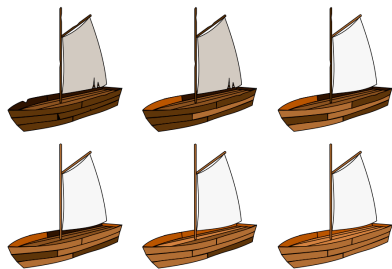


I want to talk about fragmented subjecthood.
 I struggle to talk about it in easy terms.
 I don't really want to go the route of personal anecdotes.
 That makes it even harder.
 When arriving to Copenhagen,
 I had a hard time arriving as one,
 So often when faced with questions about myself,
 I'd become somewhat protective.
 As I saw threats to my fragmented state.
 I was happy in a fragmented state.
 Essentialism = bad
 There are theories that gave me refuge.
 I started looking for a grasp on this experience.
 I wasn't simply going from city to city
 to tell stories.
 I attempted to answer the question:
 What is the contemporary subject
 and what actions is it capable of.

There are conditions to knowledge,
 These conditions change.
 We can look at history.
 And see that they have changed before.
 There is thought deemed unthinkable.¹
 That makes us think
 how can it be,
 that somebody thinks such a thought.

Individuals are not societies smallest unit.
 They can be divided further into data representations.
 Therefore they are not individual, but dividuals.
 Such Dividuals are subject to surveillance
 and commodification in capitalism of course.²



A ship gets its components replaced over time.
 As the parts of the ship are replaced,
 the question remains as to
 whether it is the same ship throughout.
 Such a ship challenges ideas of being.
 Such a ship challenges essentialist scrutiny.³
 That means: A view that things have a set of attributes,
 that are necessary to their identity.
 As we can conceive of the ship,
 despite its attributes changing,
 as a ship holding its identity
 along with its changes and transitions.
 We may find ourselves as sailors and passengers,
 to our fellow selves and beings.

"Becoming a subject is not what people want.
 Becoming a subject is a tortuous passage into
 a fragile, temporary, sometimes unbearable state."⁴

What I struggle in conveying,
is a hope I see in these theories.
That today conditions exist,
that fundamentally alter subjecthood,
into its fragmented state.
As the fragmented subject is constructed,
it appears as a crisis to hegemonic concepts of identity,
Such as binary gender or nationalism,
rigid categories and tall borders.
As the fragmented subject is constructed,
a subjectivity pointing to a place
where capital succumbs to the subject.⁵

The hope, that in this crisis,
the elements that construct identity
and the process of identification itself
can be reconfigured through subversive action.
I talk to friends and invite them in.
With the purpose
of realizing our expertise.
We organize around spaces,
constructing to endure complexity.
Filled with doubt throughout.
We are doubtful together.

This doubt may be the negativity of speculation,
giving our actions their disrupting power.
Against a capital that is capable of adapting,
by utilizing the symptoms of capital's own failings (many),
turning these symptoms into forces of capital's own mutation.
Negativity: Insecurity about
one's place during periodic innovation,
fear of losing recently gained privileges,
and anxiety over being 'left behind' translate into
Positivity: flexibility, adaptability,
and a readiness to reconfigure oneself.⁶
Maybe I should not put these ideas of negativity and positivity here,
I am in the early stages of reading them this way myself
but I'd liked to theorize the doubt away.
The doubt I find myself struggling with
while creating in these conditions.
Consulting biographies,
examples: migration, divergence, morbidity, aging
we find many not held by popular narratives.
examples: nation, health, family, beauty
We see externalization of identities,
trapping so many in a space between visibilities.
An immanent space
where exclusion and representation meet.
The hope, that the fragmented subject transcends this space.

In my Performance, I reach out to my peers and talk through various concepts with them.
On stage, I dedicate my dance to these persons.

— Artur Schernthaner-Lourdesamy, December 2025
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¹ This is what I gather from reading Michel Foucault's *The order of Things*

² Gilles Deleuze coined the term 'dividual' to explain the mechanisms of a 'control society'

³ The Ship of Theseus described here appears as Argo in Roland Barthes' and Maggie Nelson's writings

⁴ A quote from *Females* by Andrea Long Chu (in the 2025 Afterword)

⁵ Sophia Roxane Rohwetter's 2025 Essay *Fragmented Subjectivity*

⁶ Paolo Virno, cited in Sianne Ngai, *Ugly Feelings*, read it in ⁵ where it's also cited.