

# (Un)- seen Expo- sures

Interactive and Reflective  
Exhibition

11 of June

16:00-20:00

La Cristalería Estudio

# {Un}seen Exposures

Insidious Collective

## {Un}data Me: Exploring Privacy

Carmen Robres

In today's digital landscape, personal data collection is pervasive and often happens without our explicit consent. Surveillance capitalism, a term coined to describe how companies collect vast amounts of personal data, is the driving force behind this. Tech giants like Google and Meta are at the forefront, owning many of the apps we use daily and gathering extensive data on our behaviors and routines. This data is used to create detailed profiles, predict our actions, and influence our decisions, often without our knowledge.

Imagine if your neighbor knew everything about you—your daily routines, preferences, and emotions. How comfortable would you be? Now, what if a stranger had this level of access? Every day, we share a significant amount of personal information—our location, emotions, likes, dislikes, contacts, pictures, and health data—with various companies, often without fully realizing it. When you click 'I agree' on terms and conditions, you're unknowingly giving away pieces of your life. This data is used to create behavioral profiles designed to influence your decisions and sell you products. It might seem harmless, but the implications are profound.

This isn't just about privacy;

it's about autonomy. Companies aren't merely predicting what we want; they're shaping our desires. This manipulation extends to political ads, targeting specific demographics to influence voting behavior. Companies and governments exploit our data, knowing our every move, thought, and preference. If your neighbor knew all this about you, you'd consider them a stalker. Yet, when companies like Meta or Google do it, many don't seem to care. These companies know about our behaviors and even the collective behaviors of entire cities. They can predict and influence societal trends, essentially controlling how we think and act on a large scale.

As technology advances, the line between convenience and intrusion becomes harder to discern. AI and smart devices will manage more aspects of our lives, making things easier but also controlling our choices. We might stop questioning our wants, relying instead on AI suggestions tailored by data-driven insights.

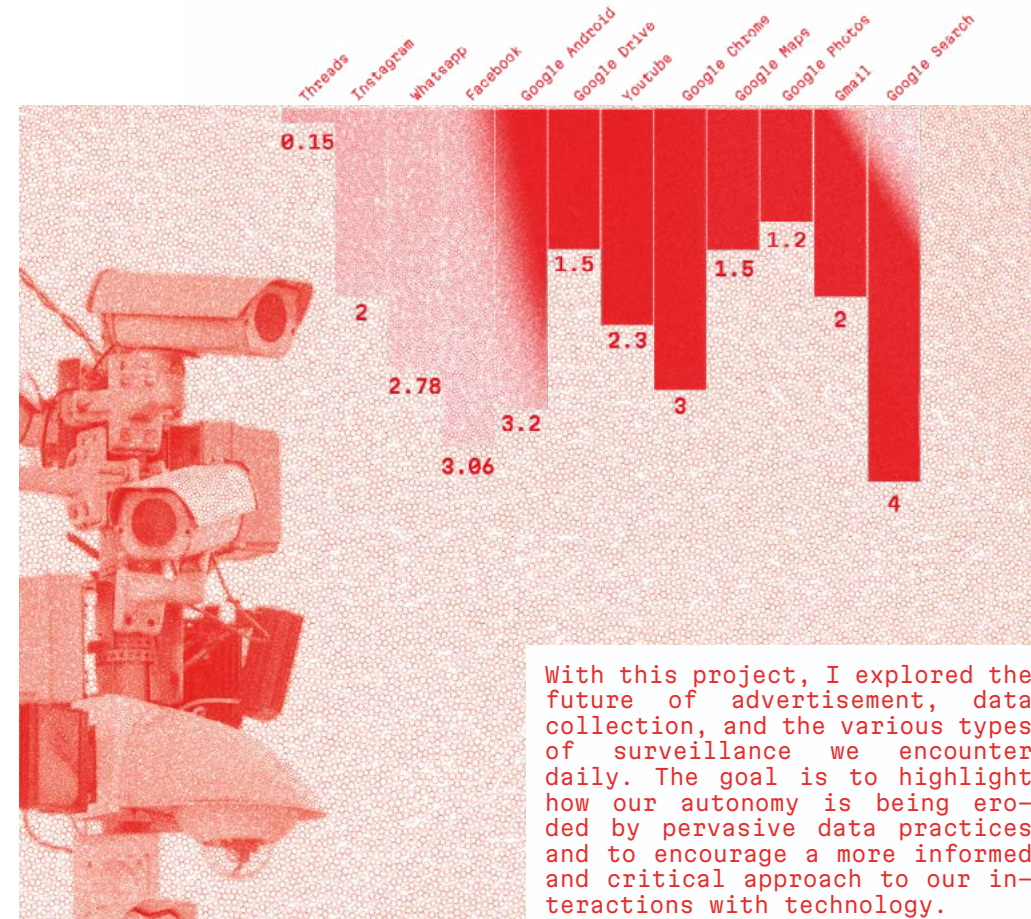
Facial recognition and other surveillance technologies collect data to judge and classify us, affecting our access to services and spaces. This surveillance extends to all aspects of life, from shopping to communication. Did you truly consent to all this data collection? You agreed to convenience, not to constant monitoring and manipulation. Businesses profit from your data, turning you into a commodity.

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Technology should serve us, not control us. Protect your free will and demand ethical data practices. Recognize the importance of your privacy.

**8,045,311,447** World Population  
vs X thousand-million  
Users on each App. 2023





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## <body>, as body syntax

Anna Fedele

### 1\_Lack of empathy

The term violence has lost its semantic importance

In an era marked by rapid technological advancement and unprecedented virtual interconnectedness, the sheer volume of information inundating us has reached staggering proportions, diminishing its impact. The language through which acts of violence are conveyed has been rendered hollow in a society fatigued and indifferent to the horrors unfolding in its midst.

This trend fosters a pervasive desensitization, whereby narratives of brutality blend seamlessly into the cacophony of daily existence, relegated to mere background noise.

The English word empathy is derived from the Ancient Greek (em-patheia, meaning “physical affection or passion”)

Since its integration into the lexicon of the English language, the concept of empathy has undergone a spectrum of interpretations, often intertwining and occasionally conflicting. Definitions of empathy span a diverse array of phenomena, embracing acts of compassion and the inclination to aid others, the capacity to mirror another’s emotional experience, the ability to intuit the thoughts and feelings

of another, and the blurring of boundaries between self and other

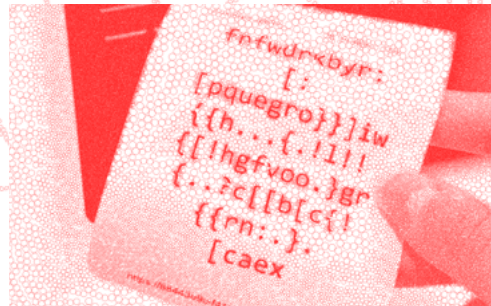
### 2\_The importance of language

“The limits of my language are the limits of my world”

-Wittgstein

Language as we know it is the universal code that defines a social nucleus in order to legitimize a communication between human beings. through the use of sound and graphic interludes, it allows people to externalize information, thoughts or states of mind.

Language is universal when it comes to complex concepts that need to be conveyed. therefore, what the sentence of Wittgstein wants to express is that if I cannot describe something with words, it means that it does not exist. Thus, the evidence of facts that



are expressed through written or spoken language is almost impossible to contradict as they have been said or written and consequently heard or read.

There are certain types of language codes that do not pass through speech such as body language.

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Body language communication is intrinsically influenced by generic but also personal connotations.

It is sometimes the case that if a dynamic between two or more bodies results in violence or physical abuse, it is not always recognizable. it is complex to universally understand the language of the body where the line can be really thin between affection and abuse.

### 3\_Hostile landscape: a reflection

How the body and the nature both find ways of protecting their environment from external agencies.

I was walking along a path through the Pyrenees, my boots sinking into the mud, making a slight chattering sound, which merged with the sound of water splashing between the rocks. It was a beautiful, sunny day and the landscape was full of life, but I could only focus on a few openings of it: the brambles tangled by pri-

ckly stems, the tree barks devoured by time and water, the mosses and lichens populating the rocks, the dense branches of the trees intertwining with each other, almost screeching.

I was questioning myself If I was



welcome there, or whether it was a clear signal not to approach nature as hostile to me.

I finally realised how nature, similar to the human body, devises defence mechanisms to ward off external agents. It makes itself hostile and unwelcoming, difficult to approach, just as our body creates shields in order to preserve it: it grows hair, it heals, it coagulates blood in bruises. the body like nature repudiates violence and aggression, both protect themselves passively, make themselves hostile and unwelcoming and unpleasant.

We are not that far apart.



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## seen[un]seen

Dhrishya Ramadass

### 1\_How do you stop seeing?

When you come from a classic South Indian household, you can't leave the house without hearing 'that skirt is too short', 'the top is too revealing' from my genuinely concerned and scared mother. The first time and every time I rebelled against this tyranny I was told 'it's for your own safety' and was told some blood chilling stories and statistics of crimes against women. I must've been 10. At first, I didn't believe her. People can't be that bad right? I personally knew so many nice people! I tried my best to prove her wrong.

Clearly I was wrong and eventually I started seeing it everywhere. Men, mostly older, would leer and snicker and watch. Bikes would slow down and people tried to talk to you for no reason. You never forget the first time you see the look of disgusting pure lust in the eyes of a strange man. And now I cannot stop seeing it. I moved cities and countries and continents away. My hair, weight and clothes are drastically different every year. And yet the constant unflinching eyes remain. I see them on me, on other girls, on children. Was it better when I didn't see? How much of my mind can I use if I don't use it all for survival?

My mother still tells me that my

skirt is too short. I don't have the heart to tell her that the skirt that got the most attention was my school uniform.

### 2\_Life in the Urban Jungle

In the recent man vs. bear debate, we see an exemplification of having impactful conversations. Women are not picking the bear because they think they will survive.

Approximately 300 people have been killed by bears in the last 50 years (according to Wikipedia). Which is approximately 6 deaths per year. The World Economic Forum (UNODC) estimates that 50,000 women are killed per year by partners and family members. This translates to about 6 women being killed every hour. With a bear in the jungle, or in the city- death is your worst fate. The same cannot be said for men. Watchful eyes, traveling in groups, pretending to know girls who seem to be having a tough time, picking one of the eight routes home based on time of the day, clothes on your body and the people on the way.

Camouflage to not stand out, constantly being aware of your surroundings, taking measures of self-preservation and safety, moving in groups, survival instincts. Some prey animal survival behaviors that are often observed in women. Human beings - the most evolved and perceptive of prey animals.

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### 3\_Skirts have never been shorter

All crimes against women have ended.

Turns out, the solution was not equality or money, but the speculative world of solely women. Only girls exist in the world following.

The climate has stopped changing. She knows she never has to change for anyone. Witches are back in profession and are teaching the newer generations that you can use the land without depleting and exploiting it. Cycles of generational trauma have been broken. There are no body standards. There are more medical procedures for health than cosmetics and fertility.

There is crime, but only for the thrill. You can go to a klepto bar that looks like a Claire's and "secretly" take some lip gloss to relive your teenage years. You don't have to push through and be strong on your period. You listen to your body. You don't have to hold your keys between your fingers in the middle of the night. You don't have to call someone or pretend to be on the phone when you're walking alone late in the night.

Skirts have never been shorter. Clothes are only considered with regards to weather or sluttiness. Unafraid: the speculative and desperate hope. A world where you matter for existing and not for producing. A world of happy, gay, fat women with no crime.



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