

## src/curiosity.tex

```
1  \chapter*{curiosity}
2  \addcontentsline{toc}{chapter}{curiosity}
3  \begin{center}
4  \vspace{2cm}
5  \begin{flushright}
6  \large
7  \textit{commitment to struggle}
8  \end{flushright}
9  \vspace*{\fill}
10 \end{center}
11 \normalsize
12
13 \newpage
14 As most people, I place some of my earliest memories in
    my childhood. It was a time where differences were
    particularly notorious, misunderstood, and punished. The
    dictatorship heavily controlled education to align with
    its ideology, promoting nationalism and suppressing
    critical thinking. As most children born in this period,
    I received an education shaped by censorship and limited
    intellectual freedom. Teachers and curricula avoided
    topics related to human rights, democracy, or the abuse
    of the regime.
15
16 I grew up in a society where trust in the government and
    institutions was deeply eroded. This mistrust certainly
    influenced my attitude toward authority and civic
    participation. In a context where discipline and
    normativity appeared as main values, I learned to defend
    my position on the right side of this equations:
17
18 curiosity = disobedience
19
20 curiosity = insubordination
21
22 curiosity = commitment to struggle
```

23  
24 `{\scriptsize \textcolor{comment}{\% Deconstructing the`  
status quo against an institutionalized system of  
meaning making.}}

25  
26 "All men by nature desire to know". This is the opening  
line of Aristotle's *Metaphysics*, highlighting curiosity  
as a fundamental aspect of human nature. However, I  
experienced that curiosity, as a `\textit{distracted`  
`learning style}`, is often rejected as a vicious form, as  
opposed to a virtuous one. In his book  
`\textit{"Curiosity Studies: A New Ecology of`  
`Knowledge"}`, Perry Arjun Shankar comments on Aristotle's  
inclination to recommend being studious about one thing  
(*monopragmosyne*), as well as on Plato's argument on how  
curious people suffer from an imbalance in the three  
parts of their soul: reason, spirit and appetite.  
`\citep{perry2020}`

27  
28 It became well established that being curious implies  
taking risks, failing, making mistakes, "die at least a  
few times" `\citep{foucault1980masked}`. Foucault reflects  
on the transformative power of curiosity, suggesting  
that it involves letting go of established ways of  
thinking and being open to change, which he  
metaphorically described as a form of "dying."

29  
30 Curiosity, in this frame, presents an invitation to  
explore boundaries and question all norms. The digital  
and other forms of artwork inspired by this can evolve  
in forms that resist being fully understood, requiring  
viewers to engage multiple times or from different  
perspectives to gain insight, embodying a commitment to  
struggle.

31  
32 The exploration of unconventional media as a way to  
disrupt the status quo is a recurring theme in media  
theory. Several theories and philosophical perspectives  
address this phenomenon. McLuhan's "Understanding Media"  
`\citep{mcluhan1964}`, is a good example of this (The

medium is the message). Artists using unconventional media are not just creating content, but they are defining new ways to experience and understand such content.

Deleuze and Guattari refer to the idea of deterritorialization, as the process of breaking away from established structures. Their concept of **rhizome** emphasizes non-linear, decentralized forms of thought and creation **deleuze1980**.

Curiosity drives us to break away from familiar territories, whether intellectual, cultural, or artistic. It encourages us to explore **lines of flight** **Deleuze and Guattari's concept of the "line of flight" (ligne de fuite) is central to their philosophy of becoming. It represents a vector of escape, transformation, and deterritorialization.**, creating opportunities for new knowledge and experiences. Non-linear, interconnected ways of thinking and being, as opposed to hierarchical structures, allow for an open-ended exploration, where the process is as valuable as the destination.

A line of flight is not simply an exit but a process of reconfiguration. It resists fixed hierarchies, operating within a rhizomatic structure where connections appear in unexpected ways. Whether in thought, art, or social structures, lines of flight create alternative spaces of existence, rupturing established frameworks and making way for the unanticipated.

In the classical notion of perspective, space converges toward an illusion of depth and stability. in Deleuze and Guattari's conceptual universe, a line of flight suggests an alternative representation of space, one that is fluid and multidimensional.