



SOME INFORMATION

on the Vakbond voor Transgressie

ON THE VAKBOND VOOR TRANSGRESSIE

The Vakbond voor transgressive (VvT – Union for Transgression) is an artistic institute that researches transgression and the darker sides of human existence in relation to contemporary and centuries old problems. It tries to stimulate people to dare to think outside the lines in order to engage with fundamental, personal and societal problems. It started from the idea that when people started living together, about 12.000 years ago (Neolithic revolution), also most problems we face today as a society came into existence. Examples are war, scarcity and some kinds of psychological diseases. For example: the first war happened about 10.000 years ago and was held over farmland.

A question that typifies the VvT is: how it's possible that after these 12.000 years we haven't found a proper solution to these problems which occur only in the gathering of people? (i.e. Why do we still wage war? Why is there still so much division between wealthy and poor? Why do we get overwrought?). In particular, when taking into regard that people are group animals and thus tend to come together. The synopsis of this question lies at the foundation of the VvT, for maybe the answer is that something has been corrupted in the gathering of people, at it's first occurrence, and we are still building on these principles. Even more than ever before due to globalisation. Nevertheless, people do come together, usually with very good motives and outcomes, so we can use this positive natural force to engage in a new way of solving the most fundamental societal problems - yet we shouldn't do it anymore as we are used to do it: we should offer counter-systems to question, transcend and change recurring problems like inequality, war, shortages and power distribution. In short, we need people that dare to address this natural power in themselves to transgress the borders that typify our society, to be able to create a new and better one.

ON TRANSGRESSION

Transgression is the counterpart to what a lot of thinkers call the *life instinct*, namely the *death instinct* which came into being, according to Bataille and Freud, when we first started to systemise our lives through labour. The death instinct is a reaction to these systems which restrict our life and separate us from nature. Therefore, it's a great force to re-examine existing systems: for really

good arrangements and systems in society correspond with our nature and do not trigger the death drift, they just magnify our life drift. Therefore, one could say that the ultimatum of the Vakbond voor Transgressie, is to eventually abolish itself.

To reach this goal the VvT aims at stimulating a consciousness in which the idea is central that to be able to change problems for the good, it is essential to think outside borders of the problem. Next to that the VvT agrees on the fact that transgression in its common sense can be very destructive. Therefore, it tries to get transgression to a higher level, for anyone who is able to urinate in public, is also able to change the world (in contrast to the more common idea that to change something one should walk the same path that created the problem). Great examples of people and initiatives that do this are: WikiLeaks, Jonas Staal, Martijn Engelbrecht, most street artists, buurtzorg and way more.

To stimulate these principles, the VvT organizes all kinds of events and projects which all, in their own way and with their own target audience touch these principles. The VvT distincts four types of transgression, of which the first one is mostly known, most destructive and most prone to be changed. These types of transgression are hierarchical and follow up to each other in chronological sense. Some practises function in more types at the same time.

1. Bodily/materialistic transgression:

Think about anything of which the body is the subject. For example: drug use, sex, urinating in public and so on. As already said most people fall in this category and it can be very destructive, bot in method and intention: yet it does show the ability to think outside borders.

2. Aesthetical transgression:

Here the physical world around our bodies is the subject. Street artists are good examples, for they usually try to beautify the world around us or let us rethink how it all works, though their method is often regarded as destructive, the intention is mostly positive.

3. Ethical transgression:

Here our notions of morality and on how we function as a part of society is the subject. Good examples are WikiLeaks and Panama Papers. Ones that function in this type usually receive the most counterforce, for it mostly effects us all and changes the ideas we have about each other. Ethical transgression has a more

theoretical character though the implications or execution eventually makes a change.

4. Metaphysical transgression:

Here our general notions of concepts and definitions are subject. For example, how we see ourselves or the world or democracy. A good example is Galileo Galilei who experienced great counterforce when he offered a better but controversial view on our world and solar system on which most our ideas were build. Metaphysical transgression transcends most of the others for on the long term our patterns of thinking are most important to change: they eventually direct how we act. Nevertheless, metaphysical transgression can't exist without the other three kinds of transgression, the others can exist without metaphysical transgression.

Transgression is often used to describe a phenomenon, but it's not a good word to describe a practise for it is a noun, not a verb. Therefore, the VvT often uses grensverleggen or grensverlegger (boundaryshift(-ing/-er). Most boundary shifters function in one or more types of transgression at once. For example, Galileo Galilei changed our thinking of the world (metaphysically), through materialistic transgressions also facing real ethical counterforce. Another example is the LGBT movement, which tries to reshape our ethics about the usage of our bodies.

ON THE ROLE OF THE VAKBOND VOOR TRANSGRESSIE

A method, central in all practises of the VvT, is sublimations. Through this principle the VvT tries to prevent this more destructive notion of transgression and transcend it to a more constructive power. Sublimations is often typified as creating a context in which a transgression is depoliticised and prone to self-reflection. A way to symbolise it is to see it as the 'sandbox' mode where the boundary shifter gets the chance and time to develop his or her ideas and try it out without causing 'damage', yet.

For the fact that the VvT is a union it supports these processes without becoming them. The VvT informs, supports and reflects on boundary-shifters and transgression in general with the aim to artistically sublimate it in order to eventually try to find better ways of living together.