I do not have straightforward answers to these important questions, which is exactly why I make doodle books. It is very interesting and important for me to find out what you think about this issue and to hear your opinions and ideas. That’s why you can change the book, transform it, add things to it and reissue it without having to ask for permission. With this book you are both the reader and the author.

Let’s think together how our collective ideas about what is private and what is public, what should be protected and what we do not need to protect, will change our lives in the future.

Have fun reading, drawing and writing!

Answer my questions and ask your own.

If we fight for our privacy, what might be the price? Is it the same thing to be surveilled by government or the boss at work as it is to be watched by members of your community or family?

Share with others your thoughts and concerns.

Where does the private end and the public begin?

When and why can these boundaries change?

Do we really need to protect our private space from others?
Invent, draw and describe how your anti-surveillance device would work.

Conspiracy or couture? But would everyone be able to afford it? Or is it something that only the customers of expensive boutiques could appreciate?

Should we be able to control who sees us, when and how?

There are many ways to hide from surveillance. An artist named Adam Harvey started a company that invents and sells such garments. The company makes pins and ties, cuff links and handkerchiefs, coats and bracelets. These items are fashionable. But their main task is to mask a person from surveillance devices. Famous actors could use them to hide from paparazzi, while regular people like you and me could use them to avoid surveillance cameras that film us, recognize our faces and archive this information in their database.

Or think of devices that could actually be used for surveillance.
Go ahead and practice! Change the face of this person so that no one would be able to identify him. But be reasonable – he should look like a regular person!

Harvey suggests that special wigs and makeup can be used to fool the surveillance cameras.

Harvey explored the experience of the military, which used Dazzle camouflage during World War I. The interchanging black and white bands visually destroyed the silhouette of military ships, making it impossible for the enemy to determine what kind of ship it was, how big it was and in which direction it was moving. Harvey used this principle in makeup. In the images created by him the bangs go down to the eyebrow ridges and eyes, while a special pattern on the cheekbones disorients the surveillance system. This way the designer alters beyond recognition the points used by the surveillance system in generating an outline of people’s faces.

Continue to the next page, there are many more faces there!
The Spanish dictator Franco prohibited women from sunbathing at the beach, while Greek dictator Ioannis Metaxas in 1936 issued an order, according to which swimming skirts had to be 30 cm below the knees in length.

Even in the democratic USA during that time, the beach was patrolled by police officers with tape measures, measuring skirt lengths.

Imagine that you are writing a law on beachwear. What clothing would you allow and what would you consider inappropriate?

How should offenders be punished?

It is prohibited in France to wear a burkini on public beaches. If the law is broken, the police would have to intervene.

This is a burkini, which some Muslim women wear to the beach.
The fashion industry sells new styles every year. The more complex and artistic fashion is, the more sophisticated are the images it allows you to project.

With faces like these, there is little risk of being recognized by a surveillance camera.

Think of three different images for yourself:

<table>
<thead>
<tr>
<th>When you are feeling good about yourself</th>
<th>When you are extremely tired</th>
<th>When you are scared</th>
<th>When you are angry</th>
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In many traditional cultures, masks and costumes served as magical tools in order to transform the person into something radically different: a god, an animal, a dead ancestor... being masked, a person could temporarily take on a new identity.

You have only a mask on your face, the rest of your body is normally dressed, but you still need to look like an alien. How would you do it?

Describe your way of being radically other:

How would you like to be a powerful monster (not particularly nice)

What would you look like as a nice, quiet animal?

Your community decided that you will play the most beautiful, beloved god or goddess. Describe your costume.
This is a special camouflage shirt that helps hide you from surveillance cameras. Would you prefer to just hide or become anonymous and invisible?
How does it make you feel when you are in a kitchen with a sink full of dirty dishes? I feel like this is not a safe private space.

What about you?
What kinds of kitchens do you know?
Use the space here to describe several different types of “kitchen” space.
In totalitarian regimes, people only felt free and safe in their own kitchens.

Where do you feel safe and free?

Kitchen  School  Street  Your own room  After school activity

everywhere? Explain why:

Soviet kitchens in the 1960s and 70s. Artists, intellectuals, scientists and friends would meet in the kitchen. They discussed political news, read their poems, told anecdotes, fell in love, ate and drank. The Soviet kitchen was tiny; the population never had a lot of food; there were never enough dishes to go around. So why did the kitchen become a public space?

In different cultures, people spend their private time in very different ways:

Cubans love to dance

American teenagers play computer games

Tibetan monks meditate

Invent imaginary groups of people and the most incredible pastime for them that you can imagine.

Official Soviet parades in the USSR were magnificent, crowded and attended by big crowds of people (who were sometimes forced to be there).
Think of a new kitchen, a new dinner table, a new place for welcoming guests and a new place for public debate.
Imagine you are organizing an art exhibit with your favorite artists. It could be a contemporary or classic artist, or a Renaissance sculptor. Who would it be?

You can do it in the biggest national museum or in the small local gallery!

You can sign his/her name on your own work or write your name on his/her works.

What would you show on this art exhibition?
Where do you draw the line? What sorts of private moments are not ok to share with strangers?

Artists often share with their audience something private: they draw themselves sleeping, thinking, or being in despair.
In the United States in the last few years, several adolescents were charged by police for sending each other nude or semi-nude photos. A girl who sent a topless photo of herself to her boyfriend was investigated by police.

Does society have a right to pictures of my body?

What laws regulating the public behavior of children in relation to their bodies would you pass?

What exactly would you forbid and what would you allow?
1984 was marred by the greatest environmental disaster in the world, which happened in the Indian city of Bhopal due to the wrongdoings of Dow Chemical. This catastrophe left half a million people injured. Several thousand died, while many remained crippled for life. Even though over many years have passed since the tragedy, children still continue to be born with birth defects. The Dow Chemical corporation returned to the US right away and did not spend a dime to help the victims, clean or restore the environment or decontaminate people's homes. After the Yes Man's appearance on TV twenty years later, the real boss of Dow had to acknowledge the fact that the company had left the victims to the mercy of fate. It did not, however, stop the corporation, responsible for the deaths and suffering of thousands, from organizing sporting events for the "health and wellbeing". Dow Chemical is a part of a successful international conglomerate. Not one of its executives has been held liable. The Yes Men could not be sued for deceit. The actor pointed out politely that his photograph was publicly available on the internet and that journalists should have done a better job verifying his identity.

01

Maybe it would be better to introduce yourself as someone else in order to sound more convincing?
Who will you pretend to be: the Queen of England, President Putin, your school principal?

02

HOW WOULD THE VIEWERS REACT?

Would they be surprised? Remain indifferent?
Would they take action?

03

What if your idea went totally wrong? You have interfered in public space for no good reason. Or maybe it is ok to make mistakes?
THE YES MAN: OCCUPY TV

WANT TO CHALLENGE THE AUTHORITIES? JUST AGREE WITH THEM!

Draw in each TV how you would look as somebody else.

01

Its Leo (17): I will pretend to be American president. I will tell that the earth was taken over by aliens and everything I was saying before was aliens conspiracy against humans, from now on everybody must forget what I was saying up until now, ban all laws that I have had passed and start living, caring for each other.

02

Benjamin (14): I will introduce myself as a famous scientist a Nobel Prize winner. I will try to scare everyone with consequences of climate change, so everyone starts to believe that we are going to be burned and drowned simultaneously unless we start using only alternative energy right now.

03

Alise (16): I will pretend to be Lady Gaga. I will tell my fans that they should not mock the fat people. I’ll explain that many girls even got sick to lose weight. I will say that to mock fat or make fun of old people is bad and that when I’m old, I’m planning to be fat.

04

Leo (17): I will say that I am a wealthy director of a huge company. I will say that I give all my wealth to feed the hungry in Africa. I will ask all TV viewers to do the same. Maybe someone will agree.

HERE ARE HOW OTHER KIDS IMAGINED THEIR TV APPEARANCE.

COMMENTS FROM ZAGREB/
Our views on what a bedroom is and how we should sleep in it have changed.

Just 100 years ago, people believed that separate beds were not necessary. They were happy to share their beds with colleagues, relatives and even strangers.

The servants and guests of the medieval castle Penshurst Place in Kent slept on the floor in a huge hall. In fact, it was very convenient: warm, safe and cozy.

Only the Lords and Ladies of the castle slept separately, on the top floor. At the time on sleeping styles indicated the different social statuses of the lords, servants and guests.

The Victorian era of the 19th century gave birth not only to the notion of separate bedrooms (even for spouses), but also to an incredibly complex structure of the bed itself.

The Victorian bed consisted of many components: pillows, blankets, linings, cushion covers and bed sheets. In rich households all of this attire had to be changed several times a day. It is therefore not surprising that the majority of working English women were servants! This continued up until World War 1. But the final liberation from the backbreaking work of setting up an ideal personal sleeping place came from Scandinavia in the 1970s.

The Victorian bed linen we all still use today was the invention of Terence Conran, who created the simple bed linen we all still use today.
I imagine an ideal transparent ball that can be controlled from the inside. It would be able to fly around the room or outside in the street or even all around the world, while I would be sound asleep.

The sleeping ball would appear in the most unexpected places – in a new town or on the other side of the Earth. The temperature and humidity inside the ball would be adjustable. The brightness of the light could be altered, and when the ball was on the move, it would rock slightly, lulling its occupant to sleep.
Many metropolitan cities today are undergoing privatization: governments are selling off the alleys, squares and parks that have until now been used by the public to investors and private owners, who then use the space to build shopping centers or parking lots. The residents are told that this way the city will become richer and will develop more rapidly.

The city, where an average citizen in most cases only moves between the points where they buy products or services, is becoming expensive and unwelcoming. In a city like that, there is very little room for public solidarity. Every square meter is designed to provide the most economic efficiency for people – buyers and sellers. There is no place for citizens! It seems as though a privatized city is specifically created to launch an invisible war of person against person. A city like that does not need monuments or parks, playgrounds or bicycle lanes.

Draw a plan of the central square of your ideal city.
PRIVATE
AS THE DESIRE
TO BE TOGETHER

These are the results of a workshop in Zagreb.Kids were asked to draw the central square of their ideal city.

Please comment on the ideas of the kids and draw your own plans. Would you agree to these ideas? Why or why not?

PUBLIC SQUARE AS A PLACE WHERE CITIZENS COULD MEET EACH OTHER AND MAKE NEW FRIENDS.

Lovro (16) thinks that the main square should be a place where people can charge their phones and use free internet.

Lea (16) thinks that the main square is a place where world-famous fashion brands could be accessible for everybody. Shopping is an important comment.
The central square of my city would look like a replica of the Third International Sculpture by Vladimir Tatlin, except my tower would be made of fantastic materials of the future. So if the residents of the tower ever wanted it, the tower could turn into a flying vehicle that could be used to give group tours to the suburbs, or it could turn into a giant playground or a theater stage where actors would perform plays and sing. And most importantly, this way the famous Tatlin tower would stop being just a symbol and instead be used to bring happiness to everyone.

Draw or write a description of your vision of a public sculpture:

This is my idea of a public sculpture.
THE ONLY PLACE WHERE I FEEL MYSELF IN SECLUSION IN A MODERN CITY IS IN THE STREET. NOBODY CAN SEE ME THERE, I DO NOT KNOW ANYONE THERE, AND THEY DO NOT KNOW ME. AS SOON AS I FIND MYSELF AT HOME, I WOULD PROBABLY SCROLL THROUGH FACEBOOK OR TWITTER, WRITE TO MY FAVORITE AUTHORS, WHO OFTEN RESPOND TO ME IMMEDIATELY. THERE ONLINE, I TURN INTO A PUBLIC PERSON.

IN THE STREET, IT’S NOT CONVENIENT TO USE SOCIAL NETWORKS. WHEN PEOPLE LIVED IN SMALL TOWNS OR VILLAGES, THEY WENT OUT INTO THE STREET, MET FRIENDS – THE POSTMAN, THE BAKER – AND HAD PRIVATE CONVERSATIONS. BUT NOW EVERYTHING HAS CHANGED.

Think carefully:
where do you feel lonely – at home or in the streets?

Why?
It is not only the governments and corporations that are trying to control us by getting hold of our private data. Our privacy is also at risk from criminals. The skills and successes of both these groups are obviously going to improve as the time goes by.

This is called identity theft: our passport numbers, looks and even fingerprints can be used for profit. And this is to say nothing of the credit card numbers or account passwords to social networks. By gaining control over someone’s personal data, strangers can take out a bank loan in the name of their victim, take out cash from a credit card account, send spam emails or ask their friends and relatives for money over Skype or social networks. Depending on how talented the thieves are – and how naive the victim and their circle of friends are – criminals can cause serious harm. One can get hold of tremendous power by controlling our personal data from afar.

Imagine that the main goal of the clothing of the future would be to protect ourselves, our face and our manner of walking from identity theft.

Think of a design for the faces of these people so as to prevent the algorithms from automatically reidentifying them.
How would you decorate and paint these people to make them unrecognizable?

Would you cover their arms, faces and bodies the same way people who wear burqas and headscarves do, or do you have other ideas?
Make this figure look cool with ornaments, masks and whatever else comes to your mind.
How would you hide yourself from surveillance cameras? Draw on top of this figures.

Can we use the latest fashions in order to escape the surveillance?
If photographs and uncovered faces represent a threat, maybe in the future there will be laws that obliges us to rethink ourselves?

What kind of laws do you think these would be?

In some cultures people don’t let others photograph them. They believe that a photograph steals the person’s image. During the Carnival of Venice residents had to hide their faces behind masks, so that for several days the difference between the rich and the poor, the old and the young, the beautiful and the ugly would vanish.

Today it is prohibited to publish a photograph of a person without their permission. That’s why the faces of pedestrians on Google Maps are always blurred out.
Costumes that change the image of a person and transform them into an unexpected and incredible creature exist in every traditional culture throughout the world.

Nikolai Evreinov, a theatrical theoretician of the early 20th century, believed that the strongest human instinct is the theatrical one. In his opinion, people are prepared to sacrifice the essentials – safety, wealth and even food – for the pure purpose of playing the role of the ideal self or of a different self.

Could it be that when we dress up and change our clothes we are looking for our “real self”? Think of the clothes that these characters could wear in order to look unexpected. Let hippies dress like emos, punks look like goths, and goths look like office workers.

Use this silhouette to draw an unexpected image of yourself.
The industry that manufactures plastic products makes quite a lot of money in serving our need for convenience. It is very convenient to throw away the bag that we brought from a grocery store or to have a cup of coffee in a take-away container on the way to work and get rid of it once we are finished. It is simply impossible to imagine our world without plastic!

Just think of Nestlé, the company that produces and distributes drinking water, or Coca-Cola. These companies are global giants with billions of dollars in turnover.

In today's world tons and tons of used plastic – like plastic bags, plates and other things 'convenient' for today's lifestyle – are building up at the bottom of the oceans and in waste dumps all over our planet. Did you know that it will take another 400 years for that plastic to decompose completely, that millions of birds, fish and other animals die every year because they confuse plastic with food? Activists are trying to fight it, but it looks like the international law are the only thing that can help in the battle against the plastic invasion. All of us together depend on the actions of every person out there: today someone threw a plastic bag into the water, and that plastic bag will stay there for 400 years. Many generations to come will suffer from the way we behave today.

DO YOU THINK THAT SOCIETY, THAT IS ALL OF US TOGETHER, HAS THE RIGHT TO CONTROL THE ACTIONS OF A FEW, IF THOSE FEW HARM THE MAJORITY?
Imagine that you have been asked to write laws for a country. Use the space here to put down the laws on plastic and on whether waste needs to be sorted for recycling.

What fines/penalties would you impose for the pollution of rivers and littering of roads? Maybe everyone should decide what to do for themselves? Or should the state control everything?

In the Soviet Union, just like in other socialist states, plastic bags were a rarity. They were difficult to find, which is why women washed them and dried them on radiators. Plastic bags were reused many times over. Other types of packaging used for milk, waste and grocery bags were also reusable. When people came to the store to get milk, they would bring their own containers and bottles. That’s why the plastic waste problem did not exist. I grew up in the Soviet Union myself and I cannot remember anyone complaining about this “inconvenience” – we simply did not know otherwise.
To Soviet children, just like the children in many other totalitarian countries, their leader was presented as a family member. He was referred to as Grandfather Lenin – our common grandfather. We were told that he took care of everyone, built kindergartens and summer camps. All the children – poor and rich, healthy and sick – were equally loved by Grandfather Lenin.

Younger kids in the USSR usually believed the story about Grandfather Lenin, while teenagers laughed at it. In the post-Soviet times, “after Grandfather Lenin got eaten”, it was considered that children were supposed to be taken care of by their families, and not by the common grandfather: some were lucky to have caring and well-off parents, while others found themselves in the street or sent to schools for the poor. This is life!

Do you think that the state (society, all of us together) should take care of all the children, or should children be taken care of only by their own families?

Write down what you think about it.
In ancient Greece, children, women and slaves were considered private property. They entirely depended on their owner – the father of the family – and their lives were not publically significant. They were mere objects for pleasure, survival, reproduction and care. Only free citizens (men) did politics and had a role in public life.

Imagine that children gained the same rights as free men in ancient Greece: the right to elect social order and write laws.

Would this be dangerous?

Would this be fair?

Describe the conditions (such as the minimum age) under which children would be able to participate in public and political life.
Nika Dubrovsky’s practice works from visual arts, journalism, internet culture and publishing. Her critical position on education policies has led to the development and publishing of workbooks for children. In 2009 she initiated the project Anthropology for Kids.

Anthropology For Kids describes essential aspects of human life in simple terms. The project uses examples from a wide spectrum of different cultures, it researches the existential and universal question of what it means to be human – as a child and as an adult – in order to explore the diversity of how people live globally and throughout history. In a language that is understandable and accessible for everyone it subverts the habitual perception of our lives towards a reconsideration of our social beliefs and habits.