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## **ABSTRACT**

This thesis aims to examine the root causes of human insecurity and to explore how to live with insecurity, both theoretically and visually. The nature of insecurity is further explored by analyzing it in a philosophical sense and making an analogy with Albert Camus' understanding of "absurdity." As a universal feeling, insecurity has enormous potential to be explored as an artistic topic. Creating and thinking from this feeling can trigger the audience's emotional resonance and inspire more thinking in response.

Insecurity is about meaning, about human longing and expectation, about the absurdity that one cannot escape. By analyzing insecurity, one can face it, understand it, accept it, and then live peacefully with it in a world full of uncertainty.

FRIGHTENED BIRDS:  
AN EXPLORATION OF INSECURITY AND ITS ARTISTIC EXPRESSION

by  
Chenyu Wang

B.F.A., China University of Geosciences (Wuhan), 2020

Thesis  
Submitted in partial fulfillment of the requirements for the degree of  
Master of Fine Arts in Illustration.

Syracuse University  
May 2024

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## INTRODUCTION

The title of this thesis, *Frightened Bird*, is taken from an ancient Chinese idiom in the Warring States period (Circa 476 B.C.E. to 221 B.C.E.). It's called “惊弓之鸟 (jīng gōng zhī niǎo),” meaning the bird frightened by the bow.<sup>1</sup> The story goes that a bird wounded by an arrow was so frightened that it fell from the sky when it heard the sound of the bowstring again. Later on, “frightened bird” was also used as a metaphor to describe people who have gone through a shock and are very afraid when they encounter a similar situation, even if this situation is harmless. It depicts exactly what happens when a person who has experienced a major trauma overstresses, becomes fearful of a similar scenario, and is in a state of insecurity.

For a long time, I have felt familiar with and curious about insecurities. Just defining exactly what those emotions are (like anxiety or depression) does not satisfy or relieve me, and avoiding or talking about it does not alleviate it one bit. It has been a constant and common presence in my life for so long. I want to know what it is, to understand it more, and to find a radical way to live with it. From a psychological and philosophical perspective, the thesis will analyze the rationale behind insecurity and explore the feasibility of facing, adapting to, and living with insecurity. The thesis will start with the nature of insecurity and security and talk about the relationship between them. Then the thesis will explore the way of understanding the world and the limitations therein. The thesis will also compare insecurity with the Absurdity that

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<sup>1</sup> The idiom is earliest from *Intrigues of the Warring States* (战国策), written by Xiang Liu in the late Western Han Dynasty.



Albert Camus explores in *The Myth of Sisyphus*, examining that in such a world of uncertainty and instability, and how to face, understand, and live with insecurity.

My visual thesis was planned as a book and an animation. The book illustrates what might happen after Sisyphus finally succeeds in pushing the boulder beyond the edge and the boulder falls. When it falls, it breaks the destined fate and enters the impermanence of life. As a simple, infinitely changeable circle, the boulder will appear throughout the book in different scenes and identities. In the animation, similarly to the book, several moments in life are presented through transformations between different objects with the same shape or the same direction of motion. Together, these works will present my thoughts on a life full of insecurities, and present them in a simple, calm, metaphorical, and symbolic style.

If life is a line segment, each present moment is just one dot. To be alive is to paint every dot with dedication and care. To live is to face and experience different risks and unknowns at every point of life, which is living with insecurity. People living within this line segment sometimes try to look at life from a higher, external perspective and figure out its meaning, but it is difficult to find an answer. Even if we do not know what we are living for, we are already living. It seems absurd to ask unanswered questions about what we will experience and what those experiences mean. But it is precisely because they are questions to which there is no established and uniform answer—even questions which only each individual can answer—that they are all the more worthy of being asked, thought about, and lived in such a way.

I asked myself, am I ready now to live with insecurity forever? Another voice answered me: “Can I?” Then I said: “If you want to try.” Within a foggy space without borders, I reached out, not knowing what I was about to touch. I imagined it might be me, it might be a mirror, it might be nothing. Then I touched a doorknob.

## TWO SIDES OF ONE COIN

Insecurity and security are born together in the risks and dangers of life and cannot exist apart from each other. They are like two sides of the same coin. Fundamentally, the two are coextensive and interdependent. Insecurity and the need for security arise when people feel risks, dangers, or threats in life. Insecurity arises from fear and apprehension of the unknown and loss of control, which is essentially a perception of uncertainty about whether expectations can be met. Security is the stability that arises when the knowability and manageability are answered with certainty. As one gains deeper knowledge and understanding of life and how to control what one can, one gains more security.

Another pair of “equal but opposite” sides are hope and fear.<sup>2</sup> In *The Varieties of Fear*, Wayne A. Davis describes fear as non-deliberative uncertainty plus aversion, while hope is non-deliberative uncertainty plus desire.<sup>3</sup> They emerge together in insecurity but play different roles. Fear “tends to motivate prevention and avoidance of vulnerability”; hope “tends to motivate ensurance and opportunity exploitation.”<sup>4 5</sup> People resist insecurity because of the human desire to have hope for continued goodness in life, and the fear that the unexpected will take away and prevent us from having more goodness. Hope and fear are intrinsic human states not controlled by reason and go hand-in-hand with each other. If there is no hope, no expectation of the possibilities of life, one need not have any fear.

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<sup>2</sup> Davis, Wayne A. “The Varieties of Fear.”, page 16.

<sup>3</sup> Davis, page 5.

<sup>4</sup> Gordon, Robert M. “Fear.”, page 1.

<sup>5</sup> Davis, page 11.

The philosopher Thomas Hobbes, in his book *Leviathan*, describes the nature of the legitimate government and its necessity. At the root of all this, man desires for a more conducive state of existence: peace, in the face of “continuous fear and danger of violent death.”<sup>6</sup> In “Part I: Of Men,” Hobbes discusses human nature and how man can rationally fulfill the needs of survival. He explains, “The passions that incline men to peace are: fear of death; desire of such things as are necessary to commodious living; and a hope by their industry to obtain them.”<sup>7</sup> These three areas are where humans’ need for security is located and where one feels threatened and insecure about one’s existence. Peace and conflict, or chaos, are as the external experience of security and insecurity.

## THE NATURE AND FORMATION OF INSECURITY

It is hard to define insecurity simply. In *The Psychology of Insecurity*, the definition of insecurity is “a sense of uncertainty, inadequacy, and anxiety about ourselves, our performance, our relationships, our qualities with respect to others, our society, and ultimately, our very existence.”<sup>8</sup> Since there is more to insecurity than just the feelings mentioned in this definition, inspired by this, I define it in a relatively complementary way, and that is: insecurity is the absence of safety, relaxation, and comfort. The nature of insecurity is an unmet desire. This desire may be utilitarian, such as a desire for success, wealth, stable and sustained relationships, a happy life, etc. Or perhaps it is more simple and pure: a desire for knowledge, for feeling and understanding oneself, others, history, nature, and the world at large. As Aristotle says at the

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<sup>6</sup> Hobbes, *Leviathan* (1651), Chapter XIII, para. 9.

<sup>7</sup> Hobbes, *Leviathan* (1651), Chapter XIII, para. 14.

<sup>8</sup> Forgas, Joseph P., William D. Crano, and Klaus Fiedler. *The Psychology of Insecurity: Seeking Certainty Where None Can Be Found* (New York, NY: Routledge, Taylor & Francis Group, 2023) Part I, page 4.

beginning of his *Metaphysics*, “All men by nature desire to know.”<sup>9</sup> One expects worldly accomplishments to satisfy the need to live continuously in society, as well as deeper reflection and insight to understand the meaning and value of life, and to answer the question of why we live. Behind these human desires are fears and apprehensions, and they stem from life’s transience; that is, its uncertainty, unpredictability, and uncontrollability. This is the nature of life. Life is always filled with risks and dangers; these are integral and inescapable parts of living. Uncertainty in life manifests itself in the various challenges one faces in a manner that cannot be ignored, including the complexity and unpredictability of others in social relationships, one’s own fickleness, the hindrance of chance events or accidents, or the instability of political situations, to name a few. That is why one always needs to be prepared to defend and resist everything that could disrupt one’s life. Once the unexpected happens and the risk becomes a real danger, it will interrupt the continuity of life and destroy good feelings and experiences. Such disruptions are manifestations of the impermanence of life and can dampen one’s hopes for living.

Take the example of man’s apprehension of failure. No one wants to fail, and people even attach meaning to failure to better accept and deal with it. For example, consider the saying that failure is the mother of success. Man’s fear of failure and consequent apprehension arise from the fear that their desires and expectations will prove unfulfilled. Failure dashes expectations and can be painful, frightening, and frustrating. We fear failure not only because it may hurt our survival, but also because we always want more in life. People will look forward to a good outcome that is in line with what they want, which will bring about a good impact on

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<sup>9</sup> Aristotle, *Metaphysics* (350 B.C.E), trans. W. D. Ross, Book I, Part I, para. 1.

their lives. Positive labels such as success, freedom from mistakes, good moral qualities, and high education are linked to social status, giving people leverage and potential for more social resources. Failure corresponds here to the verification by reality of man's ability to obtain and maintain a desired stable and happy life, and, to a certain extent, to keep away from death as a result.

Death is an extreme risk. An important reason for man's fear and apprehension of death is that he will lose through death. As to whether one loses everything through death, this is a difficult question to answer. There are numerous philosophical arguments, and scholars have differing opinions about whether one's existence continues after death and what happens after death. What is certain is that one loses the possibility of the continuation of life and the experiences and feelings it can bring, at least. People want to stay away from death, maintain a stable and happy life, and realize these desires. Reality will then give them feedback and validation. Thus, in this contrast between expectation and reality, there is a contrast between wanting and getting, insecurity arises.

### SEEKING SECURITY IN AN UNCERTAIN WORLD

By seeking security, people are seeking more certainty and stability in their lives. In the rational sense, in order to gain more security, people will want to explore the causal uncertainty of the world, i.e., to understand the cause-and-effect relationship, why events happen and to grasp objective laws. Understanding the reasons behind problems allows people to better predict and plan, as well as know how to examine and attribute problems when they occur. Overall, it is a means of gaining a sense of security to make the world more understandable and predictable,

increasing control over one's life. The question is, what are the limitations of this means, and by this means, can one truly understand and comprehend the world?

On the one hand, the way humans get to know the world is inherently limited and the conclusions drawn cannot be verified for truth. With the development of science and technology, people's exploration of the world and its rules have become more in-depth and fruitful, and they have already mastered many natural laws and scientific theorems. However, human cognition is limited, and human understanding of the world is constantly being revised. For example, since ancient times, people have never stopped exploring and studying the cosmos. People have spent a long time building, overturning, and updating various hypotheses and theoretical models about it. In ancient China, people believed that the universe was a dome-like heaven embracing the vast square earth. Then people came up with the Geocentric model and later the Heliocentric model. More recently, astronomers have discovered that the Milky Way is only one drop in the ocean of the universe. Humans have been in the process of exploring and trying to understand the world, but this process seems to have no end. In terms of the level of science and technology itself, man's understanding is limited by the finiteness, sophistication, speed of operation, and limitations of the scope of observation of the tools used to understand the world. Plus, even if we can accurately measure the world, that doesn't necessarily mean we understand the reasons behind its surface. In terms of human beings themselves, in carrying out the process of rationally recognizing the world, the basis of human thinking, understanding, decision-making, and action is facts and truth. The "facts and truths" that man can observe, and study are subjective, partial, and temporary. This is why understanding the world—including but not limited to science—is a

process of constant truth-seeking and falsification.<sup>10</sup> Whether it is the laws of physics or socio-political consensus, understanding is constantly being revised and evolving. People are constantly producing new answers, and everyone has a different answer, but no one can guarantee that one of them is the correct and ultimate answer to understanding the world.

On the other hand, if the world could be fully known and understood by man, would man no longer feel insecure when all the answers are clear? Would understanding the world eliminate uncertainty and man's perceptions and doubts about it? This may not be the face of the world at this stage, nor is it within the reach of human nature and intelligence at this level. But it may be possible to answer this question from two aspects. On the one hand, change, movement, and impermanence in the world are established essences and do not change because of man's understanding of the world. On the other hand, man is naturally inquisitive. No matter how much is already known, people are always eager to know more. Where there is certainty and the known, there is also simultaneously doubt and the unknown. In the present reality, man already knows some rules that seem to be constant and have no exceptions, such as the fact that everything is constantly changing, and that man will die. However, man does not feel comforted and relaxed just because he knows this. On the contrary, the impermanence of the world and the brevity of life are sources of insecurity. As a result, the unknown, uncertainty, and insecurity cannot be eradicated and eliminated by knowing the world.

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<sup>10</sup> Karl Popper introduced Falsifiability in his book *The Logic of Scientific Discovery* (1934). He suggested that scientific theories possess potential falsifiers, and their claims about the world might later be discovered to be false.

## IS THE WORLD COMPREHENSIBLE?

Some philosophers argue that the world is irrational and incomprehensible. What do they mean by “irrational”? It will help to look at the example of irrational numbers. The word itself comes from the Latin *rātīōnālis*, which means reason, reasonable, rational.<sup>11</sup> Greek mathematicians termed irrational numbers *alogos*, which means either “irrational” or “not spoken.”<sup>12</sup> Irrational numbers are non-terminating, non-repeating decimals. In irrational numbers, the digits after the decimal point are infinitely non-recurring. Or, rather, there is no sign of it circulating or extending with any other regularity within the limits of human calculation and understanding. This point corresponds to the irrationality of the world, which means that the world is endlessly changing with no repetition. There is nothing definite and unchanging in the world, and therefore it is incomprehensible. But because of that, “the world is irrational” should also only be a proposition that cannot yet be judged true or false.

To perceive and be aware of insecurity in the physical environment is a universal ability of the creatures on this planet. Yet humans are unique. Faced with a world that is always unstable, uncertain, and unpredictable, people want to understand it, to try to control and predict the world’s impermanence to solve and eliminate those risks and dangers. Because human beings have in addition to the instinctive desire to survive, the unique ability to perceive and think, they have the desire to know and understand the world. But the world remains silent, irrational, and

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<sup>11</sup> Latinitium, 2023. <https://latinitium.com/latin-dictionaries/?t=lsn40459>.

<sup>12</sup> Blog, Medieval Studies Research. “The Quadrivium and the Stakes for Ordering the Mathematical Arts.” Medieval Studies Research Blog Meet us at the Crossroads of Everything, October 5, 2023. <https://sites.nd.edu/manuscript-studies/2023/10/04/the-quadrivium-and-the-stakes-for-ordering-the-mathematical-arts/>.



impermanent in response to human longing and exploration. The question that can never be answered, the thirst that can never be satisfied, is the “Absurdity” proposed by Camus. This absurdity is the essence of man’s relationship with the world.

## ABSURDITY

### THE MYTH OF SISYPHUS

Camus introduced the concept of absurdity in *The Myth of Sisyphus*, discussing the nature of man’s relationship with the world as absurd. Using the example of the punished Sisyphus in the myth, he suggests that there is only one way to overcome absurdity—a heroic way of life, and that is to recognize and live in the absurd. This silent confrontation enables man to transcend his destiny and achieve happiness.

Absurdity always arises from comparison. Absurdity occurs when there is an obvious contradiction or incompatibility between two things used for comparison. “It’s absurd” means “It’s impossible” but also “It’s contradictory.”<sup>13</sup> What makes absurdity a fundamental existential situation and man’s only relationship to the world is that, on the one hand, man sees the meaningless, cluttered, irrational world, which is the antithesis of hope; on the other hand, man has deep within himself the hope for happiness and rationality, the desire to perceive and understand the world. The absurdity is born of this confrontation between the human need and the unreasonable silence of the world.<sup>14</sup>

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<sup>13</sup> Camus, *The Myth of Sisyphus* (*Le Mythe de Sisyphe*) (1942), Chapter I.iii, para. 3.

<sup>14</sup> Camus, Chapter I.ii, para. 25.

Camus begins *The Myth of Sisyphus* by writing: “There is but one truly serious philosophical problem and that is suicide. Judging whether life is or is not worth living amounts to answering the fundamental question of philosophy.”<sup>15</sup> He argues that a given premise in discussing this most serious and fundamental philosophical problem is absurdity. The question of whether or not to choose suicide is the question of whether or not one should still choose to live in the face of absurdity, a discussion of whether or not the absurd logically and necessarily dictates death, and whether or not one can live without appeals. Camus is against suicide and denies that suicide can be a method of eliminating the absurd. In his view, suicide is simply a man’s desperate attempt to run towards the end of life after realizing it is established and inevitable. It is neither necessarily determined by absurdity nor does it eliminate the absurdity of life. Suicide merely obliterates one end of the relationship with the world as man confronts it. Physical suicide is the elimination of the individual through the end of life. Choosing to believe in some philosophy or religion that believes in finding the meaning of life and understanding the world is spiritual suicide to eliminate the irrationality and incomprehensibility of the world. It is impossible to eliminate absurdity by denying either end of the absurdity equation, because absurdity exists in the form of man’s relationship and connection to the world, and it is only when man is alive and awake to the absurdity that the absurdity lives and man can solve the problem of the absurdity. Therefore, the only way is to embrace the absurdity and remain absurd.

Camus refers to Sisyphus as an absurd hero. He repeats the action of pushing the boulder up the hill, then the boulder rolls down, he comes down, and pushes the boulder back up the hill again, without end. This is a metaphor for the fact that man’s endless quest for meaning and

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<sup>15</sup> Camus, Chapter I.i, para. 1.

understanding is never answered by a silent and irrational world. Sisyphus's return, from the top of the mountain to the bottom, signifies his awakening as well as his tragedy. It would have been quite easy to choose suicide to end his suffering, but every repetition of the process was a struggle and a revolt on his part. His awakening realization of this endless suffering leads him to transcend his destiny in its absurdity.

## INTERPRETATION AND REFUTATION

In this book, Camus does not engage much in the integration, deduction, or argumentation of philosophical arguments; it is primarily a somewhat lyrical expression of his assertions and convictions. An unavoidable problem in the relations of absurdity he describes is: does life have to be meaningful to be worth living?

First, life is not necessarily meaningful. There is no fixed answer as the only truth to the meaning of life, and it may even be that life is meaningless. A thing that does not necessarily exist is not indispensable for life. One's belief in hope and the pursuit of values are not because they are necessary motives for sustaining life, but because one needs them as inner spiritual support for living. Human beings have an inquiring nature and are born with a constant search for meaning and understanding. In the presence of an irrational world, all this is unattainable. All means of inquiry by which man attempts to know the world and outline its laws are not confirmed or falsified by the ultimate truth that does not exist. The absurdity is that even if one might realize that life might be meaningless, one would still live it seriously. It has nothing to do with how the world gives man feedback; it has nothing to do with whether or not the value, the purpose, the ultimate fact of life is real and what it is. This is the limitation of man's awareness

and part of what makes him transcendent. Meaning is just man's belief. If man were to crave less meaning, it would not matter if there was meaning or not.

Second, there needs to be a standard of measurement to judge whether life is worth living or not. Statements like what one should do or what is right to do are based on value judgments. Concepts like right and good are based on human beliefs, i.e., the notion that one believes what is right and good. When it comes to whether life is worth living or not, people are making judgments based on their personal beliefs. Beliefs are a person's way of seeing and understanding the unseen and unknown, and they do not need to be proven. So, beliefs may have their rationality, but they may not be rational. The answer to whether life must be meaningful to be worth living depends on personal beliefs. In Camus' case, the answer is no. He believes that life is meaningless but worth living because what matters is the experience.

Belief in meaning implies the existence of hope and a tendency to make value judgments and tradeoffs. From Camus' point of view, if something is done only when it is believed to be meaningful or worthwhile, it is to limit and contract life. He claims that "what counts is not the best living but the most living."<sup>16</sup> In realizing the certainty of death, the finiteness of life, and the inevitability of absurdity, one should not just do what's supposed to make sense but go on to drain everything and exhaust all of oneself, to fully feel life and to experience each moment. The argument is founded on the premise of absurdity that life has no meaning, but human beings still pursue meaning. Experiencing and feeling life is most vital because man has hope and believes in the good, not because the meaning and value that man desires do exist.

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<sup>16</sup> Camus, Chapter I.iv, para. 15.

Camus argues that the meaninglessness of life is the reason one should live life to the fullest. The two are causally related. However, the key reason is not that life is meaningless, but that people have a desire for meaning and an expectation of a good life. Therefore, a non-nihilistic, more reasonable understanding might be a transitive logical relationship: since absurdity is already and always there, man should live with it. For this reason, even if there is no meaning, no hope, no tomorrow, life should be lived to the fullest, without backing down.

## ABSURDITY AND INSECURITY

The absurdity Camus describes is essentially similar to insecurity. Both arise from an irreconcilable contradiction, stemming from thirst and expectations that cannot be satisfied and will remain as long as people live. The soil of insecurity — the risks and dangers of life — comes from the fickleness and irrationality of the world. One might even say that insecurity is an expression of the existence of the absurd.

Isn't the only way to face absurdity also the only way to face insecurity? People can never avoid, nor escape insecurity. There has never been and will never be absolute security in this world, and there can be no stable and predictable future. Death is the one and only predetermined ending for everyone. However, the need to survive, the quest for a better life, and the expectation and belief in the ability to fulfill desires always exist. Man is constantly questioning and exploring the world, even though the world is irrational. What people can know and understand about the world is limited, and it is constantly updated and revised. Still, they are answering the questions they posed, from generation to generation, trying anything that might explain the world in all disciplines. Isn't the process of constant exploration, constantly

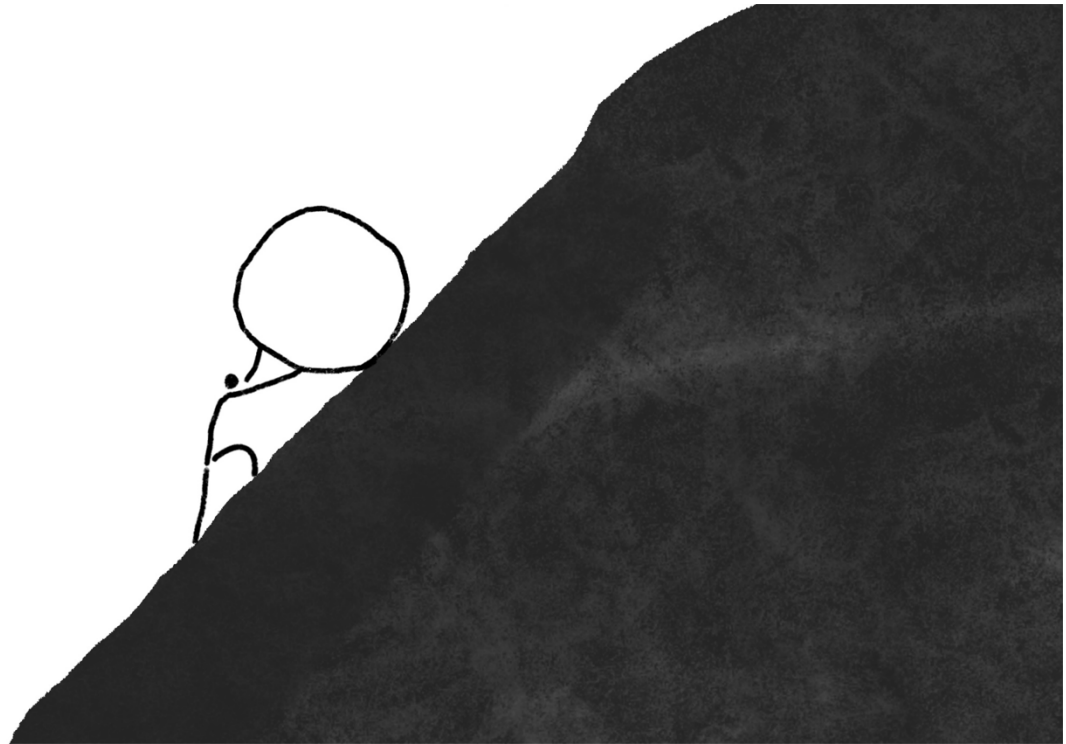
producing new conjectures and hypotheses and striving to experiment and prove them, a kind of Sisyphean heroic behavior? One is already awake and gazing at a given destiny. As with the absurdity of life, from the moment one knows they are in insecurity, one is already confronting and living with it.

## VISUAL THESIS

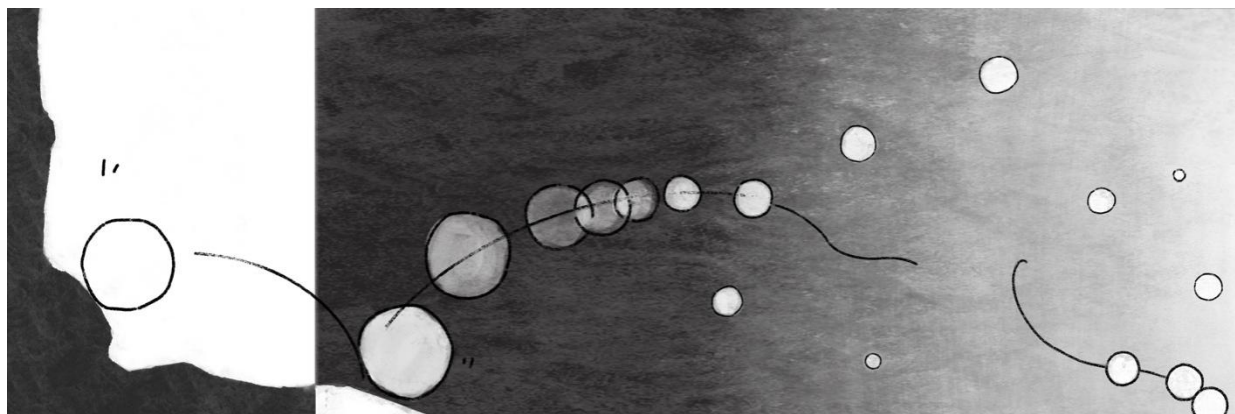
If I were to describe the world in one shape, I would choose the circle because it can represent everything simply. It could represent a particle or the whole universe. It could be the existence of a subject, the trajectory of its movement, or the void of nothingness. For me, the circle is a symbol that best fits my ideas and narrative style. Therefore I would like to tell a story with a circle as the main subject and the direction of the plot.

The concept of absurdity, as described by Albert Camus in *The Myth of Sisyphus*, explores the eternal struggle between humanity and the inherent meaninglessness of the world. In the original mythology, Sisyphus never succeeded in pushing the stone off the cliff. It seems to me that divine punishment extends beyond Sisyphus to the boulder itself. The endless cycle of doomed futility is their shared burden. In my work, I envision a pivotal moment of awakening: when Sisyphus finally pushes the boulder to the top of the mountain, the boulder is liberated, which signifies the breaking of the eternal cycle. The fall of the boulder appears to be a relief, but it is a plunge into the vast unknown, reflecting the ever-changing and unpredictable nature of existence accompanied by an ocean of insecurity. My personal experience is added to this fall, a journey of a circle linking many moments of life with common feelings. I try to offer a new perspective on the unsolvable, a new possibility: a journey outside of the established circle, a breakthrough of liberation, and then a return to the origin of the story. What would happen if Sisyphus finally pushed the rock off the cliff? This has never happened before. Perhaps Sisyphus has waited all his life for this moment to come: to achieve the never-ending task, to arrive at a certainty. But this is the beginning of a new series of impermanent changes. The task restarts, and what follows will be a new or old cycle, or more uncertainty. The unknown and the expected

arise, the certain and the uncertain are subverted, and this is the beginning of insecurity. The audience can imagine as much as they want about what comes after death, what lies beyond the known and the knowable, and what happens beyond certainty and inevitability. And at the end of the story, the answer I offer is that Sisyphus comes along once more and pushes the stone up the hill.



**Figure 1:** Shared Burden of Sisyphus and the Boulder



**Figure 2:** The Relief, the Beginning



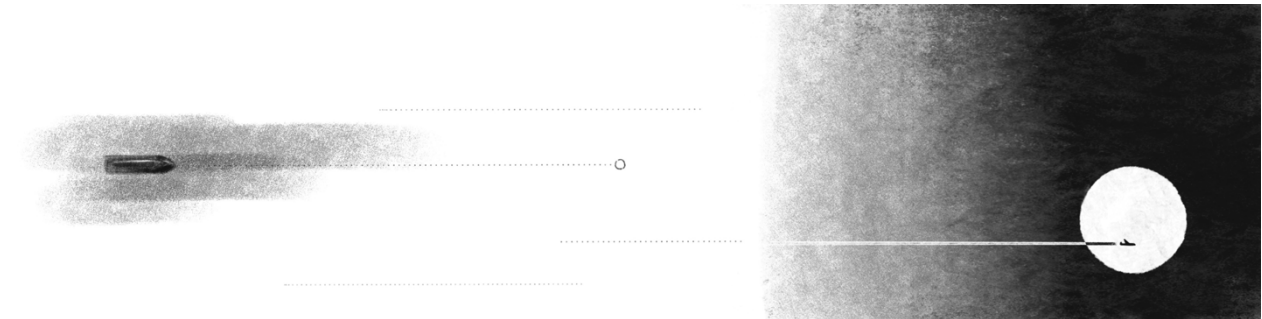
This story is a circle. To carry out this concept, I made the physical form of the book a circle as well. I chose flutter bookbinding. In this way, all pictures are continuous, and the pages can be unfolded flatly. For both the plot and the pages, the end and the beginning of the book are connected.



**Figure 3:** Flutter Bookbinding

The boulder is a circle. I set it as the protagonist of this story, not only because I wanted to interpret this mythological story in a new and extended way with a perspective different from that of Sisyphus, but also because the shape of the boulder itself can serve as an incarnation of the symbolic language of the circle. The way this story unfolds is based on a shape transformation, with a circle as the unchanging core anchor point. I want it to be the simplest shape, the most basic unit, weaving in and out of different identities and experiences as it creates

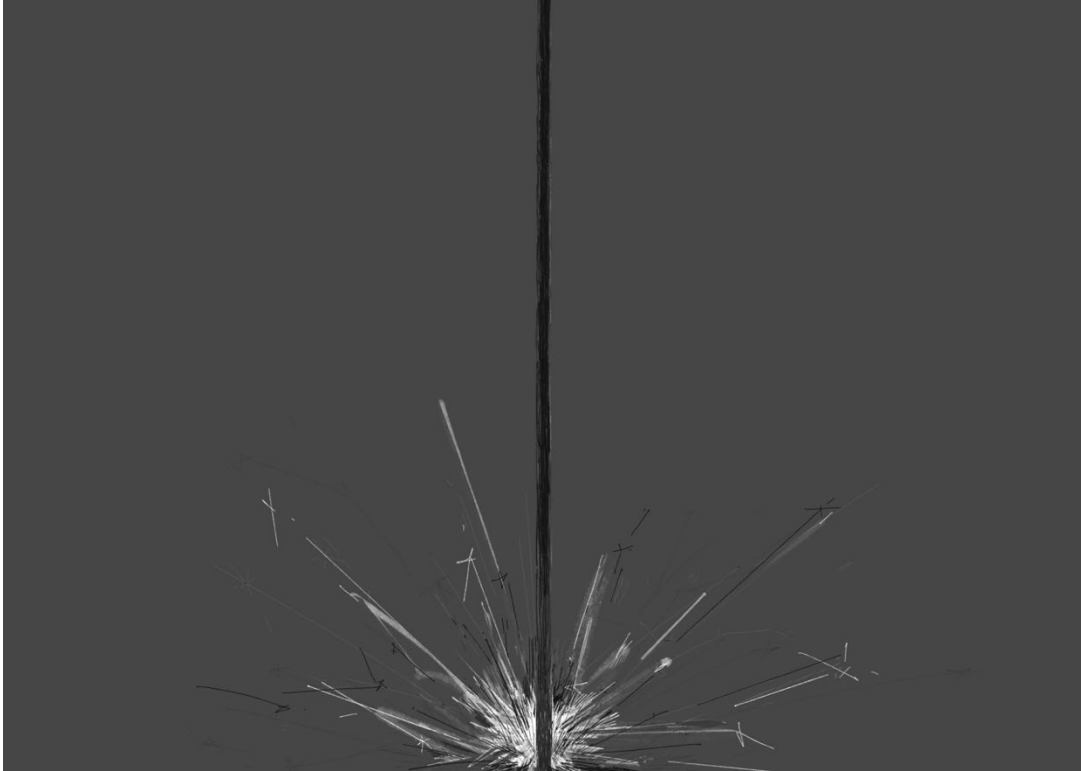
new trajectories of movement on this journey. This is a way of extending my concept, while also emphasizing the universality of insecure feelings and absurd relationships.



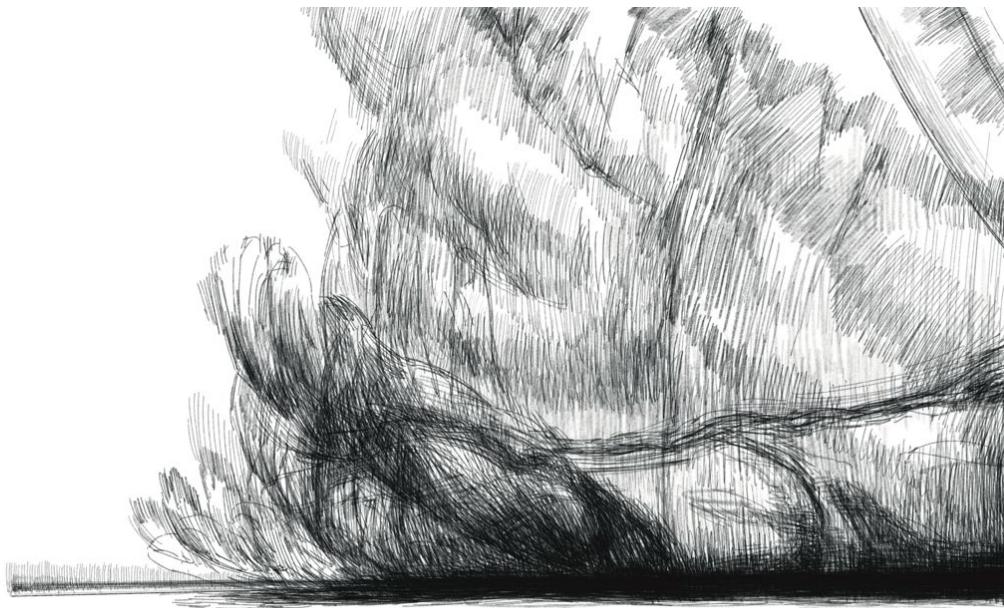
**Figure 4:** Circle's Trajectory

My book and animation share the name: *When You Fall*. The title is inspired by the frighten bird. When the bird was frightened by the sound of the bow, it fell from the sky out of fear. Falling is, in reality, a state of being dangerously out of control. I used it in the artworks as a signifier of insecurity. In the book, it is the beginning of an unexpected unfolding and subsequent changes. In the animation, the fall is just an action as a trigger. My animations show insecurity from a more everyday perspective. The animation is based on my personal daily behavior, thoughts, and feelings, and shows a series of different objects that are undergoing different actions linked by movement and shapes. I chose to intermingle some repetitive meaningless everyday moments with things I often worry about. For example, I drink iced coffee basically every day. While the process is pleasurable, I always end up agonizing over the fact that the little bit of liquid at the bottom of the cup doesn't make it up through the straw. My story also includes the insecurity of living alone. I am afraid of a stranger unlocking my door. Once someone was literally trying to unlock my door, and the sound made me so scared that I froze in place and couldn't move. The sound of a clock was chosen as the background sound to express a

sense of daily repetition and the passage of time. In such expressions, my everyday insecurity became part of my animation.



**Figure 5:** Overlap of Animation Frames: the Sparkler



**Figure 6:** Overlap of Animation Frames: the Falling Hand

## CONCLUSION

Insecurity is a universal feeling that accompanies human existence, thinking, and experience. In the final analysis, it arises because of two aspects. On the one hand, the world is uncertain, unstable, and unpredictable, and life is full of latent risks and threats. This makes it necessary to always face the unknown and the uncontrollable, generating feelings that are the opposite of stability, calmness, comfort, and relaxation. On the other hand, the incomprehensibility and irrationality of the world determine that there is no absolute and standard answer to the meaning that human beings pursue. Human desire, expectation, and pursuit form an absurd relationship with the silence, impermanence, and unresponsiveness of the world. Because what one seeks is unattainable, one will fall into the insecurity that life is meaningless and unworthy.

However, recognizing the essential nature of insecurity and understanding that it is inevitable is the first step in awakening to this absurdity and beginning to learn to live with it, for insecurity means human existence and life itself. The way to live with insecurity is not to run away from it, not to deny the pursuit of meaning, but to face it and to accept the unavailability of it. To live with knowing the destiny and facing irrational reality, to keep pursuing and believing in a goal that can never be achieved, is a human answer to the question “to be or not to be.”

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