

# Story Provided If Wanted

#276331054 - Story Provided If Wanted  
Written by Kolbrún Inga Söring and Mustaf a Boğa  
Created for Listastofan  
July 2017

We draw a line on paper and a territory is immediately started.

We draw a line on paper and a  
territory is immediately marked.



We draw a line on paper and a tentory is immediately marked.

The tentory represents two sides of the paper, the one side of the line, and the other. It is a distinction between sometimes the left from the right, and other times the right from the left. The page is blank and so, turning it sideways or upside down brings no further discoveries, other

The territory represents two sides of the paper, the one side of the line, and the other. It is a distinction between sometimes the left from the right, and other times the right from the left. The page is blank and so, turning it sideways or upside down brings no further discoveries, other than the fact, that the page is now divided. Every line we add, new territories are marked and more communities rise as a consequence.



we become.

Suddenly,

through cityscapes we become.




Where culture and habit leads  
our individuality into common-  
ality.

Addicted.

Unable to see ourselves from  
outsider perspectives we disap-  
pear into our own pity, which is  
much more glamorous than so  
many others.





Our cultural mentality which derives from  
pre-established social understanding –  
where we become familiar to people who  
**We dress ourselves in concrete walls**



We dress ourselves in concrete walls

When are we strangers?

Our cultural mentality which derives from per-established social understanding – where we become familiar to people who happened to be around us.

When are we strangers?

Our cultural mentality which derives from  
pre-established social understanding -  
where we become familiar to people who  
appeared to be around us.

When are we foreign?

When are we foreign?

Definition of foreigner in English

foreigner →

600

1. A person born in a country other than their own.

• Social sciences

2. A person who is not a citizen of a particular country or group of countries.

• English language • Grammar

3. A person who is not a citizen of a particular country or group of countries.

Definition of *foreigner* in English:

## foreigner



### NOUN

- 1 A person born in or coming from a country other than one's own.

[+ Example sentences](#)

- 1.1 *informal* A person not belonging to a particular place or group; a stranger or outsider.

[+ Example sentences](#)

[+ Synonyms](#)

- 2 *British informal* A piece of work done for private gain without an employer's permission or without declaration to the relevant authorities.





The physical and mental borders  
we experience and live within do  
not always originate from and  
within us.

The importance given to state descriptive

categories creates a misjudged self

As we who we are become less and less

we remember who we were taught we should become?

When we are conceived our  
guardians decide for us who we  
are to become; our nationality,  
gender, sexuality, religion and  
other open ended possibilities of  
our being.

The importance given to state descriptive  
categorisations creates a misguided self  
within the idea of a nationality –

Are we who we are because  
we remember who we were taught we should become?

The importance given to state descriptive  
categorizations creates a misguided self  
within the idea of a nation. We should remember  
we remember who we were taught we should become

Where once, nationality existed  
as a construct of common habits,  
common looks – now ceases to  
partake in one or the other. When  
our nationality is our only point  
of reference what happens then  
when the other crosses over to  
our side of the border.

This page is blank

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when the other crosses over to  
our side of the border.

[This page is black]

Is there any light in black  
or any reflection?

I do not believe in the truth that I have  
So I feel that I am spinning around a three dimensional object  
I am against all deductions and advocacies  
However I believe in the certainty of direct observation  
And this requires having a simple point of view  
'Cause I try to show what's beyond the visible  
I am giving life to the invisible  
I am bringing it to life

This strengthens my contemporary structure,  
which is unbelievable according to the analytic process  
My aesthetic structure and scientific core come closer to art

My expressionism is also shaped by art  
The simplicity of the details feeds the belief in the whole  
I provide my life with an anatomic organic  
and genetic infrastructure

I remain distant to my expressionist reality caused by this structure  
But I remain distant from a logical, fractional,  
rhythmic and photodynamic artificiality

I do not save my ever-changing and improving life from pain  
I avoid being mechanical, using a sensibility caused by pain  
I try giving my life a pure and soft shape,  
ignoring all the strict rules and setting myself free.

When it comes to free expression,  
we assimilate ourselves through our cultures.



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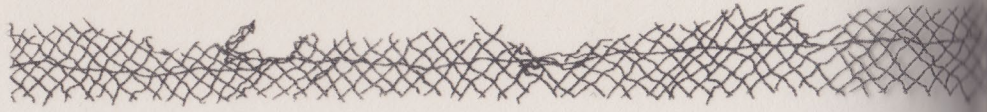
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On the other hand, the norms that exist today are

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Our existence or individuality rises from the traces  
of the past, the norms that existed before.

When it comes to free expression,  
we assimilate ourselves through our cultures.

We can only search through them to find out  
what isn't there for us.

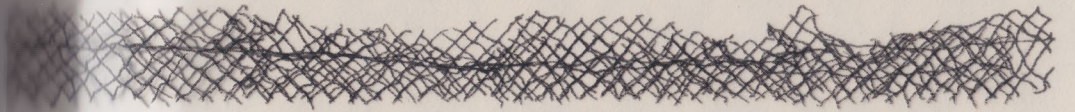
That's how they exist.



What is the significance of the past, the norms that shaped the world?

What allowed them to exist?

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What is the nature of the possibilities of the past, the norms that govern their existence?

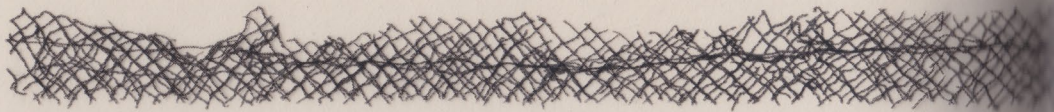
What allowed them to exist?

What is the nature of the possibilities?



Of the past, the norms that

What allowed them to exist?



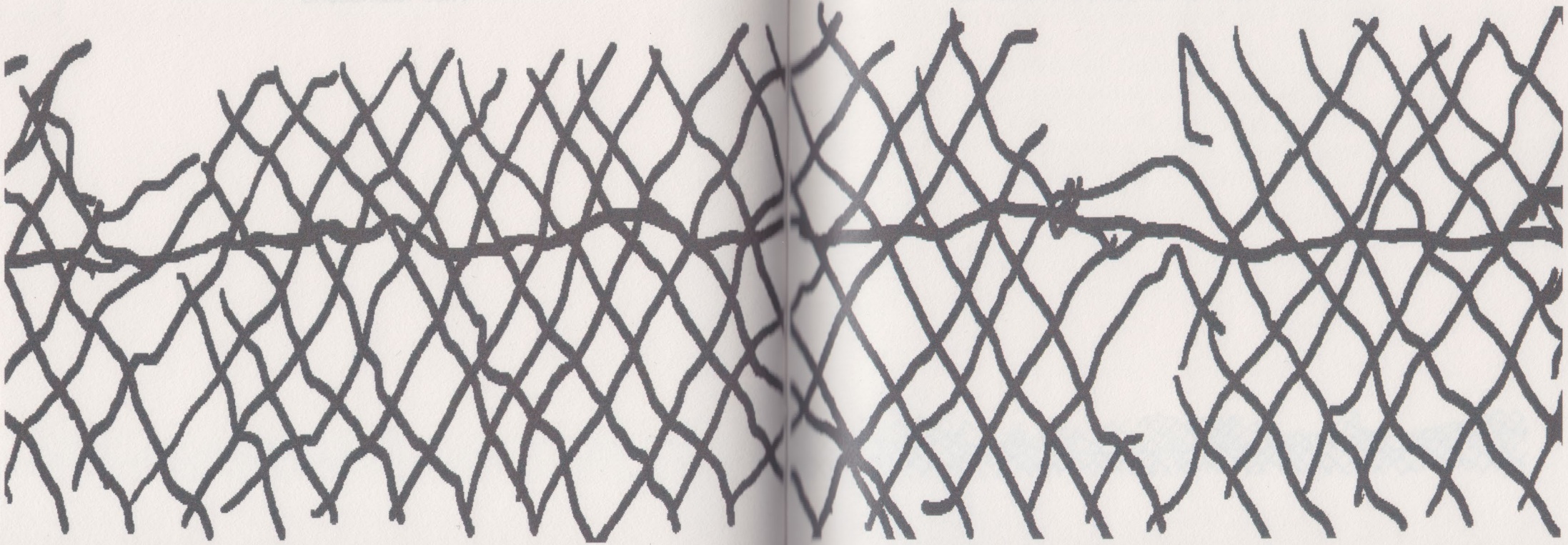
What is the digital

What is the condition of their possibilities?

Their restrictions

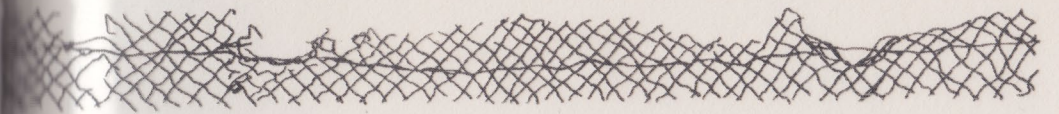
What is the generalised form of the...

The result of the experiment can be used to...



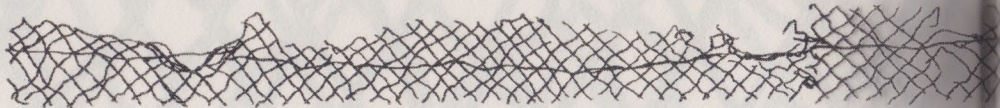
The result of our experiences can only tell  
us about the past, sometimes the future.

is an unconscious act when the  
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The result of our experiences can only tell us about the past, sometimes the future.

is an unconscious act, when the unfamiliar becomes frightening to our existence we often build barriers within our own mind, creating categories - boxes - where we put in others and ourselves.



Gwendolyn Ann Smith writes in her essay  
'We're All Someone's Freak'

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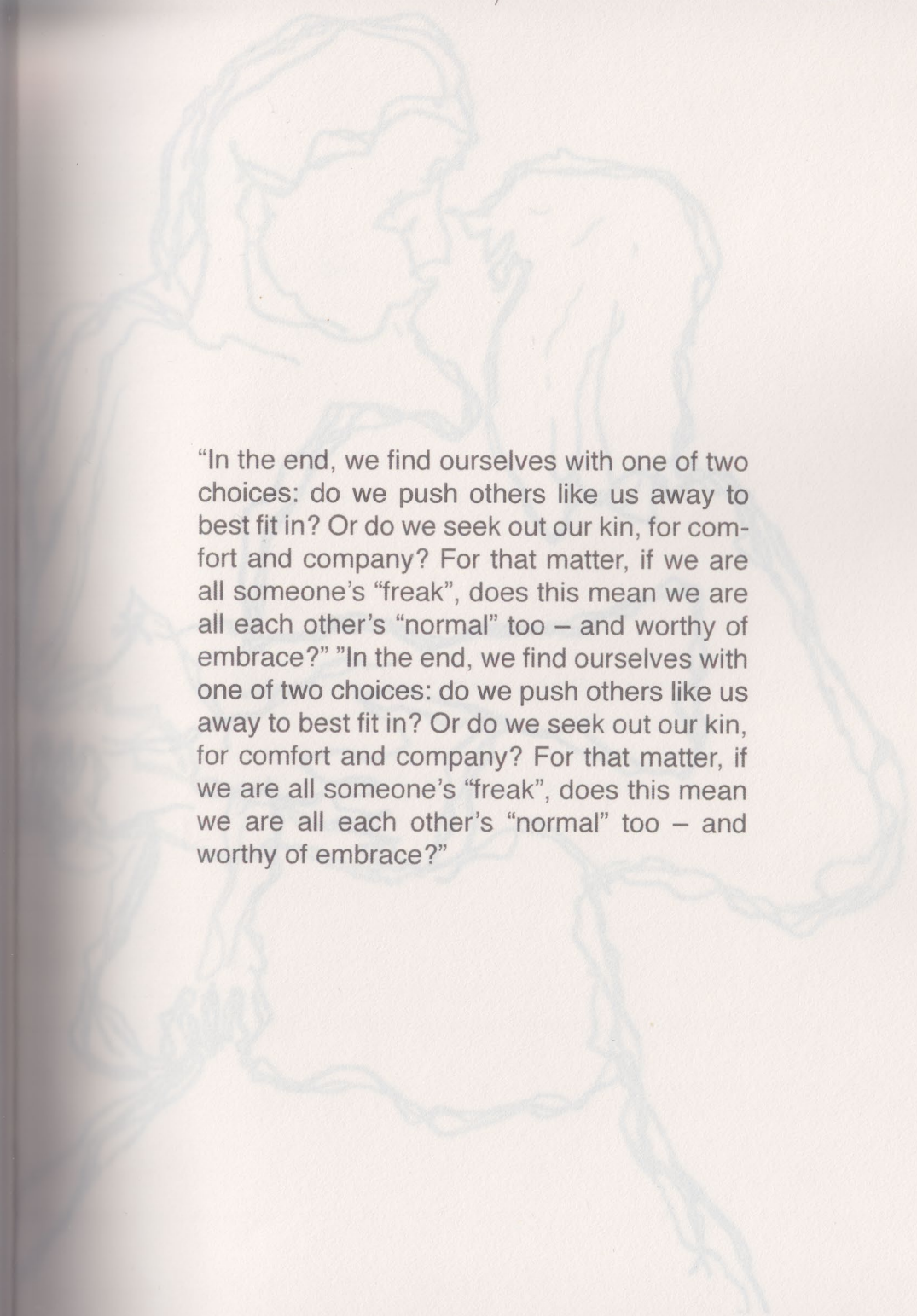
*Gwendolyn Ann Smith* writes in her essay 'We're All Someone's Freak' ;

“, everyone has someone they view as a freak. This is a human phenomenon, and one which occurs especially, it seems, among marginalised groups. Trekkers versus Trekkies versus people in klingon costumes, or Furrries versus Fursuiters versus, oh, Plushies.

I'm sure if I looked at model railroaders, I'd probably find that H0 gauge fans look down on N scale, or something like that.

The taxonomies are endless, often circular, and are usually graded to a fineness that would be invisible to any outsider. We just want to identify the “real” freaks, so we can feel closer to normal. In reality, not a single one of us is so magically normative as to claim the right to separate out the freaks from everyone else. We are all freaks to someone. Maybe even – if we're honest – to ourselves. “

“In the end, we find ourselves with one of two choices: do we push others like us away to best fit in? Or do we seek out our kin, for comfort and company? For that matter, if we are all someone's “freak”, does this mean we are all each other's “normal” too – and worthy of embrace?” ”In the end, we find ourselves with one of two choices: do we push others like us away to best fit in? Or do we seek out our kin, for comfort and company? For that matter, if we are all someone's “freak”, does this mean we are all each other's “normal” too – and worthy of embrace?”





The freak is the normal and the normal disappears, our cultural identities brews us into being, fitting in or searching for a place in society to break the norm.

## Classification

We allow ourselves to draw a line, separating, creating differences, which marginalises some of us while others become more valued.

A line becomes something much more than what we can see. When we talk about borders what is it that we want to discuss, where does the border begin and the border end. Is it perhaps endless?

But

WE live in a mirrored societal situation, the personal mirror – one sided, transparent on the other. Only WE see ourselves reflected in this mirror, based on an abstract idea of how others see us.

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I am in the crowd  
like another  
looking at the other  
being looked at by the other  
am I the other to myself  
am I in your mind when you see yourself  
like you in mine.

I do not chose an outfit from the store window.  
I do not prefer to fit in,  
into the masses.  
My body is not \_\_\_\_\_ but the world,  
my hills could never fit inside a defined space.

Yet I am confined to gravity.  
I won't sky rocket  
I chose to not become an astronaut.  
I will instead  
Look, with great attention to detail,  
all that is near & all that is far.  
And from a far  
I am in the crowd like another  
blending in to the masses.

One cannot see the sun without embracing the  
endless lack of understanding it has towards it.

Glass is transparent,  
behind it there is that which we are unable to define.

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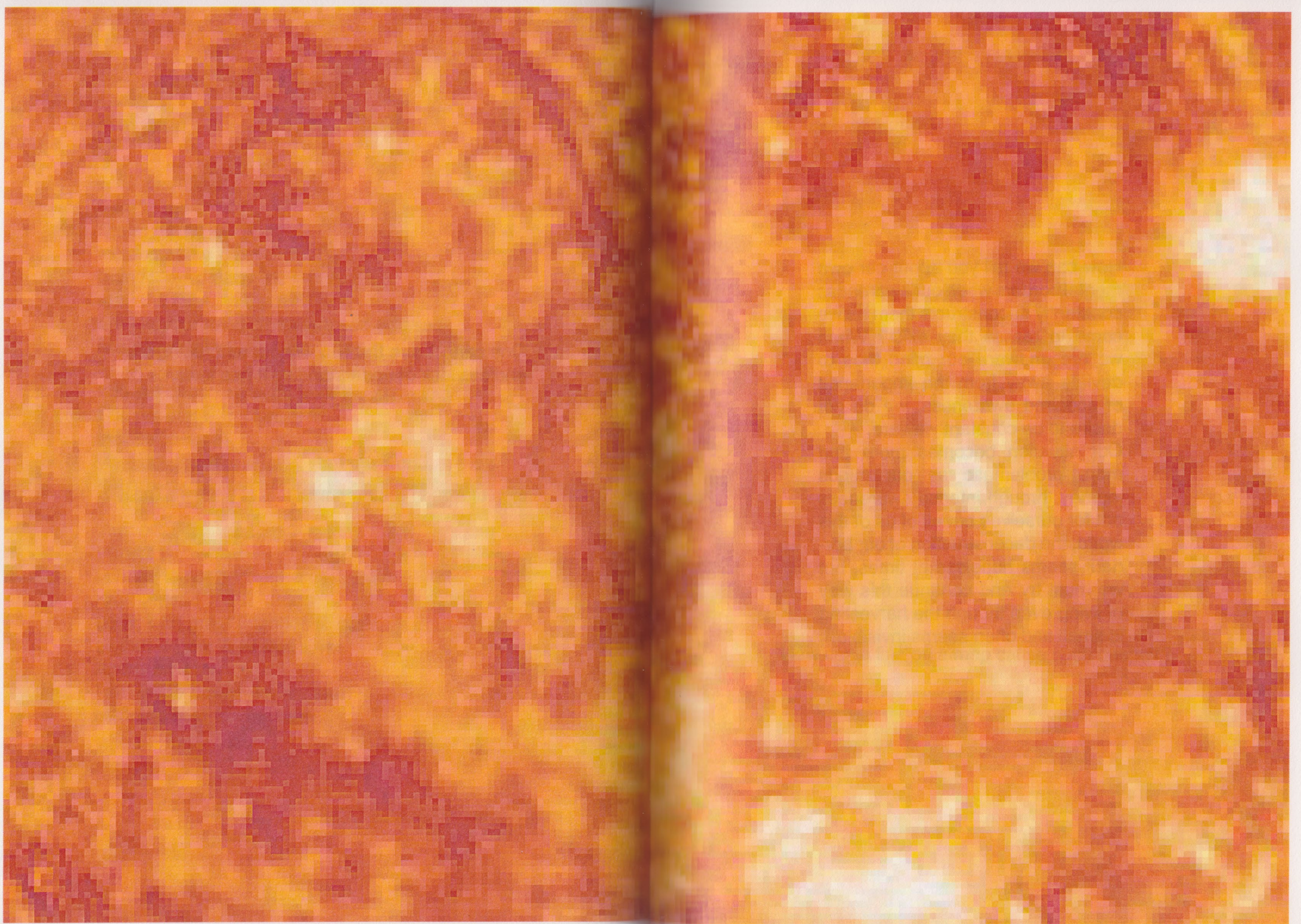
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How can we tell you about our own mental borders when our awareness constantly deconstructs them as we come to realise they exist? When we are unaware our mind tries to deviate away from the importance of acquired awareness, we do not desire to be constantly aware.

Our situation becomes more and more problematic as our minds journey through intense awareness not for ourselves but all of us of this world, the deconstruction of our borders seems hopeless at times, but we must try and continue this way of living even though the harvesting is small and often seems invisible.

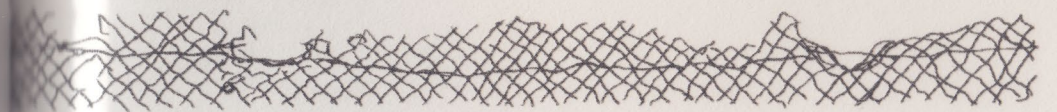
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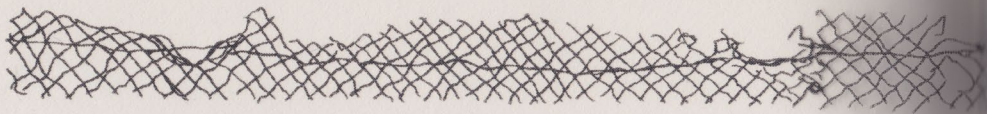


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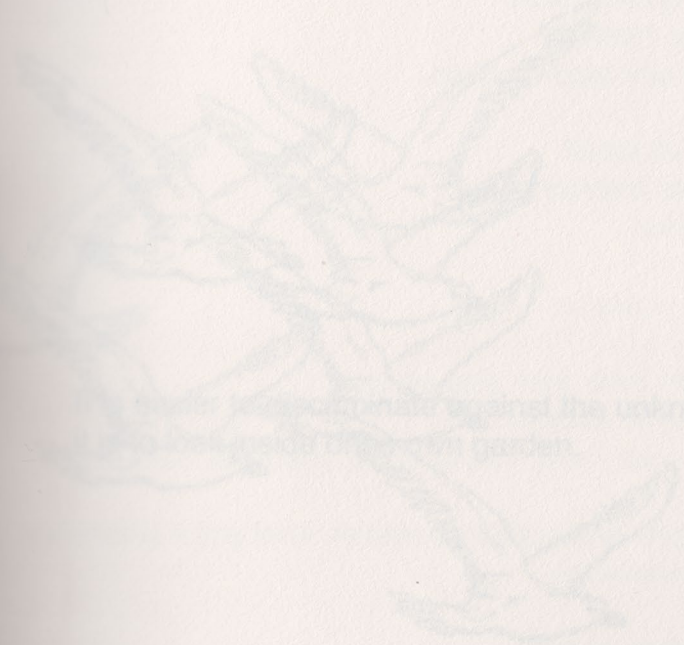
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THEY SAID I WAS AN UNCLE TOM'S CABIN

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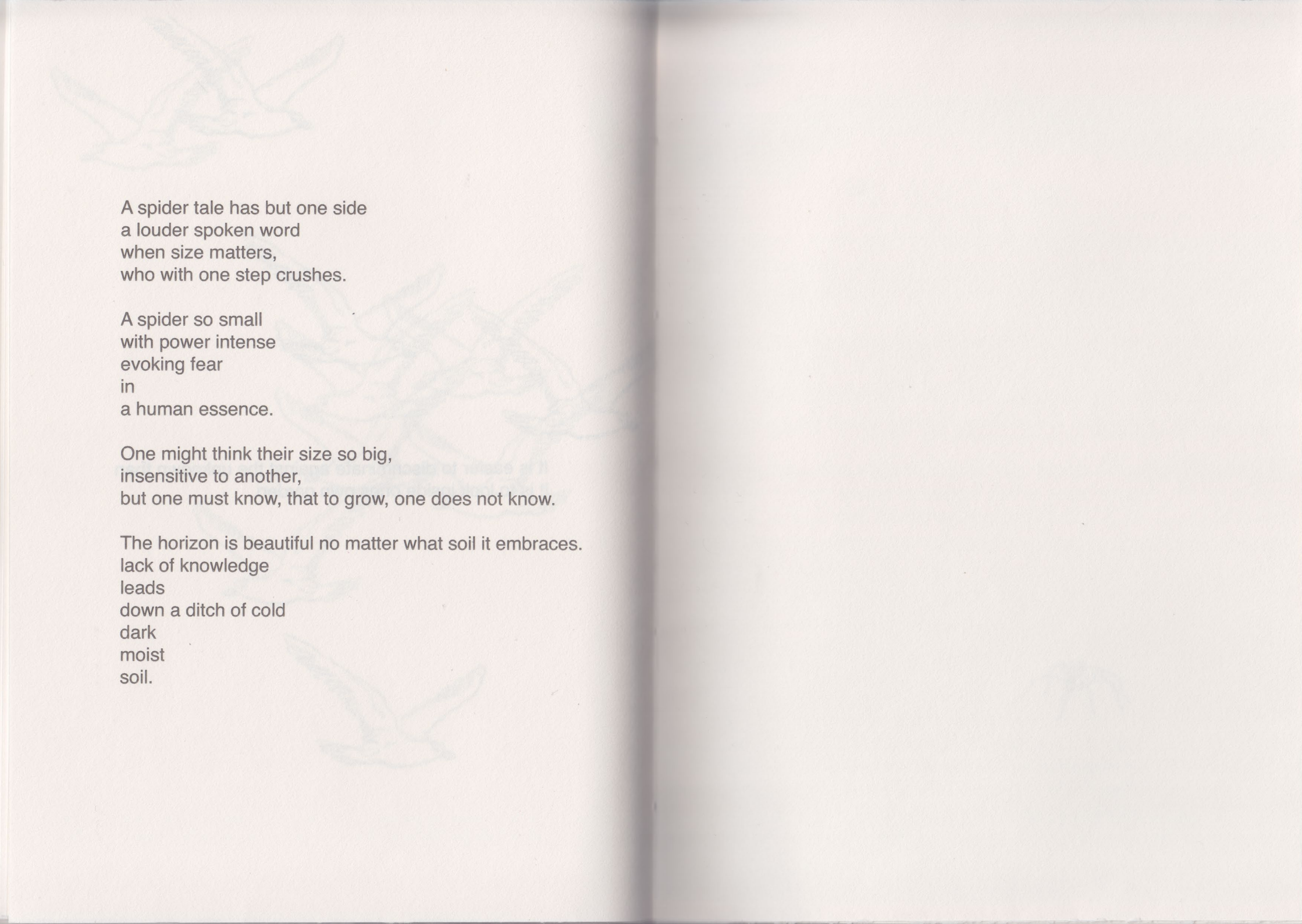
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It is easier to discriminate against the unknown than it is to look inside ones own garden.





A spider tale has but one side  
a louder spoken word  
when size matters,  
who with one step crushes.

A spider so small  
with power intense  
evoking fear  
in  
a human essence.

One might think their size so big,  
insensitive to another,  
but one must know, that to grow, one does not know.

The horizon is beautiful no matter what soil it embraces.  
lack of knowledge  
leads  
down a ditch of cold  
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moist  
soil.

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# The Principle of Identity

The usual formulation of the principle of identity reads:  $A = A$ . The principle of identity is considered the highest principle of thought. We shall try to think out this principle for a while. For we should like to find out through this principle what identity is.

When thinking attempts to pursue something that has claimed its attention, it may happen that on the way it undergoes a change. It is advisable, therefore, what follows to pay attention to the path of thought rather than to its content. To dwell properly upon the content would simply block the progress of the lecture.

What does the formula  $A = A$  state which is customarily used to represent the principle of identity? The formula expresses the equality of A and A. An equation requires at least two elements. One A is equal to another. Is this what the principle of identity is supposed to mean? Obviously not. That which is identical, in Latin "idem," is in Greek τὸ αὐτό. Translated, τὸ αὐτό means "the same." If someone constantly repeats himself, for example: "the plant is a plant," he speaks in a tautology. For something to be the same, one is always enough. Two are not needed, as they are in the case of equality.

The formula  $A = A$  speaks of equality. It doesn't define A as the same. The common formulation of the principle of identity thus conceals precisely what the principle is trying to say: A is A, that is, every A is itself the same.

While we are circumscribing in this fashion what is identical, we are reminded of an old word by which Plato makes the identical perceptible, a word that points back to a still older word. In the dialogue *The Sophist*, 254d, Plato speaks of ἰσότης and κίνησις, rest and motion. Plato has the stranger

Martin Heidegger in the book 'Identity and Difference' explains that;

'For something to be the same, one is always enough. Two are not needed, as they are in the case of equality.

The formula  $A = A$  speaks of equality. It doesn't define A as the same. The common formulation of the principle of identity thus conceals precisely what the principle is trying to say; A is A, that is, every A is itself the same.'

And if the principle of identity is considered the highest principle of thought, shouldn't we all be following it?

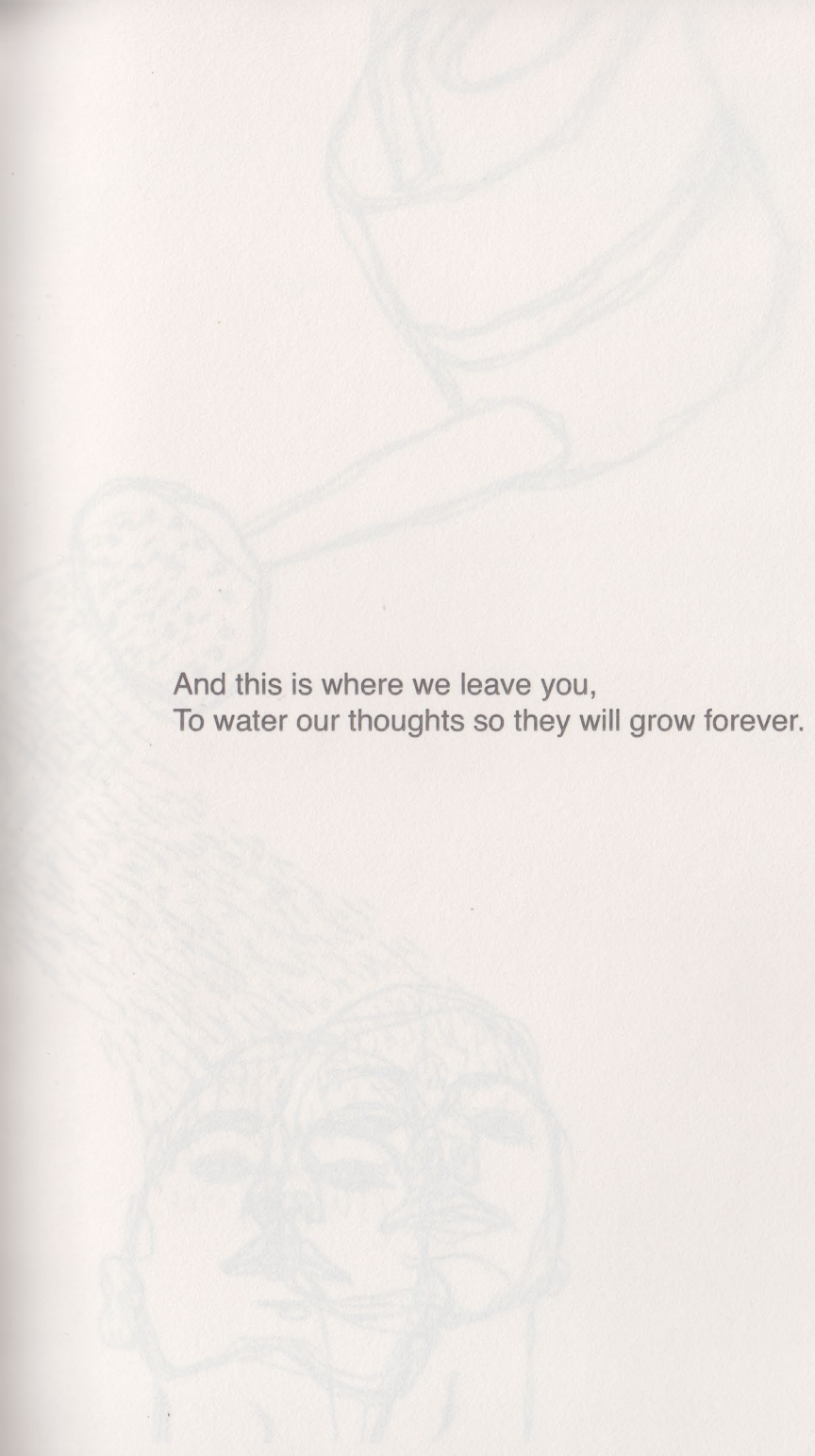
We would hope that our suggestions will bring forth a further thought process into societal borders – both physical and mental – within the minds of those who read these lines, which as a consequence will lower throughout communities, breaking one barrier at a time.

And if the principle of identity is considered the highest principle of thought, shouldn't we all be following it?

We would hope that our suggestions will bring forth a further thought process into societal borders – both physical and mental – within the minds of those who read these lines, which as a consequence will foster throughout communities, breaking one border at a time.

Stripping away the concrete walls, leaving the mirror polished, to be reflected upon critically.



A faint pencil sketch on the right page of an open book. The sketch depicts a hand holding a glass, with a stream of water pouring from it onto a person's face. The drawing is light and sketchy, with some cross-hatching used to suggest texture or shading. The person's face is shown in profile, looking upwards towards the glass.

And this is where we leave you,  
To water our thoughts so they will grow forever.

And this is where we leave you  
to water our thoughts so they will grow forever

