Cartographies of Resistance: Deviant Mapping Against the Copy-of-the-Copy

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Maps have never been neutral mirrors: they are epistemic and ontological apparatuses that represent by simplifying, homogenizing, and excluding to serve concrete goals. From maritime charts to administrative grids, cartography has always participated in shaping which futures become negotiable. Maps made possible futures navigable.

We propose a discussion on *cartografias da resistência* at the moment when maps have mutated into something more pervasive: models that do not merely represent “reality” but increasingly mediate — and attempt to substitute — our access to it. Generative Artificial Intelligence (GAI) intensifies this shift by turning representation into an operational environment where the "copy of the copy" circulates without stable origin and recursively feeds new outputs (Steyerl, 2012; Chun, 2021). What Korzybski (1933) articulated as the disjunction between map and territory now demands a cybernetic reformulation: the “map” not only fails to exhaust the real, it actively reshapes the “territory” through recursive loops of extraction, pattern-generation, and deployment. As Baudrillard (1981) warned, the simulation determines reality. Yet the stubborn gap persists: simulation remains simulation, even as it functions as filter, medium, and interface, standardizing, predicting, and monetizing our relation with the world (Couldry and Mejias, 2019; Ricaurte, 2019). It is precisely within this gap between the map's claim to totality and the territory's irreducible excess that resistance becomes possible. The maps we are compelled to use do not serve us; they serve themselves through us.

We frame the discussion as a cybernetic and ethical problem: who gets to model reality, under what conditions of visibility, consent, and accountability, and with what recursive consequences for memory, attention, and agency? Drawing on the conference's notion of *confluence* (Nego Bispo, 2023), we ask how diverse epistemologies and representational practices can coexist without being flattened into a single extractive cartography. From there, we ask how can we build collective cartographies grounded in intimacy and reciprocity. Cartographies that preserve plurality, that remain reflexive rather than extractive?

As a practice-based catalyst, we briefly analyse two works: *Cópia & Desvio* (Foletto and Bresciani, 2024) is a series of experimental performance-lectures on the right to copy and

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reuse human knowledge. Using live coding environments alongside AI-generated voice synthesis, the project remixes visual and sonic archives from the history of artistic copying (from Duchamp and Benjamin to samplers and digital reproduction) constructing a meta-narrative path that tells the story of the evolution of the digital realm. The second, *(r,s)aw poetry,* positions poetic language at the center of an audiovisual live coding performance. Exploring programming languages' limits to interrogate technology's impact on aesthetic systems (Guattari, 1995), the work calls the aesthetic paradigm of subjectivity to dialog with Berardi's (2009) argument that algorithmic logic progressively reduces human sensibility.

Both works enacts what we call *deviant mapping*: inhabiting the semiotic apparatus of representation in order to divert it, producing counter-cartographies that can be questioned, revised, and collectively shared (Debord, 1967; Lautréamont, 1869/2009). The aim is to offer a speculative image of what it means to map differently to make the medium less deterministic and more liberatory.

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