



Guy Debord, "Society of the Spectacle" (Exc.), (1967).

"4. The spectacle is not a collection of images; it is a social relation between people that is mediated by images...

6. Understood in its totality, the spectacle is both the result and the project of the present mode of production. It is not a mere supplement or decoration added to the real world, it is the heart of this real society's unreality. In all of its particular manifestations-news, propaganda, advertising, entertainment-the spectacle is the model of the prevailing way of life. It is the omnipresent affirmation of the choices that have already been made in the sphere of production and in the consumption implied by that production. In both form and content the spectacle serves as a total justification of the conditions and goals of the existing system. The spectacle is also the constant presence of this justification since it monopolizes the majority of the time spent outside the modern production process...

12. The spectacle presents itself as a vast inaccessible reality that can never be questioned. Its sole message is: "What appears is good; what is good appears." The passive acceptance it demands is already effectively imposed by its monopoly of appearances, its manner of appearing without allowing any reply...

28. The reigning economic system is a vicious circle of isolation. Its technologies are based on isolation, and they contribute to that same isolation. From automobiles to television, the goods that the spectacular system chooses to produce also serve it as weapons for constantly reinforcing the conditions that engender "lonely crowds." With ever-increasing concreteness the spectacle recreates its own presuppositions."



Ismatu Gwendolyn, "Drugs are fucking everywhere (and we're all addicted to comfort)" Threadings, 2023.

"Let's think about protests from the viewpoint of drugs— specifically, stimulants. The stimulant in question here is intense, heightened emotion (horror, grief, outrage, profound sadness), which changes our way of viewing the world and inspires an intense reaction from (stimulates) our centralized nervous system. How does your body feel when interacting with the news from Palestine? I'm not telling you to look away. I'm telling you, hey, pay attention to that. The vehicle for said all-encompassing grief is social media, which is habit-forming and addictive in and of itself with how much visceral, violent stimulus you are exposed to (alongside the advertising). I'm certain many of us have had the experience where we are locked in a doom scroll, minutes or hours passing amorphously, unable to place ourselves in our bodies except for the feeling the screen is giving us... United States contemporary life is saturated with stimulants and depressants that hijack our ability to focus on the long-term. We only know how to act on desires which root, bloom, and materialize instantaneously. At once, these habits distract us from the harrowing long-term effects on our bodies (individual, physical, collective, metaphysical bodies). So we expel all this drug-induced grief with protests that batter our bodies, exhaust us, and dishearten us— because street protests ultimately do not change the legislation or the funding that allows for genocide with impunity."