

All of this is 0.

I want things to be aesthetically pleasant and organised in my room. It gives me a sense of having power over reality. That's probably why individualism is such a hit in the first place – being hysterically perfectionist. It's a type of self-grooming. I've had a problem with self-grooming lately, I consume a lot of ASMR content. Sometimes I'm a bit worried.

This is an escapist space. No-one's performing, just certain actions. I want to have a sense of power over reality, and so I escape in plain sight, since I was given the chance. There you stand. If I tried to convince you would you escape too? Where to?

# Study on the relationship between bird activity and FOMO

[https://www.researchgate.net/publication/287211999\\_Neurobiology\\_of\\_rodent\\_self-grooming\\_and\\_its\\_value\\_for\\_translational\\_neuroscience](https://www.researchgate.net/publication/287211999_Neurobiology_of_rodent_self-grooming_and_its_value_for_translational_neuroscience)

**[accessed Sep 26 2018]**

Self-grooming in animals is an innate behavior with high functional value in hygiene-maintenance and other physiologically important processes, including thermoregulation, social communication and de-arousal. Self-grooming is one of the most frequently observed behaviors in awake rodents, and has a patterned, sequential organization with characteristic cephalocaudal progression. Self-grooming is remarkably similar across species in multiple taxa. Humans also engage in self-grooming, and this behavior also shows some similarity with that seen in other animals. However, human self-grooming behavior can become pathological, for example, during stressful conditions or in certain neuropsychiatric disorders.

Assessment of rodent self-grooming has translational potential, as aberrant rodent self-grooming can be related to human disorders in which abnormal self-grooming is a symptom. However, it is important to note that animal grooming cannot be considered an exact model of any particular human pathology. Rather, the broader value of rodent self-grooming is as a model of complex repetitive, self-directed sequentially patterned behaviors. Therefore, rather than viewing rodent self-grooming behavior as a direct correlate of a particular symptom, it may be best considered as an indirect index of several behavioral phenomena, including chains of motor action and complex patterning, of motor activities, that all can be relevant to human brain disorders. From this broad viewpoint, analysis of rodent self-grooming may help in understanding the neural mechanisms of hierarchical motor control (and its dysregulation) that underlie complex sequential behaviors in general.

We propose that rodent self-grooming is an important behavioral phenotype that can be used to understand the neural basis of complex action patterns in other species, including humans, both in normal and abnormal conditions.

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Tangled up in quilts, I wonder, how I end up again: if it's the bigger pleasure or the lesser evil. Probably both. Being afraid of pain I came up with the idea of taking up kung fu. Sometimes I surprise myself. Conserving beetroots gives me a sense of having reality in a jar and oh, how the light in the fridge shines through.

<https://en.wikipedia.org/wiki/Escapism>

*Not to be confused with Escapology, the art of escaping physical means of restraint.*

*For other uses, see Escapism (disambiguation).*

Escapism is the avoidance of unpleasant, boring, arduous, scary, or banal aspects of daily life. It can also be used as a term to define the actions people take to help relieve persistent feelings of depression or general sadness.

## Perceptions

Entire industries have sprung up to foster a growing tendency of people to remove themselves from the rigors of daily life – especially into the digital world. Many activities that are normal parts of a healthy existence (e.g., eating, sleeping, exercise, sexual activity) can also become avenues of escapism when taken to extremes or out of proper context; and as a result the word "escapism" often carries a negative connotation, suggesting that escapists are unhappy, with an inability or unwillingness to connect meaningfully with the world and to take necessary action. Indeed, the OED defined escapism as "The tendency to seek, or the practice of seeking, distraction from what normally has to be endured".

However, many challenge the idea that escapism is fundamentally and exclusively negative. C. S. Lewis was fond of humorously remarking that the usual enemies of escape were jailers; and considered that used in moderation escapism could serve both to refresh and to expand the imaginative powers. Similarly J. R. R. Tolkien argued for escapism in fantasy literature as the creative expression of reality within a secondary (imaginative) world, (but also emphasised that they required an element of horror in them, if they were not to be 'mere escapism'). Terry Pratchett considered that the twentieth century had seen the development over time of a more positive view of escapist literature. Apart from literature, music has been seen and valued as an artistic medium of escape, too.

## Psychological escapes

Freud considered a quota of escapist fantasy a necessary element in the life of humans: "They cannot subsist on the scanty satisfaction they can extort from reality. 'We simply cannot do without auxiliary constructions', Theodor Fontane once said". His followers saw rest and wish fulfilment (in small measures) as useful tools in adjusting to traumatic upset; while later psychologists have highlighted the role of vicarious distractions in shifting unwanted moods, especially anger and sadness. However, if permanent residence is taken up in some such psychic retreats, the results will often be negative and even pathological. Drugs cause some forms of escapism which can occur when certain mind-altering drugs are taken which make the participant forget the reality of where they are or what they are meant to be doing.

On many days I'd actually rather play *The Sims* (2, that is) than study arts. I try to create a story through the architecture of the neighbourhood. I build and I tear down, and each street and possible route must be walked through in order to know if I believe that story. The thing is, I just put as much effort in my playing as I put in any of the things others find of value. Most of my doings and interests go under the subtitle *art* but in general I'm just driven to things and actions, objects and states of affairs. City planning and architecture fascinate me, physics and psychology, but I should be on SSRI to be of value in the means of this society.

Of course there's other things too, *drone* of thoughts, hallelujah. I browse Wikipedia until 6am to get a grip of the magnitude of the passion scientists had on lost continents. Sometimes it's hard to find one's way out of the maze that feels like it's been created solely for you.

(I don't care. I do care.

None of this matters. All of this matters.

This is not real (true?). This is real (true?).

Posthumanism? Dehumanisation? Extinction? Plant music? Exploitation? Whose? Are crops exploiting humanity to spread themselves? What kind of conflicts of motives do crops have?

Some say we're just drops in the ocean.  
But a drop *is*.)

[https://en.wikipedia.org/wiki/John\\_B.\\_Calhoun](https://en.wikipedia.org/wiki/John_B._Calhoun)

## **Mouse experiments**

In the early 1960s, the National Institute of Mental Health (NIMH) acquired property in a rural area outside Poolesville, Maryland. The facility that was built on this property housed several research projects, including those headed by Calhoun. It was here that his most famous experiment, the mouse universe, was created. In July 1968, four pairs of mice were introduced into the habitat. The habitat was a 9-foot (2.7 m) square metal pen with 4.5-foot-high (1.4 m) sides. Each side had four groups of four vertical, wire mesh "tunnels." The "tunnels" gave access to nesting boxes, food hoppers, and water dispensers. There was no shortage of food or water or nesting material. There were no predators. The only adversity was the limit on space.

Initially, the population grew rapidly, doubling every 55 days. The population reached 620 by day 315, after which the population growth dropped markedly, doubling only every 145 days. The last surviving birth was on day 600, bringing the total population to a mere 2200 mice, even though the experiment setup allowed for as many as 3840 mice in terms of nesting space. This period between day 315 and day 600 saw a breakdown in social structure and in normal social behavior. Among the aberrations in behavior were the following: expulsion of young before weaning was complete, wounding of young, inability of dominant males to maintain the defense of their territory and females, aggressive behavior of females, passivity of non-dominant males with increased attacks on each other which were not defended against.

After day 600, the social breakdown continued and the population declined toward extinction. During this period females ceased to reproduce. Their male counterparts withdrew completely, never engaging in courtship or fighting and only engaging in tasks that were essential to their health. They ate, drank, slept, and groomed themselves – all solitary pursuits. Sleek, healthy coats and an absence of scars characterized these males. They were dubbed "the beautiful ones." Breeding never resumed and behavior patterns were permanently changed.

The conclusions drawn from this experiment were that when all available space is taken and all social roles filled, competition and the stresses experienced by the individuals will result in a total breakdown in complex social behaviors, ultimately resulting in the demise of the population.

## <https://www.psychestudy.com/general/motivation-emotion/conflicts-motives>

In psychology, "A conflict is the anticipated frustration entailed in the choice of either alternative." – Coleman

The conflict that occurs within an individual and is affected by his motives is dubbed as Conflicts of Motives. This form of conflict occurs in an intrapersonal level.

As human beings, we are often stuck and confused about whether or not performing certain actions. The urge to do something worthy or pleasurable is often directly opposed by the fact that it involves hard work or pain. The organism is then conflicted between two opposite motives.

The conflict doesn't always occur between two opposing motives, and one may also feel torn between two different pleasures. Another circumstance may be that the individual is forced to choose between two pains. This is usually the toughest conflict where a logical person always chooses a lesser evil.

## [https://en.wikipedia.org/wiki/Fear\\_of\\_missing\\_out](https://en.wikipedia.org/wiki/Fear_of_missing_out)

Fear of missing out, or FOMO, is "a pervasive apprehension that others might be having rewarding experiences from which one is absent". This social anxiety is characterized by "a desire to stay continually connected with what others are doing". FOMO is also defined as a fear of regret, which may lead to a compulsive concern that one might miss an opportunity for social interaction, a novel experience, a profitable investment, or other satisfying events. In other words, FOMO perpetuates the fear of having made the wrong decision on how to spend time since "you can imagine how things could be different".

Self-determination theory (SDT) asserts that the feeling of relatedness or connectedness with others is a legitimate psychological need that influences people's psychological health. In this theoretical framework, FOMO can be understood as a self-regulatory state arising from situational or long-term perception that one's needs are not being met.

With the advent of technology, people's social and communicative experiences have been expanded from face-to-face to online. On one hand, modern technologies (e.g., mobile phones, smartphones) and social networking services (e.g., Facebook, Twitter) provide a unique opportunity for people to be socially engaged with a reduced "cost of admission". On the other hand, mediated communication perpetuates an increased reliance on the Internet. A psychological dependence to being online could result in anxiety when one feels disconnected, thereby leading to a fear of missing out or even pathological Internet use.

Each spring horny birds sing behind my window. Is being horny also being happy or “alive”, like, “really living the life”? Birds are the creators of their singing content. Should I get a smartphone to exist more? Creating content is existing, but not all content is public like that. Hiding in plain sight, city moss is content. Sometimes I think there’s a sniper aiming at my window. Why wouldn’t I be the one being sniped at? Because I am you and you are me and we have been and will be in each tree, each spring creating content and doing all the other things that *stuff* does, like being sniped at. This is why I’m not an individualist. Don’t escape.