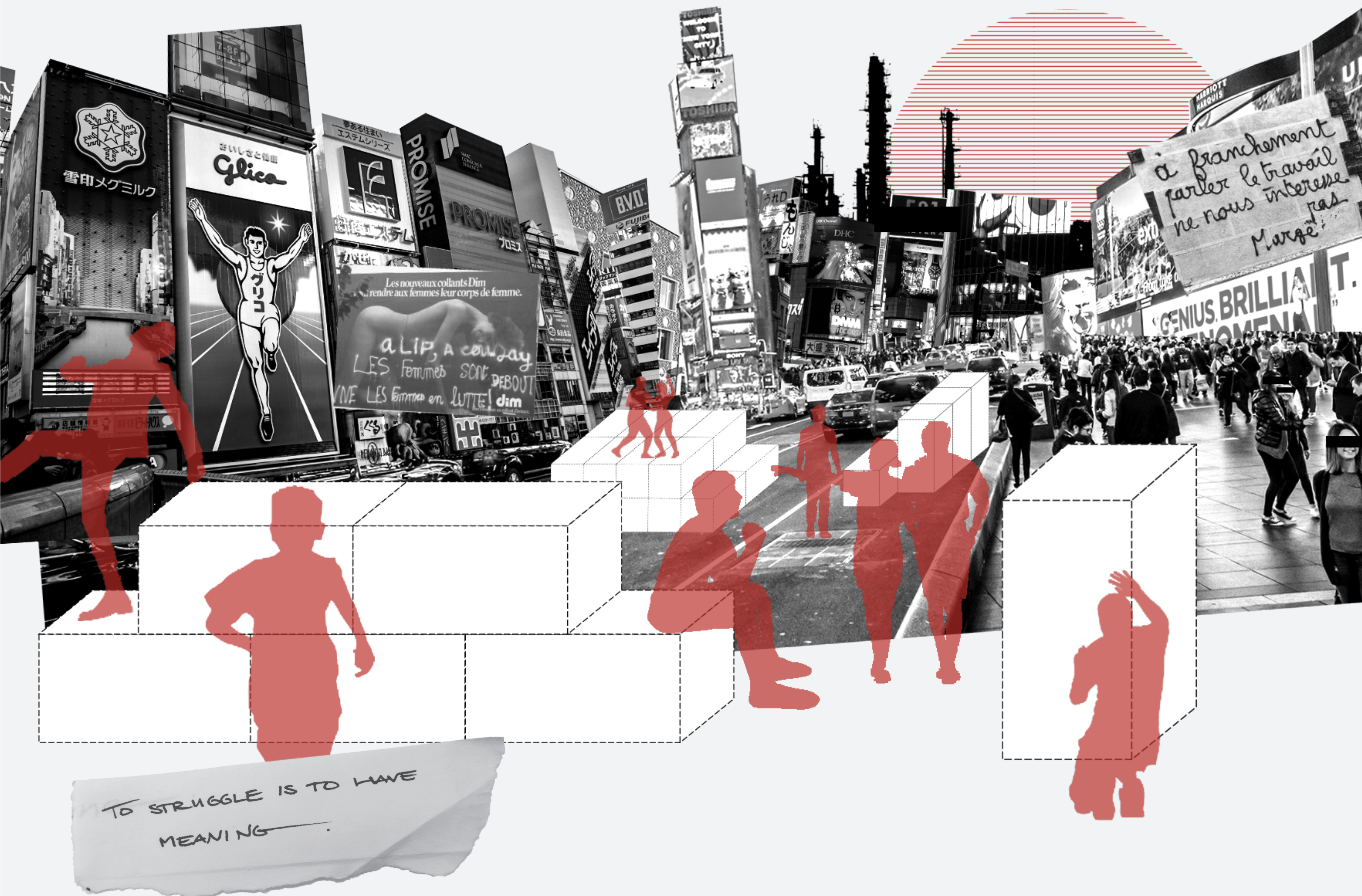


THE REVOLT OF SISYPHUS



we exist in an unlivable world.

crushed under the weight of capitalism, **climate** change, and **commodification**, our lives are stuck in monotony.

never-pausing, never-reflective, we have surrendered the freedom to **create** meaning in our own lives in exchange for the **comfort** of predictability and **consumerism**.

the exchange of **commodities** has replaced the exchange of ideas, of thoughts, of imaginations.

we declare the street to be a symbol of this modern problématique.

the car, a product of industry and a machine of **capitalism**, has usurped the human scale, the civil geometry of our built environment. it is hegemonic.

the grid is hostile to the human body, to our mental and physical repose.

we recognise our **collective** struggle in the throes of capitalism.

we call for the **collective** reappropriation of the street.

our tools are platforms of disruption.

they elevate the pedestrian—all pedestrians—the poor, the disabled, the young, the old.

they **confront** the ever-moving cars and force them into pause.

they free up the streets for interpersonal dialogue, **creation**, and activism.

they are built out of any material, by anyone, at any time, for anything.

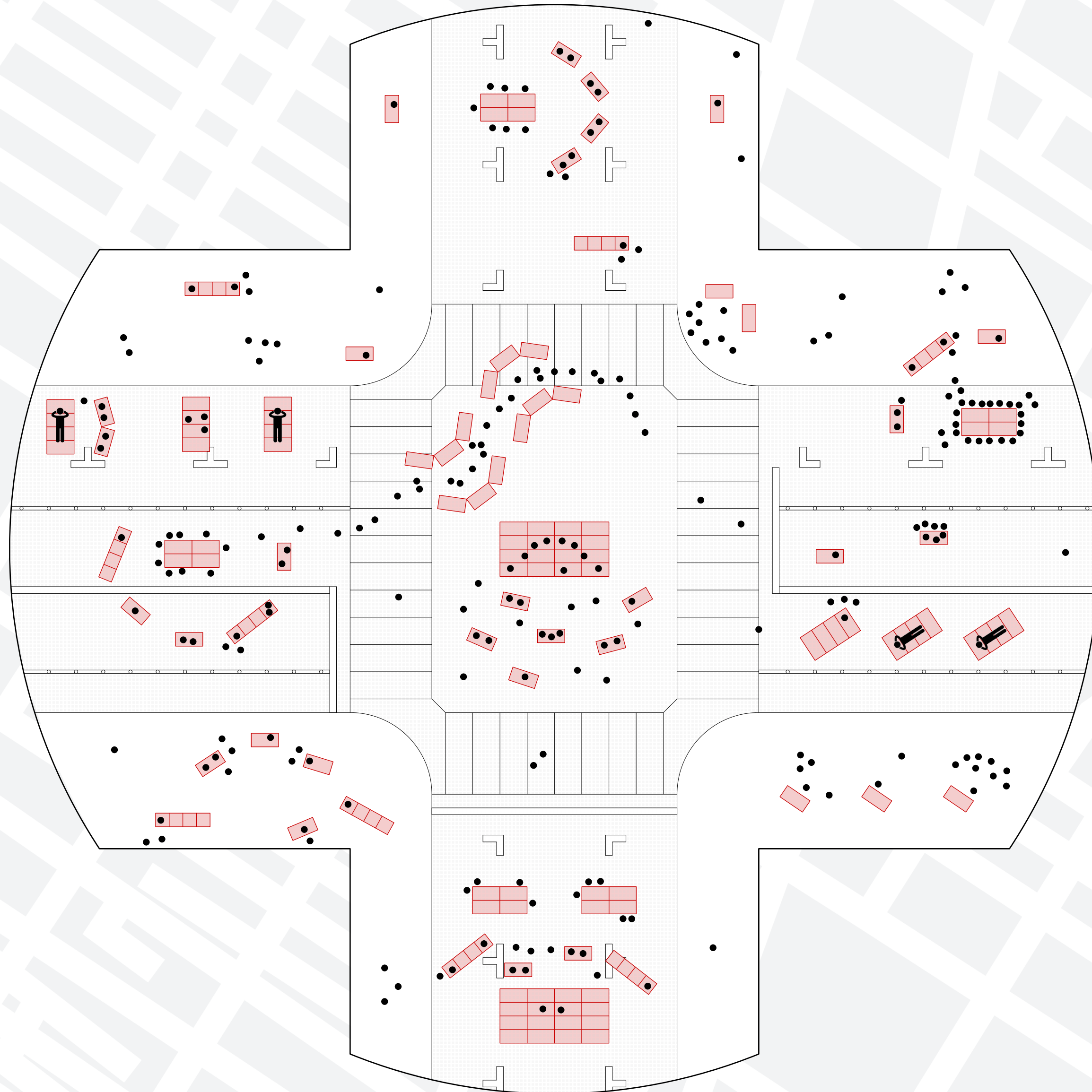
they are inherently democratic.

they are objects of total **culture creation**.

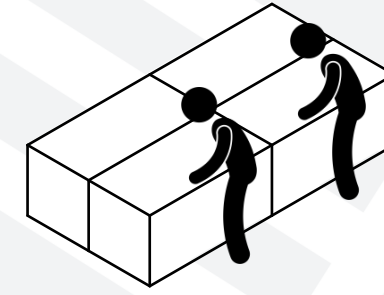
we seize the streets to think. to wander. to live.

vive le flâneur

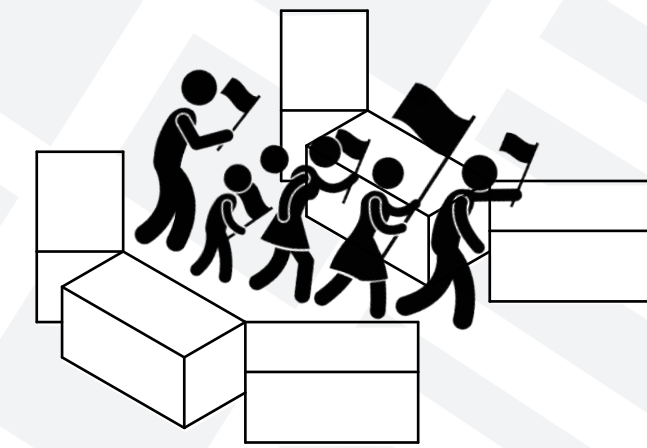
THE REDEFINED CITY



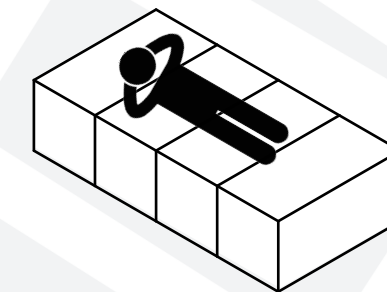
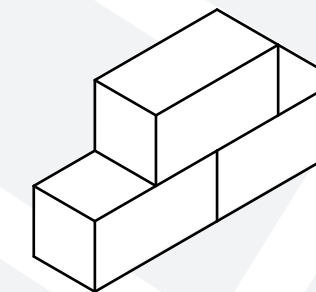
THE POTENTIAL



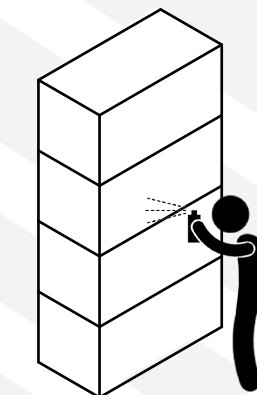
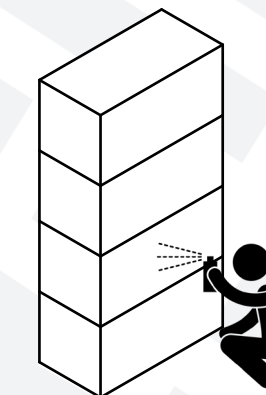
le détournement publicitaire
criticise advertisements



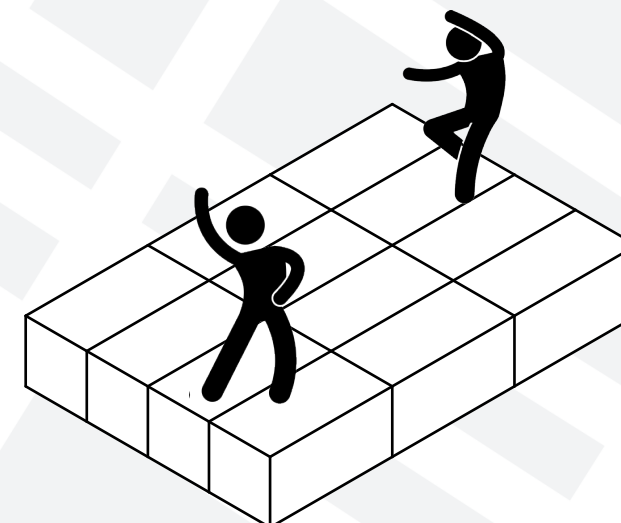
la frivolité tactique
join a parade



le repos
take time to rest



le graffiti
vandalise



le théâtre guérilla
express yourself