Bulloch, Pryde
Sky, Rocks & Digits
QUESTIONNAIRE
David Bussel

At the present juncture, how do we think through the relations between 'bodies' and technology? What are 'bodies' anyway and how are they produced? Are they post-human ensembles, individualised producers and consumers caught up in polarising, automated cybernetic loops? Potential data resources to be extracted and instrumentalised for control, surveillance and profit? Or are they material abstractions – contested historical, social and discursive formations that can never be posited as universally given or absolute? And what about 'bodies' as a political form, ones that are precarious and ones that are valorised – which 'bodies' have access to subjecthood and which are surplus to it and why? What do the material conditions of the relations between subjects and technology actually produce, enable or foreclose? What if we reframe this question by looking at the historical relations between 'bodies' and machines (subjection), between organisms and mechanisms, or tools and language (autonomy)? Are these relations processes of 'machinic assemblage', analogous entities or antagonistic forces? From a different perspective, how do the mediations, triggers or activations between subjects and technology like screens and coding, algorithms, AI and machine learning remain invisible yet still material forms? What is the history of technology, who produces it and for whom? Is the Internet the new cosmos and our devices our only sensorium? Where does all the energy come from and where does it go?

What happens to time and space when these relations become fluid or disjunctive, that is, appear timeless and placeless, without distance? How do they configure perception, the senses and movement? Indeed, how do they organise being, being oneself and being together, in other words, how do they individuate subjects singularly and collectively, as intersecting and contradictory modes of subjection, such as race, class and gender, and modes of production (economy), under subsumptive capitalist relations? And what about the social order, society? Is there a split between 'reality' on one side and 'the imaginary' on the other or are these modes of abstraction mutually generative and only appear mutually exclusive, natural and coherent? What are the biopolitical systems, rules and discourses that embed us in these very relations and how and why do we abide by them? What happens when they are de-administrated, discontinued or suspended in 'states of exception'? As so-called rational and faithful entrepreneurs of the self, why do we, as so-called human capital, work so much by 'sharing' so much, that is, share our paradoxically de-skilled social knowledge as the primary form of (affective) immaterial and manual labour itself? Is this a kind of 'passionate servitude', an internalised, negative instance of belonging and division, as we are urged and bound by our desires to survive as much as by our fears that we won't?

Can we divest from and dis-align with these overdetermined forces and relations, with these 'machinic assemblages', and instead, construct a social body without a telos, fugitively occupying other kinds of relations, 'other scenes', like an emancipatory collective life, today?

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問卷
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在當下這個關鍵時刻, 我們應當如何思考"身體"與技術之間的關係? 到底什麼是"身體", 它又是如何產生的? 它是否作為後人類的集合體、個性化的生產者和消費者, 被捲入到兩極分化的自動化控制論循環中? 它是否是為控制、監視和獲利而被提取和工具化的潛在數據資源? 或者, 它是否是物質的抽象概念——那些永遠無法被假定為普遍或絕對存在的有爭議的歷史、社會和話語形式? 那麼作為一種政治形式的"身體"呢, 那些不穩固的和被規定價值的——哪些"身體"可以獲得主體性, 哪些是多餘的, 這又是為什麼呢? 主體與技術之間關係的物質條件, 在實際上產生、促成或阻止了什麼? 如果我們從"身體"與機器 (主體性)、有機體與機械機制、工具與語言 (自主性) 之間的歷史關係出發, 又將如何重新審視這個問題呢? 這些關係是"機械裝配"的過程、模擬實體還是對抗力量? 從另一個角度看, 主體與技術之間的中介、觸發因素或激活工具, 如屏幕和編碼、算法、人工智能和機器學習等, 為何既保持隱形, 又具有物質形式? 什麼是技術的歷史, 是誰創造了它, 它又是為誰而生? 互聯網是新宇宙嗎, 我們的設備是我們唯一的感受器嗎? 所有的能量從哪裡來, 又要到哪裡去?

當這些關係變得流動或不連貫時, 時間和空間會發生什麼——也就是說, 看上去將沒有時間、地點和距離? 它們如何配置感覺、感官和運動? 事實上, 它們是如何組織存在、個體存在和集體存在的, 換句話說, 它們是如何在資本主義關係的前提下, 將主體單獨地和集體地個體化, 使之作為相互交錯又相互矛盾的主體模式, 如種族、階級和性別, 以及生產 (經濟) 方式? 那麼, 社會秩序和社會呢? 這裡是否存在一種分裂, 它的一邊是"現實", 另一邊是"想像", 或者這些抽像模式是相互生成的, 只是看上去相互排斥、自然和連貫一致? 將我們嵌入到這些關係中的是什麼生物政治系統、規則和話語, 我們如何以及為什麼要遵守它們? 當它們在"例外狀態"中被去管理化、中斷或者暫停時將會發生什麼? 作為所謂的理性和忠實的自我管理者, 我們為什麼作為所謂的人力資本, 為了大量的"分享"—— 即, 矛盾地分享我們缺乏技能的社會知識, 作為 (情感的) 非物質勞動和體力勞動本身的主要形式——而付出如此之多的勞動? 這是否是一種"熱情的奴役", 一種內在的、消極的歸屬感和分化, 就像我們同時被生存的慾望和失去它的恐懼所驅動和束縛那樣?

今天, 我們是否能從這些多元決定的驅動力和關係中解脫, 從"機械裝配"中解放, 轉而去構建一個沒有終極目的的社會體, 暫時避難於其他類型的關係、"其他場景"中, 比如一種解放的集體生活?

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