

After the acceleration of neo-liberalist derived societal deterritorializations by planetary-scale computing engendered a further alienation of the *Entrepreneur of the Self* (Foucault, 1979) into infinite economic and libidinal selves – Franchise of the Self – realizing a movement of digitally and pharmacologically induced psychosis – The User position in *The Stack* (Bratton, 2016) necessitates an extended articulation of The User as artificially intelligent amalgamated beings, as automations of the self.

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Surrounding introductory premonitions:

Machine created machine users:

chat bots made without human input?

Algorithmically generated social network profiles?

Machine created humanoid users:

FB news filters creating radicalized right wing voters

‘Russian hacking’ of election

Trump presidency

Co-created human machine users:

Human machine co-created social network profiles - ‘autofill’?

Not yet categorized:

Wikileaks - Assange

Blockchain

Torrent

Kardashians

Background noise:

The emergence of Greenspan from 1960's individualist cult led by Ayn Rand to world's economic leader as chairman of the Fed

Cast of Characters:

Assange, Snowden, Trump, Assange, Kardashian, Jenner

what happens when you fast forward to users already having acclimated? (which is probably already true)

what then?

how might I richen discourse on the user position in the stack?

What if the above is chapter one?

What are chapters two and so on?

Need a more radical and challenging thesis

Stuck in Bifo's critique of digital realm from a pre-digital, human perspective

Shift (place) perspective of critique from human or user perspective to a perspective of the stack (which layer/s?) (or a meta-position)

Shift (time) perspective of critique to 'post-stack'

## **NOTES**

franchise of the self is a multiple personality of the entrepreneur of the self - human economicus

what causes the multiple franchises?

what would this project be: 'history of artist through platform economics'?

***can the 'franchise of the self' be automated?***

***franchise of the self is a virtualization of -----***

***stack: a diagrammatic model for theorizing the power that springs from agamben's 'state of exception'***

Sartre 'neutral-present'

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(during's reader pgs 117-119, or sartre's war diaries pgs 65-66)

***is this a premonition to what franco berardi and lazzarato refer to when they discuss the anxiety produced by the infinitely accelerating digital time that we are subjected to.***

***minute discrepancies created by the violent interruptions to the human rhythms***

*if sartre describes the letter writing as a kind of 'delayed' present, and berardi refers to an accelerated digital presence – what is the baseline for these characterizations?  
How would we describe this and how what created it?*

doreen massey: geographer: 'sometimes of space' or 'for space'???

Frederic Jameson: 'cultural logic of late capitalism'

*Perhaps acceleration of time is really a incomprehension of the depth of time, because of our growing access to the mass of other timelines*

perhaps look at kant, bergson or heidegger to support this critique of berardi's digital acceleration

can benjamin bratton's 'stack' be used to give context to the franchise of the self? Is that where the FOTS lives? What are the specialized conditions, does it help to underline bifo, or how does it contain it conflict with bifo?

Is the FOTS a purely economic imagining of the contemporary being?

***How does the Bratton's Stack problematize the concept of homo oeconomicus, or FOTS.***

What would doreen massey say about the 'stack'

massey is against jameson the idea of discontinuity within the fold of connection?

Sartre, in reference to the problem of simultaneity, of the time delay – neutral-present situation created by sending a letter and waiting for response, '...a subjective movement of the imagination by which it does violence to the inner sense'

How does this fit into Bifo et al ideas of accelerated digital time-zone – also keeping in mind that time doesn't accelerate, but expand, pile up, grow deeper and more vast

how do we credentialize AI or other kinds of 'users' using agamben's homo sacer as users of the stack

sartre:

'All in all , this paroxysm of passion is quite simply the unveiling - motivated by an external circumstance - of a whole dimension of my universe and my future ; and , at the same time, the unveiling of the terrible simultaneity which , fortunately , remains hidden from us most of the time. I imagine if one lived that simultaneity here in its full dimensions, one would spend one's days with a heart that bled like Jesus's. But many things screen it from us. For example , the letters I receive take three days to get here . So I live in suspense between past and future. The events of which I learn took place long ago ; and even the short-term plans about which I 'm informed have already been realized (or failed) by the time I learn of them.

The letters I receive are scraps of present surrounded by future ;

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but it's a past-present surrounded by a dead future. I myself, when I write, always hesitate between two times : that in which I am , while I pen the lines for the recipient ; that in which the recipient will be, when he reads my words. It doesn't make the 'surrounding' unreal, merely timeless - as a result of which it's blunted and loses its harmfulness. Thanks to which, my present here - my neutral present - can get some of its colour back, I can value certain things : my reading, my little mornings at the Rose, etc . Similarly, the letters I receive no longer appear to me as worrying signs of the existence of other consciousnesses, but instead as a convenient form these consciousnesses have assumed in order to travel to me . When I read the letters, I hold these consciousnesses'