

Notes on pre:fab: An wildly discursive and overly theoretical argument in five or more parts for a new way to gather in the post individual, later than late capitalist, cultural production service industry.

## Notes on pre:fab: Episode 2 - Wave Equations\*

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**TLDR:** Where once the domain of our expressive potential, our personhood, was a loosely defined function of where we were raised, who raised us, and what we looked like, today we have infinite selves. New forms of promiscuity and precariousness demand new forms of connection, collaboration and meaning making; new mixtures of technology and culture that are beyond the reach of existing institutions designed for another era. How do we gather now?

**Keywords:** pepeha; promiscuity; precariousness; connection; collaboration

### 1. Cousin Marriage

The Church of Individual Choice began its presencing around 1000 AD when its Catholic antecedent introduced the first policies banning cousin marriage. For the next 100 years, the church's increasing obsession with incest led to such extremes as the outlawing of marriage between 6th cousins in some parts of European society. That the century following this peak saw the invention of the modern [cosmopolitan] city, university, guild and monastery is no coincidence.

By forcing young people and their familial clans into evermore novel, diverse, and differentiated relationships, the Catholic Church inadvertently destabilised the existing clan based social economy and 'natural' hierarchy [feudalism] built upon it, that had, for 1000 years, used cousin marriage to centralise wealth, power, and familial identity. The new promiscuity and precariousness [social and political deterritorialization] that both caused and accompanied the emergence of the modern individual demanded new structures for them to coordinate, collaborate, and make meaning together.

The [Royal Society](#) [of Natural Knowledge] is one such structure, itself a product of the liberal education and touristic lifestyle the prohibition of cousin marriage would eventually make available to a population of young [mostly male] aristocrats in the early Enlightenment<sup>1</sup>. The Royal Society, now officially approaching 500 years in age, but whose informal origins date back more than century earlier, is the original professional body on which literally all others, like the NZIA are based; Uber for x, Airbnb for y etc. . . Which is to say,

**the NZIA is based on a 600 year old innovation in response to a now 1000 year old**

**change in social relations**; that ultimately, our professional body is a product of the abject discomfort we feel we should feel when contemplating copulating with our cousins.

But the world of today is not the world of 11th Century Europe. First cousin marriage is [legal in Aotearoa New Zealand](#) [and most other jurisdictions] and mostly misrepresented by popular misunderstandings regarding its health risks for children. Furthermore, the type of individualism that drove the last millennium is also AWOL [or rather MIA. . .]. Late Capitalism<sup>2</sup>, plus the internet, has fragmented society once again. In the same way the

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<sup>1</sup> i.e. Grand Tour

<sup>2</sup> Late Capitalism (def): Corporate controlled profit maximising market driven commodity mediated individual exceptionalism.

prohibition of cousin marriage broke-up familial identities into individual ones, the Web has broken-up individual identities into multiplicities; open sets of intra-individualities each manifest within context-specific interactions with other intra-individuals online. The previous decade has seen this now ubiquitous bleeding edge experience both intensify and move osmotically offline through our growing collective individual awareness that we are all embodied agglomerations of multiple, interacting personalities, each in part a necessary response to discreetly experienced contexts. Persons cannot be understood apart from the sets of spaces, places, and relationships that constitute them. Where once the domain of our personhood was a loosely defined function of our *pepeha* [what we do, what we look like, where we were raised and who raised us], today we have infinite selves. Like the double slit experiment for people rather than photons. The more you know someone as some 'one', the less you do; their wave equation of intra-individuality collapsed upon a single solution.

Just as the Catholic Church has struggled [and failed] to meet the demands of the modern individual and maintain its relevance in the new world it created, existing frameworks and institutional practices, particularly those modulating zones of knowledge at the intersection of technology and communication [like the NZIA] will become increasingly unable to meet the demands presented by this new dividuality and its associated techno-social dynamics and political alterity.

New forms of promiscuity and precariousness demand new forms of connection, collaboration and meaning making; new contexts, new tendencies, and new perspectives; new types of people with new powerful and enduring principles. **How do we gather now?**

#### Abbreviations

TLA	Three letter acronym
NZIA	New Zealand Institute of Architects
TKW	Te Kāhui Whaihanga (NZIA)

#### References

1. Benjamin Labatut, Yancy Strickler