



## **Eff Libilbéhéty**

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My practice utilizes socio-anthropological concepts to demonstrate that humans and their interaction with the object are as significant as the object itself.

The relationships between nomadism and stasis, culture and technology, order and chaos, are themes flirted with to force reflection on what we consider in/organic and what is merely de/re/socially constructed.

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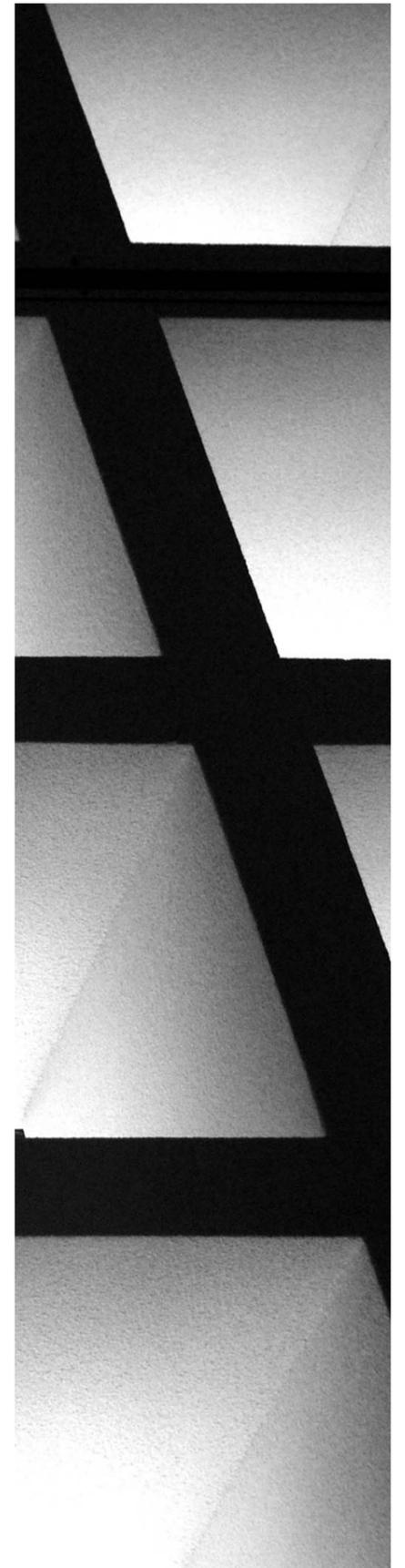
*Architecture*  
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# **about**





sitting

Homo sapiens are no longer proletarian but cognitarian.  
(Zuboff, 2019 via Activist Neuroaesthetics)

*Video of the installation*

This work presents skeletons of the mental human. In a dialectic between the psychologically constructed and the human-built, various biases are accentuated, highlighted and displayed through chairs and body rituals. Cognitive biases are brain's shortcuts that condense our experience of reality, to make it clear and digestible. They are shared by the whole humanity.

**Chairs**, much like biases, are so common place and banal that we don't even think about relying on them. They are an extension of the human that intent and define how one relate to another.

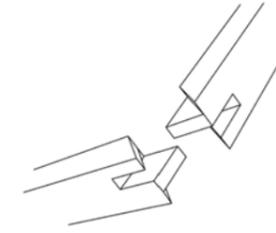
The chair as a controlling object, full of standards. The chair suggests the body even if there is none seated on it. And finally, the chair as the symbole of the 2021 rooted human. The modern human is seated : when they eat, are in public transport, work, take a shit, work.



**Confirmation bias**

*The tendency to search for or interpret information in a way that confirms one's preconceptions.*

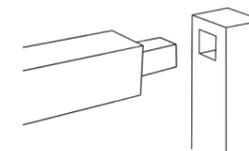
*L 80cm, w 35cm, h 125cm*



**Compassion fade**

*To behave more compassionately towards a small number of identifiable victims than to a large number of anonymous ones.*

*L 75cm, w 60cm, h 180cm*

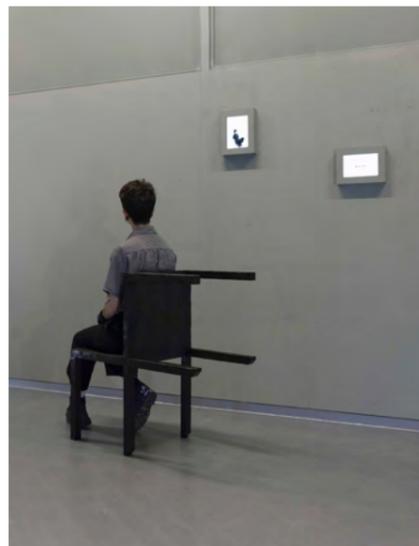
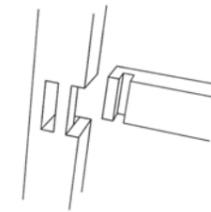




**Anthropomorphism**

*To use human analogies as a basis for reasoning about other, less familiar, biological phenomena.*

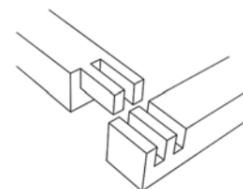
*L 75cm, w 55cm, h 175cm*



**Moral credential**

*When one who does something good gives themselves permission to be less good in the future.*

*L 125cm, w 45cm, h 65cm*

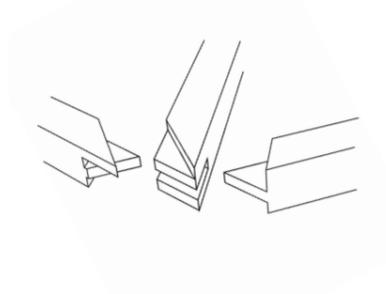


**As detaillng** and for it to loose its status of furniture, the objects are burnt on high temperature, and treated with linen oil.

The serie is handcrafted by the technique of Japanese woodworking joint. It is a craftsmanship that involves complicated, interlocking wooden joints. No screws!



**Omission**  
*The tendency to judge harmful actions as worse than equally harmful inactions.*  
L 60cm, w 40cm, h 100cm





hosting

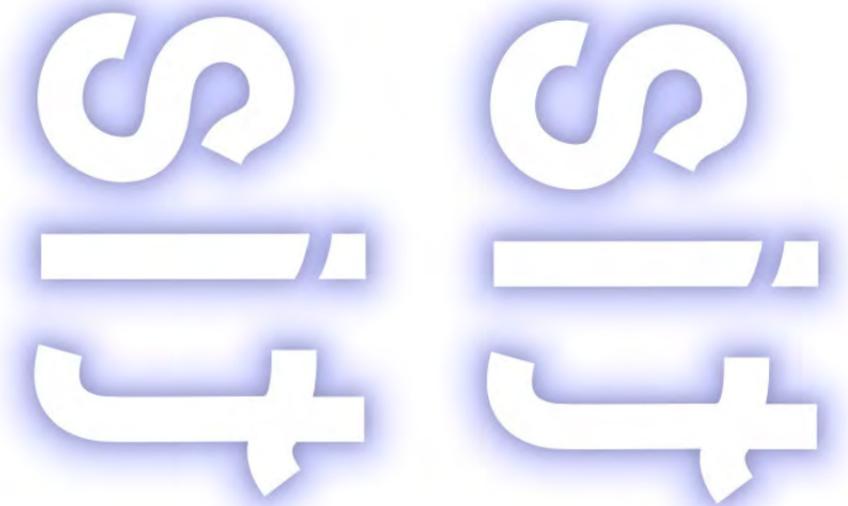
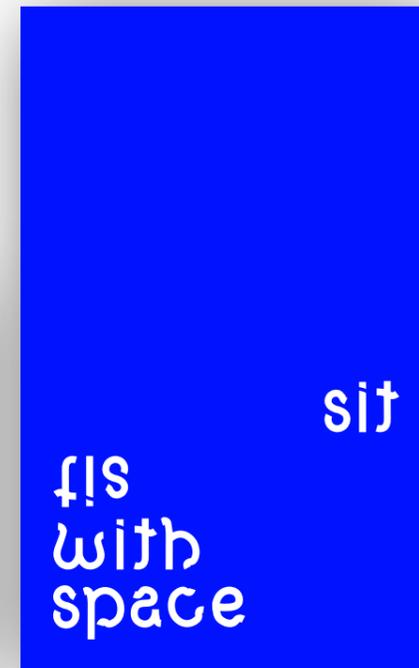
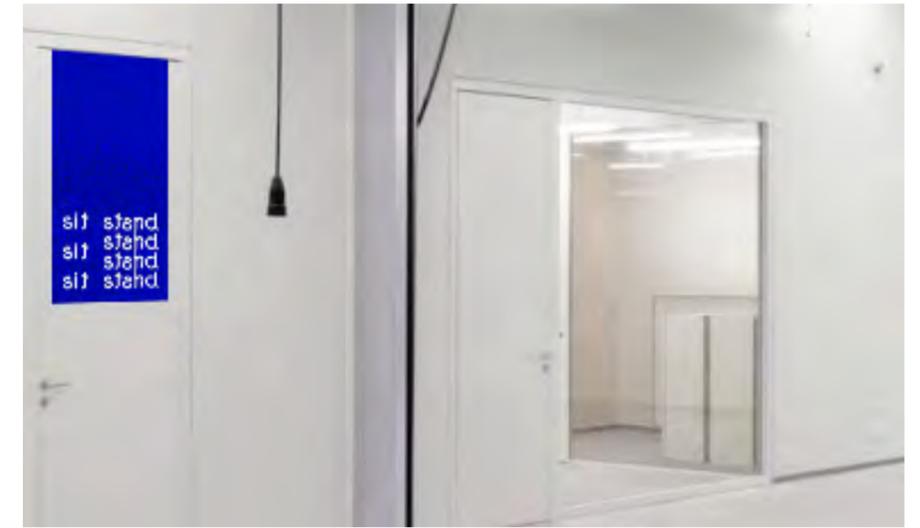
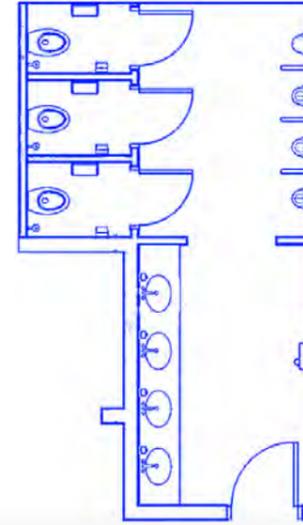
For the 2020 Open Day, Architectural archetypes (grid, floor plans and building elements) were used to democratize space design.

**The pavilion** is realized with the academy's elements : doors, tiles and windows. The whole is very simply joined : there is mainly straps. It takes architecture out of its pedestal by empowering self-construction.



**The bathroom** signage is meant to welcome people and acknowledge all of them. The type is fluent and organic, embracing a different kind of bodies. Hanged in blue fabric, the signs are reduced to just the necessary and functional information, 'sit' and 'stand'. The words are organized like the room's floor plan.

**The symposium** communication screams architecture can be fun too! The flyer comes with a floor plan of the academy as well a transparent grid. The public can 'apply' it to any landscape and grasp its scale or angle. Such grid transforms every flat experience into a spatial one, suggesting architecture is all around you.





listening

Why can't we conceive a future without us?

In the year 4000, humanity no longer exists. The project explore the trace we would leave and is composed of a short science fiction novel, a memorial and a video, in collaboration with Tania Phuong.

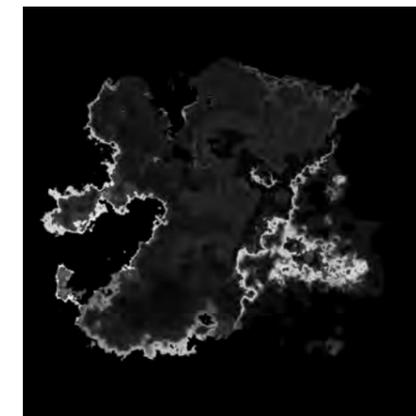
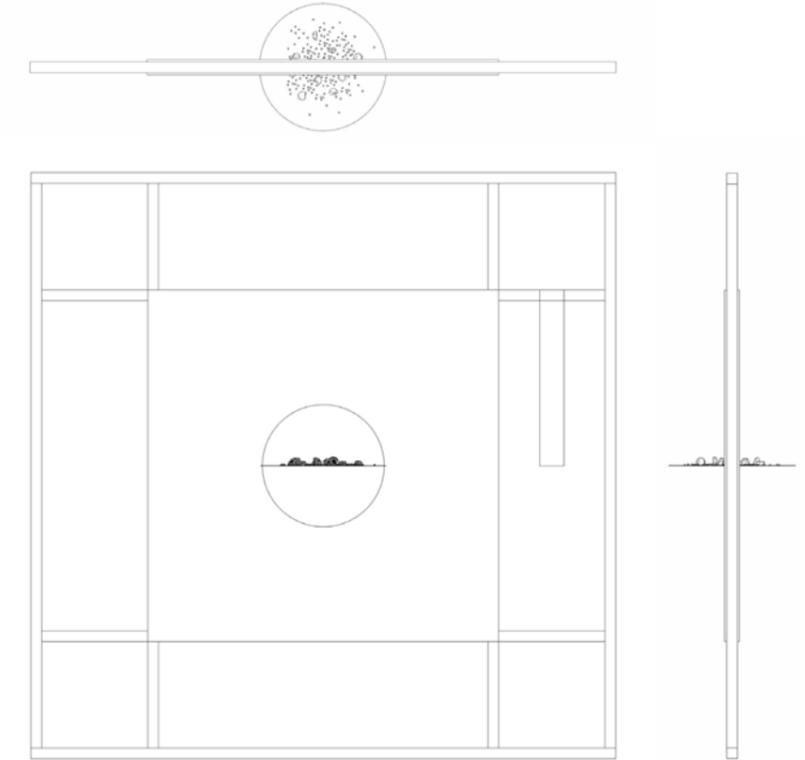
Vibrations are used as a relic of civilizations. They unify all on Earth, as everything perceives it, and transcend human perspectives.

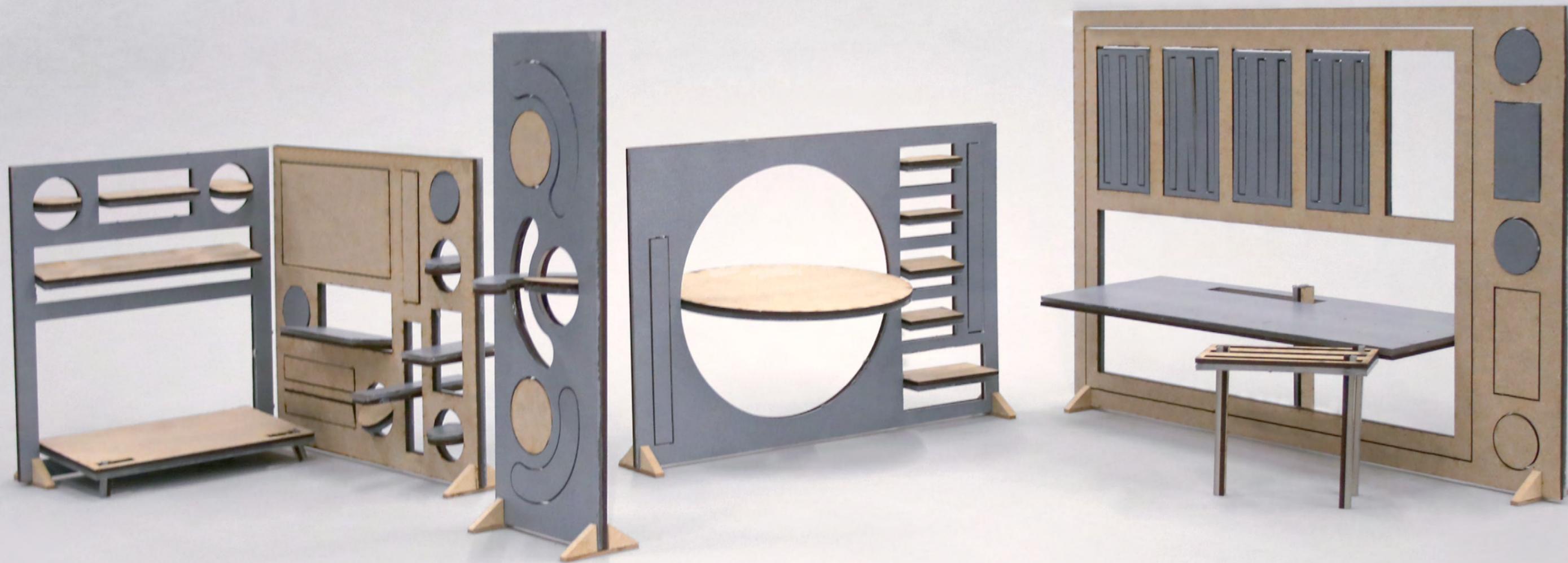
**The video** transcends the viewer into a tangible scenario by using contrasting visuals and a confronting viewpoint. It contained two opposed moments: the chaos of the extinction and the calm after human annihilation. the memorial

*Full video - 2min 36sec*

**The memorial** is a window (2,5 x 2,5 meters) of burned wood and covered with a sound-proof fabric. Inside, a rusted metal plate is suspended with small rocks on top. The novel is hanging aside on a fragile cloth.

Through an exciter, the plate is transformed into a speaker and display the score of civilizations. The rocks are vibrating to the symphony of past memories.



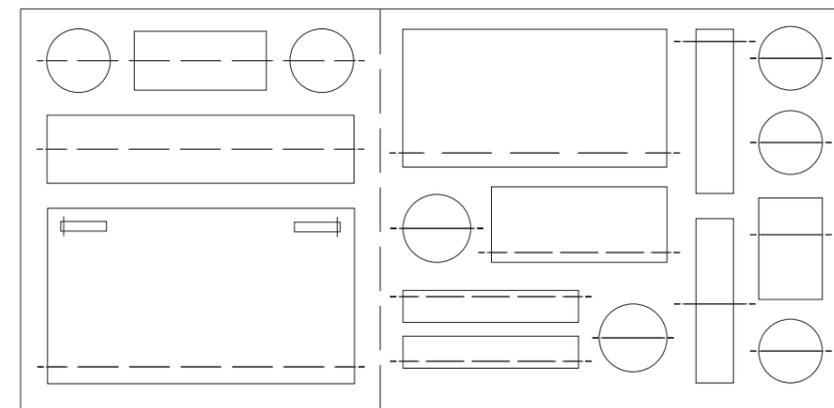
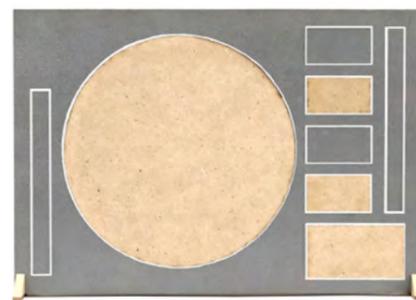
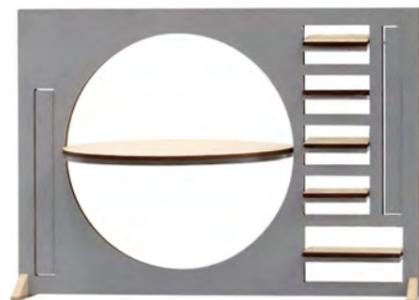
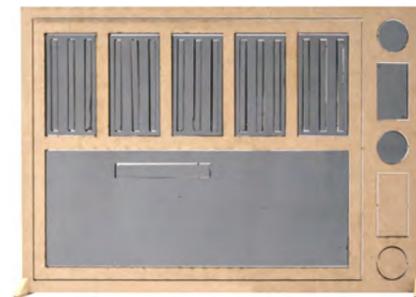
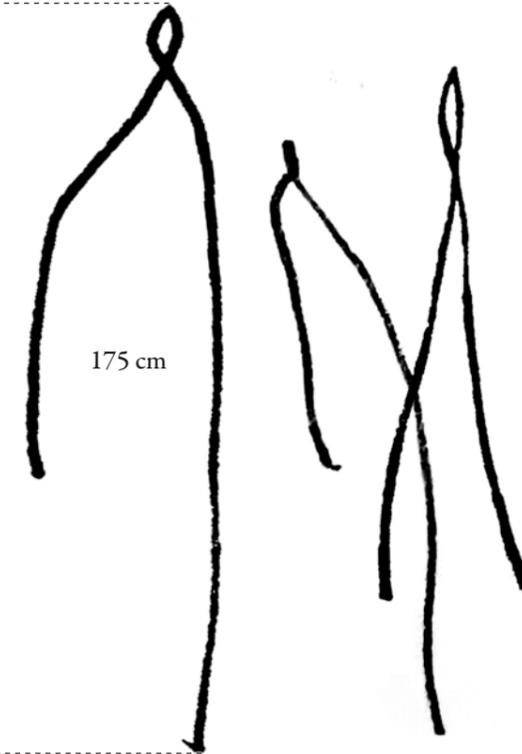


living

This set of modules provides quick and reliable dwelling in an emergency (natural & economic disasters, war...). They are simple to fold and to send everywhere people in urgent need of housing.

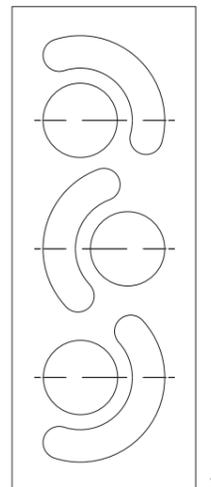
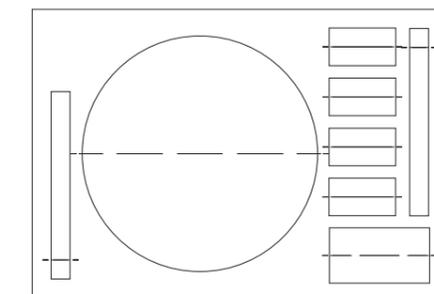
Tables, beds, shelves, and a kid corner can be quickly closed and used as space dividers. Made from bamboo (cheap & sustainable) with a low loss of material.

A wall (initially made to divide) create here more fluent boundaries between personal and communal spaces. It leaves space for new utopias: what if you could talk and eat with your neighbour just by unfolding the community table?



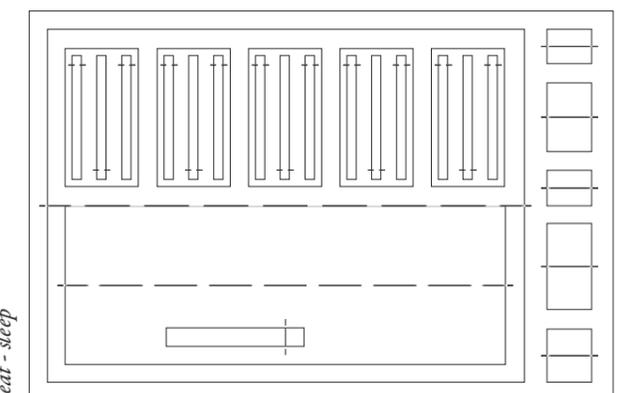
*be a kid - play*

*eat - store*



*store*

*seat - sleep*





cooking

Social media and modern technologies of communication impact the relationships' dynamics. Their use encourages I-It interaction (using something/someone to achieve a goal), instead of an I-Thou one (genuinely being with someone, for no other reason than the being or the sharing).

As a call to get back to the basics, this nomadic kitchen is meant to be in an I-Thou position with its user. It doesn't use any technology but the properties of stones.

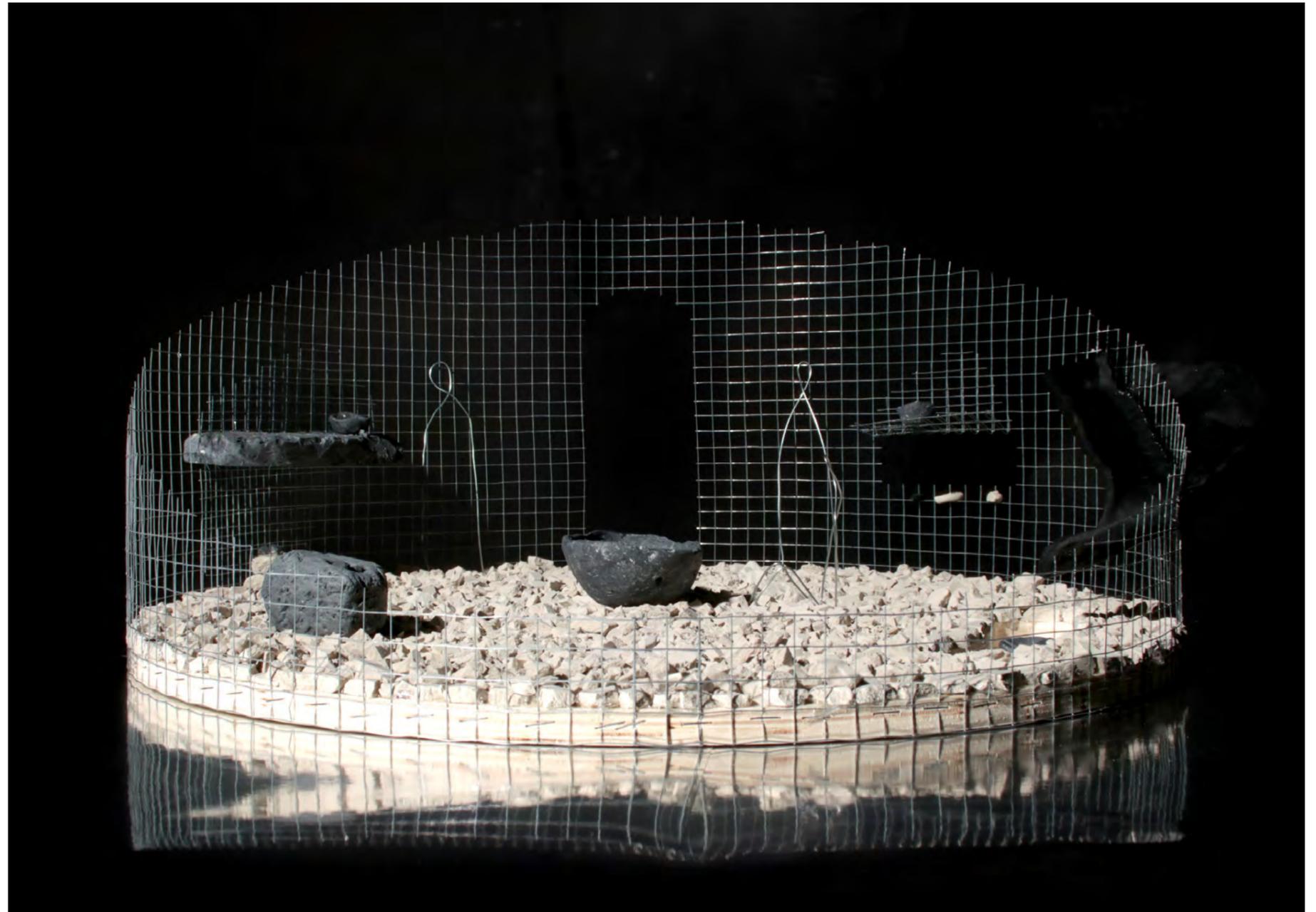
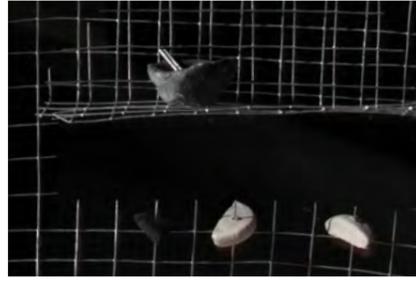
**The domestic** scale is a combination of 4 stones (granite, obsidian, anthracite, calcium carbide) wrapped in a linen piece of fabric.

My body is my absolute domestic space so I deleted all the rest, as an act of dispossession and a first step of decolonization. It's a set of habits and rituals I develop to create a moment.



**The public** scale works as a paradise. It is a metaphorical island surrounded by fences, where are displayed the same stones. It captures you and floats away, conceding a real break out of the tyranny of immediacy. You find freedom while being imprisoned.

You don't know how long and where you're gonna get out. The master of ceremony cooks for you and shows you how to listen to the stones.





acting

At the Georges Labit museum, Nagual annually presented 'Synesthesia', transdisciplinary events meant to think ecology and civil action via electronic music. It stimulates the public's sensorium through :

**The eyes** is a maze of exhibition of a dozen of local artists around annual thematics (biodiversity, gender, etc.)

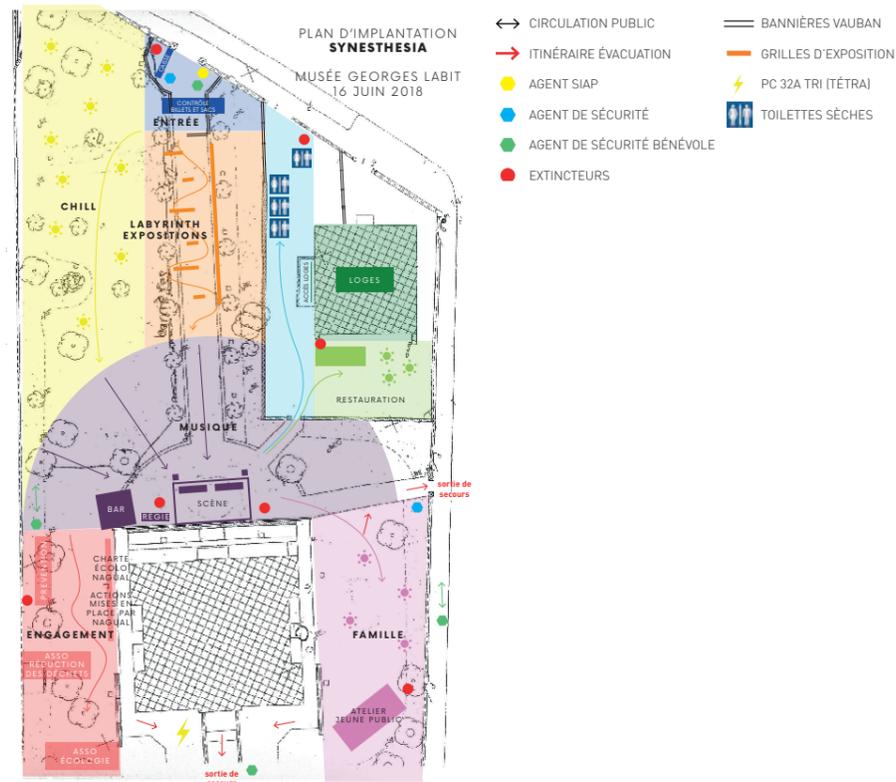
**The hands** are three cultural actions for childrens : practice of collective drawings, creation of animated videos and conception of home-made cleaning products.

**The care** displays a rave harm-reduction station (anti-noise helmets, drug self-tests, etc.), an active approach of waste reduction, dry toilets.

**The voice** whispers question-answers around issues of living together.

**The belly** have local/vegan food.

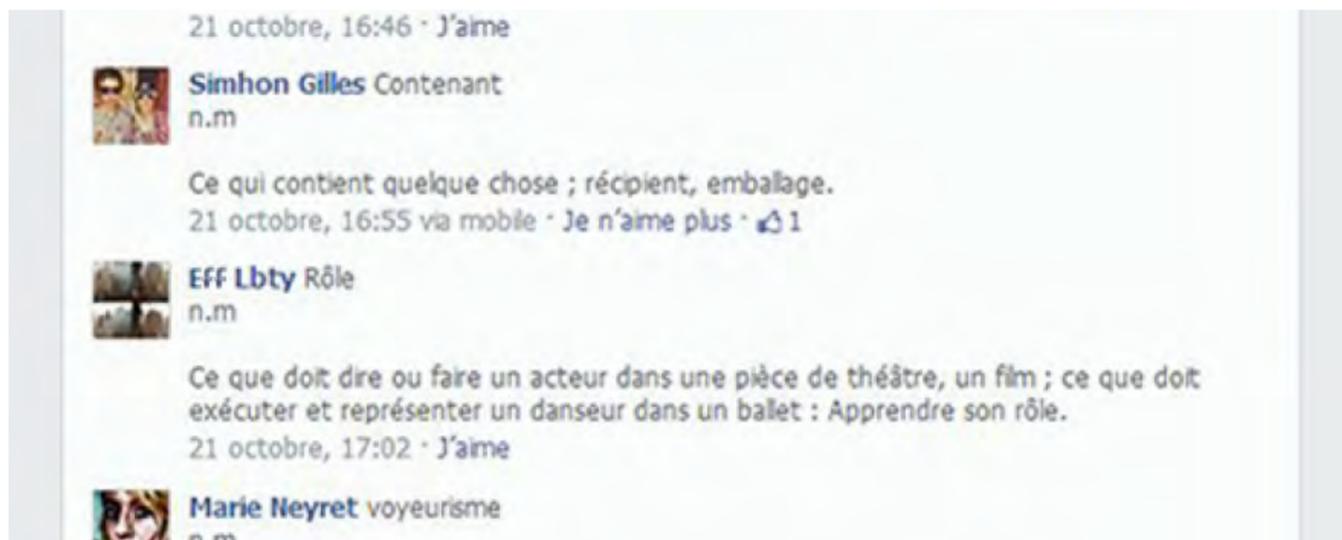
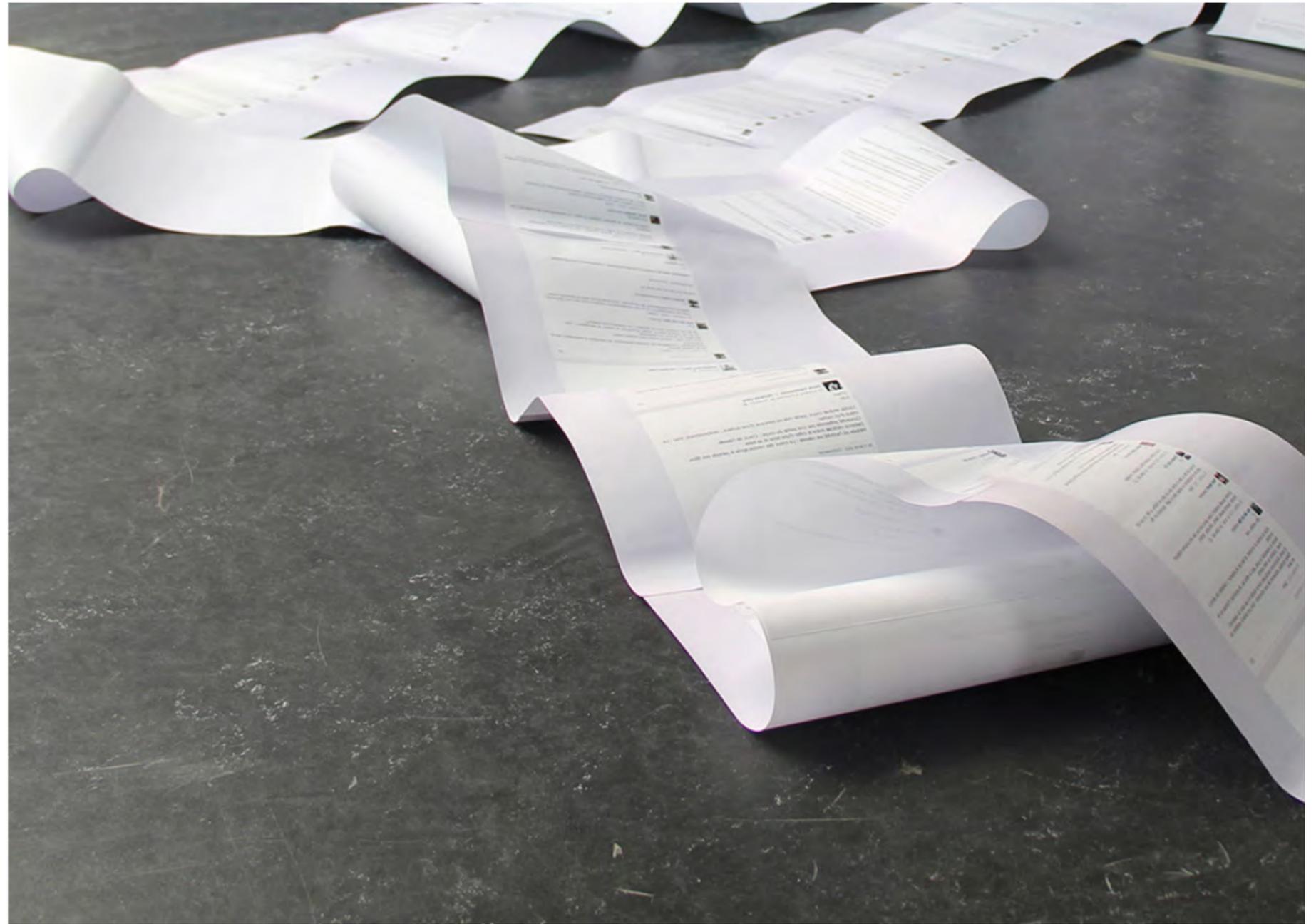
**The ears** enjoy locals musicians.

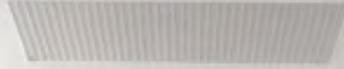




Today, Facebook could be considered pollution to our dialogues. It spreads very quickly and it blends in with our daily life without being noticed. During my 6-days experience, the participants had contaminated my profile using 50 previously-selected words. I asked them to look up a definition in a dictionary and to post it on my Facebook wall.

It produced 15 meters of Facebook news feed looking like a long conversation. The content is, in fact, a spreading of mere knowledge without interaction or reflection. It demonstrates the superficiality of interactions across social media.



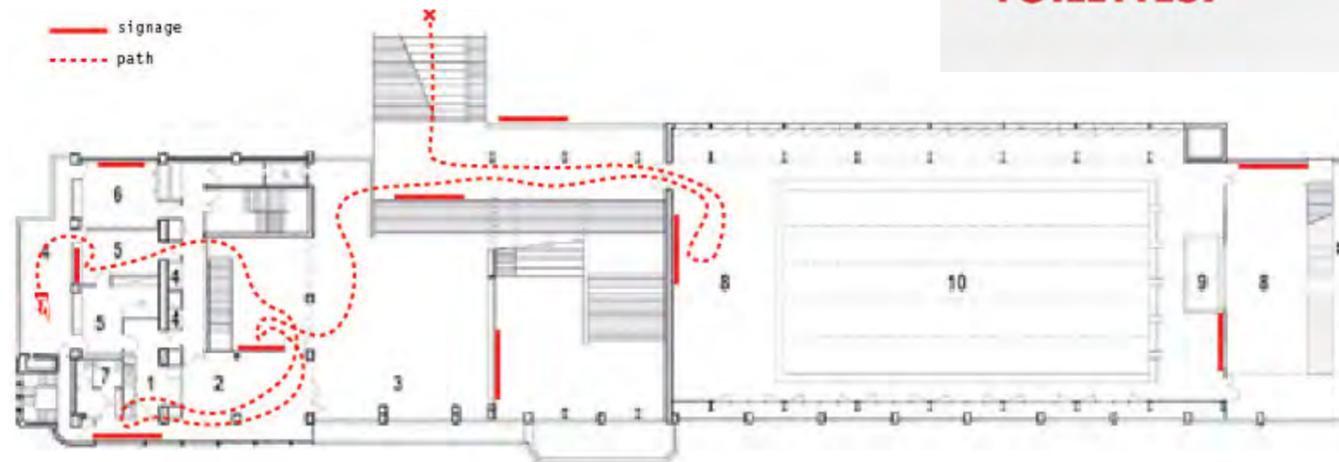


« PISCINE »  
**BUREAUX**  
« ATELIERS »  
« TOILETTES BAR »

JØB is a cultural and social place and a ballet of corridor, with three different ways to get to one room. It's a good occasion to relearn how to get lost.

This signage celebrates the art-déco architecture of the building by pushing visitors to actively discover the place, in a playful way.

Exclusively typographic, the signs' size depends on the proximity of the place they express. Far is small and close is large. They are painted directly on the wall, as citizens used to do when this building used to be a central place of protest and resistance.

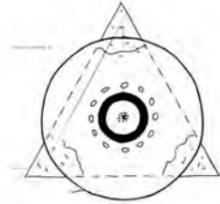




**imagining**

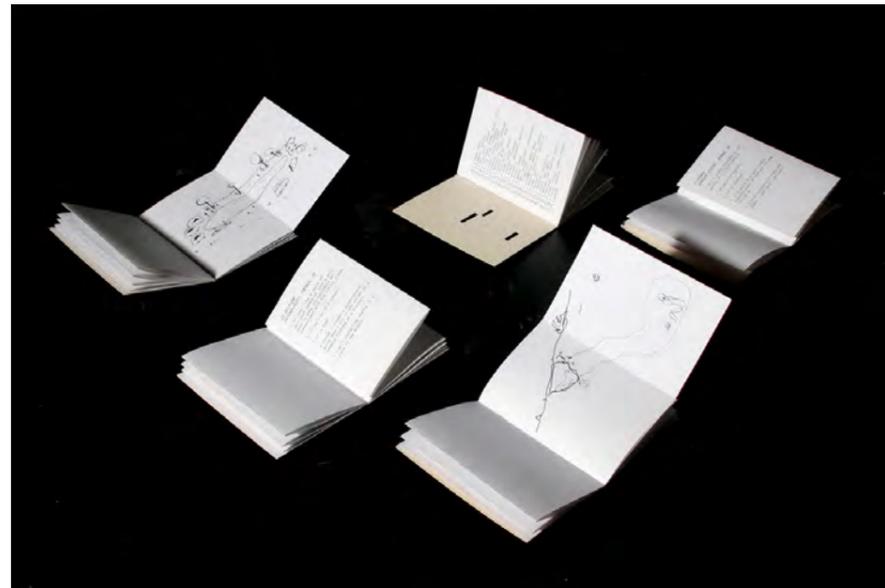
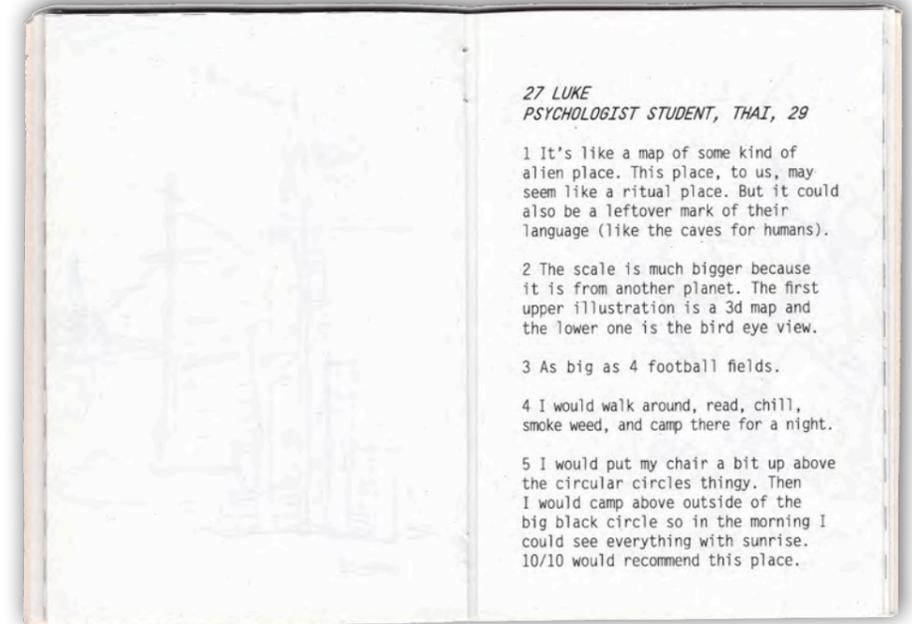
Architectural drawings are very clear about the functions of each space. Tables and chairs are present, leaving no doubt. The question is not what are you gonna do in this square but which color will be the carpet.

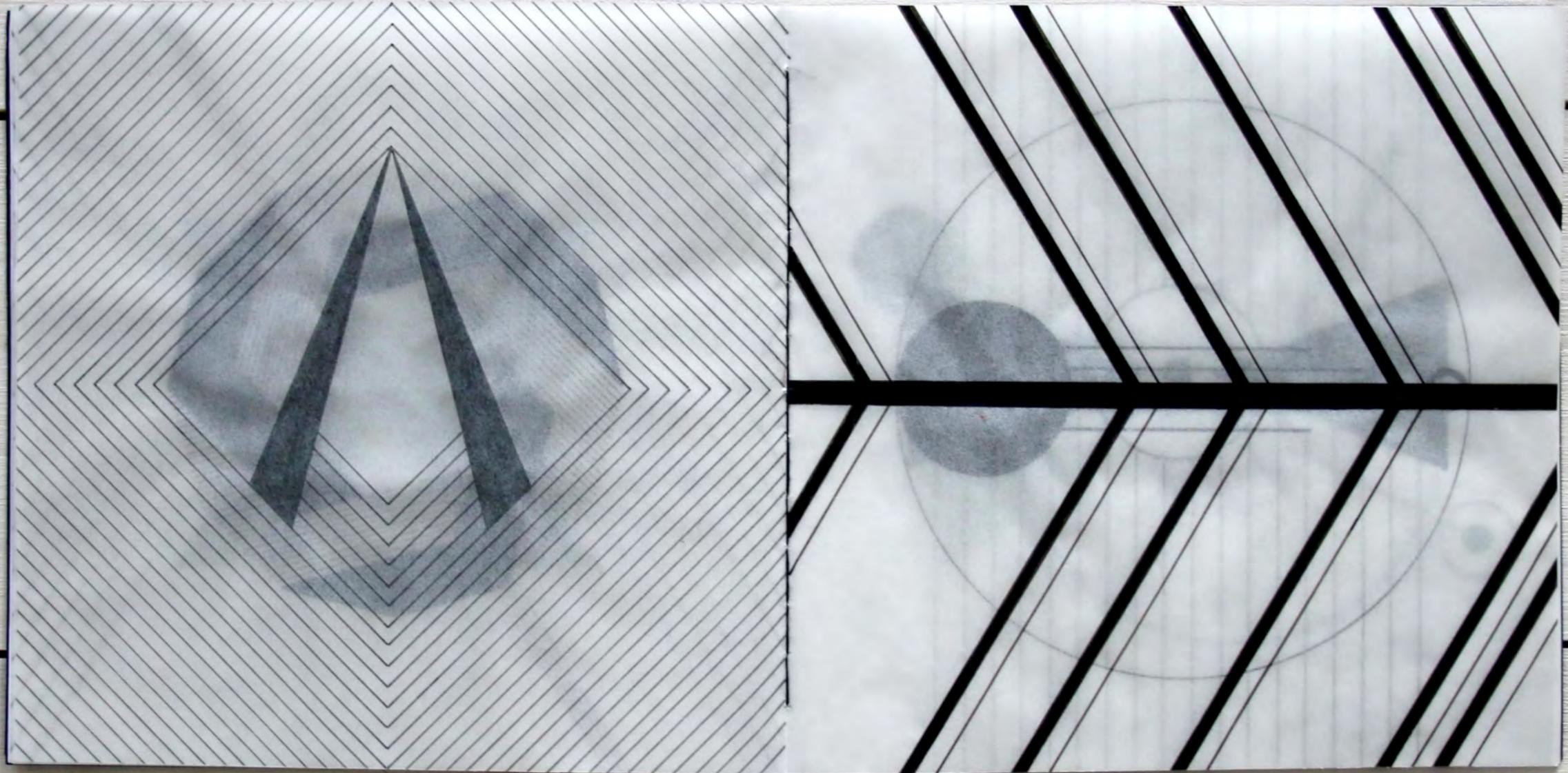
29 participants were asked to answer five questions about an abstract drawing I made.



The point was to understand how do they figure out the drawn space and its functions. From their answers, I sketched the described area, my interpretation of their interpretation (right).

1. What is this space?
2. Where it might be?
3. How big is it?
4. What would you do there?
5. Where would you put your chair?



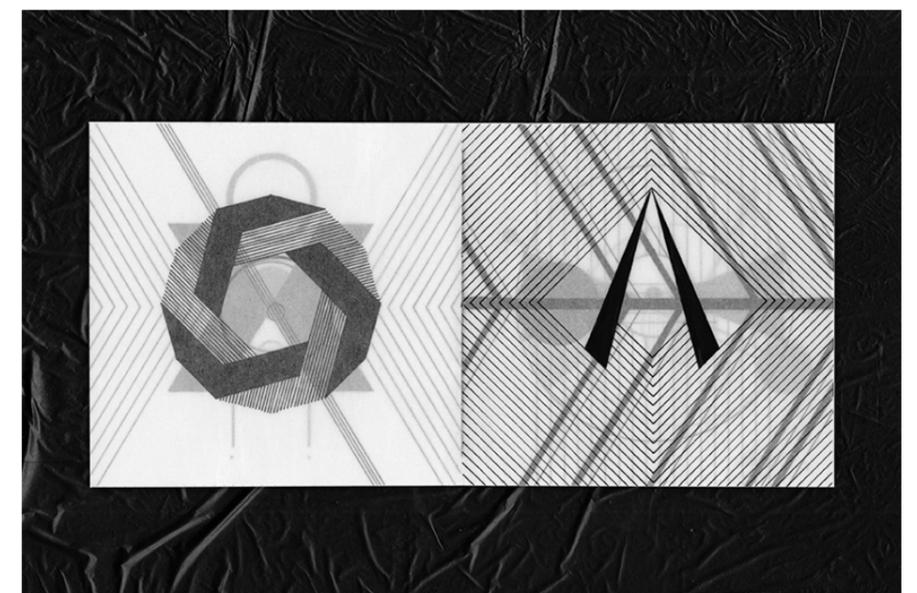
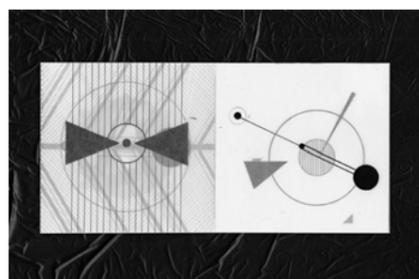
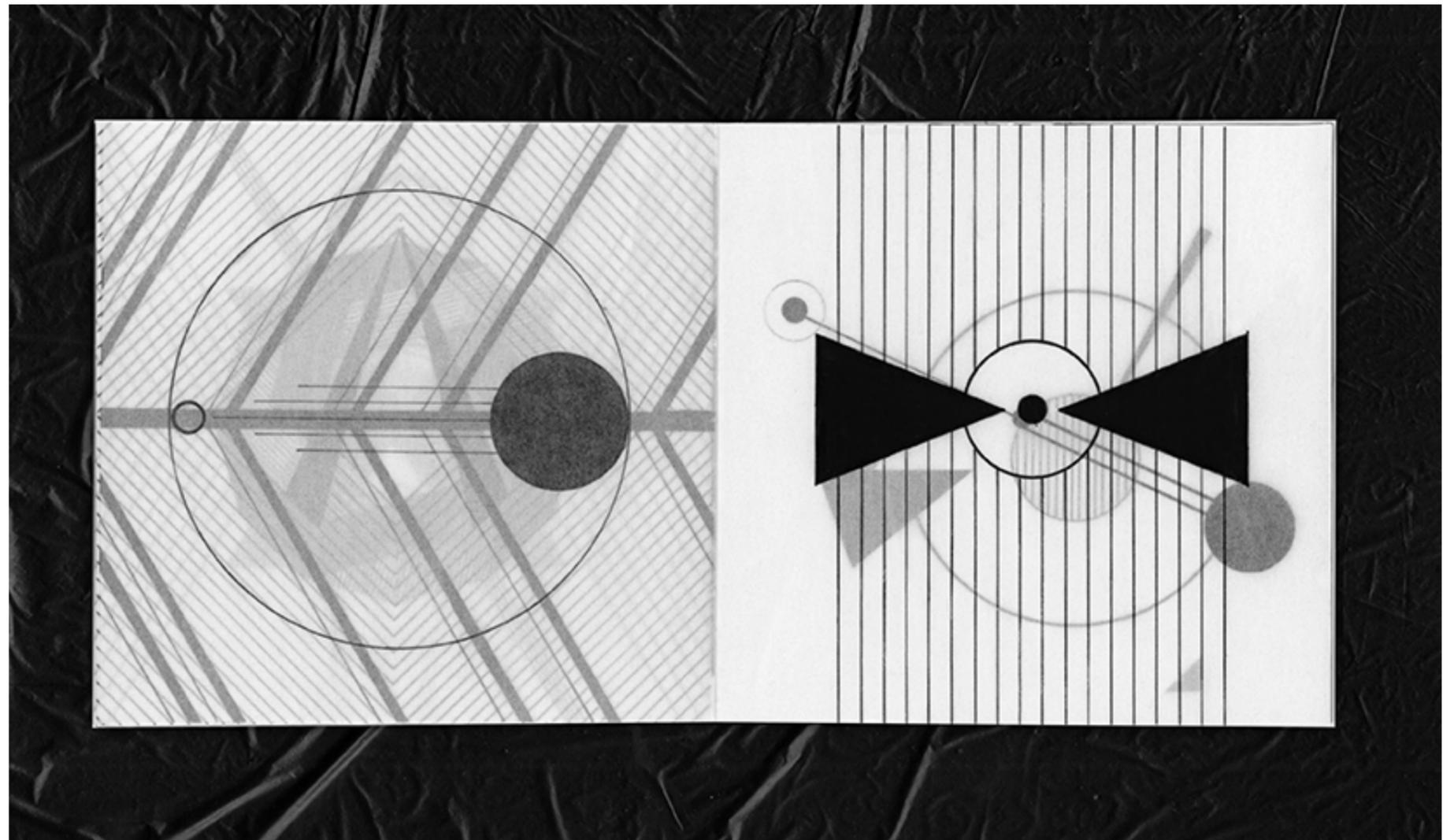


feeling

We often see emotions as something negative. Expressing feelings is seen as weak, and we hide behind masks. This lexicon presents 10 feelings with abstracts compositions, as a way to question what human beings feel.

I distributed 50 of them randomly on the street during the last French presidential elections (Marine Le Pen, ultra-right / Emmanuel Macron, capitalism).

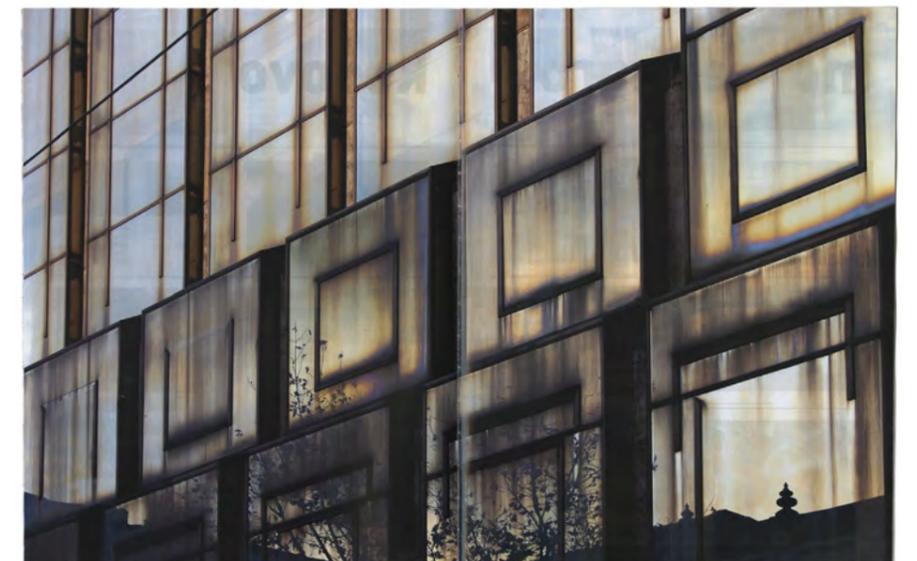
I realized none of these choices were valuable and I hoped my fellow citizens could question it by thinking with sensitivity instead of hate.





If we consider these buildings from a graphic perspective, they are like paintings composed of abstract layers and textures.

Since 2013, I have carefully archived facades that I've seen (city, date, geographic coordinates). Looking at them as art pieces, they become abstract compositions instead of functional architecture. By now, I have collected thousands of pictures of facades, combining them in these books.



belonging



Order

Order

ideal self, king, human  
an aspirational self that is determined by  
an external platform of norms and values.  
This standard of perfection creates a false sense of unity and  
all... broods the detail and diminishes the inter-sectional

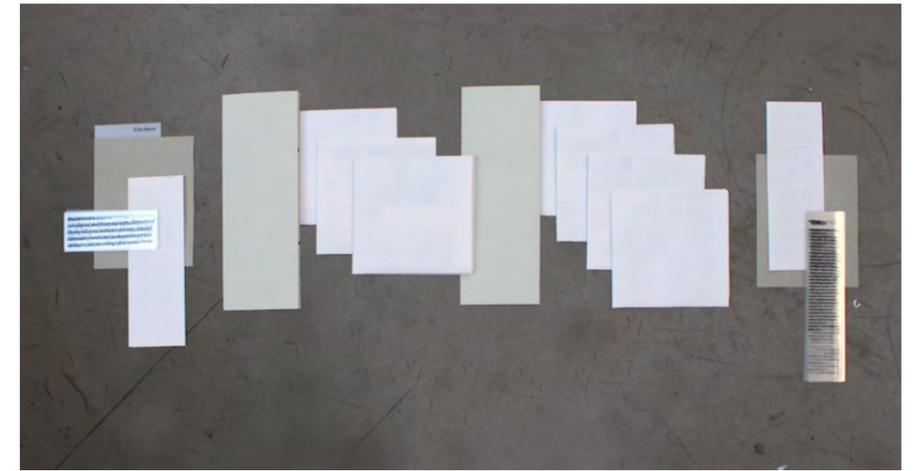
ing... human  
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an external platform of norms and values.  
This standard of perfection creates a false sense of unity and  
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Humans are just animals pretending to be machines.

This essay seeks to scrutinise the theme of *identity* from both a philosophical and also kinetic perspective. It explores power structures, human's relationships with authority/control, identity politics/semantics and psychological strategies in order to investigate the way in which humans cope with the dilemmas posed to us by the interaction of *order* and *chaos*. For the purpose of this text, the order vs. chaos dilemma is broken down further into : Individualism vs. collectivism and instinct vs. conscience.

The research draws scenarios of potential political futures and concludes that chaos is probably the land humans should try to reach, helped with the tool of instinct. Nevertheless, the state of being is always transitory and it seems that there is only constant transition and never a final state.

The 'book' itself, contained in a freezer bag, is an experience of organized chaos, playing with a variety of papers and format.



I would ask for nudes, but we are all inherently naked against the entrenched loneliness that is the human condition

**Q) Am I a body, or do I just have a body?**

Self-realization is no longer about economic success but about identity.

There are plenty of social conventions that are accepted as absolute truths. These conventions silence the individual in favor of a global standard.

Q) Am I a body, or do I just have a body?

There is a blurred vision of the world. The world is a collection of individuals, each with their own unique perspective. The world is a collection of individuals, each with their own unique perspective. The world is a collection of individuals, each with their own unique perspective.

There are plenty of social conventions that are accepted as absolute truths. These conventions silence the individual in favor of a global standard.

Q) Am I a body, or do I just have a body?

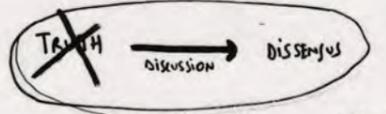
There is a blurred vision of the world. The world is a collection of individuals, each with their own unique perspective. The world is a collection of individuals, each with their own unique perspective. The world is a collection of individuals, each with their own unique perspective.



**)).((( The future of the city is in the village**

IMAGE 19

The catalonian example showed us utopia is not just an ideal. By understanding the interconnections between autonomy and globalism, four attainable societal organisations can be imagined.



Land, railroads, industry, agriculture, etc., immediately, and voluntarily, became collectivized: 70% of companies had fallen to the hands of the proletariat.

In cities, the efforts of collectivization did not homogenize the industries: wage inequality persisted between communities, which could quickly give the appearance of workers' neo-capitalism.

**1 Survivalism**

*'The strongest survive.'*  
libertarian utopia  
Resources for food and construction come from nature and self agriculture  
Energy is produced mechanically (with wind, water, etc), electricity isn't used anymore as less reliable  
Individuals are multi-skilled as they don't delegate tasks  
Spanish Communist  
Relation to others  
Intense territorial competition, as it has to fulfill all the resources (food, water, energy, construction)  
Lovers or tiny groups, bonding through common dangers (a fire, attack, etc) or by strategy (merge of communities for complementary skills)  
The traditional sense of belonging (importance of blood-relation, etc.)  
Fetishized, stereotypical gender roles (strong men, caring women)

Societal organization  
You are responsible for yourself (self-ownership)  
No global communication, sparingly with neighbors  
Solidarity in the face of common problems  
You follow and trust your (animal-like) intuition  
The effort of self accomplishment is its own reward  
You don't believe in entertainment, it serves no immediate purpose

However, in the land, a peasant system developed. The owners of this land turned. Social and cultural life becomes strongly regulated, they could act as a loss of practical skills-based knowledge paper *Monde Diplomatique*, chosen by the owners of the living (individuals only know the final state of a production, schools, function (water production, plastic) in the most remote villages  
Restrictions are increased and strictly enforced (no international travel, etc.)  
It fails because of authoritarian socialism: "If you can the Tsar himself"  
You have a primary education in engineering  
You are responsible for the maintenance of automatic systems  
You mostly stay inside and entertained  
Your genes determine your social function (caste)

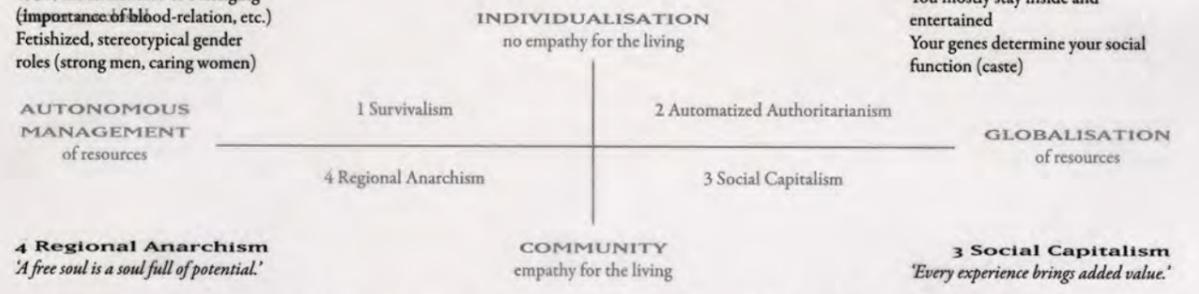
**4 Regional Anarchism**

*'A free soul is a soul full of potential.'*  
Production is facilitate inside the community (self-sustainable) by a designated group of individuals  
Resource production is geolocalized (energy produced from resources available), instead of global and standard  
Individuals are expert in several practices, as there is a rotation in the designated group per task  
Means of production are shared (collectivized)  
Elimination of trading, practices and knowledge are exchanged instead  
Emancipated and socially equal humans cooperate freely and with interdependence

Societal organization  
There are specific policies on each problem that could be encountered  
Collective decision-making (social assembly; no leader)  
Communities are fully independent but meet yearly in world community studies and exhibitions to share knowledge and technologies  
You self-actualize constantly, for the need of the community  
You are responsible for others, which make it hard to quit the community (worker ant in queenless colony)

Relation to production means  
Fordist fragmentation of the process - individuals only control insignificant task over the whole process of production  
Research & development encourage high competition they have around to develop  
Food production is automated, Global warming impacts society strongly, but technology helps reduce the effective scale. Beware, I am no megalopolises, people and resources are traded  
One day a week is fully reserved for collective entertainment  
You earn a living by renting your possessions (uberization), that are transmitted from generation to generation or self-innovated

Societal organization  
Clear hierarchy, there is one leader per nation and representatives by regional care and globalization.  
Individuals have a universal basic income to discourage rebellion  
Cities are organized into megalopolises, people and resources are traded  
You strongly believe in meritocracy  
You socialise with individuals in your social status bracket (or higher if you're clever), the idea is to get higher in the social hierarchy  
You need to continually train as innovations are perpetual (sources of inequalities)



**3 Social Capitalism**

**2 Automatized Authoritarianism**

**1 Survivalism**

*'Every experience brings added value.'*  
Relation to production means  
Clear hierarchy, there is one leader per nation and representatives by regional care and globalization.  
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