

Luis Soldevilla

Machinery – graduation Project

Lectures and quotations

This is just a mash up of different quotes, essays, and book quotes I am reading for the thesis /they also work as inspiration

What is social order?

Lawrence K. Frank

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Social order has long been conceived as an organization or mechanism which exist a a part of the cosmos and operates through large-scale forces acting at distance. Social theory has taught man that he must learn to submit to these assumed forces and accept this cosmic organizations as necessary to social order, while social research has attempted to measure these assumed forces. (from the abstract)

There is a widely held belief in the existence of an over-all super organic social system or organization which operates through large-scale social forces that govern our whole social life. This belief in a social mechanism not only is held by the general public and by those who speak and write on public affairs but is also accepted by various groups of social scientist who are studying social life.

#super organism / social forces

my idea is to depict this forces working together

these disciplines finds either an explicit statement or a more or less implicit assumption that whatever happens in a society is to be viewed as the outcome of the operation of large-scale social forces, which, acting at distance, produce all social events. Whenever anything goes wrong in our society and the customary institutional practices of economics, politics and social life fail to operate as expected, the statement is made that someone or some group has been violation or interfering with the operation of social forces or economic laws.

#interfering with the operation / sabotage / interruption of the functioning

No one has ever been able to point out or identify any kind of structure or organization that corresponds to this belief; indeed, the conception of a social system or organization carries with it the un-spoken but well-accepted implication that it exists somewhere (...) and operates like gravitation. Moreover, no one has ever been able to measure or otherwise detect the operation of these assumed social forces which are always inferred form a variety of statistical data

my goal is not to identify or visualize this structure, it is just to create a visual relationship of some pieces.

Some sociologist have repudiated this search for a social mechanism or system and have begun to study human conduct and the institutional patterns of social living that give rise to social data.

social data / flow of information / commands

The search for the order and meaning of social life and events has been directed by the hope of revealing an all-powerful, controlling system or mechanism that governs and directs all social life - a search directed also by the belief that helpless man could hope for security and peace only by learning to conform to this all-powerful system and its forces and powers.

#super organism / my goal is not reveal this system / just to made a visual allegory of it

One is struck by the persistence of what may be called a basically defeatist attitude in western european culture in the sense that man has persistently viewed himself as at the mercy of something larger and more powerful than himself to whom or to which he must passively submit, be at in all-powerful deity or sovereign, an autocratic father, or some other authoritarian symbol or person or cosmic force

relevance of the individual

more recent studies of culture and personality, which offer a dynamic conception of how group life is patterned and organized.

functioning of a system / patterns

Culture exists or operates in human beings, who, by their patterned conduct and way of life, create a social order there is.

way of life / urban life / symphony of a city

Thus we can see how the appearance of large-scale social forces arises from the expression of human behavior in more or less stereotyped patterns of action, reaction, and interaction, even in the use of tools and technology

action reaction / technology / patterns / how we react as robots / our reactions are predictable and expected (reaction) when we don't react as expected (planned) then there is a not patterned reaction that breaks the "normal" functioning of the social machinery.

Social order, therefore, appears as the way different personalities have accepted and translated the teachings of their culture and have learned to use the group-sanctioned practices of institutional life as their personal design for living. Social order arises, therefore, not from some mysterious cosmic mechanism but from patterning of human behavior into the conduct approved by the group traditions

patterned way of living / patterning conduct /

Every great advance in human life has been initiated by a critical examination of traditions and the formulation of new ideas and concepts and aspirations with which succeeding generations have grappled with persistent tasks of life that face every group and have sought anew to realize the enduring human values (* Cf Frederick J. Teggart, the processes of history (New Haven, conn, Yale university Press 1918, chp IV) If we hope to develop a social order in which the amazing and rapidly increasing scientific knowledge and technology can be wisely and effectively used for human needs and values, which some kind of decent social life can be established and maintained, and in which our basic democratic aspirations toward the recognition and conservation of human personality can be pursued, it seems obvious that we must seed a new framework of ideas and beliefs and a clarification of the persistent human values which have so long been frustrated and defeated

my point of view / internet as a tool of democratization / a tool for linking ideas that must be free / capitalism can not invade (totally) this new field for ideas and ways of thinking.

individuals engaged in quiet but effective sabotage and opposition

There can be no utopian solution that will permanently endure, Man himself must courageously and hopefully look forward to an unending endeavor to achieve social order and to create a human way of life.

From Deleuze

"In the literary machine that Proust's "In Search of Lost Time" constitutes, we are struck by the fact that all the parts are produced as asymmetrical sections, paths that suddenly come to an end, hermetically sealed boxes, noncommunicating vessels, watertight compartments, in which there are gaps even between things that are contiguous, gaps that are affirmations, pieces of a puzzle belonging not to any one puzzle but to many, pieces assembled by forcing them into a certain place where they may or may not belong, their unmatched edges violently forced out of shape, forcibly made to fit together, to interlock, with a number of pieces always left over."

— [Gilles Deleuze, *Anti-Oedipus: Capitalism and Schizophrenia*](#)

"Language is not made to be believed but to be obeyed, and to compel obedience newspapers, news, proceed by redundancy, in that they tell us what we 'must' think, retain, expect, etc. language is neither informational nor communicational. It is not the communication of information but something quite different: the transmission of order-words, either from one statement to another or within each statement, insofar as each statement accomplishes an act and the act is accomplished in the statement"

— [Gilles Deleuze, *Thousand Plateaus: Capitalism and Schizophrenia*](#)

It is not all the case that revolutions are determined by technical progress. Rather, they are made possible by this gap between the two series, which solicits realignments of the economic and political totality in relation to the parts of the technical progress. There are therefore two errors which in truth are one and the same: the error of reformism or technocracy, which aspires to promote or impose partial arrangements of social relations according to the rhythm of technical achievements; and the error of totalitarianism, which aspires to constitute a totalization of the significant and the known, according to the rhythm of the social totality existing at a given moment. The technocrat is the natural friend of the dictator – computers and dictatorship; but the revolutionary lives in the gap which separates technical progress from social totality, and inscribes there his dream of permanent revolution. This dream, therefore, is itself action, reality, and an effective menace to all established order, it renders possible what it dreams about.

— [Gilles Deleuze, *The Logic of Sense*](#)

El sentido no es nunca principio ni origen, sino producto. No hay que descubrirlo, restaurarlo, ni reemplazarlo sino que hay que producirlo mediante una nueva maquinaria.

«En las sociedades de control, por el contrario, lo esencial no es ya una firma ni un número, sino una cifra: la cifra es una contraseña, mientras que las sociedades disciplinarias son reglamentadas por consignas (tanto desde el punto de vista de la integración como desde el de la resistencia). El lenguaje numérico del control está hecho de cifras, que marcan el acceso a la información, o el rechazo. Ya no nos encontramos ante el par masa-individuo. Los individuos se han convertido en "dividuos", y las masas, en muestras, datos, mercados o bancos. Tal vez sea el dinero lo que mejor expresa la diferencia entre las dos sociedades, puesto que la disciplina siempre se remitió a monedas moldeadas que encerraban oro como número patrón, mientras que el control refiere a

intercambios flotantes, modulaciones que hacen intervenir como cifra un porcentaje de diferentes monedas de muestra.»

«Es fácil hacer corresponder a cada sociedad distintos tipos de máquinas, no porque las máquinas sean determinantes sino porque expresan las formas sociales capaces de crearlas y utilizarlas. Las viejas sociedades de soberanía manejaban máquinas simples, palancas, poleas, relojes; pero las sociedades disciplinarias recientes se equipaban con máquinas energéticas, con el peligro pasivo de la entropía y el peligro activo del sabotaje; las sociedades de control operan sobre máquinas de tercer tipo, máquinas informáticas y ordenadores cuyo peligro pasivo es el ruido y el activo la piratería o la introducción de virus. Es una evolución tecnológica pero, más profundamente aún, una mutación del capitalismo. Una mutación ya bien conocida, que puede resumirse así: el capitalismo del siglo XIX es de concentración, para la producción, y de propiedad. Erige pues la fábrica en lugar de encierro, siendo el capitalista el dueño de los medios de producción, pero también eventualmente propietario de otros lugares concebidos por analogía (la casa familiar del obrero, la escuela). En cuanto al mercado, es conquistado ya por especialización, ya por colonización, ya por baja de los costos de producción. Pero, en la situación actual, el capitalismo ya no se basa en la producción, que relega frecuentemente a la periferia del tercer mundo, incluso bajo las formas complejas del textil, la metalurgia o el petróleo. Es un capitalismo de superproducción. Ya no compra materias primas y vende productos terminados: compra productos terminados o monta piezas. Lo que quiere vender son servicios, y lo que quiere comprar son acciones. Ya no es un capitalismo para la producción, sino para el producto, es decir para la venta y para el mercado.»

Claire Colebrook - 2006

Deleuze : a guide for the perplexed

Chapter 5 – Politics and the origin of meaning

Deleuze's most significant achievement in his cinema books was the demonstration that the technical mutations of dynamic life- from the eye to the camera – created different styles, shapes and forms of thought. Deleuze's spatial language is, therefore, always more than a metaphor: the relation, movements, orientation and connections among bodies produce maps of thinking.

Rather than simply accept that there are systems or structures of meaning that allows us to regard any present aspect of life as having certain sense.

Chapter 3 – Art and Time

Destruction of the sensory-motor apparatus and the spiritual automaton

...modern cinema takes the alternate path of thinking the genesis of relations, not their subsumption in some overarching (albeit dynamic) nature or history. (...) Time, far from being the series of movements (chronological time) becomes a crack or fissure: that which does not lead seamlessly from one point to another but disrupts wholeness, precludes and alienates encompassing unity, and jolts the sensory-motor apparatus out of its closed circuit of human action.

Thinking is not a coherent grasp and recognition of a set of facts, On the contrary, recognition is to a great degree a failure to think. We see this flux of movements or alterations not as a temporal becoming but as a series of things with stable qualities, and regard ourselves as subjects who might act upon these things.

Framing, territorialization and the plane of composition

How do we achieve that event whereby the image is not grasped as the image of some thing for some observer, so there is just a seeing sensation? Deleuze here draws on architectural and

cinematic movements, both of which allow us to imagine a seemingly static work of art within time (such as a book or canvas) as an opening out on to a time of becoming- from chronological time, where one moment follows another. ...HAY UN ORDEN DE LECTURA..SE GENERA UN TIEMPO UN PRINCIPIO Y UN FINAL..AQUI PUEDO HACER EL LINK CON LO DE MICHAEL KION..SOBRE EL ROL DEL AUDIO. One sees the sensation as such in its potential potential to be repeated, varied and actualized in a multiplicity of times. The frames of cinema select a scene of movement. This enables a movement-image whereby the motion produces space: space is given as that which things move, but movements that compose a non-homogeneous space. In the time-image, framed movement halts the interested sequence of history and action and presents movement as a power to produce a multiplicity of relations in a multiplicity of times.

“ All art is an isolation of an affect or percept – separated from the ordered world- that then allows for the opening of an infinite: art wants to create the infinite; it lays out a plane of composition that, in turn, through the action of aesthetic, bears monuments or composite sensations. 22. A canvas is the framing, not a sense to be represented, but a selection of the plane of composition.

Men and Machinery

Starr Hoyt Nichols

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Every new machine and better machine seems to throw many men out of work, and they see no end to it (...) so they hate machines and sometimes smash them, and always oppose new ones. That every one of them is better off for past inventions they forget; that railroads, steamboats and machines of past times of everything kind have given to workmen comforts, luxuries, pleasures, beyond the wildest dreams of their forefathers, they ignore. All they see is their jobs and its loss.

Mr. Whately Cooke Taylor accents quite truly the supremacy of the machine in modern work over the mechanic, the proper thing to do is not to lament such supremacy as an evil, and to ask, “ How far this supremacy shall we allowed to extend? But rather to inquire whether the supremacy is an evil or a good and afterwards to lament or rejoice according to the conclusion established.

---- Why we have less time for ourselves if we have more machines, computers, and infrastructure to the same amount of work in less time?

Mr. D.A. Wells says “it dulls by its monotony the brains of the employee to such extent that the power to think and to reason is lost”

Mr. Hobson again asserts that since the “law of machinery is a law of statical order” and the law of life is dynamic, requiring order as the condition of progress; since “variety is of the essence of life and machinery is the enemy of variety”, machinery is the enemy of life.

---- A combination of both of the piece : an organic vision of the social machinery. Aesthetically : A static window through which we see the dynamic of the urban life.

Dullness of their tasks (...) Whereas mechanics are always advancing in one way or another and are really the centre of all the energy and force of the labourers movement (...) monotony of work (...) It is not monotony of the employment that dulls; it is monotony of social surroundings and companionship.

(... the worker) he exhausted his whole energy in his day's work and was ready for nothing but supper and sleep when the stars came out, But a modern carpenter, who has all the those slow and toilsome tasks done for him by mills, is quick and vital when his lighter task is done, and joins with his mates to inquire whether or not the single tax would be good for him and his fellows.

One risks nothing in saying that our own times are time of the machinery beyond everything else, and that our people are as much ahead of all former times in activity of mind and quickness of interest in life,

--optimism vs negativism of how people look at machinery but that time.

The machine's perfection is man's release from toil. (...)

Work is not man's chief end; rather is enjoyment of life his end, and life is more than work. The vast variety of the modern world has been brought out by machineries, which have released man's hand and mind.

Finding, therefore, as we dim in machinery the greatest motor of progress and the deliverer of mankind from grinding toil and debasing poverty.

This machinery, which has lifted man out of the isolation, distrust, hatred, and narrowness of former days, is surely equal to its remaining task of making its own benefits so general and all-proving that the workman will find himself comfortable and happy because he too shall dwell in the midst of plenty.

Leaving to labour the finer intellectual and artistic parts

The only way is to manage to know more, to be quick to shift to new conditions, to be ready to change and to learn novelties.

Therefore, the machine, must prevail whoever may oppose.