

GEOMETRIC SHANK

QUICK AND DIRTY USER MANUAL

v0.0.1



Feda Blagojević

Kragujevac
Serbia
2018

(Short) Introduction

Geometric Shank (G SH in the remainder of text) as a software conforms to a premise of usability. Since it may be called a tool it is necessary to use it, by turning it on, and clicking all the various options it has to offer. These options are tailored specifically to serve in the geometric (and a small amount of free form) explorations of the supplied text.

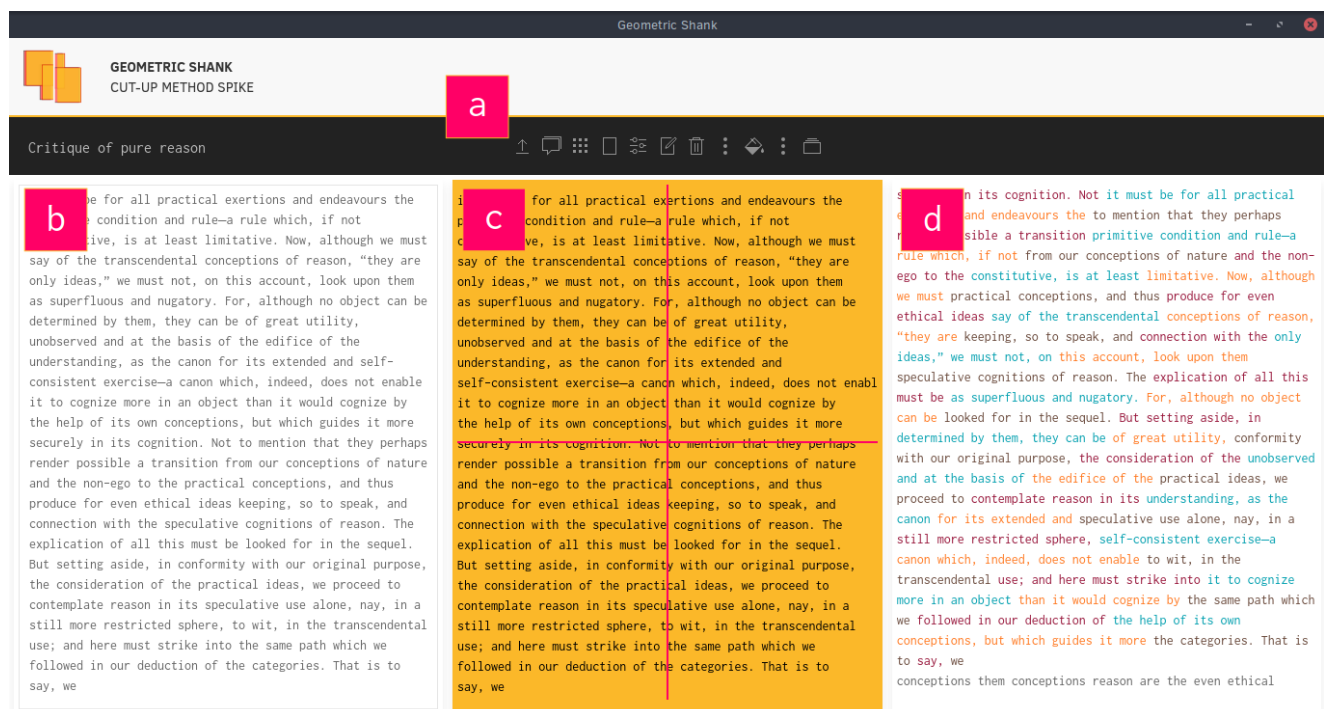
Premise

As any decent opinionated software G SH also introduces some contradictory musings. Therefore it is expected of the users to interact with the tool exactly contrary to or in coincidental accordance with this manual, since the results of a cut-up must be deeply personal.

(S)Tool structure and functionality

If days are to be spent with G SH then its main window (2. Figure) provides minimum distraction environment, while at the same time it gives a concise overview of the cut-up process.

1. Figure: Geometric Shank main window. a) toolbar, b) text input pane, c) cut-up pane, d) results pane.



All actions sit and wait in the toolbar, while three panels below it are all the interactive stages of the cut-up. Text flows from left to right, from input/text editing panel, to the yellow cut-up panel, and finally lands onto the canvas panel.

Toolbar and the (exploration) effects

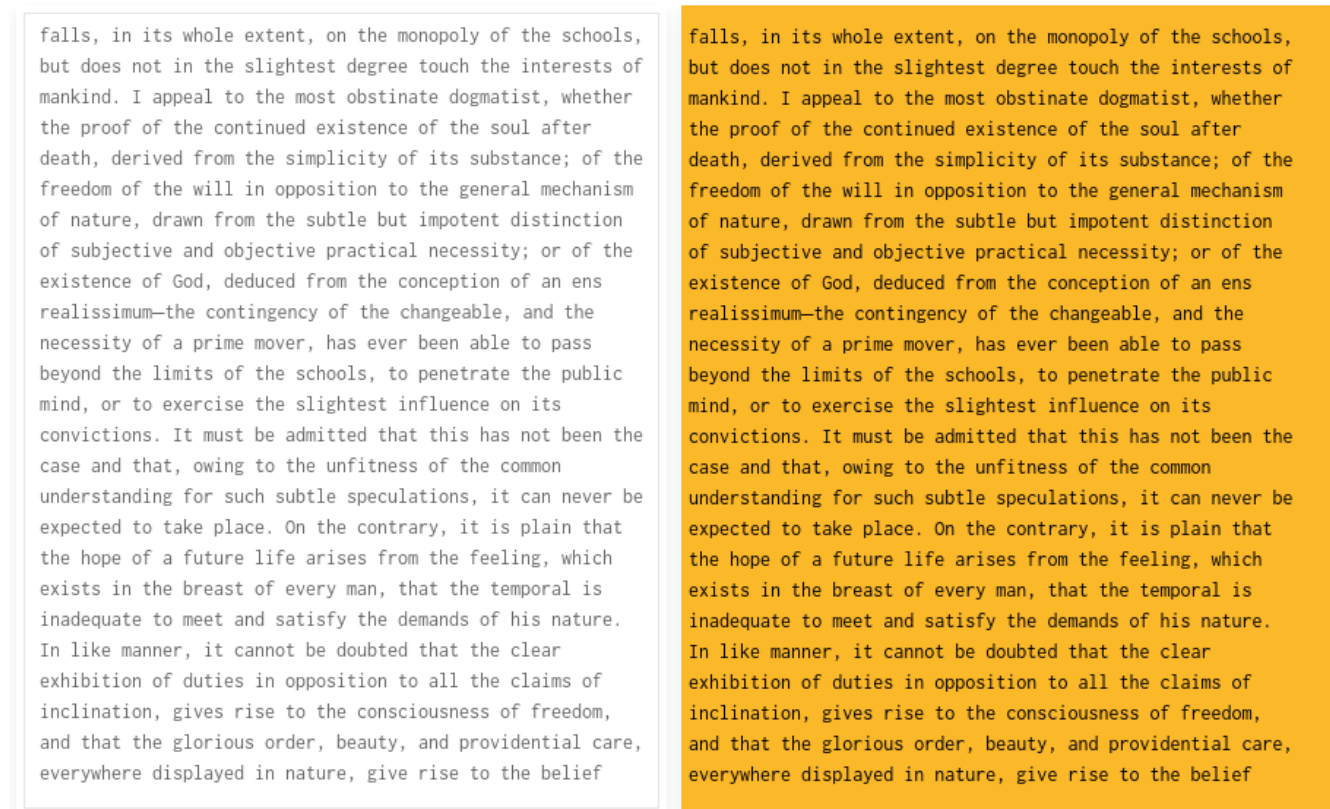
Icons of the toolbar (3. Figure) call to actions, and provide easy access to all of the G SH functions. Toolbar displays the name of the victim file (**a**), a plain text (.txt) file, which contains large quantity of text, preferably with no white-lines. If nothing comes to mind, the default victim file is the integral text of I. Kant's *Critique of Pure Reason*, since there is no need to ascertain its prophetic potential.

2. Figure: G SH toolbar. a) Current victim file, b) New victim file, c) Random excerpt, d) Geometric cut, e) On/off freehand mode, f) Randomized paste, g) Clear canvas, h) Clear all, i) Show segments, j) Save canvas contents.



If there are some victims waiting in line, feel free to import them in the G SH, by clicking the upload button (**b**) and selecting the target .txt file as per usual. New random excerpt (**c**) will go deep and down and collect a random limited excerpt from the victim file, and place it in the left-most, text input panel.

3. Figure: Random cutup and filled cut-up panel.



This action will also result in filling the cut-up panel with the very same text (4. Figure).

4. Figure: Cut-up panel and canvas after the geometric cut-up

falls, in its whole extent, on the monopoly of the schools, but does not in the slightest degree touch the interests of mankind. I appeal to the most obstinate dogmatist, whether the proof of the continued existence of the soul after death, derived from the simplicity of its substance; of the freedom of the will in opposition to the general mechanism of nature, drawn from the subtle but impotent distinction of subjective and objective practical necessity; or of the existence of God, deduced from the conception of an ens realissimum—the contingency of the changeable, and the necessity of a prime mover, has ever been able to pass beyond the limits of the schools, to penetrate the public mind, or to exercise the slightest influence on its convictions. It must be admitted that this has not been the case and that, owing to the unfitness of the common understanding for such subtle speculations, it can never be expected to take place. On the contrary, it is plain that the hope of a future life arises from the feeling, which exists in the breast of every man, that the temporal is inadequate to meet and satisfy the demands of his nature. In like manner, it cannot be doubted that the clear exhibition of duties in opposition to all the claims of inclination, gives rise to the consciousness of freedom, and that the glorious order, beauty, and providential care, everywhere displayed in nature, give rise to the belief

the degree obstinate existence simplicity opposition subtle practical has schools slightest admitted unfitness speculations arises man the doubted opposition consciousness beauty, convictions. It must be admitted that this has not been the

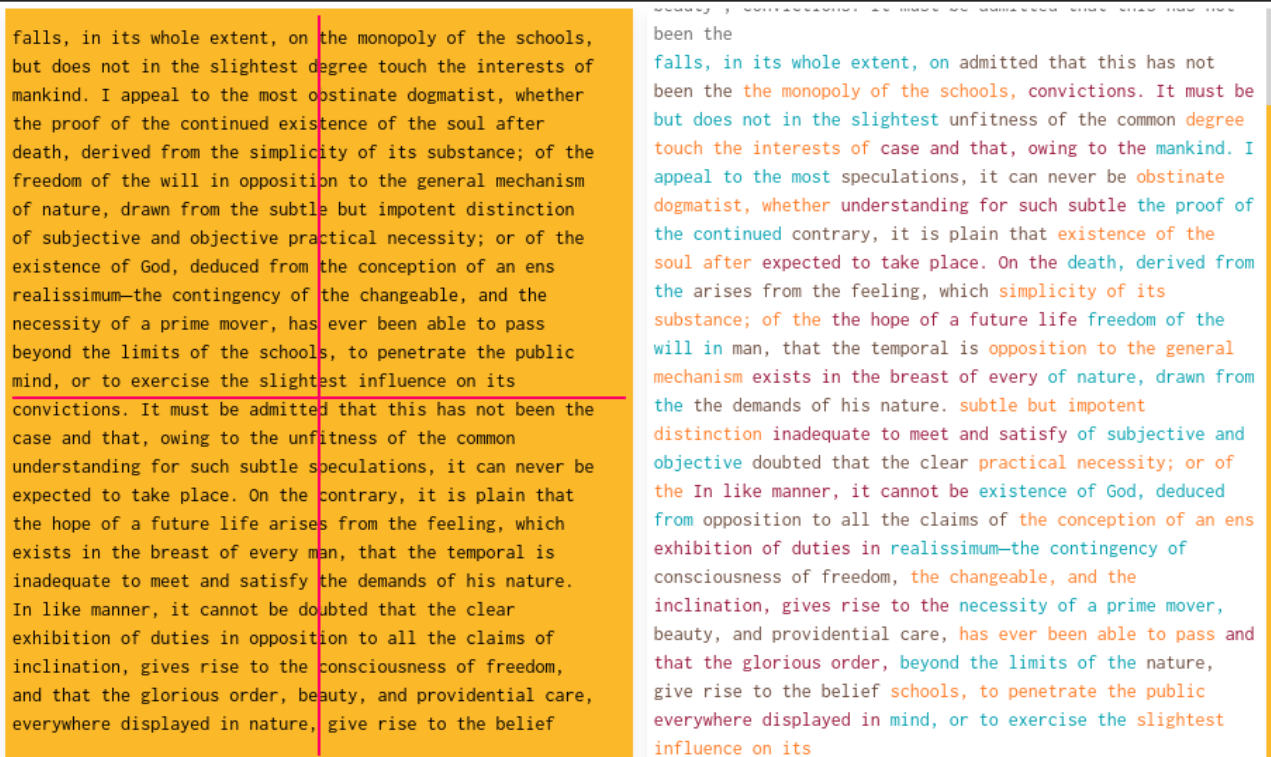
Geometric cut-up (d) is the core cut process and it decorates the cut-up panel with one horizontal and vertical cut line, thus splitting the text fourfold. It also fills the canvas for the first time (6. Figure), with the words along the nearest cut lines. Geometric cut-up splits the text in four parts, which are color-coded (codes are displayed as the cut is made (5. Figure), and they are available on i). The effect of pasting after cut up has been made (f) provides one of the first usable cut-up rearrangements of the victim text. Namely, it takes the words from the edges of the cut-up panel to cut lines as one concise group. These four groups are then randomly shuffled and joined thereafter. Joining is made in line by line, segment by segment fashion. Final cut-up is, thus, the same as if the segments are rearranged by hand, and joined by their edges, top, bottom, left or right (). The output text from this procedure is also color-coded so that the origin can be traced. Origin can be important for the inquiry of the future, since it is known that four corners can bear different meanings in the newly formed text.

falls, in its whole extent, on the monopoly of the schools, but does not in the slightest degree touch the interests of mankind. I appeal to the most obstinate dogmatist, whether the proof of the continued existence of the soul after death, derived from the simplicity of its substance; of the freedom of the will in opposition to the general mechanism of nature, drawn from the subtle but impotent distinction of subjective and objective practical necessity; or of the existence of God, deduced from the conception of an ens realissimum—the contingency of the changeable, and the necessity of a prime mover, has ever been able to pass beyond the limits of the schools, to penetrate the public mind, or to exercise the slightest influence on its convictions. It must be admitted that this has not been the case and that, owing to the unfitness of the common understanding for such subtle speculations, it can never be expected to take place. On the contrary, it is plain that the hope of a future life arises from the feeling, which exists in the breast of every man, that the temporal is inadequate to meet and satisfy the demands of his nature. In like manner, it cannot be doubted that the clear exhibition of duties in opposition to all the claims of inclination, gives rise to the consciousness of freedom, and that the glorious order, beauty, and providential care, everywhere displayed in nature, give rise to the belief

t
p
s
b
b

5. Figure: Color coded segments.

6. Figure: Final color coded cut-up created by random-paste-combine.



Canvas can be cleared prior to any operation (**g**), since no operation does it automatically. Clear all (**h**) will remove the content from all three panels, so be careful when using the trash can, since the cut-and-paste diamond could be easily lost in a digital flash.

After the cut-up canvas content conveys its message and is quite satisfactory it can be exported to a .txt file (**j**). Format of the text will be preserved, and the line breaks should be the same as displayed in the canvas.

Cut-up panel inter-actions

Flow of the text segments from the cut-up panel to the canvas can be mediated by the panel itself. There are three ways of propelling words to a new existence: the word can be forked, geometric cut lines can be dragged and the entire panel can be knifed in the freehand mode.

Word forking reflects hunger for hidden connections, and it is performed with the fork icon, clicking the individual words, signs and spaces in the cut-up panel. This, fork mode, is the default. Every forked word will be immediately sent to the canvas.

After the geometric operation of cutting, the cut lines (vertical and horizontal) will pull the words along them onto the canvas. Dragging of these lines is also possible. When the (click+)drag is released the cut up line will take away the words which are now in its destructive path. Both lines can be dragged in their

respective directions, although the drag extent is limited to some 20% of the total panel width or height.

Freehand mode can be toggled from the toolbar (e). This mode hijacks the fork icon, and turns it into the knife. (Click+)drag the knife over the panel in order to get all the words in its devastating, unpredictable and circular path (Error: Reference source not found).

7. Figure: Freehand mode path and words in the canvas.

falls, in its whole extent, on the monopoly of the schools, but does not in the slightest degree touch the interests of mankind. I appeal to the most obstinate dogmatist, whether the proof of the continued existence of the soul after death, derived from the simplicity of its substance; of the freedom of the will in opposition to the general mechanism of nature, drawn from the subtle but impotent distinction of subjective and objective practical necessity; or of the existence of God, deduced from the conception of an ens realissimum—the contingency of the changeable, and the necessity of a prime mover, has ever been able to pass beyond the limits of the schools, to penetrate the public mind, or to exercise the slightest influence on its convictions. It must be admitted that this has not been the case and that, owing to the unfitness of the common understanding for such subtle speculations, it can never be expected to take place. On the contrary, it is plain that the hope of a future life arises from the feeling, which exists in the breast of every man, that the temporal is inadequate to meet and satisfy the demands of his nature. In like manner, it cannot be doubted that the clear exhibition of duties in opposition to all the claims of inclination, gives rise to the consciousness of freedom, and that the glorious order, beauty, and providential care, everywhere displayed in nature, give rise to the belief

but does not in the slightest degree touch the interests of mankind. I appeal to the most obstinate dogmatist, whether understanding for such subtle the proof of the continued contrary, it is plain that existence of the soul after expected to take place. On the death, derived from the arises from the feeling, which simplicity of its substance; of the the hope of a future life freedom of the will in man, that the temporal is opposition to the general mechanism exists in the breast of every of nature, drawn from the the demands of his nature. subtle but impotent distinction inadequate to meet and satisfy of subjective and objective doubted that the clear practical necessity; or of the In like manner, it cannot be existence of God, deduced from opposition to all the claims of the conception of an ens exhibition of duties in realissimum—the contingency of consciousness of freedom, the changeable, and the inclination, gives rise to the necessity of a prime mover, beauty, and providential care, has ever been able to pass and that the glorious order, beyond the limits of the nature, give rise to the belief schools, to penetrate the public everywhere displayed in mind, or to exercise the slightest influence on its appeal of derived from the simplicity opposition to impotent necessity conception changeable ever has schools the exercise It owing for place . On the contrary from the demands that opposition in duties of exhibition inclination