

It is rumoured that ...

Roma Refugee Centre

a Technologies To The
People project directed by
Daniel G. Andújar

Create a rumour (a simulated image)

There's a rumour going round that in Hull they are building the main Gypsy Refugee Centre in Europe.

Simulation creates emotions that reality does not reach

Media-Rumour

A rumour is a simulated image, information often a mixture of truth and untruth, passed around verbally.

1) A publicity campaign using the city like a media.

Using the public space as a social construction, not as mere physical space.

The main piece will be a big publicity billboard installed on a site, a lot, in a located area or in an old building. The billboard will publicize the building of the biggest Gypsy Refugee Centre in Europe. We will use confused terminology and language to generate the simulated image that we really are going to build that centre .

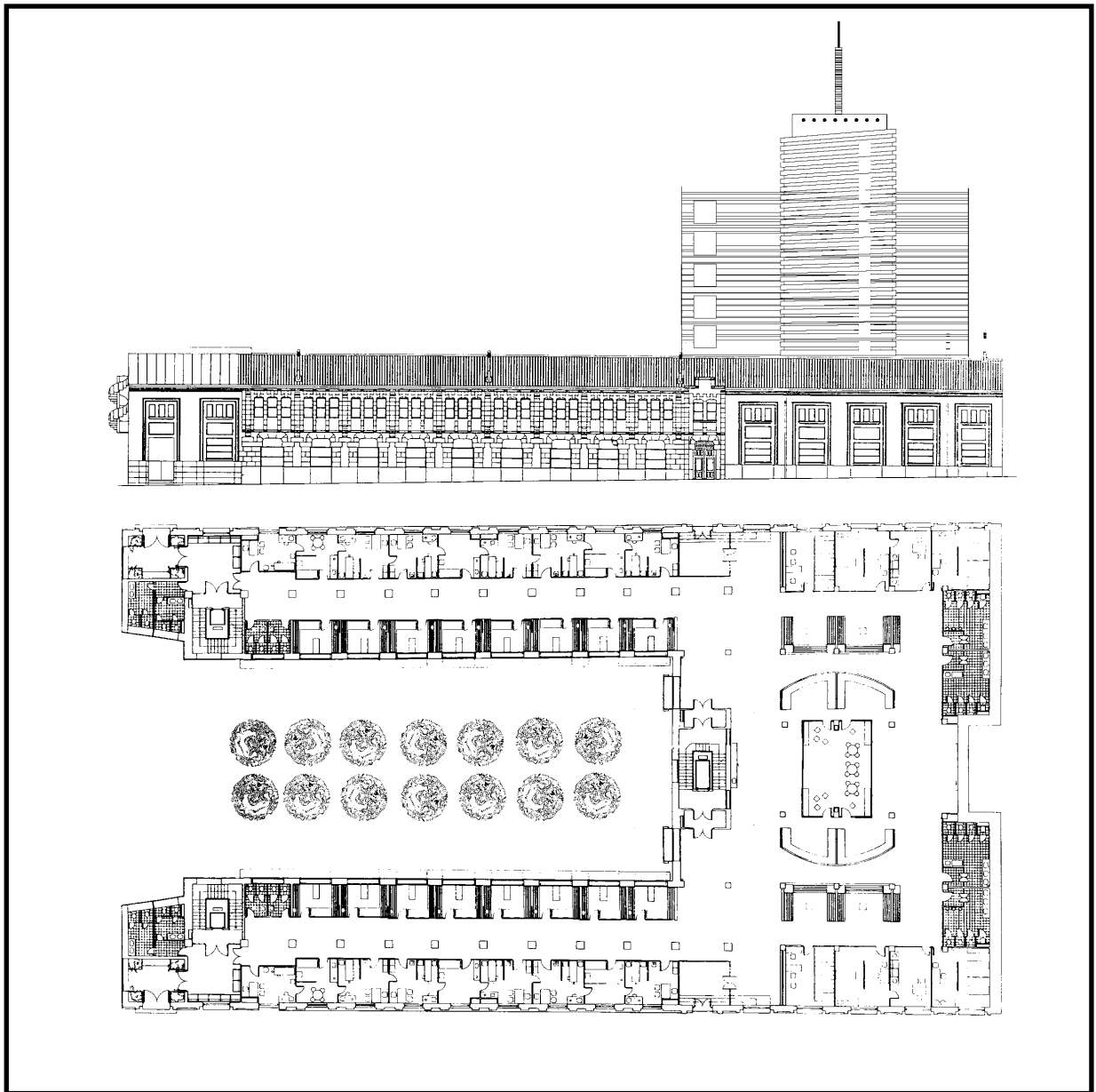
Also we will use the street furniture and the surrounding architecture across the city with posters and other bills.

We can considered the idea of introducing more advertising with the insertion of announcements in the daily press and other publications.

2) A social research.

With publicly accessible computer terminals in public spaces from where the audience can respond to our Racism Barometer Form.





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Barometer

When you hear about people of another nationality, to whom do you think of **(What nationality?)**

When you hear about people of another race, to whom do you think of **(What race?)**

When you hear about people of another religion, to whom do you think of **(What religion?)**

When you hear about people with another culture, to whom do you think of **(What culture?)**

When you hear about people belonging of another social class, to whom do you think of **(What social class?)**

Some people are disturbed by the options, customs and way of life of people different from themselves. | Disturbing | | Not disturbing | | ? |

Do you personally, in your daily life find disturbing the presence of people of another nationality?

And do you find disturbing the presence of people of another race?

And do you find disturbing the presence of people of another religion?

And do you find disturbing the presence of people with another culture?

And do you find disturbing the presence of people belonging to another social class?

Are there many such people, few or none that count among your friends? | Many | | Few | | None |

... people of another nationality?

... people of another race?

... people of another religion?

... people with another culture?

... people belonging to another social class?

I am going to give you out opinions. for each opinion I give out, please tell me to which, if any, kinds of people it applies.

	people of another nationality	people of another race	people of another religion	people with another culture	people belonging to another social class	None	All	?
If there are a lot of children in a school it reduces the level of education	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
There exploit social security benefits	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Their customs are difficult to understand	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Their presence in our country increases unemployment for british	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Their presence is one of the causes of delinquency and violence	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Marrying into one of these groups always ends badly	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Their presence in the neighbourhood modifies the prices of property	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
To have them as neighbour creates problems	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

1. What distinguishes a gipsy from a non-gipsy ?

I

2. What do you like or dislike about gypsies?

3. Would you be happy or unhappy to marry a gypsy ?

4. Would you like to have a gypsy as a friend?

5. Do you think gypsies are poor and maginalised, if so why ?

6. what is your opinion in regards to the expulsion of gypsies from our country?

7. State your views of gypsies wether Moors, black, Jews or other...

Send Form Clear

GENERAL QUESTIONS

1. What do you understand by racism?

- Violent expressions against persons of another race, culture, religion, ideology...
- Rejection or discrimination against persons of another race, culture, religion, ideology... Any negative distinction of persons of another race, culture, religion, ideology...
- Negative or positive distinctions
- Other

2. What is your opinion about the real situation of ethnic minorities with respect to racism?

- It is a problem that has always existed and does not have a solution
- A problem with a solution, if everybody helps
- A situation less serious than is said
- Other

3. Your contacts with members of ethnic minorities are...

- Usual
- Frequent
- Sporadic
- Rare or they do not exist
- Other

4. These relationships are usually for motives of...

- Family
- Friendship
- Work
- Do not exist
- Other

5. The complaints of minorities are...

- Logical
- Justified
- Exaggerated
- An excuse
- Other

6. Racism is justifiable...

- Never
- Sometimes
- Often
- Always
- Other

7. Do you consider that the efforts of minorities to achieve coexistence with the majority society are enough?

- They do everything they can
- They could make more effort
- They do not make any effort
- They do not want to be integrated
- Other

8. What degree of responsibility do the minorities themselves have in situations of discrimination?

- They are not guilty
- In some cases they create these situations
- Their attitudes are the cause of racism
- They cannot be complaint, it is their fault
- Other

9. How do you think that the majority society should help the minorities?

- Friendship
- Money
- Education
- I do not believe that we should help them
- Other

10. What's your opinion about "positive discrimination"?

- A good way of fighting against racism
- Things done with good intention cannot be criticized
- It is as wrong as negative discrimination
- I do not think they like it
- Other

11. Do you consider that the stereotypes given to some minorities are real?

- If they have that reputation, it must for a reason
- They are often true
- No, normally they are only clichés
- They are hardly ever real
- Other

12. Give points to the following groups according to the degree of discrimination that they suffer in your country. Give 1 to the most rejected group and 5 to the most accepted

- Gypsies
- Blacks
- Turkish
- Jewish
- Maghribian

13. Which is the current trend of racism in your country?

- Increasing
- It stays the same
- Decreasing
- It is no a problem
- Other

14. What is your opinion of the reappearance in Europe of groups of racist youths?

- It is very worrying
- It is an exaggeration: it's just a phenomenon of the present moment
- It does not happen such a revival
- Other

15. To what causes do you attribute racist expressions in society?

- People usually reject what they do know
- Ethnic minorities give grounds for it
- Other

16. What is the problem: racism or class?

- Racism, what is rejected is the colour of the skin
- Class; a rich and a famous member of a minority is accepted. The problem is money.
- Both
- Neither one nor the other
- Other

MASS MEDIA

17. Do you consider that racism exists in the media that you know?

- Racist attitudes are frequently expressed
- Not especially
- We cannot generalize, very sporadically
- No, the media are not racist
- Other

18. Is the image of ethnic minorities in the mass media real?

- Always
- Sometimes
- Almost never
- Never
- Other

19. How do you think the image of minorities given in the media corresponds to reality?

- It is worse than reality
- It is better than reality
- It is quite similar to reality
- It is exactly reality
- Other

20. How often does your media report news related to ethnic minorities?

- Often
- Sometimes
- Almost never
- Never
- Other

21. What type of news is it usually?

- Delinquency, drugs...
- Artists, shows, culture...
- There is not a predominant subject
- Minorities issues are not covered
- Other

22. Are there in your media people specifically dealing with these news?

- No
- Yes
- Why? They are not so important _____
- Other | _____

23. The access of minorities to the media is...

- Impossible
- More difficult than for the majority
- Easier than for the majority
- Possible
- Other | _____

24. Does your media always make reference to the ethnic origin of minorities?

- Yes, always
- It depends on the journalist
- No, we do not mention the origin
- Other | _____

25. Do you think that some media encourage racist attitudes?

- Yes
- No
- Sometimes
- Other | _____

26. How many people belonging to minorities work in your media?

- None
- One
- Two
- Three
- How many? | _____

27. What degree of credibility would they have for readers/listeners?

- They would not have any credibility
- Less than a person that did not belong to a minority
- The same as a person who did not belong to a minority
- They may have credibility
- Other | _____

28. Would the media accept members of minorities working in the "serious" sections? Such as political section, for instance

- Of course
- It would depend on their quality as a professional
- No
- Other | _____

29. As a journalist, what is the best way to fight against racism?

- To conceal negative news about minorities
- To treat news about minorities with prudence
- To facilitate access of minorities to the media.
- To forget that they are members of minorities

30. As an informative source, does the reporting of a person who belongs to a minority have the same credibility as a person who belongs to the majority society?

- Yes, the same
- Almost the same
- I do not trust them
- I do not trust them at all
- Other

31. Would it be appropriate to have a means of communication for each minority?

- Yes, in this way they would not feel discriminated against
- No, I believe that it would be even more discriminatory
- No, but the majority media should take more account of them
- They are not important enough to have media exclusively for them
- Other

32. What attitude do you take to news involving a member of a minority?

- The same as if the person did not belong to an ethnic minority
- The same as your news medium
- I think of what the listeners/readers want to hear or read
- I treat the news differently (better or worse)
- Other

33. How would you feel if your superior in your news medium was a member of a minority?

- No problem, he/she is just like anybody else
- I would feel strange. This situation is not usual
- Sincerely, I really would not like it
- Other

34. Are you aware that your opinion, as a journalist, can influence your readers/listeners?

- Yes, and therefore we must be careful when expressing our opinions
- Yes, although a journalist must always express what he thinks
- No. I believe that our opinions do not influence the readers/listeners
- Other

35. Do you think that the existence of self-regulation codes for the profession is necessary rather than laws that regulate from outside

- Yes, I believe that would be a good step
- No, I do not believe that it would be a good step
- Journalism is not an appropriate profession for these codes
- Other

36. Have you ever received pressures from superiors in any media to cover issues relating to minorities in a certain way?

- Yes, and I have had to accept the "suggestions" for fear of the consequences
- Yes, but I did not change my opinion, in spite of the risk of possible consequences
- No, I have never received pressure
- Other

EDUCATION

37. Are young professionals, with a modern education and different educational systems, more tolerant of minorities?

- Young professionals are more tolerant and more respectful of minorities
- Young professionals are more intolerant and radical with regard to minorities
- In general they are not very different from the older ones
- It does not depend on the age, it depends on the persons
- Other

38. The role of the family in education...

- Will be the main factor that will decide if a person will be racist or not
- Will have a big influence very much but will not be decisive
- The school will have more influence than the family
- Racist people are born this way. Not even the family can change that
- Other

39. The University or colleges teaching communications and journalism...

- Should be more concerned with these topics
- Are sufficiently concerned
- Neglect these issues
- It is not their business
- Other

40. Give points to the following social institutions involved in the fight against racism. Give 1 to the most important and 5 to the least important

- Family
- School
- Administration
- Mass Media
- Other

OPEN QUESTIONS

41. Could you tell us, if you remember, the latest news that was published in your news medium about a member of an ethnic minority?

42. Could you name us any famous person who is a member of an ethnic minority?

Research for the artistic concept

How can Gypsies be fully involved in society without giving up their special features?
why are the great forgotten ones in the Balcans war?
Do I press enough for official recognition of Romany as a minority European language?
Why still after 900 years fighting for their social rights and cultural emancipation?
What Do I know about?

This project is about that questions.

The City of Kingston upon Hull A vibrant maritime city, Hull is a major seaport, a great industrial and commercial city, an important centre of learning and a lively place to live in or visit!

One of the foremost of Hull's sons is William Wilberforce, who steered the legislation ending the slave trade in the British Empire through parliament.

Quite simply Hull is your kind of City! A busy centre for commerce and pleasure yet built on a friendly, human scale. You are not overpowered by towering office blocks or traffic fumes here.

Towards a solidarity-based society

The social importance of the media in the modern societies means that their attitude is fundamental for the study of racism. In particular, the treatment given to ethnic minorities can encourage racist attitudes or help to avoid them.

It is a secret to nobody that the mass media are, to a large extent, responsible for the creation of the "states of opinion". If in the past it was said that anything that was not written in books did not deserve to be believed, today it can be stated that the cognitive horizon of most citizens is determined, almost completely, by the content of the media. This has reached such an extent that, without a shadow of a doubt, what does not appear in print or filmed by television cameras or microphones has not happened, whilst the form in which it has appeared unfortunately determines the public opinion towards it.

In this sense, the treatment that Gipsy people receive in the media constitutes one of the greatest obstacles that prevent them from living harmoniously with the majority society.

Research for the artistic concept

Preventing the creation of ghettos

All this demands that Gipsy people must have the means to offset, on the one hand, the untruthful or exaggerated information given about them; on the other hand, the stereotyped or "folk" image that some authors create of our community; and, finally, to reinforce and to publicise everything positive accomplished in our community, promoting, at the same time, the Gipsy culture as a heritage that belongs not only to the 2.000.000 gypsies living in the European Union, but to the 10.000.000 of citizens that make up the European gypsy population.

Roma are scattered over the face of the entire earth, but principally in Europe; they possess shared cultural and linguistic roots. Although Roma have been living in Europe for more than 900 years, the puzzle about their origins was explained only in the 18th century. They originally came from northwest India, a fact that can be demonstrated by comparing their language (Romanes) with Indo-European dialects from this area.

Continuing prejudices dictate that Roma are seen as less an ethnic group as more a nomadic people with an unfettered and extravagant lifestyle. It is in connection with this that they are degradingly described as Gypsies. The Gypsy people have their roots in a long exodus of population from northeastern India in the 11th century. The Gypsy diaspora gradually took shape, adapting as it went to the different host countries. There are today about 12-15 million Roma worldwide (approx. 12 mil. in Europe). Most live in the Balkans (especially in Romania), Central Europe and the former Soviet Union. Fewer live in Western Europe, Middle East, North Africa and America.

Roma can be subdivided into groups, which are described as nations, depending on place of residence or origin. European nations include Spanish "Gitanos", French "Manouche" and German "Cinti". The World Romani Congress have adopted a Romani flag which is respected by all the Roma the world over. It comprises of blue and green traditional colours with the red wheel in the centre. Blue is the blue sky and the heavens. Green is the land, organic and growing. The blue symbolizes eternal spiritual values; the green earthly values. The wheel in the centre symbolizes movement.

All the wealth that a blending of cultures can bring.

Strongly united around common traditions, Gypsies are also a plural people, speaking a wide variety of dialects and belonging to various clans. Throughout time, because of their origins and their mainly nomadic lifestyle, Gypsies have been the objects of discrimination and have had to fight for their rights. A fact which many people still do not know is that during the second world war almost half a million Gypsies fell victim to the Nazi genocide. A conception that makes it known that they are people with a history, a culture and their own language, different but never inferior.

Breaking the isolation of gypsies refugees

These people arrive in vulnerable circumstances, with a different culture and little knowledge of local language. They find it difficult to integrate. Contact with local people is not easy, as they tend to turn their backs. Young female refugees find this situation particularly painful as, for cultural reasons, they generally feel more isolated than boys.

Technologies To The People Foundation wanted to take the bull by the horns and break the isolation forced upon these gypsies refugees.

These are refugees from countries such as Albania, Bosnia, Bulgaria, Poland, Yugoslavia, Croatia, Slovenia, Kosovo and Romania.

Document

Prejudice Rules Against Asylum Seekers

AUTHOR Mark Rowe Journalist

Article published in *the Independent* of United Kingdom

This text is a summary

Britain's system of dealing with asylum claims has been described as "institutionally racist" after an adjudicator hearing the case of a Czech Gypsy said that black people use their skin colour as an "excuse" for claiming they suffer from discrimination.

The adjudicator, who was handling an appeal against a Home Office decision to reject the man's claim for asylum, also likened police prejudice towards Gypsies to "the kind of pet hates we all have". The comments were found in a "determination", or report, compiled by the Immigration Appellate Authority, part of an executive agency of the Lord Chancellor's Department which deals with all claims turned down by the Home Office. Human rights and asylum groups have seized on the report as evidence of "endemic racism" in the asylum system and have drawn parallels with the Macpherson report into the murder of Stephen Lawrence, which described the Metropolitan Police as "institutionally racist". They claim that many adjudicators sitting on asylum appeals panels are "politically unreconstructed".

Nick Hardwick, chief executive of the Refugee Council, said he was "appalled" by the language. "This illustrates perfectly why many of us have so little confidence in the asylum decision-making process. It is part of the phenomenon of institutionalised racism which needs to be tackled with vigour," he said. Like many Gypsies, or Roma, as they prefer to be called, Petr Hub cited three reasons for claiming asylum: that he had suffered persecution and violence because of his ethnic origin, that the Czech police did nothing to help him, and he had been excluded from jobs and education of his choice. The report, which has been revealed as the Immigration and Asylum Bill makes its way through Parliament, suggests that many people use claims of persecution as an excuse. "Sometimes discrimination is real, sometimes of course it is imaginary and used as an excuse by the disadvantaged person, as

Document

one often hears it said, 'it's because I am black' in the United Kingdom," wrote the adjudicator, listed only as "L J Smith".

Mr Smith adds that it is natural for policemen to hold prejudices, such as anti-Gypsy views.

"Although they should try and put them on one side, they are human like everybody else, and we all have our pet hates or dislikes, no matter how we try and disguise them," he writes. Mr Hub admitted that he often did not bother to report attacks because he felt the police would take no action. Mr Smith observes that "if people do not report anything to the police then they cannot complain that the police do not give them the protection to which they claim they are entitled". Mr Smith says that he "generally accepts" Mr Hub's evidence, but does not feel it qualifies him for asylum. He likens Mr Hub's claim that he was unfairly denied access to college to British students being rejected from Oxford University. "It is so easy for people to use as an excuse when they cannot go to the place they want to, that they are being discriminated against," he said. Asylum Aid recently published a report detailing 90 cases in which asylum seekers claim to have had unfair hearings and has called for wholesale reform of the appeals procedure. It says many of the UK's 160 adjudicators, the vast majority of who are qualified lawyers, are unfit to hear cases, often pre-judging claims rather than dealing with them on their merits. The United Nations High Commissioner for Refugees has also voiced concerns, saying many adjudicators are out of date with political developments. "The language can be patronising and seem to come from another age," he said. !

Curriculum

Daniel Garcia Andujar lives and work in Valencia Spain/Born 1966

Daniel García Andújar (Spain, 1966) began his artistic activity in the late eighties, working mainly in the field of video, in projects of intervention in public spheres on the topics of racism and xenophobia, as well as the misuse of technology in surveillance systems. After familiarising himself with computer resources and their interactive possibilities, since the year 1996 he has been developing the project entitled Technologies To The People® (TTTP), which has led to further developments, both in the net and with physical media (exhibitions, installations, CD-ROMs). TTTP is housed in irational.org, a web site created by the "anartist" Heath Bunting and gathered in selections of net art such as *Some of my Favourite Websites are Art and Beyond Interface*. Other physical presentations of the aforementioned project have taken place in the framework of shows such as *Un-Frieden/Discord: Sabotage of Realities* (Hamburg), *Desde la imagen* (Valencia), *Scattered Affinities* (New York and Madrid), *Reservate der Sehnsucht* (Dortmund), *Threats and Promises of Electronic Art* (Vigo), and in the individual exhibition interface@metronom.es (Barcelona).

Eugeni Bonet.

Presented Work/selection

- *Ficción y Relato*, Installation Commission. Sala Plaza de España, Madrid, November 1999
- *Technologies To The People* Presentation, workshop, podium, hARTware projekte, Dortmund Germany. October 1999.
- *Technologies To The People* Presentation, *Navigating Intelligence: A Banff Summit*. Sept 9 - 12, 1999 Canada. <http://www.banffcentre.ab.ca/nmi>
- *vértigos- artes audiovisuales on-line/off-line*, Commission. Sala Amadís INJUVE de Madrid September 1999
- *Technologies To The People* Presentation, workshop, Quinzena d'Art de Montesquiu. Castillo de Montesquiu, Barcelona. July 1999.
- *Wizards of OS*. Haus der Kulturen der Welt, July 1999 Berlin, Germany
- *"Threats and Promises of Electronic Art"*. Installation Commission. Casa de la Artes de Vigo. Vigo Spain. June-August 1999.
- *Scattered Affinities*. Fundación Telefonica Madrid. Interactive installation Commission. Group exhibition with Mira Bernabeu, Heath Bunting, Eulalia Valldosera, Jan Peter Sonntag, Juan F Herran. Curator Nuria Enguita. Madrid Spain. June 1999
- *The Next 5 Minutes 3* -- <http://www.n5m.org> --- Amsterdam 11-15 March
- *Post Governmental Organisation/PGO Project Presentations*. Amsterdam. Holland
- *Expo Destructo / The exhibition, Post-Media Pressure, "Illegal Files Intervention"* at the Open Gallery in the centre of London and lasts for one month from 20th March 1999. London UK
- *New Media Art*. TVVV.plotas. artist.media.communication. february 1999. created by Nomedas+Gedeminas Urbonas. broadcasted by LTV. Vilnius. Lithuania
- *"Digital Documentary: The Need to Know and the Urge to Show."* pARTs photography gallery. Curator: Steve Dietz. Minneapolis/EE.UU . December 1998
- *Project presentation. Solo-Show. Interface@metronom.es*. Interactive installation Commission. Sala Metrònom. Barcelona, Spain.

Curriculum

October/November 1998.

- Project presentation. 'RESERVATE DER SEHNSUCHT'[reserves of desire]. Installation Commission. 'Unionbrauerei'. group exhibition with daniel garcia andujar (e) siegrun appelt (a) john m. armleder (ch), peter bogers (nl), marie José burki (ch/b), diller + scofidio (usa), onno dirker (nl), stan douglas (cdn), christoph draeger (ch), flatz (d), mark formanek (d), rodney graham (cdn) johan grimonprez (b), ingo gÜntner (d/usa), christoph irrgang (d) gerald van der kaap (nl) kirsten kaiser (d), peter land (dk), muntadas (e/usa), walter niedermayr (i), tony oursler (usa), JOSÉ alejandro restrepo (c0), alberto simon (br/d) jan-peter e.r. sonntag (d), bill spinhoven (nl), allan wexler (usa), andrea wolfensberger (ch) thomas wrede (d). Dortmund, Germany August/October 1998.
- Virtual Revolutions workshop.V2_Organisation.June/July 1998 Rotterdam.Holand
- Project presentation. Installation Commission. 'Technologies To The People® Collection'. 'Scattered Affinities'. Group exhibition with Mira Bernabeu, Heath Bunting, Eulalia Valldosera, Jan Peter Sonntag, Juan F Herran. Curated by Nuria Enguita. APEX ART cp. New York City. April 1998
- The Works Presents "Some of my Favourite Websites are Art" a net-art selection . Canada. 1998 <http://www.alberta.com/unfamiliarart/>
- "Beyond Interface" a Steve Dietz net-art selection for International Museums & the Web conference in Toronto. CD rom edition. April. Canada. 1988
http://www.yproductions.com/beyondinterface/andujar_fr.html <http://www.archimuse.com/mw98/beyondinterface>
- Project presentation. Interventions. Hypertribes. The Lovebytes Digital Arts Festival 1998. Sheffield, UK. 1998.
<http://www.lovebytes.org.uk>
<http://www.hypertribes.org.uk>
- Project presentation. Sponsored by Technologies To The People®. Technoculture [Computer World]. Fri-Art Centre d'Art Contemporain Kunsthalle. Fribourg. April 1998.
- Project presentation. Sponsored by Technologies To The People®. Union Fraternelle des métallurgistes. Pépinières. Paris, France 1998.
- Web publication. The Technologies To The People Foundation. hosted by irational.org UK. 1997. <<http://www.irational.org/daniel/TTTP>>
- Project presentation 'Body Research Machine'. Interactive installation Commission. Short Cuts/Links to the Body. DASA Deutsche Arbeitsschutzausstellung. Dortmund/Dorstfeld. Germany. Agost-October 1997. Colective exhibition with Fernando Arias, Mona Hatoum, Julia Scher, Janine Antoni, Timm Ulrichs, Zoe Leonard, Hans Breder, Peter Bogers, Bea De Visser... <<http://209.8.75.134/shortcuts/>>
- Intervention on the exhibition concept 'Desde la imagen' (Poster/flyer/catalogue cover). Installation Commission. 'Technologies To The People® Collection'. Valencia. Centre de la Beneficencia. Sala Parpallo. 1997.
- Intervention in homeless publication: BODO. Ruhr. Germany. Project 'Technologies To The People®'. 1997.
- Magazine intervention ReMOVE. Valencia. Proyecto 'Technologies To The People®'. Abril 1997.
- Web publication. 'Take care with your language. Trade Mark project'. Web: <<http://irational.org/cern/>> . CERN - European Lab for Network Collision .UK. 1997
- Web publication in Irational.org. Work inprogress. The Technologies To The People® Project. hosted by irational.org UK. 1997. <<http://www.irational.org/daniel/>>
- Project Presentation Technologies To The People®. Anti with E conferences. NetPolitics. Backspace. London, UK. March 1997. <<http://www.irational.org/cybercafe/backspace/>>
- Solo show. 'Wir Beobachten'. Urban Intervention. Interactive installation Commission. (City of Dortmund and Burgtorpassage) Exhibition of projects in Künstlerhaus Dortmund. DGermany. March-April 1997
- 'Technologies To The People®' project. Installation Commission. Un-Frieden. Sabotage von Wirklichkeiten (Discord. Sabotage of realities), Kunsthaus y Kunstverein Hamburg. Germany. 1996-1997. Colective exhibition commemorated the Peace Bienale of Robert Filliou. Works of Irwin/NSK, Lynn Hershman, Muntadas, Stan Douglas, Yukinori Yanagi, Jayce Salloum, Kanji Yanobe... <<http://www.icf.de/discord/>>
- Residence in Kunstlerhaus Dortmund Pepinnieres Program. 1996-1997.
- Intervention. Além da Água: Copiacabana. Fede Guzman Project. Museo Extremeño e Iberoamericano de Arte Contemporáneo. 1996.
- Intervention. La Isla del Copyright. Fede Guzman Project. Bilbao 1996.
- Photo©. Project about copyright and images bank, about photography, with Nieves Berenguer (graphic designer). 1996-97.

Curriculum

- 3MVI-Mostra de Video Independent. Floppy Forever. Interactive projects presentation. Centre de Cultura Contemporània de Barcelona. Spain. 1996.
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Technologies To The People Texts

Technologies To The People[®] is a work in progress. It's a metaphor about the use of technologies while acting as a public provocation, I am creating a virtual company that exists only as an artist project, it operates really for the rest of society. Technologies To The People' works with the media infrastructure of corporate companies Technologies To The People` usually sponsors art events in its representation policies.

--Daniel ,1996

Technologies To The People[®] is aimed at people in the so-called Third World as well as the homeless, orphaned, expatriated or unemployed, at fringe groups, runaways, immigrants, alcoholics, drug addicts, people suffering from mental dysfunctions and any other categories of "undesirables", at all those without social ties and unable to find a safe place to live, at all those who have to beg in order to survive. Technologies To The People[®] is for people denied access to the new information society and new technologies, for all those living in the confines of new and alien borders. Technologies To The People[®] wants to facilitate your access to the information society. Technologies To The People[®] wants more people to be networked. Technologies To The People[®] has developed and manufactured the Street Access Machine[®] specifically for the fringe groups named above. The machine can be used 24 hours-a-day with all credit cards (cybercash). With the Street Access Machine[®], credit cards are now welcome everywhere - including the street. All you need to do is install a Street Access Machine[®] and problems with begging will be a thing of the past. Those wishing to donate money to the needy simply present a credit card and stipulate the sum they are willing to part with. The destitute can withdraw the money from a cash dispenser using their Recovery Card[®] in conjunction with a personal password. Simple to use and interest-free. All-round credit card service for one and for all.

The point is clear. Don't believe the hype. Choice is just another word for control. Learn how to read the signs. In the end, Technologies to the People[®] is a bit like the Mel Gibson character in the movie Conspiracy. In its own madcap way, it points up not that there is some ultimate truth out there but that we may be just as crazy for believing in our "securisms," especially about technology and the Net, as TTTP[®] is for trying to convince us.

Technologies To The People Texts

--Steve Dietz
--Director of New Media Initiatives
--Walker Art Center

/daniel is a poignant view into corporate culture. It grows on you for what you begin to see about corporate identity.

--Craig Harris
--Executive Editor
--Leonardo Electronic Almanac

While one of the commonest "insights" about net art is that it is a medium waiting for its D.W. Griffith to invent a new language, Technologies to the People® is a veritable deconstruction of contemporary net semantics.

--Steve Dietz
--Director of New Media Initiatives
--Walker Art Center

Project:

ILLEGAL INTERFERENCE

Daniel Garcia Andujar

<http://www.irational.org/daniel/pirates/Illegal.html>

The name "web collider" describes web art that remixes material found on the net into a new, ready-made artwork. Illegal Interference takes email from newsgroups and secret hacker communities and mixes them together into a new, "illegal" interference pattern.

Like a packet sniffer, the device for eavesdropping on web correspondence without being detected, Illegal Interference intercepts email between hackers as they ask for stolen serial numbers or cracked software. By poking his nose into the back alleys of the web, artist Daniel Garcia Andujar offers a bird's eye view of information as it is exchanged, misdirected, lost and stolen.

In another project entitled "Technologies To The People," Andujar states boldly that "Access To Technology is a Human Right!" Forever self-reflexive, much of Andujar's art focuses on how easily commercial forces might exploit such a claim.

For Andujar the corporate ownership of words and phrases--trademarks like UPS's "Moving At The Speed Of Business," or Lucent's "We Make The Things That Make Communications Work"--reminds us that language, like technology, is not free. Playing with the commercialization of information, Andujar asks: Who controls information and technology?

In Illegal Interference we see the other side, where one must ask: How safe is our control over information?

--Alex Galloway
--Rhizome
--New York City

Technologies To The People Texts

"Systematic application of knowledge to practical tasks. High advanced, easy-to-handle inventions for everyone. Technologies designed for a better understanding. Don't be afraid of info overload: seeing is believing. Trust in progress. Trust in Technologies To The People."

--Vanessa Mueller
--Bochum

Technologies To The People

Dortmund is presently undergoing a process of drastic transformation: the city's former heavy industry has largely been dismantled; the economy is now oriented mainly towards technology and the service sector. Andújar's commentary on the city's official enthusiasm for technology took the form of, amongst other things, a brochure which he had already produced in another connection. In the frame of the exhibition "Discord. Sabotage of Realities" (Kunstverein and Kunsthalle, Hamburg, 1996/97) Andújar had invented the non-profit-making enterprise "Technologies To The People". Not existing physically, but purely as a PR strategy, this fictitious enterprise offers in its aforementioned brochure a credit card service (card, cashpoint and internet access) for the people of the so-called Third World, the homeless and destitute, the unemployed and all other fringe groups of society that have no access to "digital cash". Begging, according to the brochure, is a thing of the past. The "Street Access Machine" accepts every credit card. The donor inserts his card and keys in the amount he wishes to donate; the needy person can then collect it with his "Recovery Card" from any cash point - "simple to use and interest free". Macintosh has already expressed an interest in "Technologies To The People", but Andújar is not concerned with actually realizing the project, but rather with faking a corporate identity, irritating and causing a reflection upon the mechanisms of exclusion in the digitalized society.

--Iris Dressler
--hARTware projecte
--Dortmund

Daniel García Andújar's project entitled Technologies To The People ® poses a global criticism of the fallacy implied by the belief that technology will be the base of a fairer and more democratic world. Although certain prophets of technological goodness have declared that the main inequality will be a generation issue, it is obvious that the countries with a higher number of connections are located in the super-developed areas of the world. Even if in recent years there has been a strong increase in the utilisation of technology in peripheral zones, remote from traditional centres of power, the gap is still enormous and there is the further difficulty that in such peripheral societies technology can create greater inequalities between the ruling élite and the large masses of population lacking economic resources.

--Nuria Enguita
--Fundació Tapies
--Barcelona

Technologies To The People Texts

Not so long ago on the subject of the war in the Balkans, the French sociologist Edgar Morin wrote "... in any event the harmful effects are irremediable. The disaster that has emerged from the heart of Europe has struck Europe in the heart. This disaster is now generalised. The barbarity of Total Nationalism has not been the only cause of the disaster. In the western area the ravages of a blind rationality, abstract, quantitative and mechanical, have divided and pigeon-holed the various complex realities, incapable of placing their facts and problems in an appropriate context, incapable of understanding the shortcomings of its own logic and incapable of conceiving its own blindness. Madness!* Madness! Madness! Not only the madness of Serbian Total Nationalism and of its ravages, but the lunacy of a war waged by computers, calculations, figures and of killing machines, silenced by a limiting techno-military intention." The work of Daniel G. Andújar frequently unfolds between the intersecting spheres implied by the use of technology and its practice as a sophisticated instrument of control and dominance. A computer poses an illusion (due to its genuine incapacity): the possibility of hacking a telephone company, in the reach of anyone with a minimum knowledge of computer language. Sociologist and artist alike propose a reflection on contemporary war, in which the classical notion of hand-to-hand fighting disappears, giving way to a series of variable factors related to diverse realities, almost always far removed from the social and political reality of the true areas of conflict. The Gulf War was possibly a media war, but the present Balkan war is even more cruel for it only seems to take place inside the computers switched on in the various NATO headquarters. The consequences in terms of death, destruction and displacement of human masses originated by this designer war seem to be reduced, according to its architects, to undesirable yet necessary collateral damage. One final question before moving on -- how important is it to destroy actual 'territories', now that the networks of power and money are totally decentralised and their tentacles oblivious to frontiers?

--Nuria Enguita

--Telefonica Catalog

--Madrid

Technologies To The People

<http://www.irational.org/ttp/>

Technologies To The People Foundation /irational mirror/

<http://www.irational.org/daniel/TTTP/TTTP.html>

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