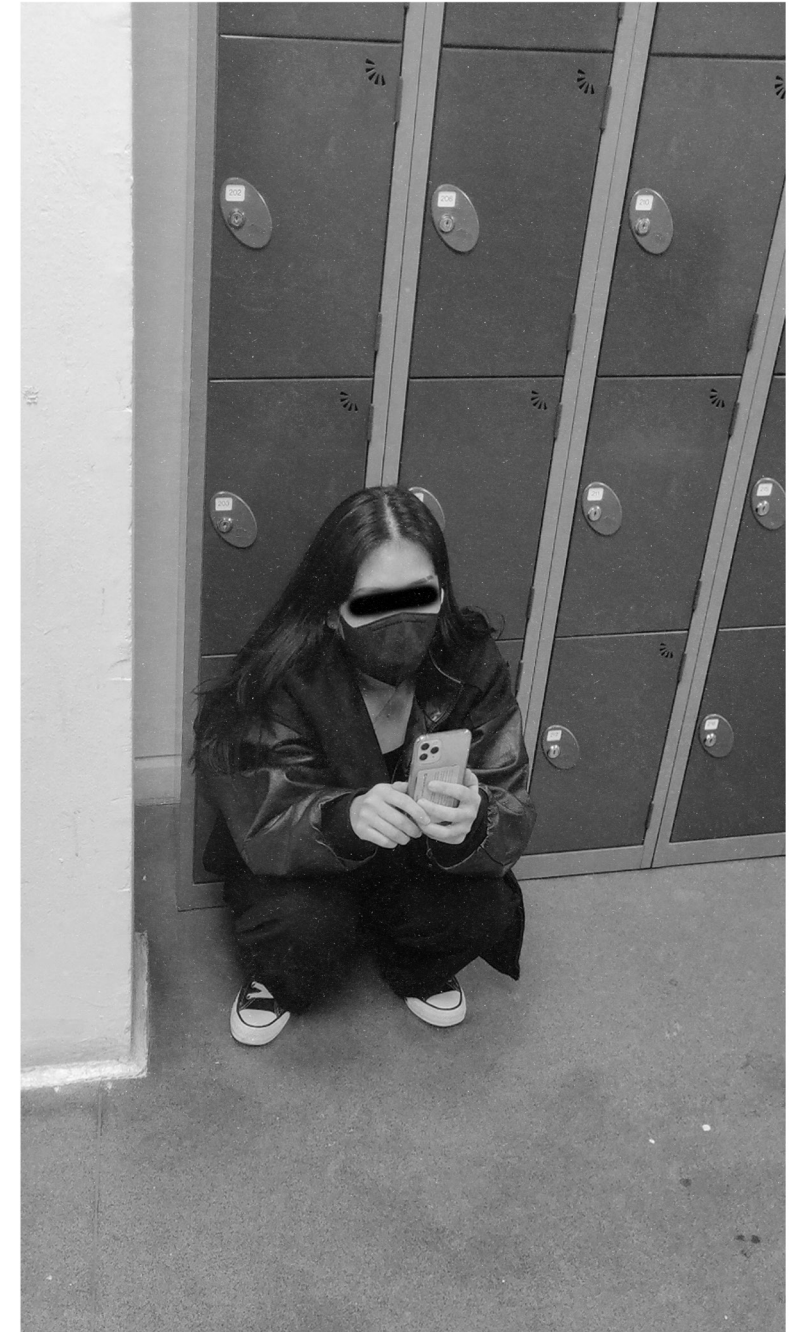
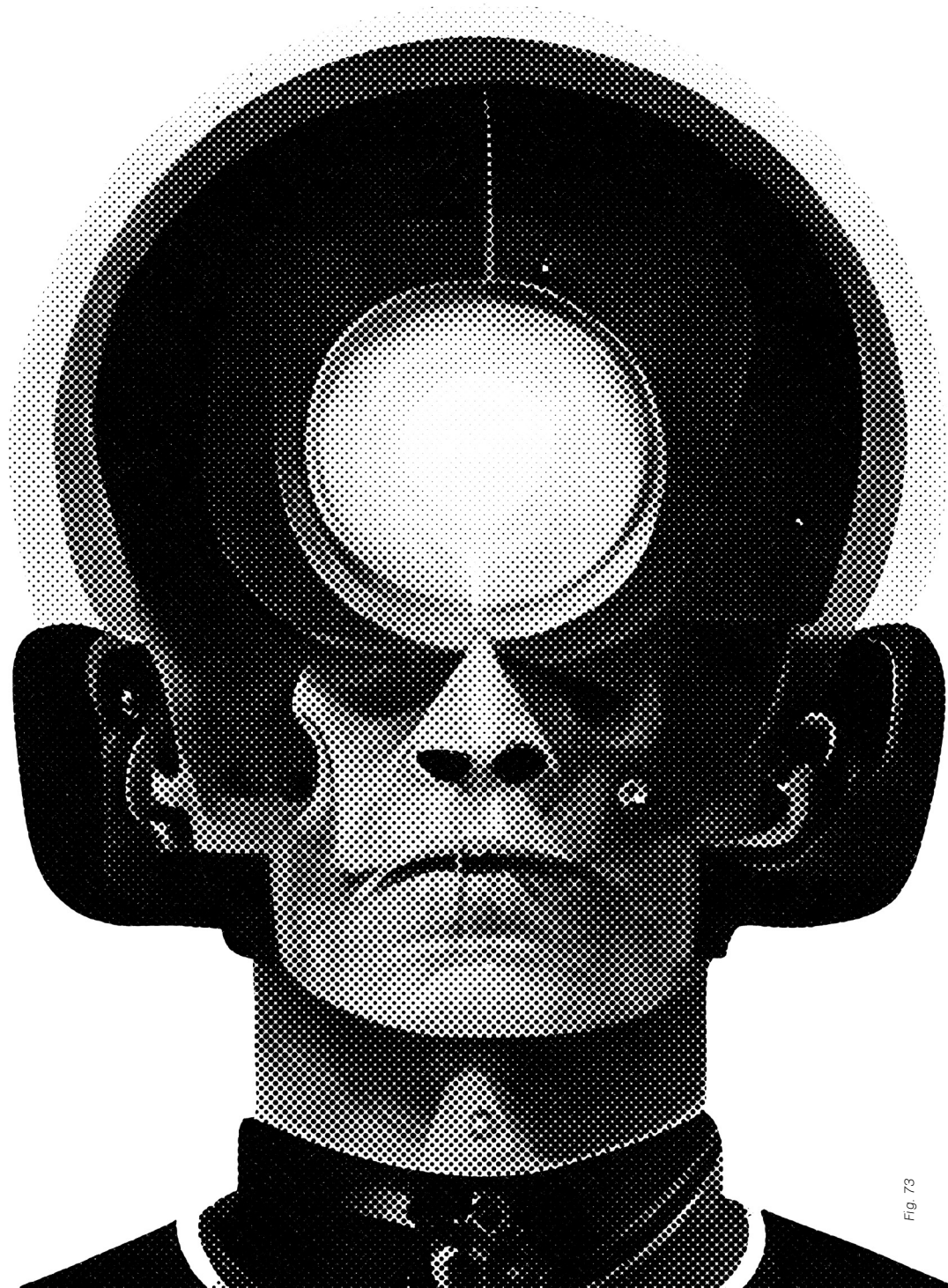


Fig. 72



When we're involved with other people, our ability to satisfy our desires has a lot to do with how successfully we influence those people or resist their efforts to influence us in ways we don't want. The ability to influence or resist is what social power is all about. People with lots of money, muscle, status, intelligence, etc., can usually successfully influence other people. In most circumstances, they have more social power. When a person or group has substantially more power than others, their relationships are not democratic.

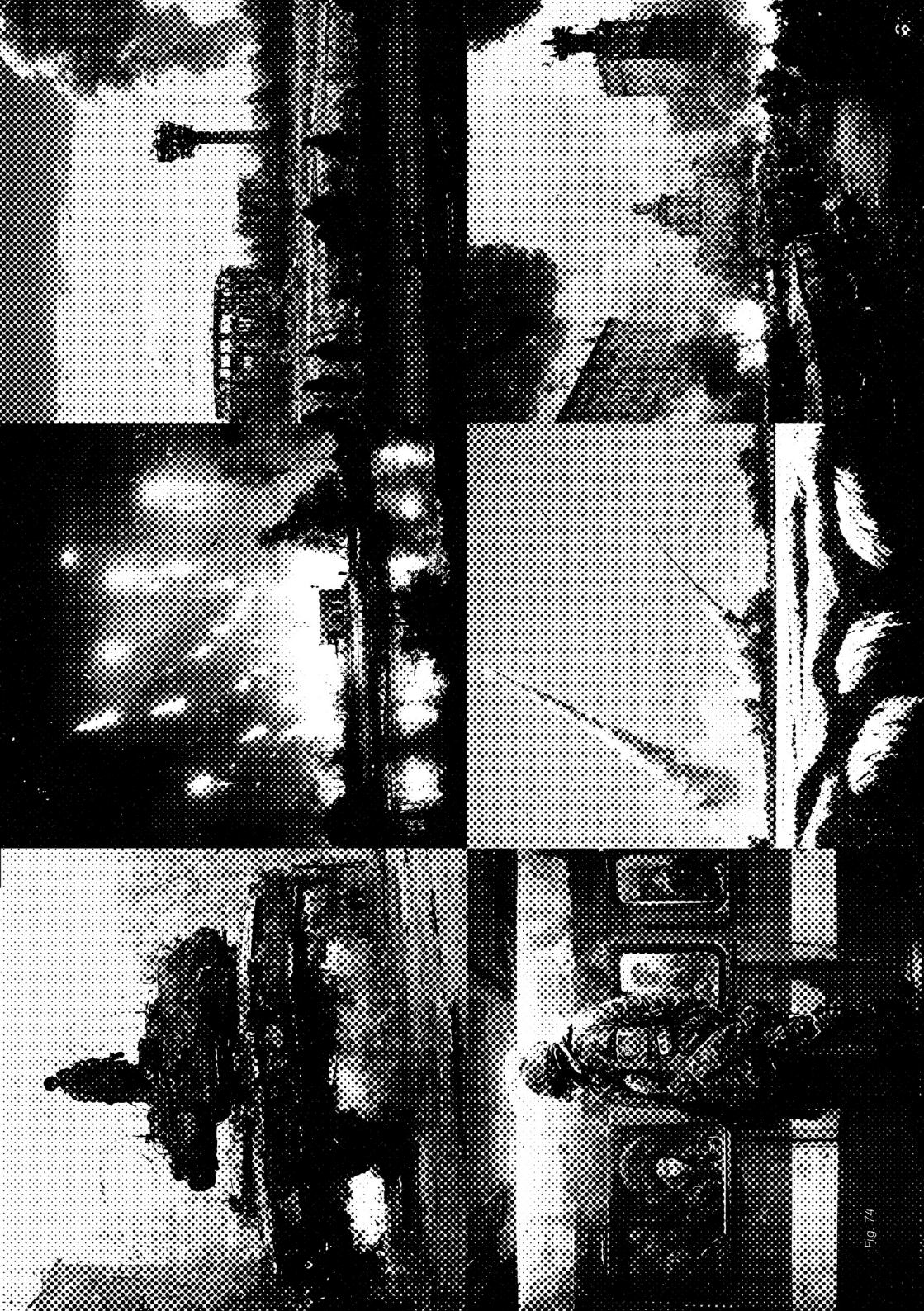


Fig. 74

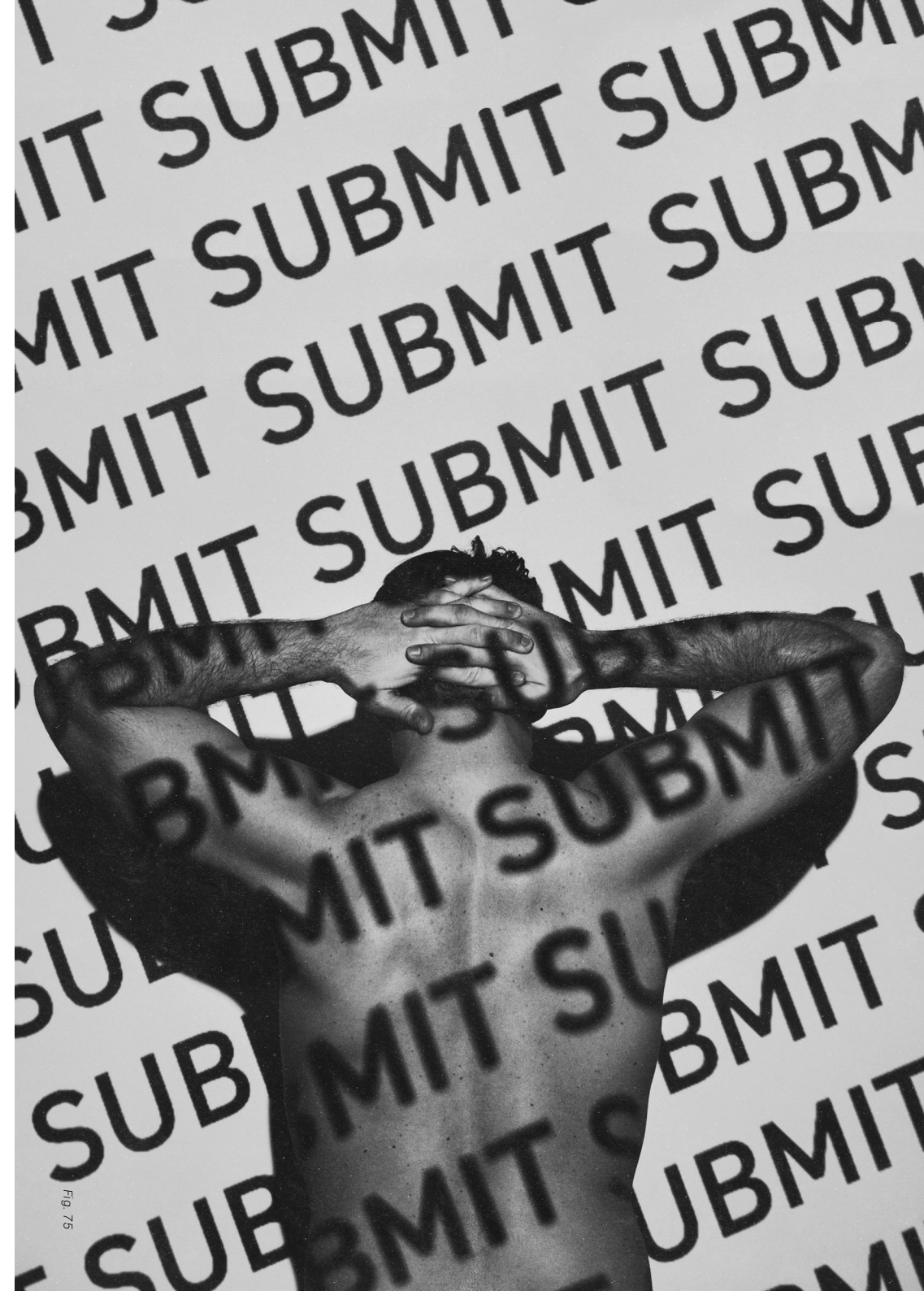
**POWER WILL ALWAYS
BE IMBALANCED
BECAUSE IT ATTRACTS
THE KIND OF PEOPLE
WHO WOULD KILL FOR
MORE OF IT.**

The Latin root of “privilege,” privus lex, means “private law.” Today, we have an elite class that has both the sense and the experience that the rules do not apply to them and that they can act without much concern for the consequence.

**WHAT DOES
THE RULING
CLASS DO
WHEN IT
RULES?**

“Human individuality is often subverted by the blind obedience humans feel towards those in a position of power”

- Nicholas P. Leveillee



WARNING :

Reflections in this mirror
may be distorted by socially
constructed ideas of
'Values'

WARNING :

Reflections in this mirror
may be distorted by socially
constructed ideas of
'Values'

**Human Values
are about helping
make people happy,
not making happy
people.**

Understanding history primarily serves to free ourselves from the past. We assume that this reality is inevitable, natural, and unchangeable and take it for granted. We believe that the 'cold hand of history' is an inherent and unavoidable component of who we are, and not a glitch in history. Strangely, we frequently turn away from joy because we feel unworthy of it or worried that it would render us vulnerable and unattached. There are moments when it is beneficial to let go of our imagination, re-calibrate our compass without being pulled by the magnetic attraction of presumptive inevitable, and look to and beyond the distant horizon.

Philosophy sounds so exhausting,
y do u people wanna think so bad??





**THE FUTURE IS
TRASH.
RECYCLING IT,
RE-ARRANGING IT.
MAKING IT
BEAUTIFUL AGAIN.**

- Chris Campanioni, Death of Art

**It you always do
what you've always
done, you'll always
be where you've
always been.**

- T. D. Jakes -

**If you always do
what you've always
done, you'll always
be where you've
always been.**

- T. D. Jakes.

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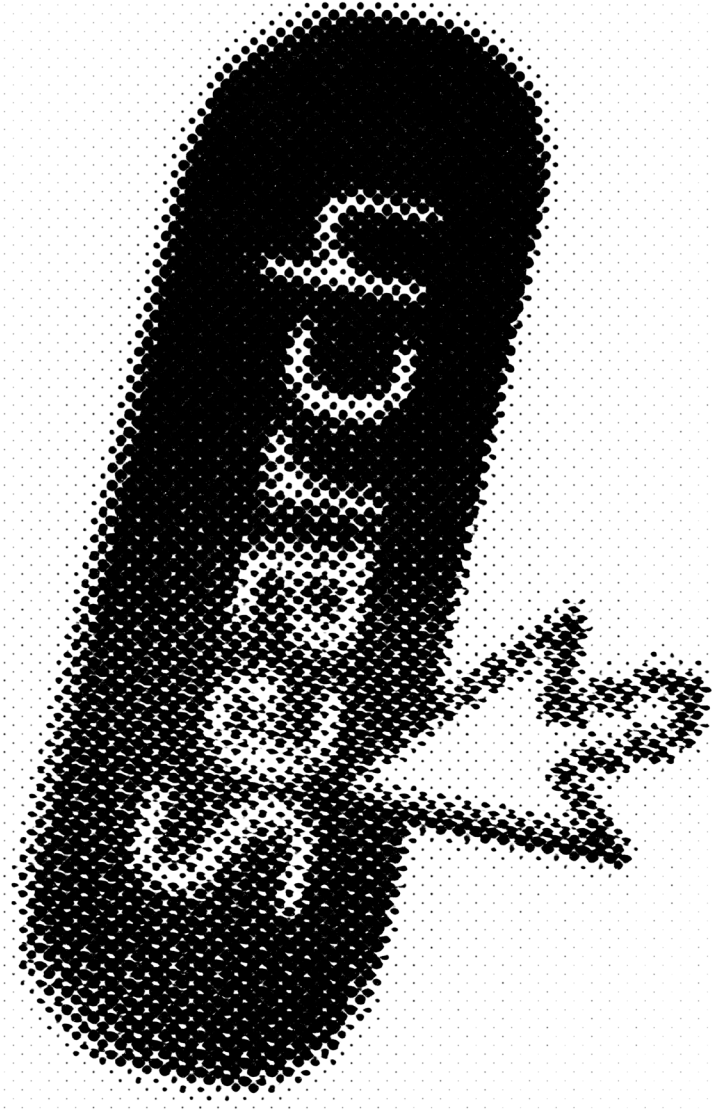
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Fig. 77



**I just want to lie
on the beach and
eat hot dogs.
That's all I've
ever wanted.**

**I just want to lie
on the beach and
eat hot dogs.
That's all I've
ever wanted.**

