3/19, A View From My Porch

Doreen LaMantia Maloney
*University of Kentucky*

DOI: https://doi.org/10.13023/disclosure.13.12

Follow this and additional works at: https://uknowledge.uky.edu/disclosure

Part of the Art and Design Commons

This work is licensed under a Creative Commons Attribution-Noncommercial 4.0 License.

**Recommended Citation**

DOI: https://doi.org/10.13023/disclosure.13.12
Available at: https://uknowledge.uky.edu/disclosure/vol13/iss1/12

This Article is brought to you for free and open access by *disClosure: A Journal of Social Theory*. Questions about the journal can be sent to disclosurejournal@gmail.com
Note: the following images are stills from a 3 minute video. The text is an attempt to capture what motivated me to make the piece.

Then it happened. CBC aired a full two-minute segment of the tomahawk missile strike on Baghdad without the usual sound effects and without the usual talking head interrupting the transmission. I watched transfixed as the missiles launched into the night sky, and thought of bodies blown to bits, terror, fire, suffering, horror and pain, images that were not being broadcast on my TV.

I felt visceral rage. I was being invited to participate in war offered as digestible, televised news item. I had to do something. I grabbed my camera and turned it on. I turned on my surveillance VCR. I filmed the view out of my window – recording life in America at war at the speed of one frame every 15-seconds. I needed to bridge the gap between war as a media event and my own, mundane, seemingly perfect, everyday reality.
To make a piece out of the Shock and Awe campaign footage, I condensed the 24 hours of my surveillance tape down to 3 minutes.

The surveillance deck sped everything up to the point where cars at night became flashes of light, and the sunrise in infrared mode, a nuclear explosion. I took sounds from the actual U.S.S. Key West missile launch and used them as a sound track.

Other sounds from the Iraq battle were difficult to gather since the network footage transmitted in bite-sized chunks. I went to the web and found sounds of the war in Afghanistan, a perfect fit. Sounds of that war were like none I had ever heard before in movies. They resembled a chaotic drum core, were more akin to metal kitchen utensils thrown into a giant fan, and were full of chaos.

I simulated. I edited together the sounds of the Afghan war, tank blasts, and the missile launch and attempted to synchronize the sounds to the action of the lights of the cars.
The result was war, from my vantage point: the view from my porch.

Frankie Finley

Book Review


The term *mestizo* generally refers to a person of mixed blood, specifically of European and American Indian blood; however, Serge Gruzinski uses it in his book *The Mestizo Mind: The Intellectual Dynamics of Colonization and Globalization* to explain the various melanges that occurred between people, art, and ways of life from America, Europe, Africa, and Asia during the 16th century. By this definition, mestizo processes are not singularly located within a post-colonial situation in Mexico; they are instead a product of globalization that affect all groups of people whose cultures intersect in a post-colonial situation. The mestizo mind, therefore, is the mixed state of mind that has resulted from 500 years of interactions, a state of mind that everyone possesses in a globalized world. The book is organized in three parts: the first part seeks to explain the melange that occurred as a result of the Spanish conquest of Latin America, which resulted in mestizo processes; the second part is an in-depth examination of mestizo imagery that shows the ways in which Amerindian artists combined pre-Columbian and European images to examine the changes to their culture; and the final part is an extension of this examination, as Gruzinski breaks down images and styles in mestizo art that clearly belong to neither tradition, hybridized forms that were born out of mestizo artists’ creativity, products of the mestizo mind.

Gruzinski makes the link between mestizo culture and globalization. He also urges us to not think of globalization as a modern issue, but as