

ii[a] *The Parasite*

The *Parasite* metaphor signals the gesture of relation between parasite and host as its action illuminates an array of sociocultural and technological mediations. He states that acts of exchange are based on exploitation, and exchanges Marx's concept of "exchange value" for a concept which he defines as "complete, irrevocable consummation" that only works in "one direction" (80) or "abuse value" as "exchange is always weighed, measured, calculated, taking into account a relation without exchange, an abusive relation" (80). *Parasite* is the noise element in the tryptic communication model sender - noise - receiver. The *interference* that can disrupt the signal at any given time. These disruptions are as possibilities, creating the plane where productive exchange can occur, resulting in the emergence of a "new system" (52) and can be mirrored to biological systems, which in similar fashion depend on "mutations" (disruptions) to change (184). Embracing the concept of *Biophilia* - the innate and genetically determined affinity of human beings with the natural world - as claimed by biologist E.O. Wilson (Kellert, Wilson) - might help us learn how to read these disruptions in our species.

As particles arranged in an ordered whole human cannot do otherwise than act in an ordered manner. Nature is a concept. An articulation we construed to clarify and order the objects and actions that surround us, we would otherwise perceive as chaos. Centuries of effort spent creating an exclusive hierarchy based on a model of "ego", placing man right under the gods in the pyramid of human order. However. Nature is *spirit of order* and we find ourselves looking towards ways to articulate a new model of inclusion based on the principle of "eco" - or *Ecologistaion* (Latour).¹ Knowing when to rely on what we see and when to trust on what we learn or know is confusing,

¹ Ecologization In Latour's terminology, "ecologization" is the positive counterpoint to *modernization*. Ecologization refers to an empirical and normative vision of extensive transformations in the collective life of humans and non-humans. By contrast to modernization, which divides *the collective* into nature and culture, ecologization is about recognizing the ever-more complex interweaving of humans, animals, ecosystems, and technologies, which is made evident by our current ecological crises. In such contexts, uncertainty, precaution, and collective ignorance are unavoidable conditions for political action. At the same time, ecologization points toward a relational ethics, in which the value of the non-human world is taken into explicit consideration; for example, in discussions about animal rights. Blok, Anders and Torben Elgaard Jensen. *Bruno Latour Hybrid Thoughts in a Hybrid World*, Routledge Milton Park, Abingdon, Oxon, 2011

rejecting appearance and attaching ourselves to substance often the chosen path. Though nature may seem chaotic, by choosing to seek entrance (focus) an underlying order is made apparent. An order which we use as a guide into creating tools towards forming matter to suit our creative needs. The most urgent being the ability to connect as everything from assemblage, formatting, entanglement, to mesh and intra-action is considered a variant particle of the intrinsic genus of growth. However. Such notions have consequences when regarded from a modernist economic perspective. Returning to Serres. In his book *The Natural Contract*, Globalization has transformed us into the biggest parasites to exist, with an *uncanny able* to communicate and act (parasitize) on global scale - its effects mere guesstimates. A unique situation amplified by globalized human relations. "Finally, we have reached such sizes that we exist physically. The thinking individual, having become a beast collectively, is now joined to others in multiple ways and turns to stone. Upon this rock is built the new world " (19). But understanding intra-action, means understanding - all - connections involved in communication. *Be-coming* (Barad, *Diffraction*) into contact with the *Other*, as Louise does in *Arrival*, opens us to the concept of the *individual* and problematic implication of the concept in post-modern society.