

## Érika Ordosgoitti Pecha Kucha

**00:22** - Have you got audio, Érika? **Érika Ordosgoitti - 00:25** Yes. The crossroads, or the weight of the past.

**00:31** - Every consciousness seeks the death of the other, says Hegel. In an intimate encounter with itself, the individual enters into the depths of language, interrogates himself, interrogates her language, submits it to rigorous tests of logic. When it goes quiet, it is to be able to listen to reality. Language is a matter already prone to interrogation. Not even mitigating language that disarms, that dulls, that hides—taking away the power of things—is worth anything, because it lives in significations.

**01:00** - Language, and above all speech, models, constructs, designs conduct. There are phrases that are the roots of conduct. What we can see is just the stem and what branches out from there. Eventually, we can put up a building, but inside, in the muddy plane of the sub-conscience, tiny vestiges of those deep roots grow, those repeated phrases that sustain illusions, that define decisions, that still, in the deep, want to keep burying themselves in what's intimate, what's more intimate. The body is a battlefield,

**01:30** - a zone in reclamation, a space in discussion, a conflict that's fused to it. Above the body is Diana, a red point, a laser, a finger that signals it, a failure, and another, and another. Its control is the yearning of those who show off a great appetite for arms and money. Conduct is submitted to a different kind of stimulation and concealment. To be able to cultivate a science to guide those who aspire to direct the masses, there must be study of different languages, forms of communication and persuasion. It's well-

**02:00** - known that the emotions are the target of the majority of efforts, as they're the place from where many actions are executed. According to the current general notions of politics, a good politician is he who manages to excite the masses with a group of repeated words, combined with true shows of authenticity in his addresses. The content of his works matters less than the cadence he gives them and how he presents it to the great public, with the objective of raising electoral capital, or of guaranteeing hegemony. The insistence on attack phrases

**02:30** - of the depots of old still wreak havoc today. Even in the individuals who seem to be among the small group of the reticent, no one escapes alienation, estrangement. Not even the wise, the philosophers, the great masters, seekers of truth, ascetics, atheists...all drink from the fountain that makes the dead speak with our mouth. We speak and the dead spill from our mouth. Could the dead perhaps speak using our mouth? Of course, they do and it's not superstition. Raúl Zurita says, "When we speak, you and I, we are part of an

**03:00** - immemorial river of spirits that have gone before us and that speak when we speak." If the quality of freedom is desired in at least some of our actions, if liberty is yearned for as an expression of the will of the body, if the body is reclaimed for itself, an

ethic must be confessed. Freedom implies assuming the responsibility of the inheritance of our own excrement, that is, the responsibility of the body and its expression. Even the movements of our body are constrained by conditions. The alternative uses of the body will be seen as abnormal. The functional diversity

**03:30** - of the body has been perceived, from ancient times to the present, as a disability, even as an incapacity or a handicap. It seems unbelievable, but still today, social practices related to homosexuality or bisexuality are repudiated in all of Latin America and the rest of the world. Sexual dissidence is discriminated against and belittled to then be absorbed and commercialized. Entertainers know this all too well and use it at their convenience. Dissidence, including supposed dissidence, sells. That's why, conscious of the weight of the past, raising our heads we can see

**04:00** - on the horizon how the history of prejudice against those who give life with our bodies is drawn. They only exist because of the bodies who put themselves at the disposition of their existence, because they have no life on their own; incapable of this, they root in the darkness of the human psyche. Freedom is not something that can be had, but something that is effected, that is executed, that is exercised, that is made. With this anxiousness to free ourselves of parasites, we become obligated to examine our conduct and to tease from it how these worms emerge. Thus, we go back to language that makes the forms of social domestication evident.

**04:30** - The repeated phrases that install themselves in speech strip us, and no, they are not innocent. Semantic translation exists but is not arbitrary; we use certain words to insult and certain words to exalt. And there is a patent ideological factor operating in conduct that is revealed when subjected to the most minimal analysis. For example, let's speculate a little about the use of the word *mariguera* as a synonym for something dumb or idiotic. For a long time it was considered, and in some cases still is, that women's occupations were less important than those of men. Some men are compared with women due to the assumption that

**05:00** - since women are attracted to men, men who are sexually attracted to men must be related to women. *Marico* comes from *marica*, which in its turn is a nickname for *María*, which is used to assimilate a homosexual man with a woman. The activities of those called *maricas* were compared with those of women, and both were considered not men. The activities of *maricas* and women were less important, were dumb and idiotic. This is why using the word *mariguera* as a synonym of something stupid is a sign of moral parasites, useful for discriminatory, misogynist, macho hegemony

**05:30** - that has infested the mind that expresses itself in this way. The purge of these plagues can represent liberation and the possibility of moral autonomy. The soul is the prison of the body, say Althusser and Foucault. To question hegemonic dogmas and remain in reflexive processes, persistently transcending the limits of one's own judgement and criteria of evaluation and proof, is an enormous challenge that we cannot take for

granted. It implies great discomfort, a breach, the abandonment of superiority as a way of life, an entering into the uncomfortable territory of the disembodied. Do you believe

**06:00** - we can make the next decade a moral offering? How do you visualize the development of systems of prejudice? How do you prepare yourselves for its mutation? What new taboos will capital have absorbed to offer to us in its menus of life offerings? The system, absorbing the countercultural values to create barber shops and tattoo parlors. The different layers of alienation are in juxtaposition. Pure prodigious stupidity as an expression of political genius. What could be more convenient for the controller but collective stupidity? If autonomy is desirable, we must warn the mechanisms by which repression operates

**06:30** - on us, limiting and impoverishing our relationship with our surroundings. Prejudices and paradigms are a legacy that we have received from our ancestors that every generation has had to reconsider. If we accept having inherited a structure of prejudices with which to interpret the world, if we accept that many of these have been castrating and shameful, it is imperative to acquire a historical vision. It is not enough to be up on circumstances, to merely react to our historic moment is mediocre; we must imagine another paradigm to decipher reality. The ones we have are expired. It is necessary to get ahead of our time, to imagine

**07:00** - tomorrow and to answer its call with our lives.