

mirroring memes

Adam
Webb

table of contents

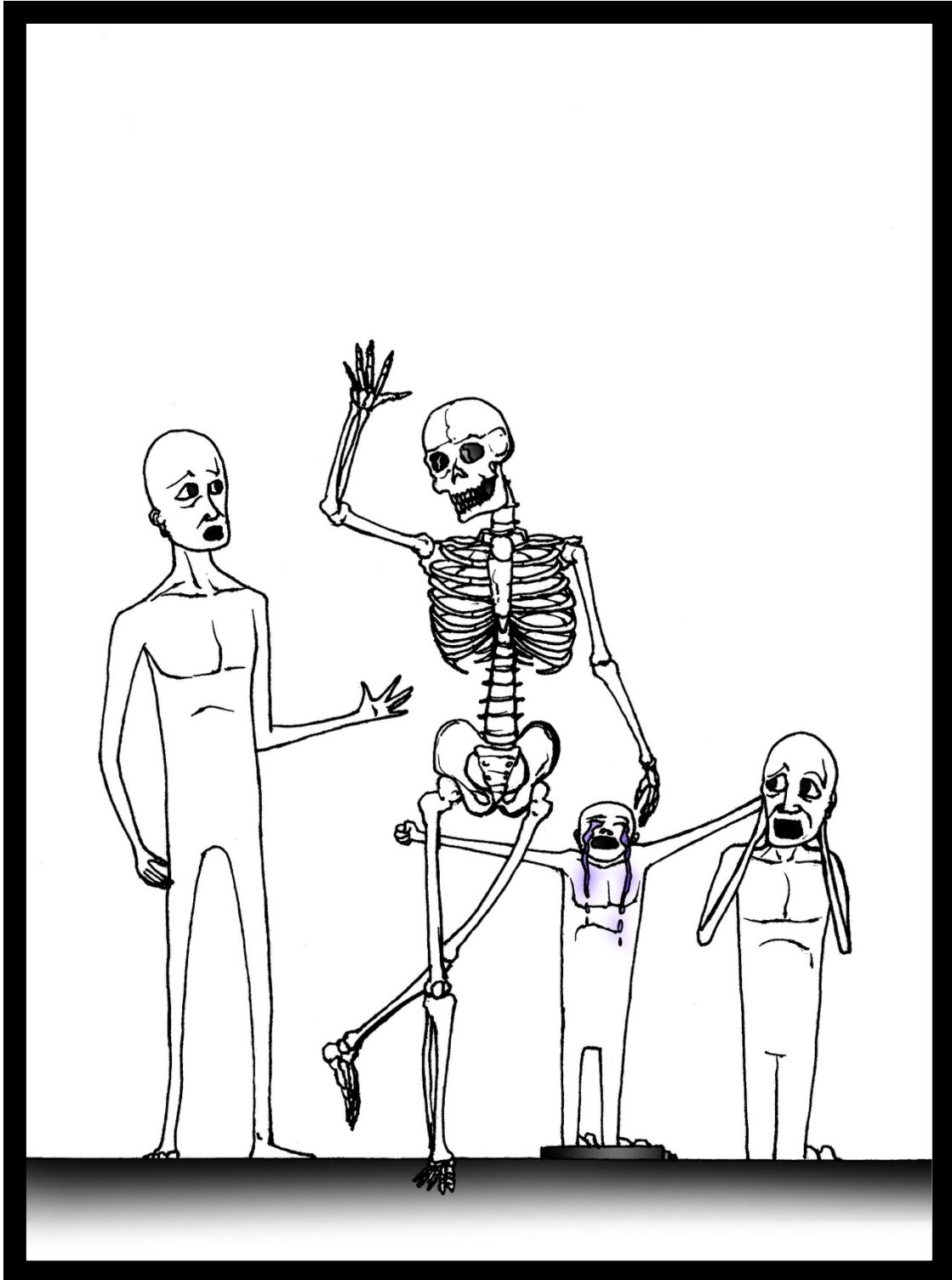
- a. “no lives matter” – <http://fav.me/dajbl8b>
- b. “There is Something to be Said about an Individual that Seeks Peace and Tranquility Amongst Conflict and Strife” – <http://fav.me/dashxyl>
- c. “this could mean war v.2” – <http://fav.me/danagag>
- d. “Hey, Can You Spare Some Change? Nah, But I Hope That Things Get Better for You” – <http://fav.me/daojhmu>
- e. “getting dressed” – <http://fav.me/dargcxw>
- f. “esta media melee” – <http://fav.me/dashq2i>
- g. “to light a candle...” – <http://fav.me/dathn5t>
- h. “w.o.k.e. – while others keep evolving” – <http://fav.me/datlzw9>
- i. “don’t get me to lyin” – <http://fav.me/dauimzf>
- j. “the shiniest of the ornaments” – <http://fav.me/dav3wgj>
- k. “1-20-2017” – <http://fav.me/davkuc4>
- l. “in the shed as the water comes down” – <http://fav.me/davth36>
- m. “memo” – <http://fav.me/daw10pv>
- n. “disposing of the stacks: no more tiers” – <http://fav.me/dawrckx>
- o. “perpetuity” – <http://fav.me/daxakck>
- p. “perpetuity v.2” – <http://fav.me/daxb5ut>
- q. “periphery” – <http://fav.me/daxj8oe>
- r. “under fire and flag” – <http://fav.me/daxwub8>
- s. “just keep holding on, there’ll be air when you reach the bottom” – <http://fav.me/daxxfus>

front cover: “w.o.k.e. – while others keep evolving”

back cover: “TheReeeeeeeeeee he is...”

The majority of pictures in this book are designed using detailed or descriptive minimalism (an oxymoron used for rhetorical effect), which is an artistic technique that focuses on the use of minor and minimal lines and images to portray multiple expressions and ideas.

“no lives matter”



The skeleton is the “evidence of proof” of what many people have in common, and the jaunty expression in the skeleton’s demeanor contrasts with the trivium around it. The trivium is horrified, shocked, and “weeping shades of indigo” (reference to the Tool song, “The Pot”). Two of the trivium are kneeling, one of them is on a little pedestal with two tiny stairs. The dark-to-grey-to-light area represents the life/limbo/death threshold. Only the skeleton is crossing over that threshold. Is the skeleton trying to lead the trivium over the threshold? Is the skeleton waving? Possibly. Maybe it’s dancing the “boneyard shuffle.” As my mom used to say, “One foot in the grave and the other on a banana peel” stance.

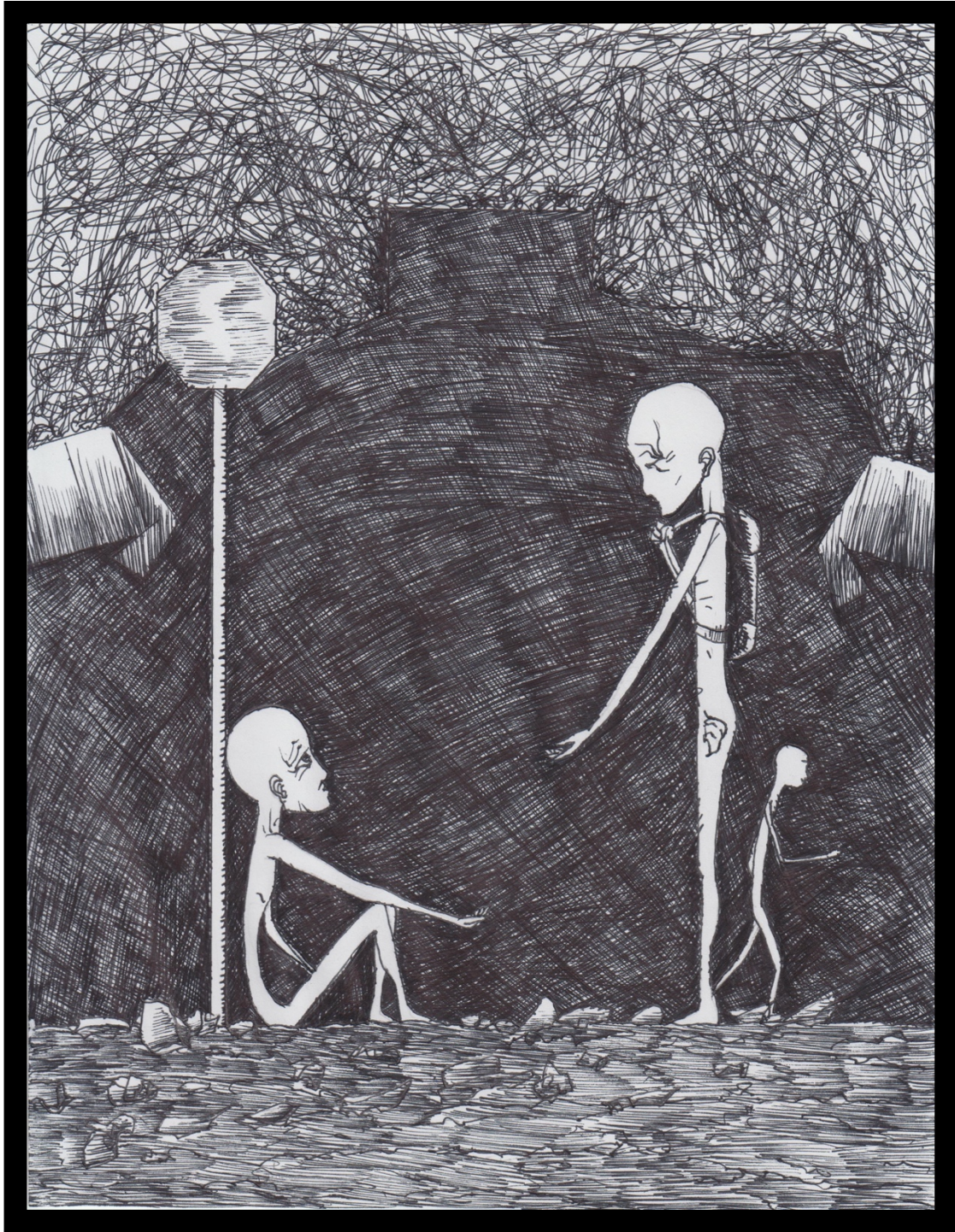
“There is Something to be Said about an Individual that Seeks Peace and Tranquility
Amongst Conflict and Strife”



“this could mean war v.2”



“Hey, Can You Spare Some Change? Nah, But I Hope That Things Get Better for You”



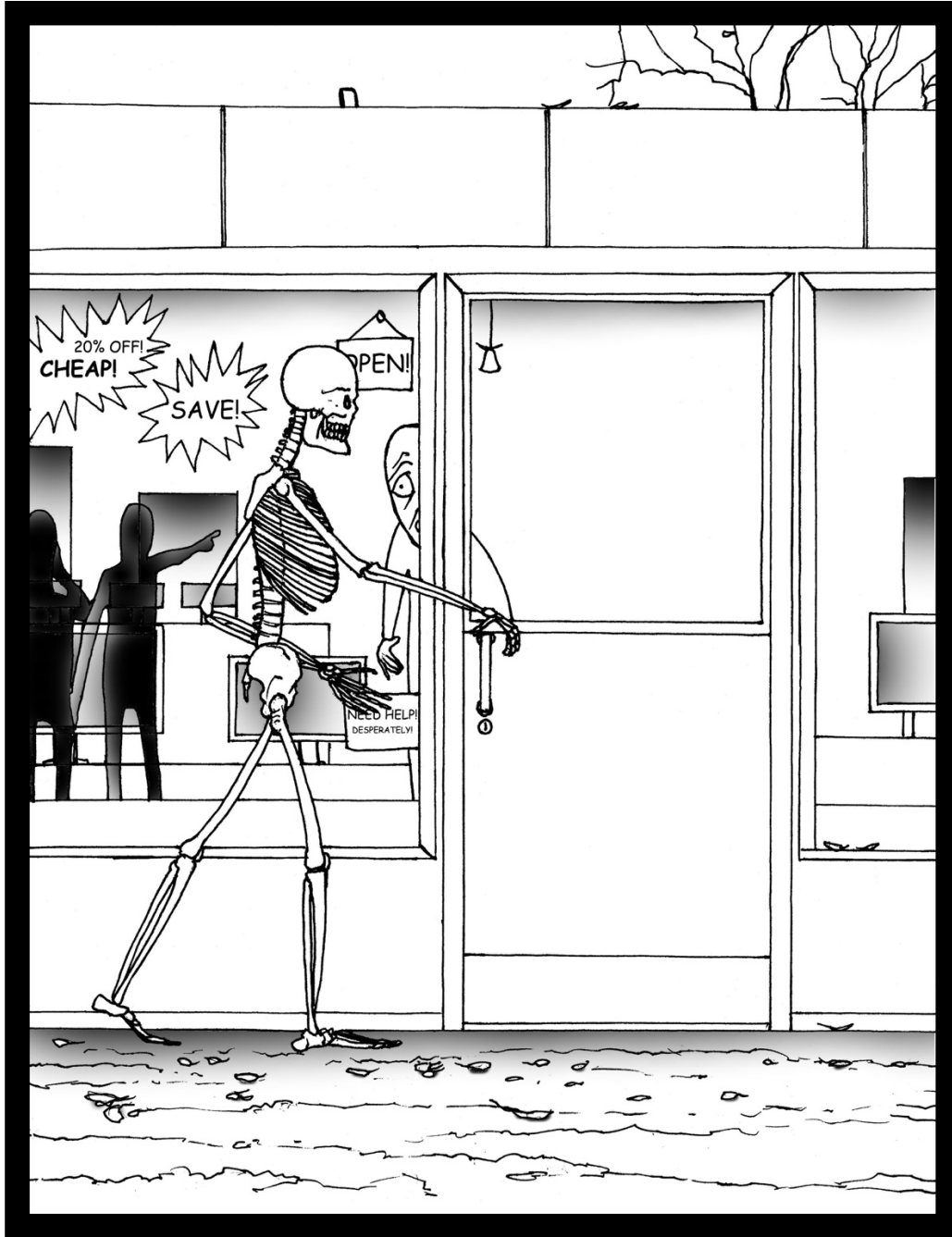
Both individuals are holding out their hands upward for help, one for a handout and the other for getting up. The sitting individual is at the base of a stop sign and the other individual has his pocket out, indicating, “I’ve got no money.” Trash or garbage clutters their feet and the street around them. The purpose of this kind of imagery begs the question, “Where does the buck stop?” and emphasizes the idea that “money is nothing but paper.” A random person in the distance is walking around aimlessly. The shaded, looming figure behind them suggests a series of closely built or cluttered structures or a large individual overlooking their actions, with her/his hands resting as if on a throne of sorts. The squiggly lines behind and around the large, looming buildings or figure suggests confusion, chaos, and messiness. The words “change” and “hop” in the title are derived from the political message closely associated with Obama’s 2008 presidential campaign.

“getting dressed”



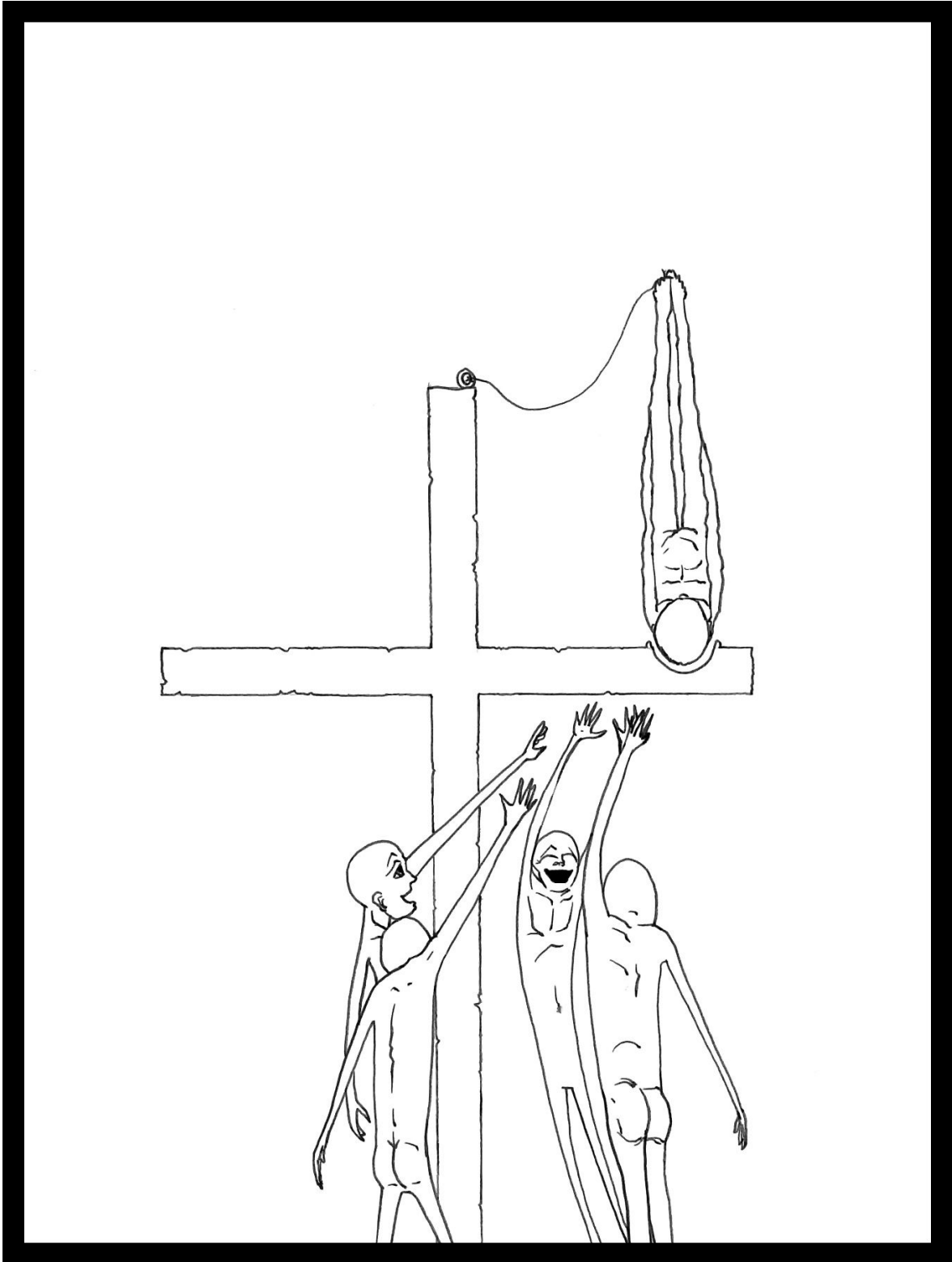
Identity politics

“esta media melee”



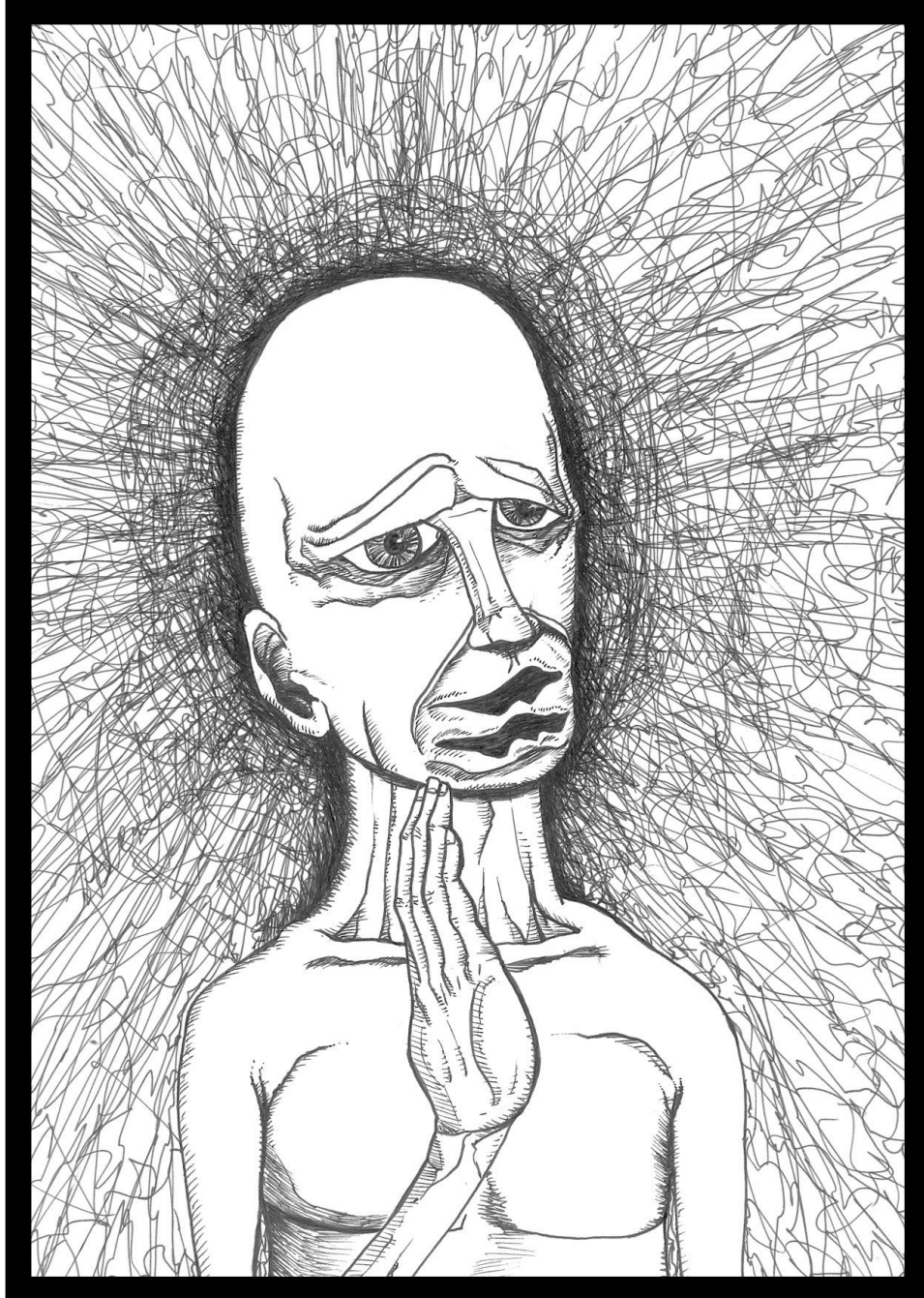
The animated skeleton entering the technology store suggests an end, not death, to the ways things are currently being done within a certain part of a society or civilization. So, this imagery suggests getting to the "bare bones" of something while also emphasizing the idiom a "bone to pick." The signs that read "20% OFF! CHEAP!" "SAVE!" and "NEED HELP! DESPERATELY!" suggest the current state of mainstream media in the United States. The "OPEN!" sign is positioned near the animated skeleton's cranium suggests open-mindedness. The television or computer monitors are turned off or darkened to indicate a "blackout." The individual at the front entrance appears shocked and is possibly trying to keep the skeleton out of the store. The two shadowed reflections represent the role many people played in the revelation of the current state of mainstream media. One of the shadowed reflections is pointing at the animated skeleton and the other one is holding their hands to their face as if in shock. The tree behind the technology store appears leafless as if during winter or dead. The animated skeleton is crossing over a shaded threshold to enter into the technology store. The title, "esta media melee," translates into "this media melee" or can translate to "this melee [is] mean."

“to light a candle...”



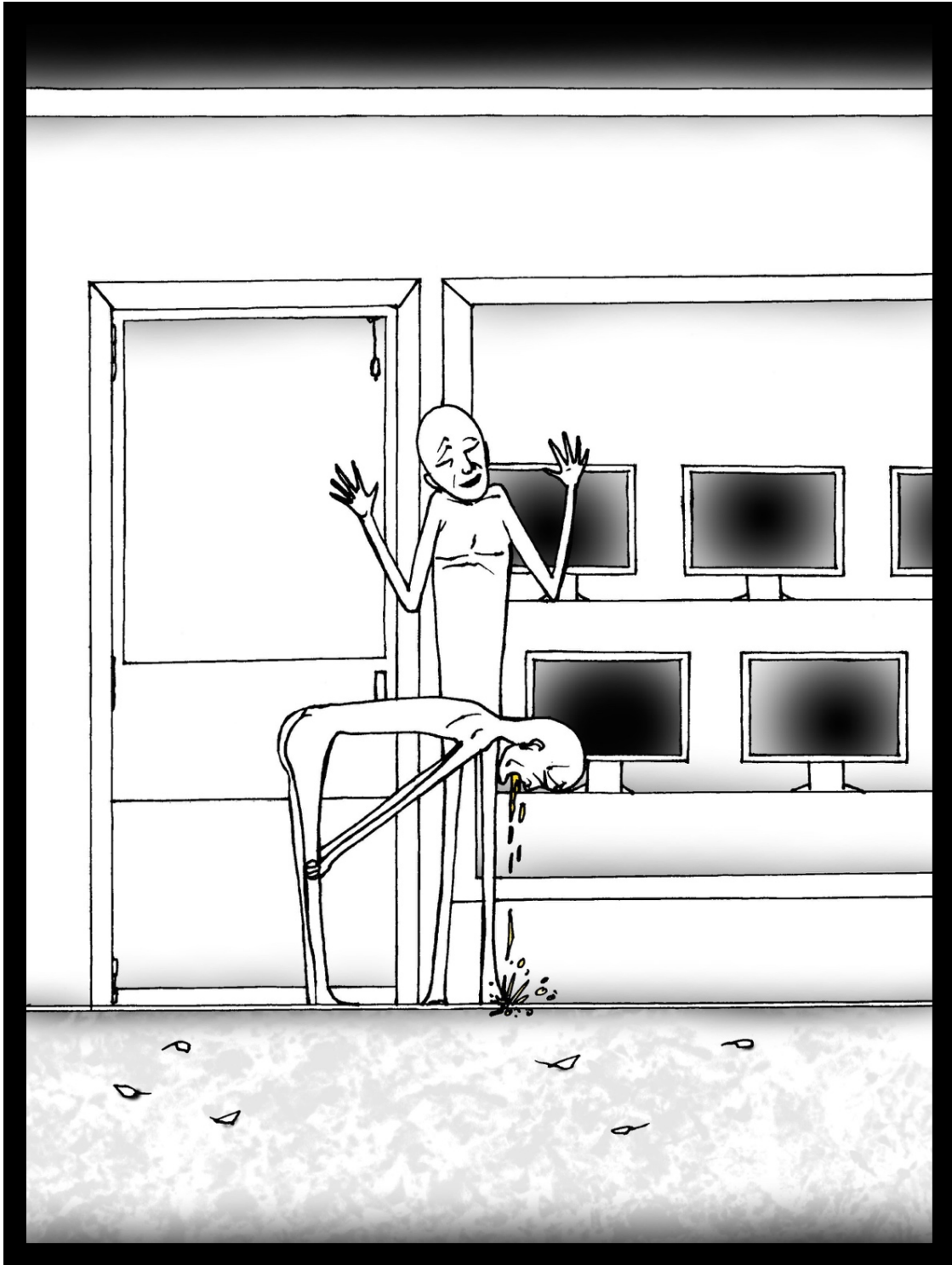
The imagery that I am trying to present here is the idea of a cross and a Menorah combined in one. The individuals reaching upward are supposed to represent how many people, not all, praise a preferred kind of person, behavior, and sex and what that kind of preferred person is supposed to signify within a culture or society. If you crop the upside down individual's head in the drawing, you should be able to see the key imagery embedded in it, which is supposed to loosely represent that of a vagina and a tampon, which is tied to the toe of the upside person. The title, “to light a candle (is to cast a shadow)” is borrowed from Ursula K. Le Guin's book, *The Left Hand of Darkness*.

“w.o.k.e. – while others keep evolving”



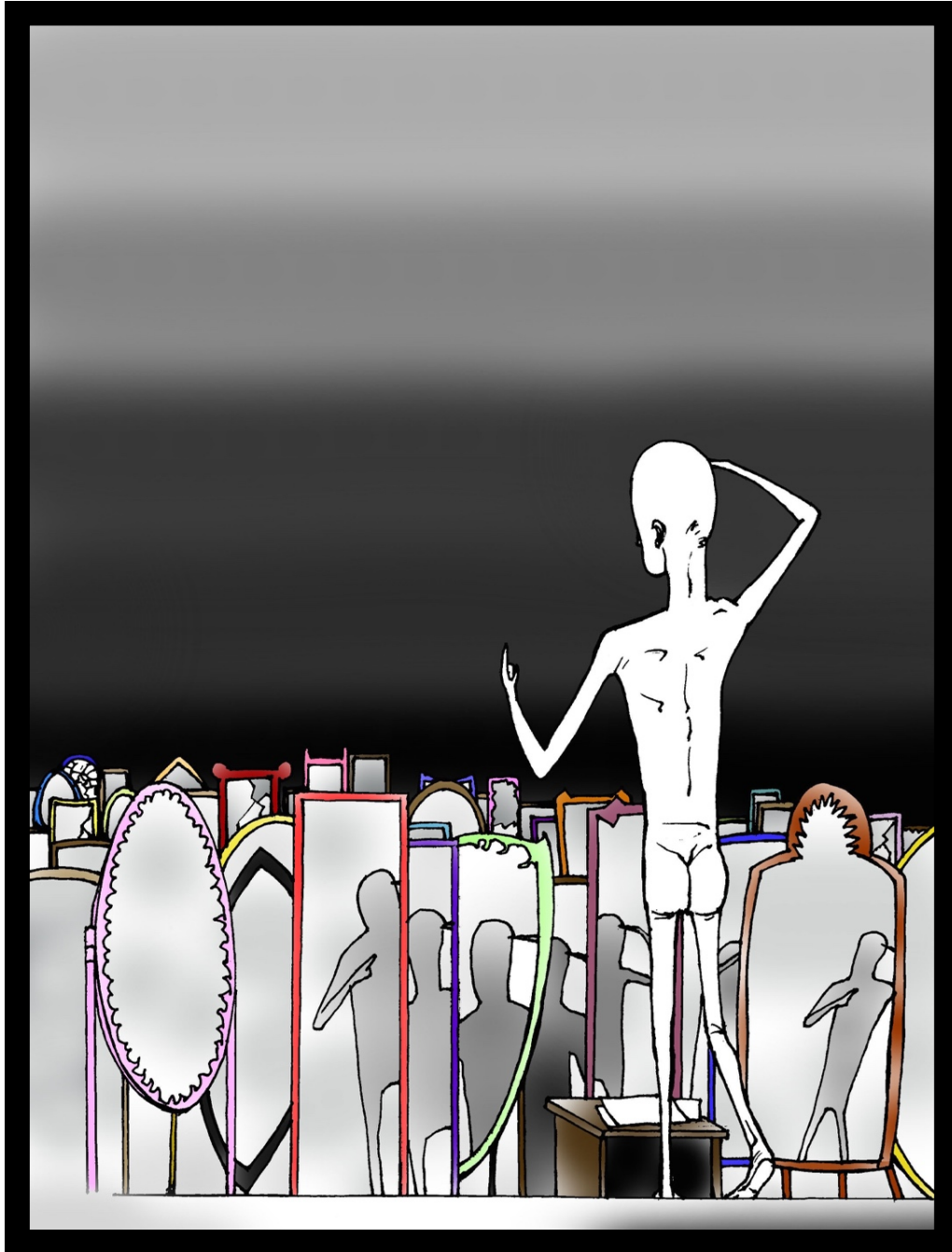
The individual appears worried or shocked. her/his eyes appear quite large, and sports a furrowed brow, with both mouths open and squiggly-looking. Her/his eyes are transfixed almost as if hypnotized. The wrinkles and shading underneath the individual's eyes suggest undue stress and anxiety. The furrowed brow suggests shock and confusion, perhaps even extreme concern. The two squiggly mouths represent two different ways of speaking as well as suggesting that words that come out of them can have multiple meanings depending on the context in which they are being used. The individual's neck portrays stress lines suggesting a long gasp or intense breathing. His/her hand reaching up suggests calling out or raising it up as if in shock to cover one of the mouths. The dark and squiggly lines surrounding the individual's head suggests that his/her tightly wound up thoughts, ideas, and confusion spiraling outward as if a ball of yarn. The title is a play on the idea of being “woke,” suggesting that the true intention of the word is to be shocked by other people's opinions, which are usually fueled by hate, jealousy, or a larger extremist agenda, or being distracted about one's state of being and actions that stops them from personally evolving and growing in any significant way. A false enlightenment.

“don’t get me to lyin’”



The one individual bending over and vomiting yellow represents the purging now that all of the monitors have been darkened behind them. Yellow represents “yellow journalism.” The person holding up his hands at the other individual’s purging their system of the yellow journalism suggests that “Hey, look, this is only one of the things that needs to be purged from mainstream media,” implying that it might only be a symptom of a larger problem. So, the phrase, “don’t get me to lyin’,” refers to the question how do we vet the media and how is the information crafted to influence us emotionally in order to sway our opinion a certain way? This phrase also suggests that other people, depending on his or her perspective, could see one truth as a lie. In other words, “My opinion about a topic or argument might make you sick.”

“the shiniest of the ornaments”



While all of the standing mirrors are facing the speaker, only the cracked ones are in the back or hidden behind other ones. This could be due to the shame of being damaged, or the idea of bad luck (break a mirror and get seven years, not eight years? of bad luck) for the speaker's future (if one is superstitious, that is, though), or because the cracked ones are regulated to the back of the crowd either by the speaker and the non-cracked mirrors and resemble the damage caused by the speaker's words, decisions, ideas, or authority as well as by other circumstances. The different sizes, shapes, and colors of the mirrors are supposed to represent unity despite differences in appearance. Only a few of the mirrors in the front row show a varying reflection of the speaker. The speaker towers above the podium and the speech. This could represent the importance of the speaker her/himself, their presence or their deeds, which might outweigh the actual speech being given. The sky is inverted, going from dark at the bottom to light at the top. This imagery could mean dark days ahead or better ones yet to come, depending which part the speaker, as well as the viewer, is concentrating on. The inverted sky could also mean that things are topsy-turvy. The title suggests that the speaker is considered to be the shiniest, or prettiest, ornament, object or centerpiece, in a cult of personality.

“1-20-2017”



The United States Capitol Building is set against the backdrop of a blue sky. There are no rain clouds in sight and yet water covers the foreground of the building. The four possible interpretations associated with this imagery are as follows:

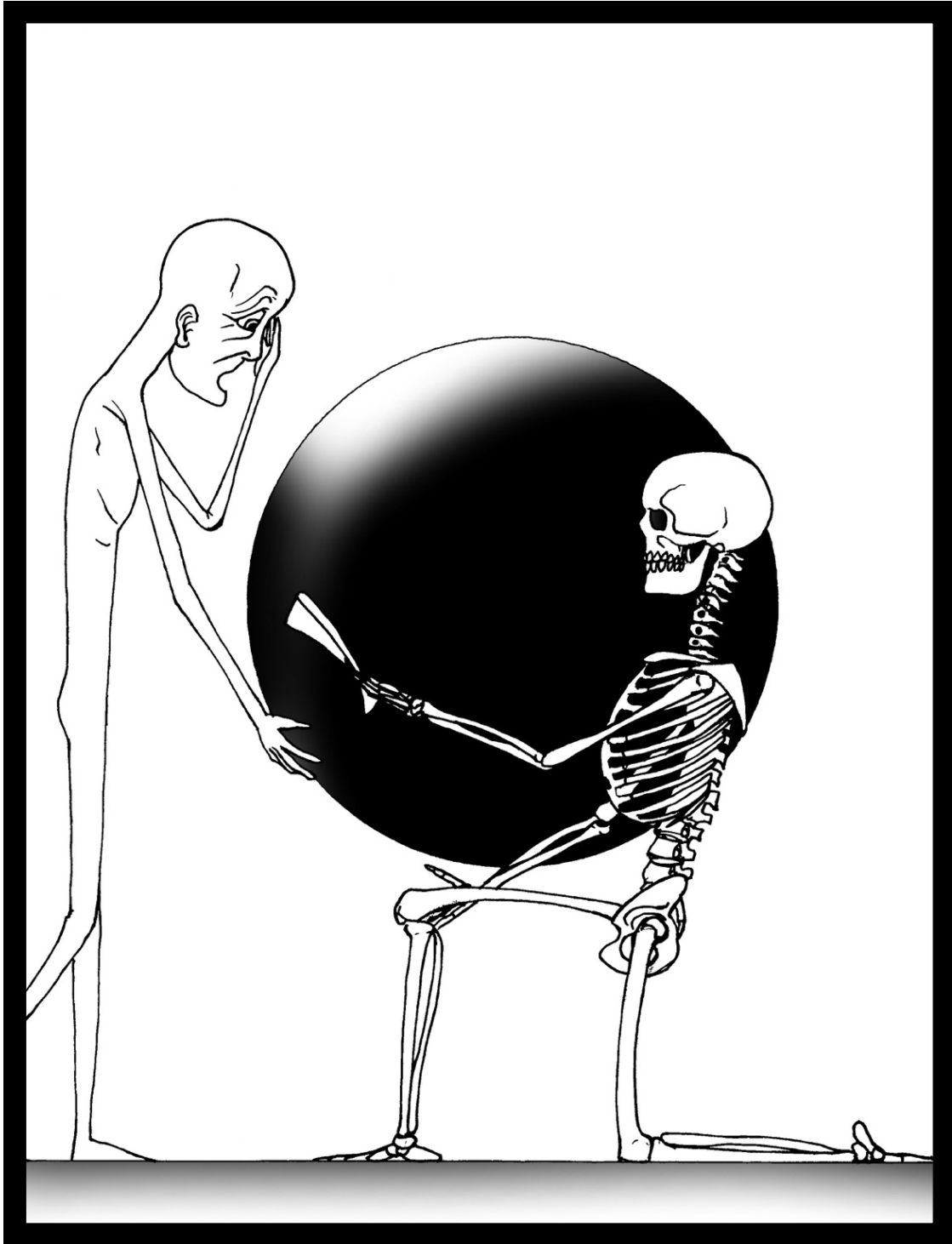
1. On inauguration day 01-20-2017, supporters and protestors of Trump and this change in American politics will flood the Capitol, perhaps overshadowing Trump being sworn into office
2. The “swamp” of bureaucracy in Washington is not going anywhere or will possibly become worse
3. The water could represent all the tears cried by people who feel Trump should not be president and decry the injustice done to Clinton during the election
4. A deluge has come to wash away all things in the same vein as The Great Flood in the Bible

“in the shed as the water comes down”



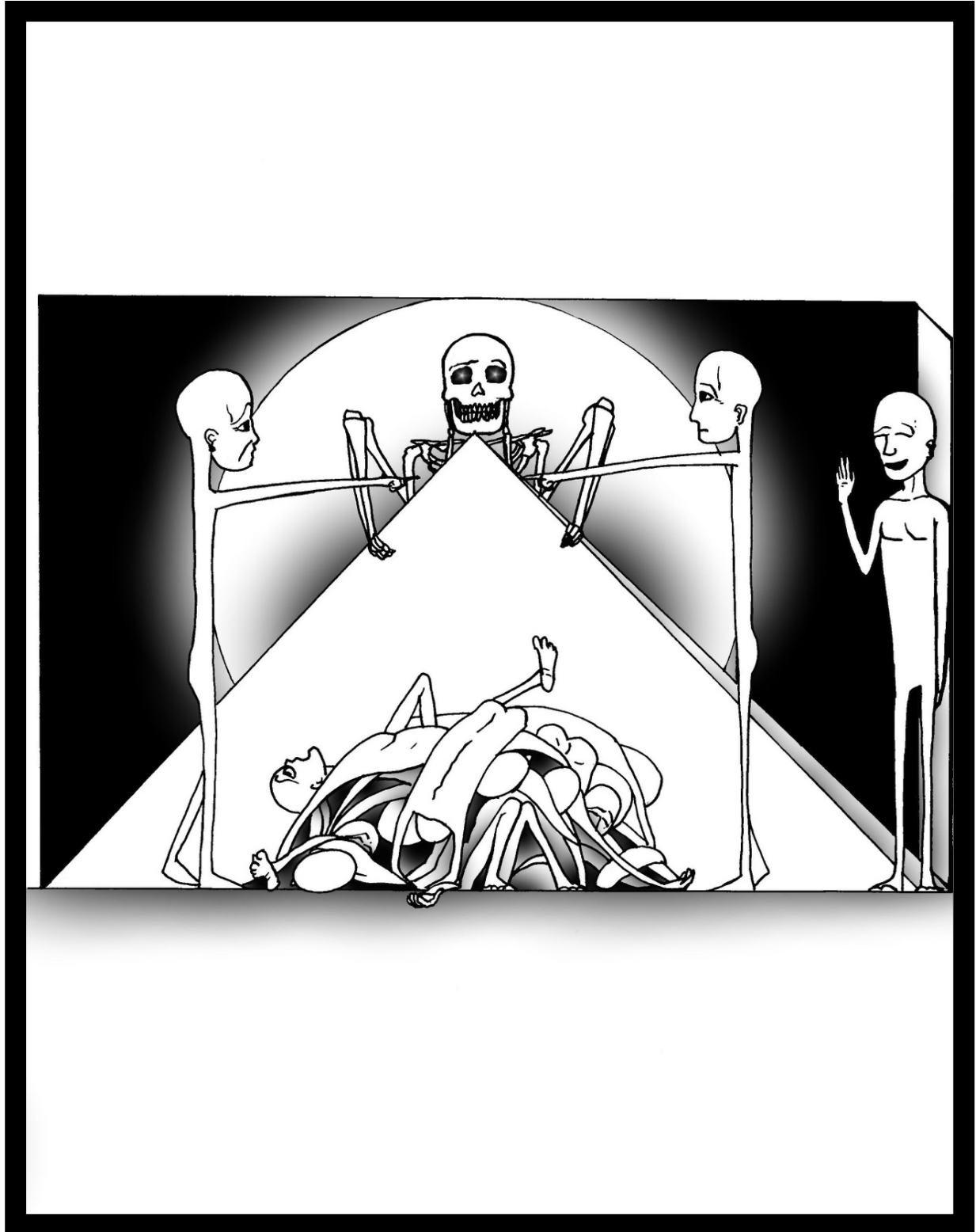
The image displays a watershed event in the United States media, indicating many individuals shifting from mainstream media to alternative media. The three people sitting in the darkened, crowded shed are cold, wet, and seem sad, downcast, or in despair, perhaps they know the shed is not truly stable and will not last and that things are going to have to change soon. This indicates that they will likely need to find a new place to stay to avoid the rain. The person sitting above them on the shed's flimsy roof in the rain is eating out of a can. In this sense, the person on the roof is stubborn and uncaring about those people directly below. The imagery portrays a schism between the person on top and those below. The truck passing by represents shills blowing smoke up the ass of the person on the fragile roof, encouraging that person to ignore the soaking rain and precarious position.

“memo”



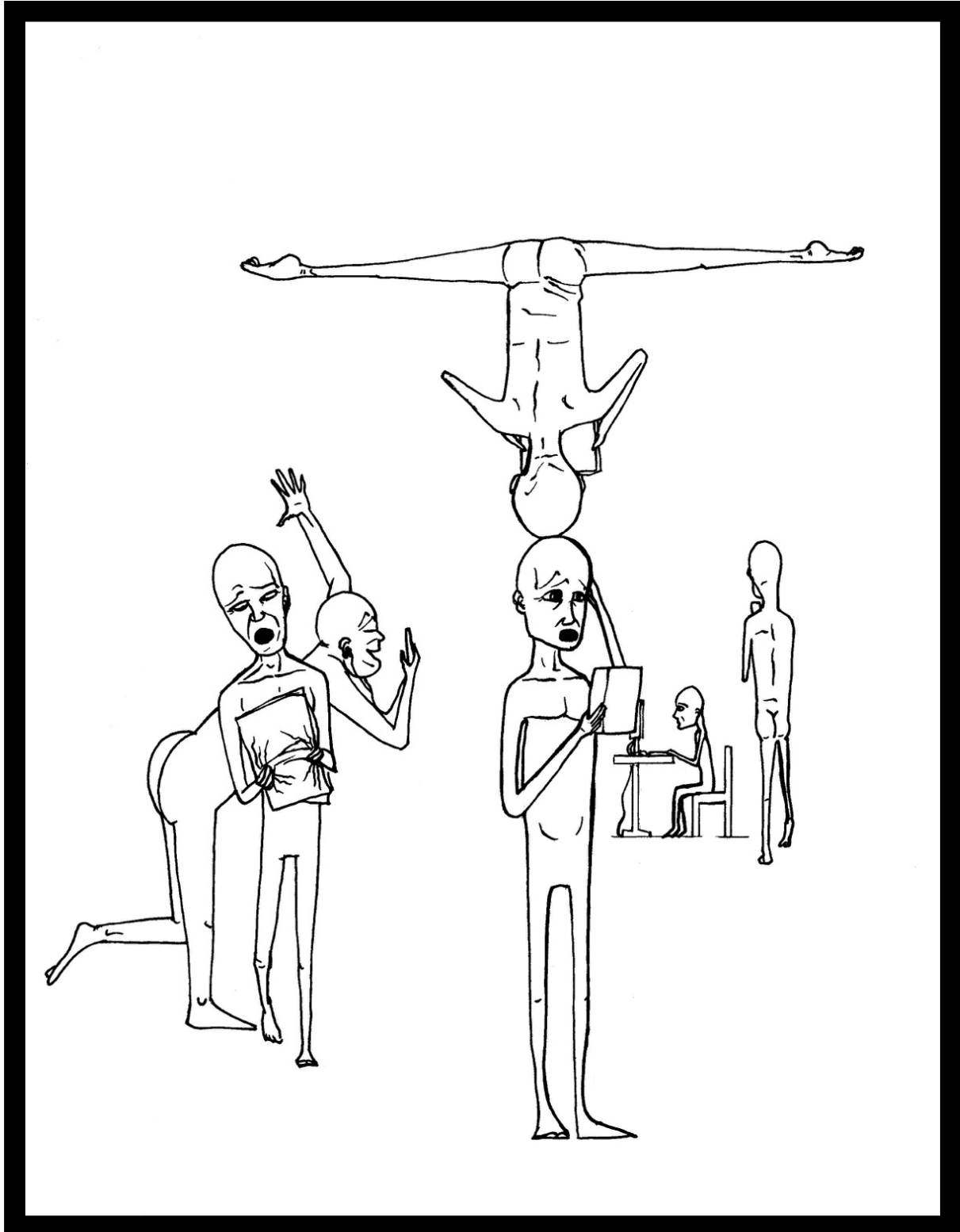
The skeleton, representing a messenger, is kneeling as if required to do so or out of respect to the person in which the memo is being delivered. The person on the left seems shocked or in awe at the memo, how it is being delivered, and who is delivering it. What is the message or information in the memo being delivered? The circle in the background shows the beginning of an arc of light within it, as if the light is coming out of the memo itself and being constrained within that circle. So, this could mean that the message or information in the memo is revealing something important, but yet is fettered within the confines of the circle. Both figures are standing on a threshold, possibly indicating change that will result from the message or information in the memo. The title, “memo,” is taken from Jimmy Fallon’s impersonation of Obama (starting at 1:29 in the video link) during the Tonight Show that was uploaded to the show’s YouTube channel on June 10, 2016. <https://youtu.be/2TtdPbeKNFc?t=87>

“disposing of the stacks: no more tiers”



The skeleton crouches above the pyramid as if waiting for something else to happen. The two individuals pointing at one another act as a counterbalance, shifting back and forth on the pyramid, which functions as a fulcrum over the bodies strewn in a misshapen stack. The circle is a light illuminating everything. The person on the far right is raising her/his right hand as if greeting the other two, seemingly ignoring the situation, which is contained within a rectangle resembling a horizontal book. In the title, “stacks” alludes to the notion of a progressive stack and “tiers” is a pun on the word tears.

“perpetuity v.1.” (originally titled: “perpetuity of hysteria”)



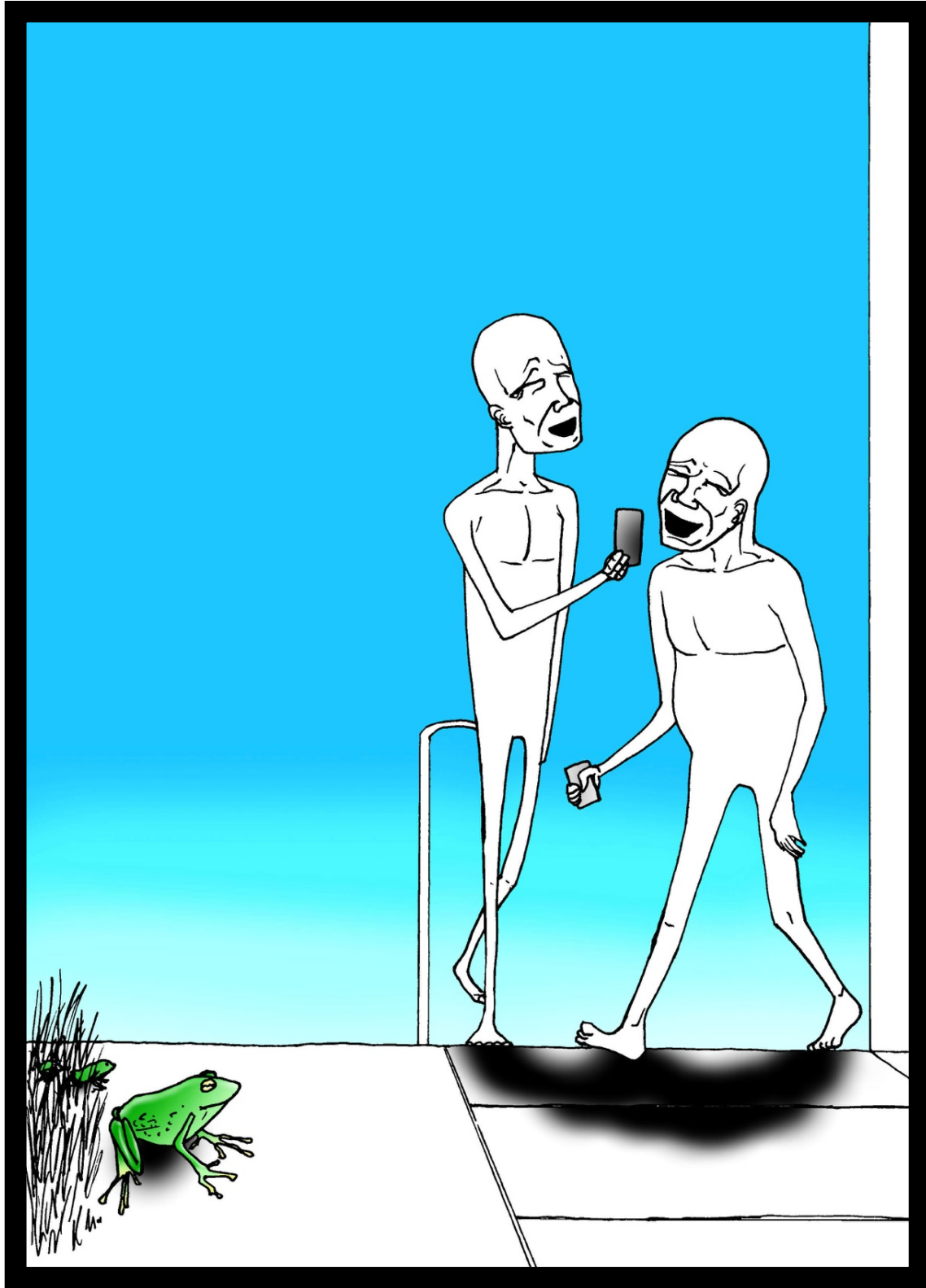
People are so immersed in viewing their various forms of media that they are ignoring one another. They are scattered and located in several positions within the setting, suggesting that they are at different places or levels on what they are viewing. Their expressions show shock, confusion, concern, and joy. The person standing on her/his head on the other person's head represents the kind of mental gymnastics they are having to do in order to understand what they are viewing, in reasoning it out, as well as in explaining it to others. The emptiness surrounding the individuals suggests the emptiness of what they are viewing.

“perpetuity v.2” (originally titled: “perpetuity of hysteria”)



People are so immersed in viewing their various forms of media that they are ignoring one another. They are scattered and located in several positions within the setting, suggesting that they are at different places or levels on what they are viewing. Their expressions show shock, confusion, concern, and joy. The person standing on her/his head on the other person's head represents the kind of mental gymnastics they are having to do in order to understand what they are viewing, in reasoning it out, as well as in explaining it to others. The scribbled lines surrounding the individuals represent the confusion, chaos, and the perpetuity of hysteria promulgated by the media.

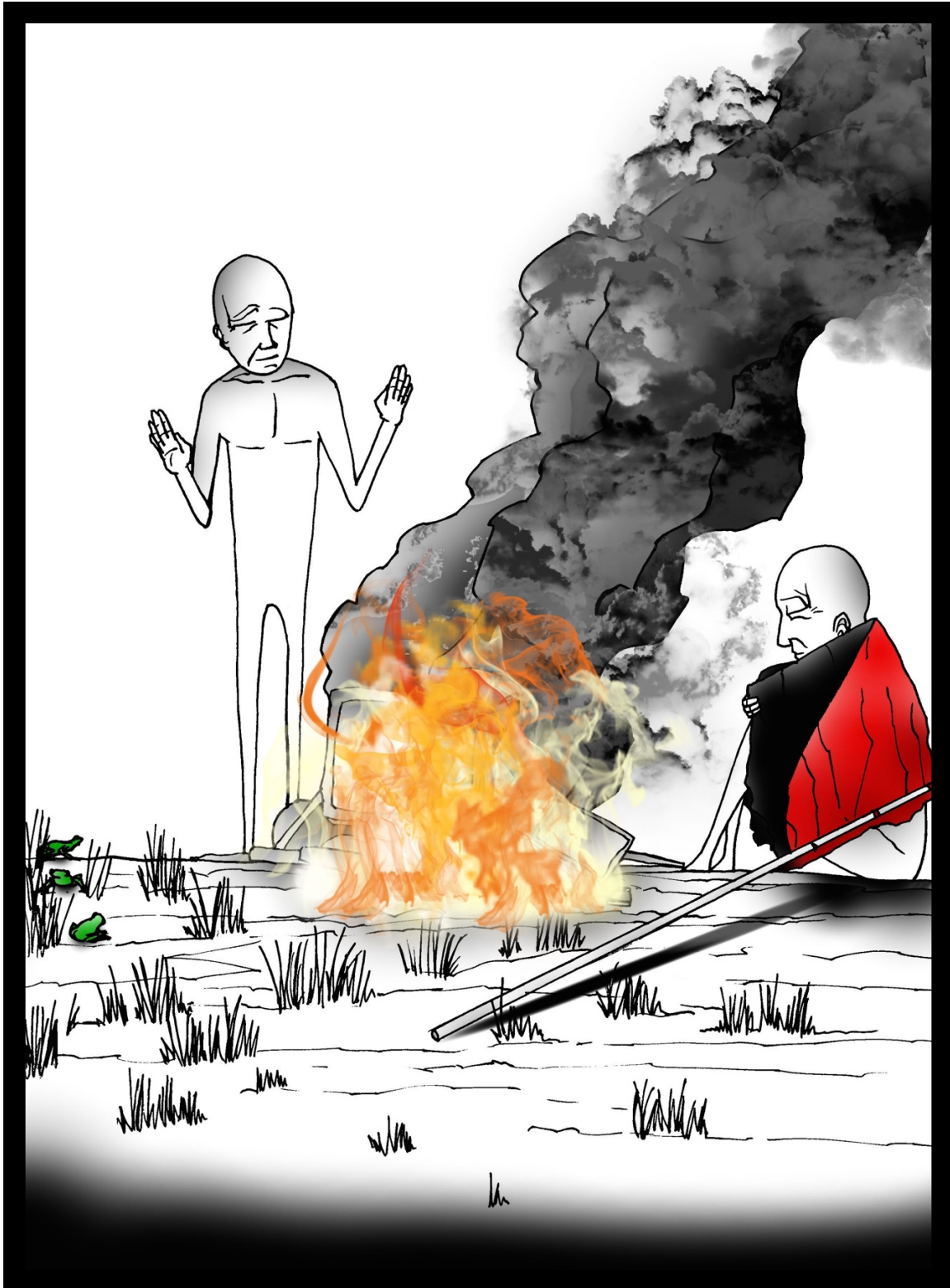
“periphery”



On the periphery, in the shadows, just beyond mainstream view, is a movement that seeks freedom for an oppressed people. The normal gaze will preview it with discernment and other times with humor. However, the shadow is rising, becoming tangible, and moving toward peace.

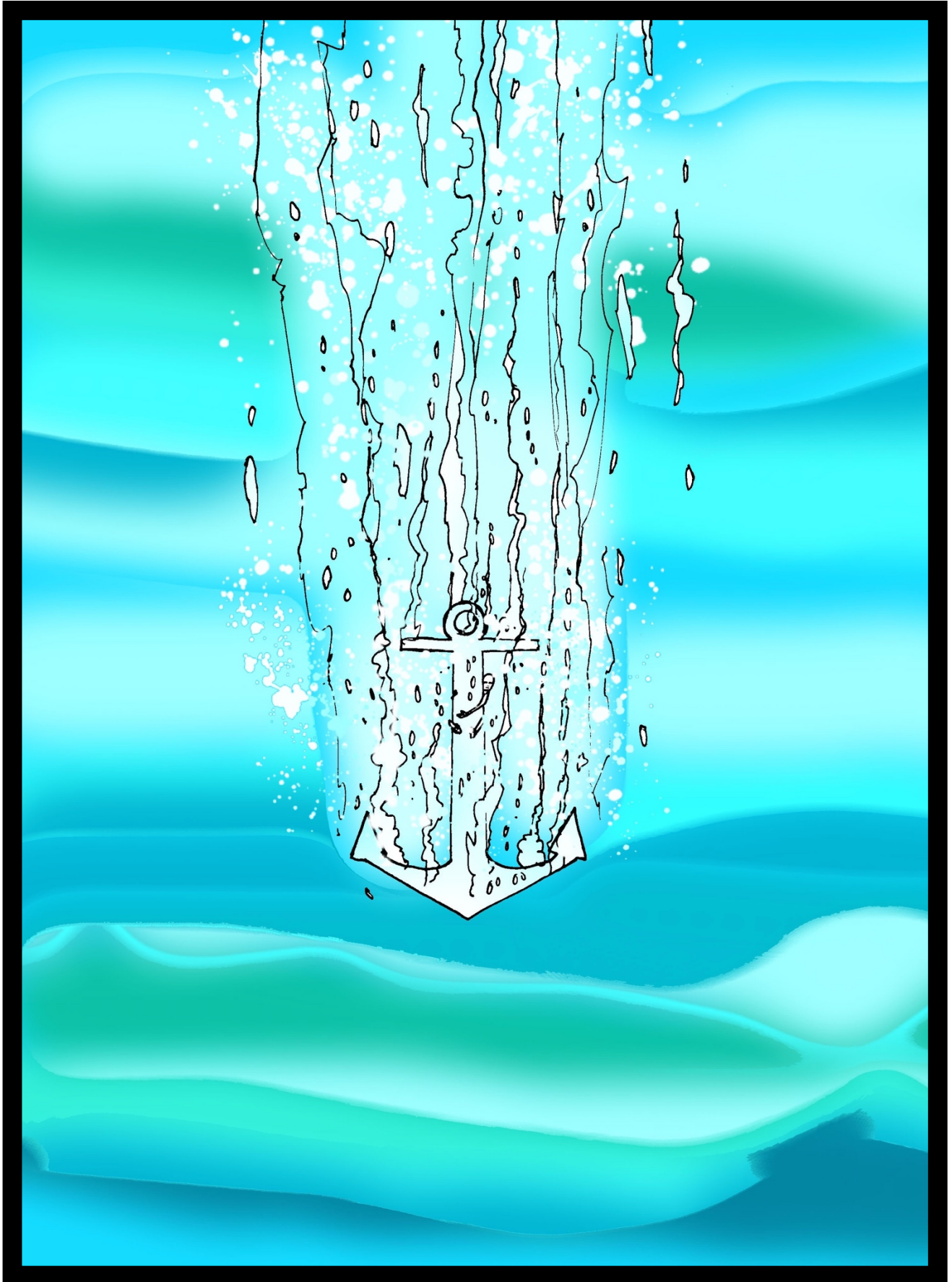
#FreeKekistan #RepublicofKekistan #SargonofAkkad

“under fire and flag”



As the person standing warms his hands by the fire, the other huddles underneath an Anarcho Communism flag. They are burning computer monitors, laptops, smartphones, and other electronic devices, suggesting a return to a pre-technological primitivism. The three frogs off to the far left represent the Culture of Kek. In 2017, Sargon of Akkad and others from YouTube’s SkeptoSphere launched the Republic of Kekistan on Twitter, which speaks to the struggles faced by the oppressed Kekistani people. They are on the periphery, indicating their status in mainstream and alternative media.

“just keep holding on, there’ll be air when you reach the bottom”



TheReeeeeeeeeee he is...

