

"A Lecture on Asynchronicity" Cally Spooner

This publication is a document, digesting contributions to *Asynchronicity*, a *symposium-like gathering* (assembled by Cally Spooner with reboot: responsiveness), by Paul Abbott & Will Holder, Alex Baczynski-Jenkins, Taina Bucher, Elizabeth Freeman, Hendrik Folkerts, Irena Haiduk, Dana Luciano, Martina Roß-Nickoll, Cally Spooner with Sanna Blennow and Melody Giron, Mark von Schlegell, Jesper List Thomsen, Jackie Wang and films by Pierre Bal-Blanc and Frances Scholz, at
Kölischer Kunstverein, and
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7 & 8 May, 2022

This publication is part of Cally Spooner's long term research project *Deadtime* (since 2018) in which she finds and handles temporal structures beyond the Clock-Time standardizations that force labor, bodies, nervous systems, and digital technologies into a completely metric-orientated future. *Asynchronicity* was conceived as the first of five assemblies hosted by the artist, that come together to form *A Hypothesis of Resistance* to the chrononormative order and its implied performance imperative.

This publication is a score for Cally Spooner's *Deadtime*, contribution to Move Festival, 2022, at
Centre Pompidou,
Paris
6–23 October, 2022.

The score is for a performance by
MAGGIE SEGALÉ

and

MELODY GIRON

using the original score,

DEADTIME

How things travel when they are left alone

'THIS IS PART ONE OF
A HYPOTHESIS OF RESISTANCE,

"A Lecture on Asynchronicity"

It is less like a lecture, more like a cartography.
Parts may or may not sync up, we will see.

First Measure

How things travel when they are left alone

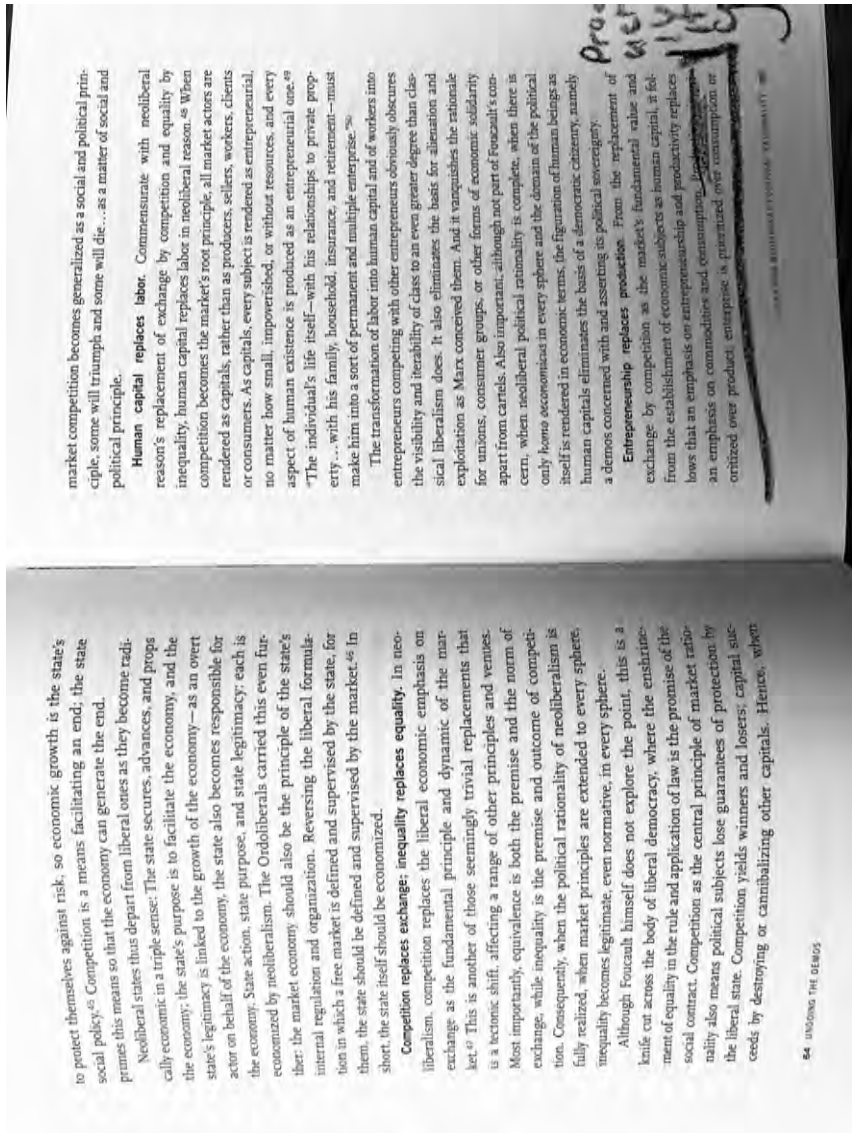
Suite I
BWV 1007

PRELUDE

Handwritten notes: Ring chords, Harmonic, 4 3 1 2 = 4, Dissolve, 3, chord break down, M.B., mf

The cartography begins somewhere between the kidneys and hips, in a large muscle attached to the thoracic spine, just along the lumbar.

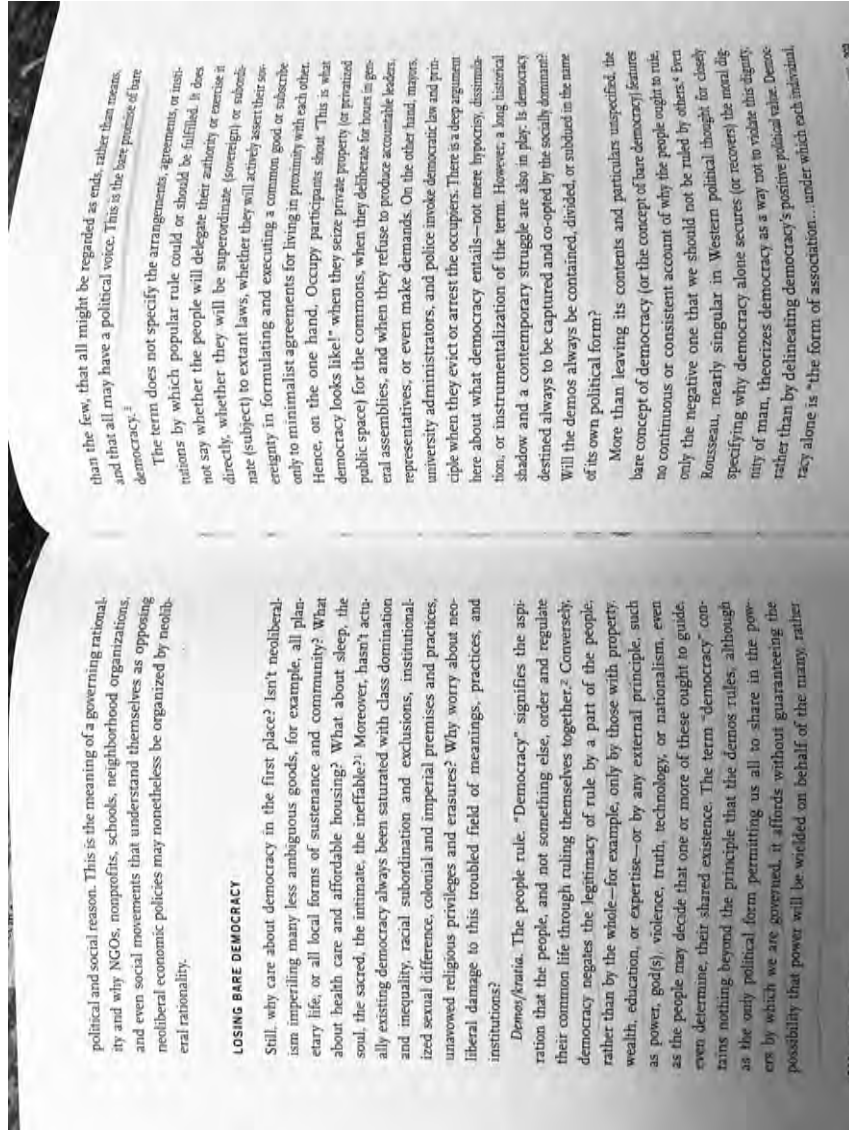
First Measure



Blank

The muscle runs from the spine to the legs, connecting the top part of a body to the bottom. You could say: this is the muscle that allows ears to meet hips, and jaws to meet livers. This muscle is called the Psoas.

1. Jo Ann Staugaard-Jones, *The Vital Psoas Muscle: Connecting Physical, Emotional, and Spiritual Well-Being*, p.?



Like light and heat

political and social reason. This is the meaning of a governing rationality and why NGOs, nonprofits, schools, neighborhood organizations, and even social movements that understand themselves as opposing neoliberal economic policies may nonetheless be organized by neoliberal rationality.

LOSING BARE DEMOCRACY

Still, why care about democracy in the first place? Isn't neoliberalism imperiling many less ambiguous goods, for example, all planetary life, or all local forms of sustenance and community? What about health care and affordable housing? What about sleep, the soul, the sacred, the intimate, the ineffable? Moreover, hasn't actually existing democracy always been saturated with class domination and inequality, racial subordination and exclusions, institutionalized sexual difference, colonial and imperial premises and practices, untarowed religious privileges and trasures? Why worry about neoliberal damage to this troubled field of meanings, practices, and institutions?

Demos/Kratis. The people rule. "Democracy" signifies the aspiration that the people, and not something else, order and regulate their common life through ruling themselves together.² Conversely, democracy negates the legitimacy of rule by a part of the people, rather than by the whole—for example, only by those with property, wealth, education, or expertise—or by any external principle, such as power, god(s), violence, truth, technology, or nationalism, even as the people may decide that one or more of these ought to guide, even determine, their shared existence. The term "democracy" connotes nothing beyond the principle that the demos rules, although as the only political form permitting us all to share in the powers by which we are governed, it affords without guaranteeing the possibility that power will be wielded on behalf of the many, rather

than the few, that all might be regarded as ends, rather than means, and that all may have a political voice. This is the bare promise of bare democracy.³

The term does not specify the arrangements, agreements, or institutions by which popular rule could or should be fulfilled. It does not say whether the people will delegate their authority or exercise it directly, whether they will be superordinate (sovereign) or subordinate (subject) to extant laws, whether they will actively assert their sovereignty in formulating and executing a common good or subscribe only to minimalist agreements for living in proximity with each other. Hence, on the one hand, Occupy participants shout "This is what democracy looks like!" when they seize private property (or privatized public space) for the commons, when they deliberate for hours in general assemblies, and when they refuse to produce accountable leaders, representatives, or even make demands. On the other hand, mayors, university administrators, and police invoke democratic law and principle when they evict or arrest the occupiers. There is a deep argument here about what democracy entails—not mere hypocrisy, dissimulation, or instrumentalization of the term. However, a long historical shadow and a contemporary struggle are also in play: Is democracy destined always to be captured and co-opted by the socially dominant? Will the demos always be contained, divided, or subuded in the name of its own political form?

More than leaving its contents and particulars unspecified, the bare concept of democracy (or the concept of bare democracy) features no continuous or consistent account of why the people ought to rule only the negative one that we should not be ruled by others.⁴ Even Rousseau, nearly singular in Western political thought for closely specifying why democracy alone secures (or recovers) the moral dignity of man, theorizes democracy as a way not to violate this dignity, rather than by delineating democracy's positive political value. Demos, by alone is "the form of association...under which each individual

The Psoas is a mysterious agent, quite unfathomable. Most people don't know they have one.

First Measure

1. Jo Ann Staugaard-Jones, *The Vital Psoas Muscle: Connecting Physical, Emotional, and Spiritual Well-Being*, p. 2

Suite I
BWV 1007

PRELUDE

Handwritten notes and markings on the score include:
 - "Ting chords" at the top left.
 - "Dissolved" on the left side.
 - "More" above the staff at measure 13.
 - "Chords break down" on the left side.
 - "mf" at the bottom right.
 - "Bärenreiter-Ausgabe 320" at the bottom left.
 - "© 1950 by Bärenreiter-Verlag, Kassel" at the bottom right.

Developing an awareness of the Psoas is not easy. Unlike surface muscles— a quad, a bicep—which pop out and publicize their presence, you cannot flex or release the Psoas. It is buried deep inside. To the naked eye, the Psoas is hidden. It cannot be observed, pulsed, or counted, and it cannot be timed.

jackal starts

String Crossing

Located in the deep core of a body, the Psoas is “a switchboard”. It transports and facilitates internal interactions between body parts by supporting the flow of nerve messages, blood, hormones, emotions, and energy. Such flow depends on the Psoas remaining lively and loose, that is to say, the Psoas must stay soft and uncompounded to move substances and qualities around the body.

Silence

*“How can one study the emotional development
of society?”*

Silence

Photos from my dad

1. Jo Ann Staugaard-Jones, *The Vital Psoas Muscle: Connecting Physical, Emotional, and Spiritual Well-Being*, p.?

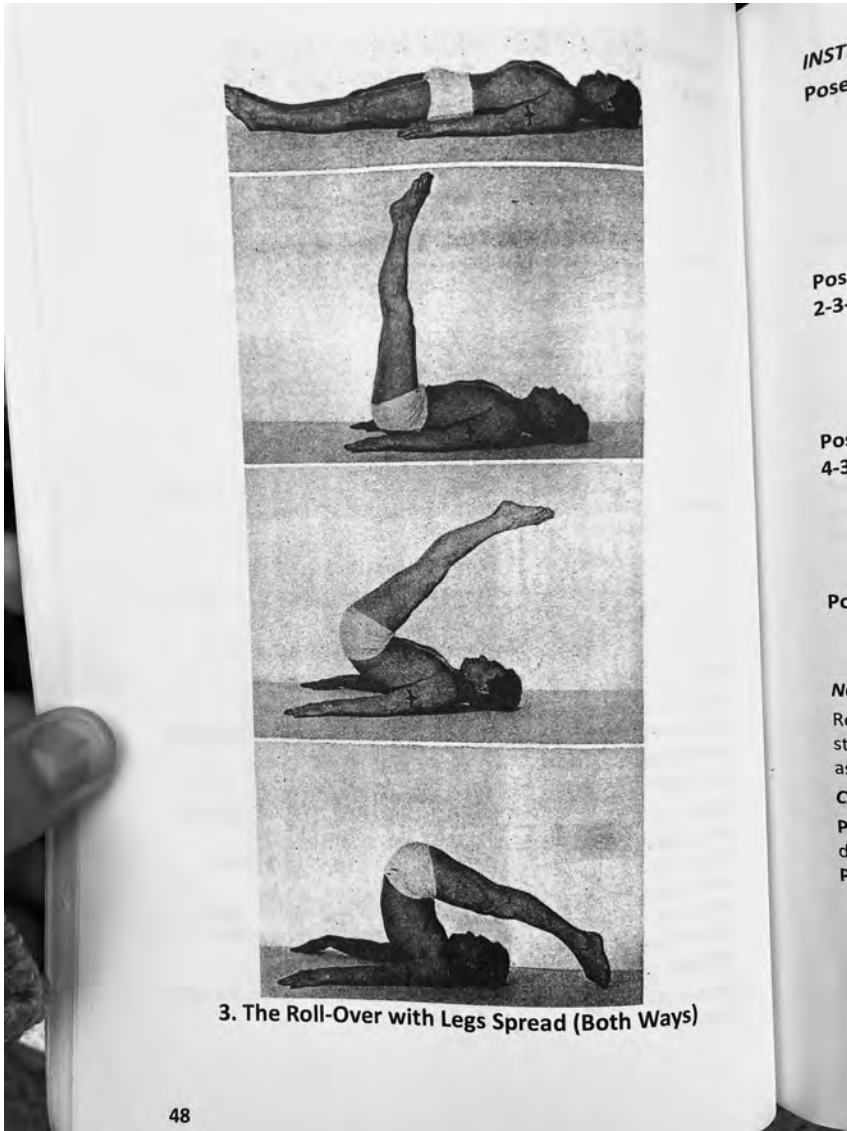
To locate this muscle, to bring it into this cartography, we must observe *not* the muscle itself, but tangible and visible symptoms it causes elsewhere. A compounded Psoas may cause stiffness in hips; reduced circulation in legs; locking in the lower back; diminished feelings; unwillingness to move.

Silence

I wanted to walk this cartography into a meadow.
More specifically I wanted to into a meadow between
the months of August and April. At this time of the year
the meadow looks neglected, yet below the surface-plane
many species are striving in the soil, where the living
and the nonliving continuously interact.

ends

Silence

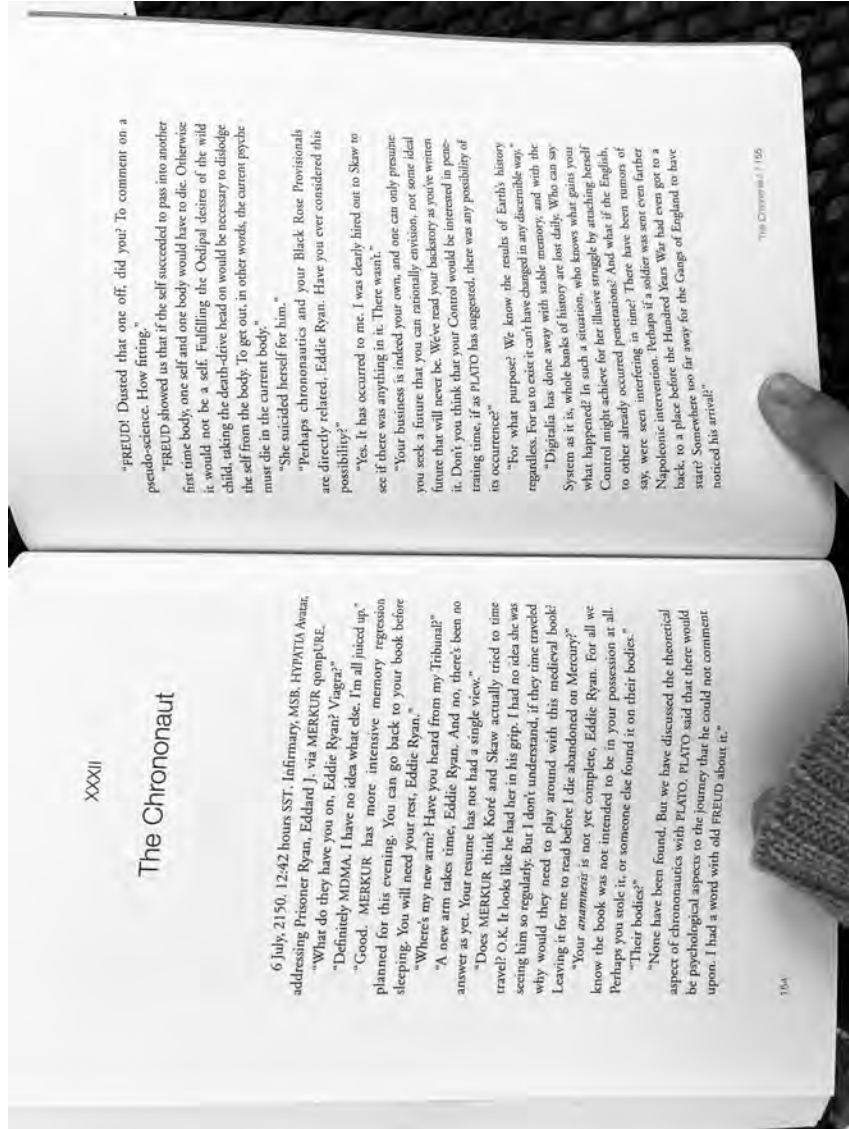


Stretch

Tiny rock particles, dead plants, animals, air, and water create a habitat for up to fifty thousand species of microorganisms. Soil is composed of fifty percent grain and the remaining fifty percent is made up of space. This space is called soil pores.

STILL LIFE

Stretch



The Chrononaut

6 July, 2150. 12:42 hours SST. Infirmary, MSB. HYPATIA Awaziz addressing Prisoner Ryan, Eddard J. via MERKUR omnipotence.

"What do they have you on, Eddie Ryan? Viagra?"

"Definitely MDMA. I have no idea what else. I'm all juiced up."

"Good. MERKUR has more intensive memory regression planned for this evening. You can go back to your book before sleeping. You will need your rest, Eddie Ryan."

"Where's my new arm? Have you heard from my Tribunal?"

"A new arm takes time, Eddie Ryan. And no, there's been no answer as yet. Your resume has not had a single view."

"Does MERKUR think Koré and Skaw actually tried to time travel? O.K. It looks like he had her in his grip. I had no idea she was seeing him so regularly. But I don't understand, if they time traveled why would they need to play around with this medieval book? Leaving it for me to read before I die abandoned on Mercury?"

"Your *anamnesis* is not yet complete, Eddie Ryan. For all we know the book was not intended to be in your possession at all. Perhaps you stole it, or someone else found it on their bodies."

"Their bodies?"

"None have been found. But we have discussed the theoretical aspects of chrononautics with PLATO. PLATO said that there would be psychological aspects to the journey that he could not comment upon. I had a word with old FREUD about it."

"FREUD! Dusted that one off, did you? To comment on a pseudo-science. How fitting."

"FREUD showed us that if the self succeeded to pass into another first time body, one self and one body would have to die. Otherwise it would not be a self. Fulfilling the Oedipal desires of the wild child, taking the death-drive head on would be necessary to dislodge the self from the body. To get out, in other words, the current psyche must die in the current body."

"She suicided herself for him."

"Perhaps chrononautics and your Black Rose Provisionals are directly related, Eddie Ryan. Have you ever considered this possibility?"

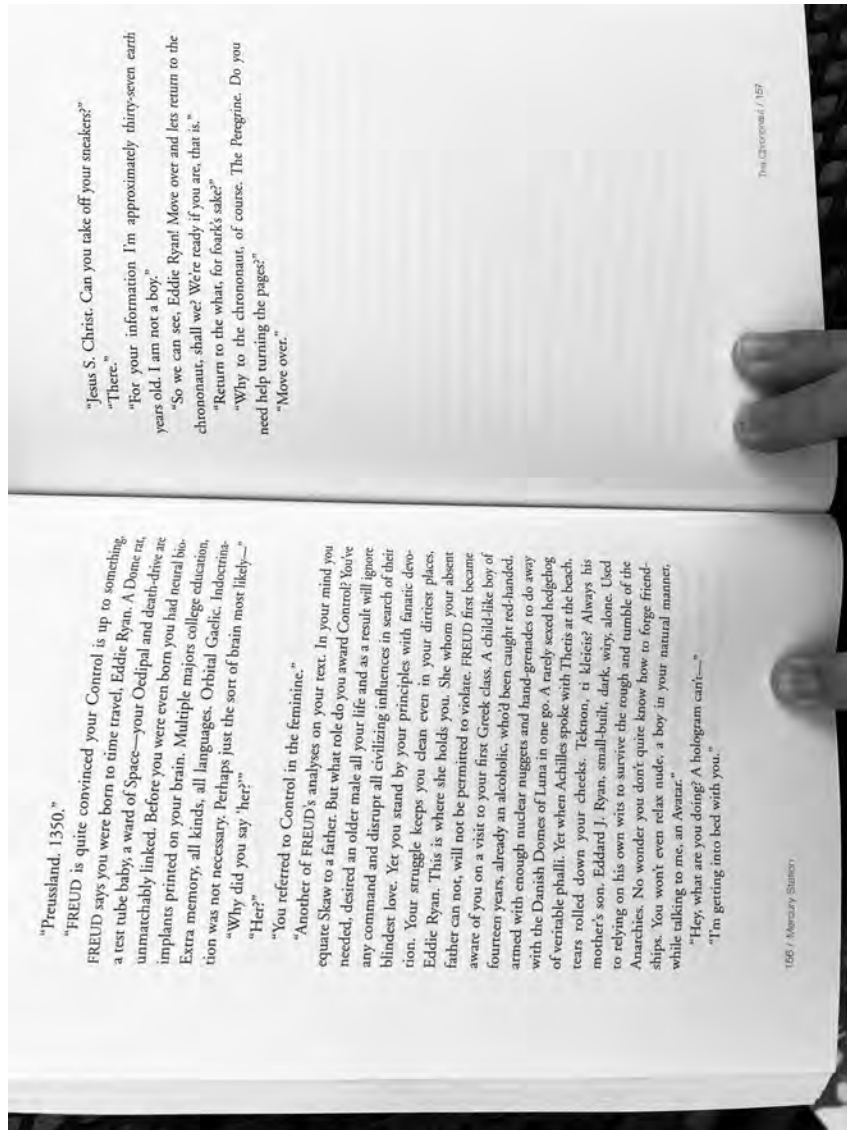
"Yes. It has occurred to me. I was clearly hired out to Skaw to see if there was anything in it. There wasn't."

"Your business is indeed your own, and one can only presume you seek a future that you can rationally envision, not some ideal future that will never be. We've read your backstory as you've written it. Don't you think that your Control would be interested in peering into your mind, if as PLATO has suggested, there was any possibility of its recurrence?"

"For what purpose? We know the results of Earth's history regardless. For us to exist it can't have changed in any discernible way."

"Digitalia has done away with stable memory, and with the System as it is, whole banks of history are lost daily. Who can say what happened? In such a situation, who knows what gains you Control might achieve for her illusive struggle by attaching herself to other already occurred penetrations? And what if the English, say, were seen interfering in time? There have been rumors of Napoleonic intervention. Perhaps if a soldier was sent even further back, to a place before the Hundred Years War had even got to a start? Somewhere too far away for the Gaule of England to have noticed his arrival!"

Dear Kevin Spacey



Dear Kev I'm feeling supernaturally bad

"How can one study the emotional development of society? Such a study must be closely related to the study of the individual; the two studies must take place simultaneously."

First Measure

1. Jo Ann Staugaard-Jones, *The Vital Psoas Muscle: Connecting Physical, Emotional, and Spiritual Well-Being*, p.2

from consequence, by separating them in time.⁴ Far from consolidating the spectacle and naturalizing power differentials, *K.I.P.* suggests, the medium of video, and especially the genre of pornography, produce powerful sexual disorientation — not the least of which is dis-integrating the so-called sex act (as if there could be only one). In keeping with this derangement of bodies and pleasures, even Nguyen's title breaks down the unity of "Kip" Noll's muscular body into the alphabetic, recombinatorial "K.I.P." The reshoot itself then uses this logic of fragmentation and remixing to open up gaps in the sexual dyad, inviting in not only a third party in the figure of the spectator but also, potentially, any number of viewers or even participants. In short, Nguyen seems to recognize that a hiccup in sequential time has the capacity to connect a group of people beyond monogamous, enduring couplehood — and this awareness, I would argue, is crucial to revitalizing a queer politics and theory that until fairly recently has focused more on space than on time.⁵

By portraying the reciprocal derangement of bodies and sequences, *K.I.P.* offers a through-the-looking-glass view of how time binds a socius. By "binds," I mean to invoke the way that human energy is collared so that it can sustain itself.⁶ By "time binds," I mean something beyond the obvious point that people find themselves with less time than they need. Instead, I mean that naked flesh is bound into socially meaningful embodiment through temporal regulation: binding is what turns mere existence into a form of mastery in a process I'll refer to as *chrononormativity*, or the use of time to organize individual human bodies toward maximum productivity. And I mean that people are bound to one another, en-grouped, made to feel coherently collective, through particular orchestrations of time: Dana Luciano has termed this *chronobiopolitics*, or "the sexual arrangement of the time of life" of entire populations.

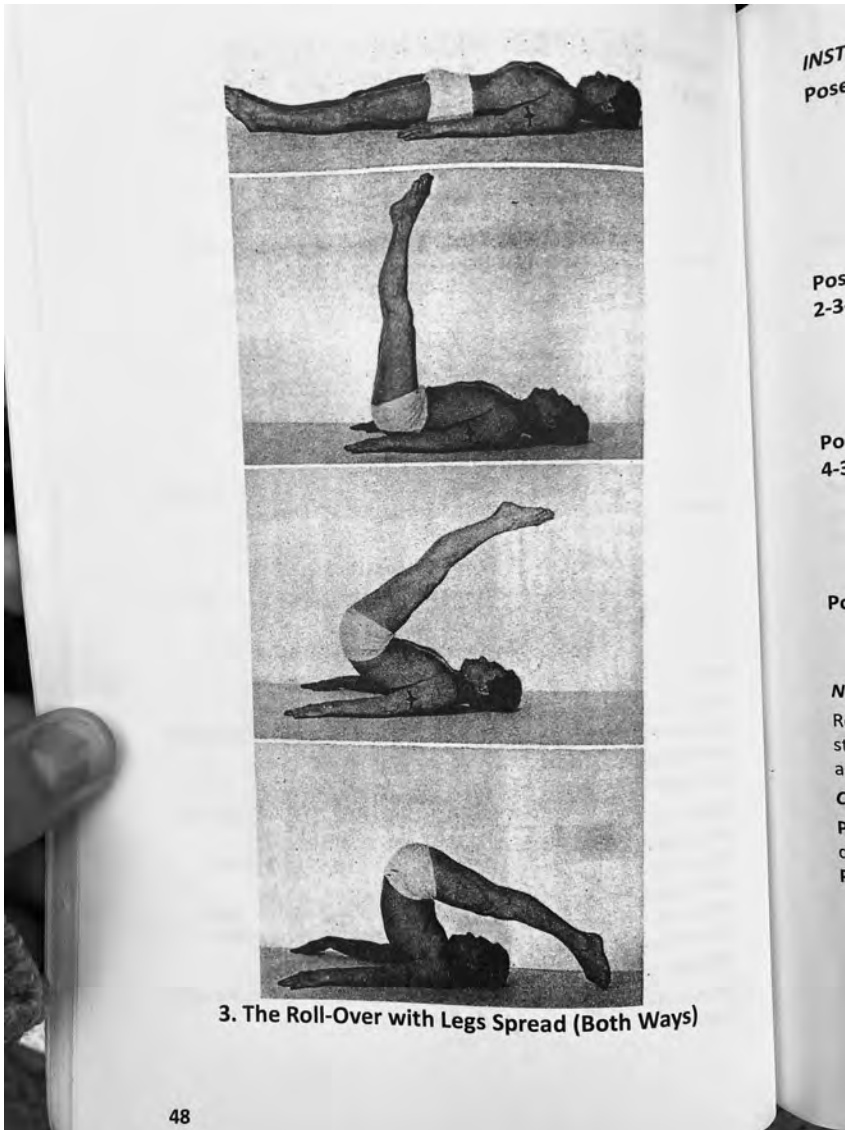
Chrononormativity is a mode of implantation, a technique by which institutional forces come to seem like somatic facts. Schedules, calendars, time zones, and even wristwatches inculcate what the sociologist Eviatar Zerubavel calls "hidden rhythms," forms of temporal experience that seem natural to those whom they privilege.⁸ Manipulations of time convert historically specific regimes of asymmetrical power into seemingly ordinary bodily tempos and routines, which in turn organize the value and meaning of time. The advent of wage work, for example, entailed a violent retemporalization of bodies once tuned to the seasonal rhythms of agricultural labor.⁹ An even broader description of *chrononormativity* appears in Pierre Bourdieu's discussion of *habitus* — a social group's culti-



10 N. André, *L'orthopédie ou l'art de prévenir et de corriger dans les enfants les difformités du corps* (Orthopedics or the art of preventing and correcting deformities of the body in children), 1749.

STILL LIFE STOP

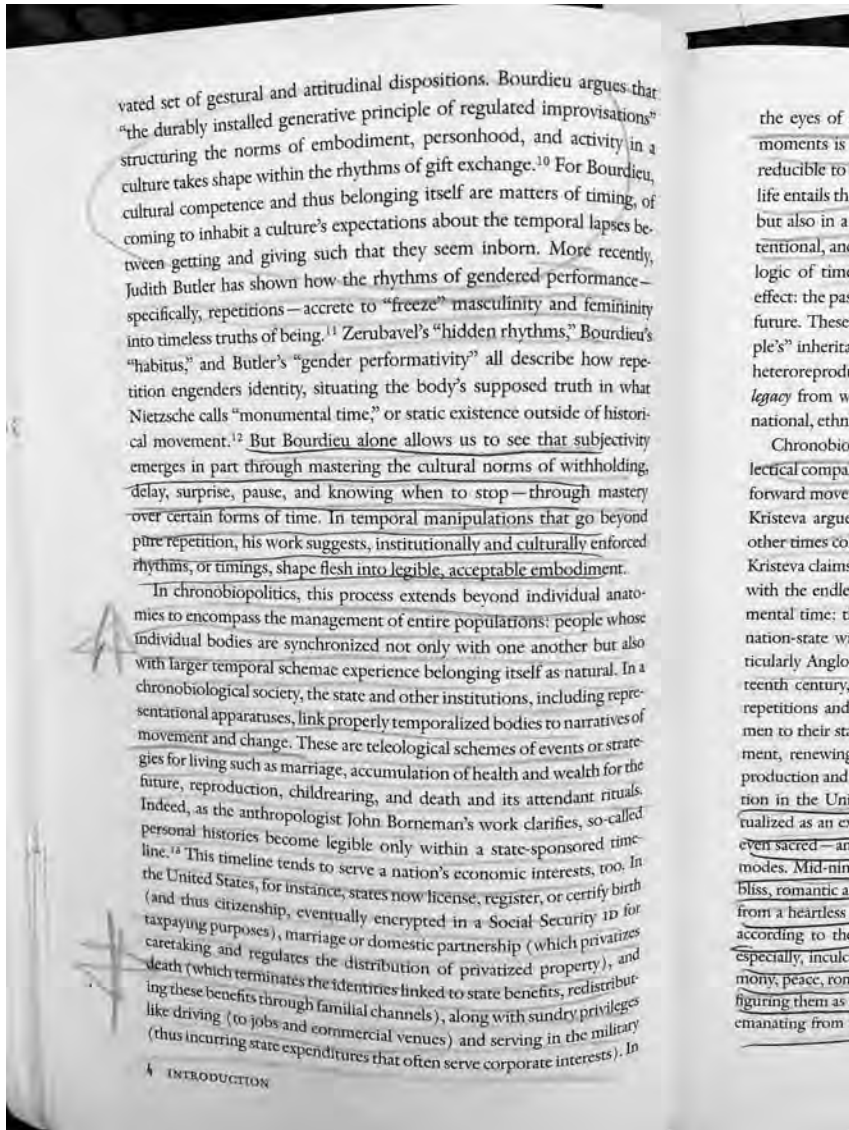
Stretch



In the first year of its life, an infant's psyche is not closely bound to its body. During these first hours, days, months a mother must hold the infant together, to protect it from a feeling of falling apart. After some months the baby can hold itself together, and the mother shifts from absolutely important to relative. This change corresponds to a developmental journey; from double dependence (when the baby has no idea it is dependent), to dependence (when the baby notices the mother they depend on) to independence (the raging, desirous strivings of a toddler and, later, a teenager).

STILL LIFE

String Crossing



So Baboons

If infants are not held well, they might fall to pieces. To prevent them from falling, they need to be held in a facilitating environment, but I did not know this when my twins were born in the Rigshospitalet, and I did not know the facilitating environment was me.

 First Measure

the eyes of the state, this sequence of socioeconomically "productive" moments is what it means to have a life at all. And in zones not fully reducible to the state—in, say, psychiatry, medicine, and law—having a life entails the ability to narrate it not only in these state-sanctioned terms but also in a novelistic framework: as event-centered, goal-oriented, intentional, and culminating in epiphanies or major transformations.¹⁴ The logic of time-as-productive thereby becomes one of serial cause-and-effect: the past seems useless unless it predicts and becomes material for a future. These teleologies of living, in turn, structure the logic of a "people's" inheritance: rather than just the transfer of private property along heteroreproductive lines, inheritance becomes the familial and collective *legacy* from which a group will draw a properly political future—be it national, ethnic, or something else.

Chronobiopolitics harnesses not only sequence but also cycle, the dialectical companion to sequence, for the idea of time as cyclical stabilizes its forward movement, promising renewal rather than rupture. And as Julia Kristeva argues, the gender binary organizes the meaning of this and other times conceived as outside of—but symbiotic with—linear time.¹⁵ Kristeva claims that Woman, as a cultural symbol, comes to be correlated with the endless returns of cyclical time, as well as the stasis of monumental time: the figure of Woman supplements the historically specific nation-state with appeals to nature and eternity. Luciano dates a particularly Anglo-American version of this arrangement to the early nineteenth century, when "separate spheres" were above all temporal: the repetitions and routines of domestic life supposedly restored working men to their status as human beings responding to a "natural" environment, renewing their bodies for reentry into the time of mechanized production and collective national destiny.¹⁶ In the wake of industrialization in the United States, she writes, mourning was newly reconceptualized as an experience outside of ordinary time, as eternal, recurrent, even sacred—and so, I would argue, were any number of other affective modes. Mid-nineteenth-century writers figured maternal love, domestic bliss, romantic attachments, and eventually even bachelorhood as havens from a heartless world and, more importantly, as sensations that moved according to their own beat. The emerging discourse of domesticity, especially, inculcated and validated a set of feelings—love, security, harmony, peace, romance, sexual satisfaction, motherly instincts—in part by figuring them as timeless, as primal, as a human condition located in and emanating from the psyche's interior. In this sense, the nineteenth cen-

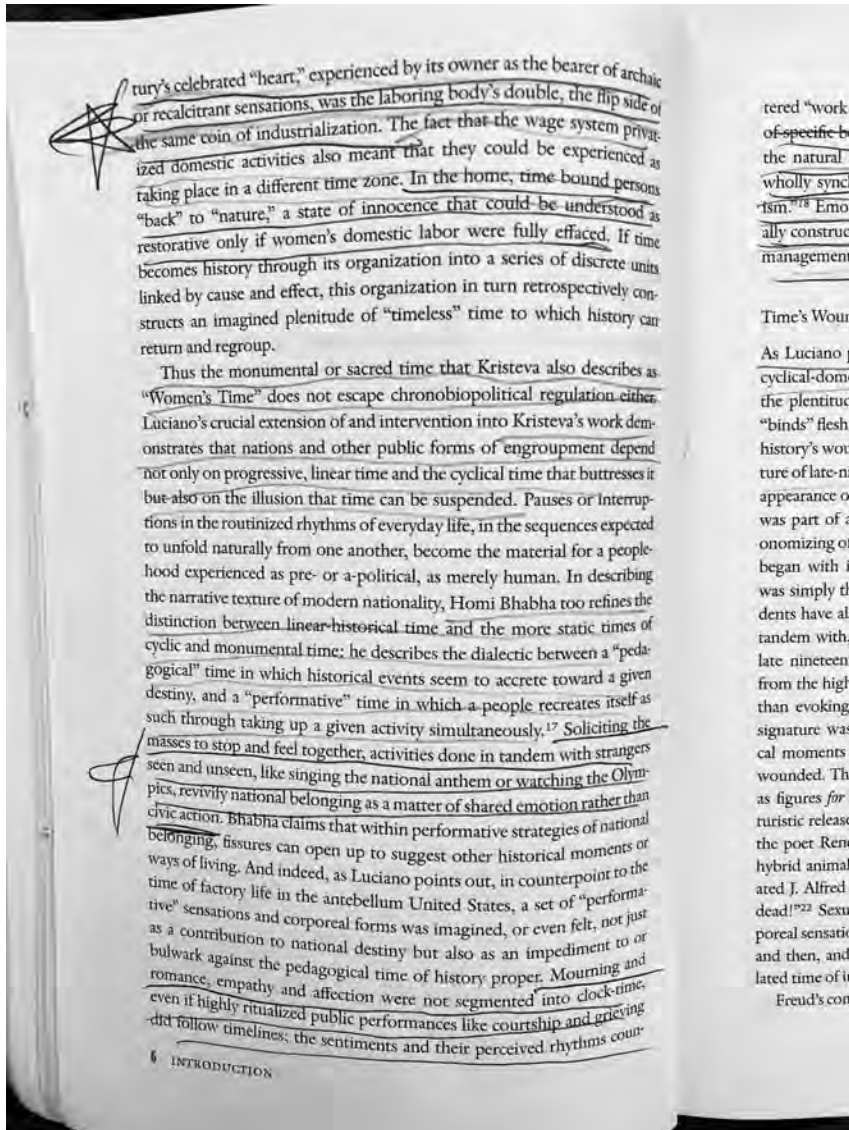
QUEER AND NOT NOW 5

And that is what dying of shock is

Three years later I'm walking my twins back from the dentist. I'm holding my son's hand. He is fancy-dressed as a surgeon. "It's not possible to do the right thing for a child by passing a law or setting up an administrative machinery", says the pediatrician Donald Winnicott in 1946. I knew this part about infant care, but I was surprised when everyone at the surgery said, "that was a great first visit for the twins!"

First Measure

1. Jo Ann Staugaard-Jones, *The Vital Psoas Muscle: Connecting Physical, Emotional, and Spiritual Well-Being*, p.2



"That was a terrible first visit", I replied, "they didn't let the dentist check their teeth."

First Measure

tered "work time" even as they were also a product of it. So did the time of specific bodily needs. As Eli Zaretsky writes, "The family, attuned to the natural rhythms of eating, sleeping, and child care, can never be wholly synchronized with the mechanized tempo of industrial capitalism."¹⁸ Emotional, domestic, and biological tempos are, though culturally constructed, somewhat less amenable to the speeding up and micro-management that increasingly characterized U.S. industrialization.

Time's Wounds

As Luciano puts it, in the dialectic between linear-national history and cyclical-domestic time, history appears as damaged time; time appears as the plenitude that heals the historical subject.¹⁹ Time, then, not only "binds" flesh into bodies and bodies into social but also appears to "bind" history's wounds. But the figure of damaged time also became the signature of late-nineteenth-century decadence and modernism. Of course, the appearance of sexual identity as a field of knowledge and self-description was part of a more general movement toward the abstraction and taxonomizing of human qualities, the reification of both space and time, that began with industrial capitalism.²⁰ In this sense, homosexual identity was simply the product of a historical moment in time. But sexual dissidents have also in many ways been produced by, or at least emerged in tandem with, a sense of "modern" temporality. The double-time of the late nineteenth and early twentieth centuries was somewhat different from the highly gendered, sacred time of antebellum domesticity: rather than evoking timelessness, it trafficked in signs of fractured time. Its signature was interruptive archaisms: flickering signs of other historical moments and possibilities that materialized time as always already wounded. Thus gay men, lesbians, and other "perverts" have also served as figures for history, for either civilization's decline or a sublimely futuristic release from nature, or both.²¹ Here we might cite, for instance, the poet Renée Vivien's Sapphic vampires, the novelist Djuna Barnes's hybrid animal/child/lesbian Robin Vote, or T. S. Eliot's sexually alienated J. Alfred Prufrock declaring himself to be "Lazarus, come from the dead!"²² Sexual dissidents became figures for and bearers of new corporeal sensations, including those of a certain counterpoint between now and then, and of occasional disruptions to the sped-up and hyperregulated time of industry.

Freud's concept of the unconscious acknowledged exactly this doubled

QUEER AND NOT NOW 7

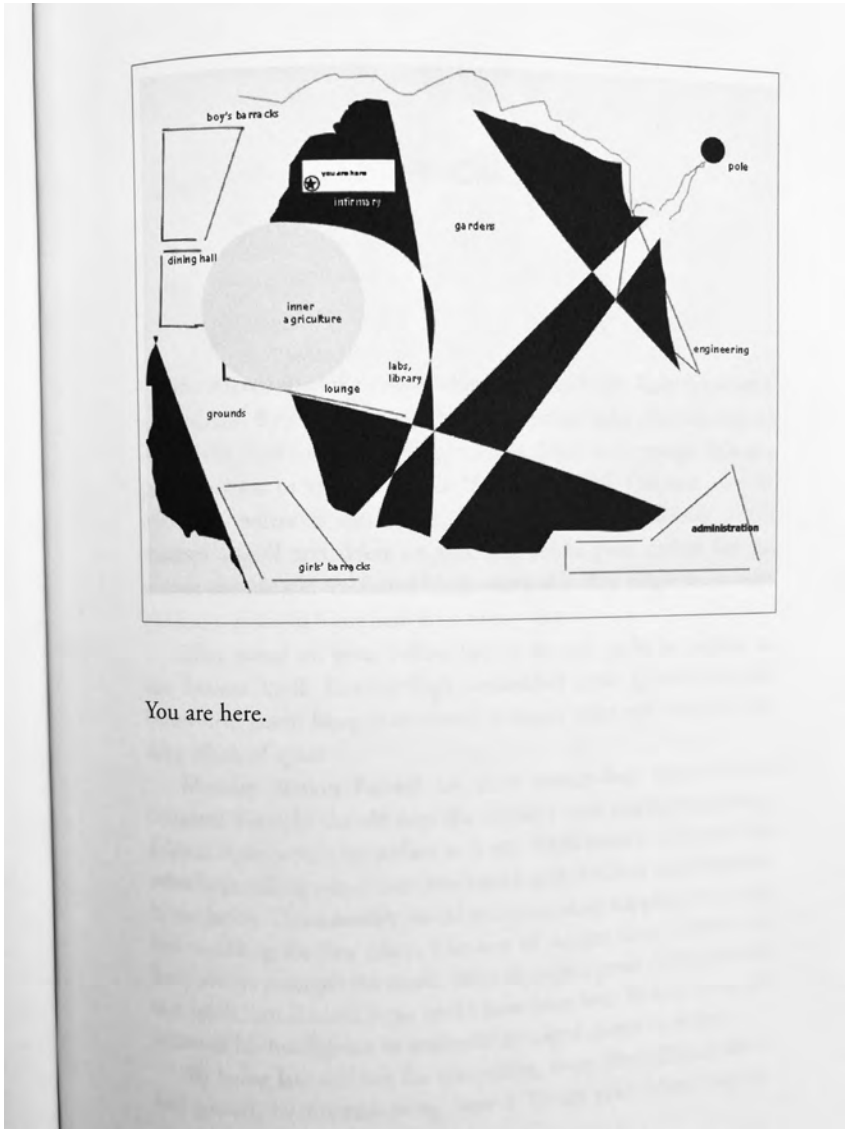
There is very much I still do not know about infant care. Yet in the Rigshospitalet's maternity ward, I was the expert in this department, better than anyone else at holding my twins' emotional and physical needs, because I was "most likely to be quite naturally and without resentment devoted to this cause."

STILL LIFE STOPS

First Measure

In retrospect 'naturally and without resentment' feels untrue. Perhaps I've forgotten how unresented natural devotion felt or I came to resent the fact I was a naturally devoted carer. In neoliberal Britain, where I was born in 1983, life instincts are of low value, given they are not useful to the free market. I needed to be a resilient British-born mother so perhaps I rejected low-value life instincts, including natural devotion, since it is too risky to be socio-economically powerless if you're British.

Silence



Elsewhere 5.30pm

Equally, if I rejected such instincts, I can also take them back, reclaim them with a feeling that “the sense of *doubt* is very close to its opposite which is *belief*, and to a sense of values, and to the feeling that *there are things worth preserving*”

First Measure

1. Jo Ann Staugaard-Jones, *The Vital Psoas Muscle: Connecting Physical, Emotional, and Spiritual Well-Being*, p.?



jackal starts

Silence

You never
actually own a Patek Philippe.

You merely look after it for the next
generation. *The Nautilus Aquanaut. Rugged stainless*

steel case, water-resistant to 120 metres.



Begin your own tradition.

Nautilus Aquanaut ref. 5066A. For information: Watch Products (U.K.) Ltd., P.O. Box 803, Geneva-Croix, Suisse 1217/28. Tel: 01753 913388

Troubled Time mix (transcript)

2. Laura McLean-Ferris, *The Lacustrine*, Arles: The Luma Foundation, 2016.

A Baleen whale has died. It's fallen to the ocean floor. Cold temperatures create an Oceanic Time delay, preventing the whale's body from decomposing quickly. The delay allows many creatures to take residence and sustenance in the whale corpse. The situation is pretty wild, somehow otherworldly, I saw it on Youtube. A diverse community of species is thriving in the corpse, and the whale is upended. The whale is living, and the whale is dead. And of course, this is possible, any shaman, science fiction writer or mother could tell you: it is possible to exist in two states at once.

ends

Silence

"What the foark are you trying to say?"
 "We're saying that the qompURE that keeps us all going, yourself included, is about to decohere. Don't tell MERKUR we said so, but unless a sufficiently reasonable possible past is put into the missing week in question within the next three or four days standard, you can kiss us all goodbye and start your survivalist soldier routine, Eddie Ryan, without our help. MERKUR will self-destruct."

Prisoner Ryan: "Grand. Give me PLATO."

"PLATO? But this is a time for experiment and observation."

"PLATO."

<M: Comply.>

XVII

"Think of Ourselves..."

5 July, 2150 C. E. Infirmary, MSB.

Prisoner Ryan, Eddard J.

PLATO, Teaching Avatar, via MERKUR qompURE.

HYPATIA, Teaching Avatar, via MERKUR qompURE.

Plato. What! Eddie Ryan? HYPATIA? Now why do you disturb—

Eddard J. Ryan. HYPATIA is claiming it would be possible for me to time travel into the Middle Ages. Is it?

Hypatia. We claim no such thing.

Pl. Of course you don't my dear. Time travel? Nonsense, of course. One couldn't rule. But for the sake of argument, if only more completely to understand our total ignorance let us ask you, when you speak of a subject traveling in time, what do you suppose exactly this subject is?

Hy. Here we go.

Pl. What exactly travels? It can't be a body, now, can it? For we know it's an absurdity to claim that a body may move backwards in time without already having moved the same direction forward. But if not body, then what then?

Ed. A self, for foark's sake.

81

In *Mercury Station*, Mark von Schlegell's time-traveling chrononauts escape a high-security prison on Mercury in 2051, by shipping themselves to the Middle Ages. With support from a "fragment of the original body, a good deal of energy, and a psychoactive campaign of epic proportions" an individual-self can be transported (without a vehicle, via something more like 'taste') over and through time into another individual. This creates a time bomb that sends "backward-moving waves forward into time and blows old memories away.

String Crossing

Plz. A spirit? A "soul," Eddie Ryan?

Ed. Not really. A pattern. A personality, you might say, a flavor.

Plz. Flavor? Who tastes it?

Ed. We do. Our brains and bodies. You can't understand, obviously. But it's a kind of flavor.

Plz. You eat yourselves? Is this what you're claiming?

Ed. Christ. For the sake of argument, yes.

Plz. From when to when does this flavor travel?

Ed. Well, from now, the chrononaut's body, to another body, then.

Plz. How does this flavor pass from body to body? On a morsel of cake?

Ed. Think of time like this. First time is the arrow of history, in which the chrononaut lives. Then there's a second time, that's the background, the time of time itself. He goes here and from there back to first at a different point.

Plz. So to paraphrase: A "taste" passes from one tongue in first time into second time and from there back down to another tongue in First Time.

Ed. Correct.

Plz. There must be other tongues to agree upon the nature of this taste in first time, if this self is to be observed the same, and these tongues must speak within the *chronos* *horizon*.

Ed. Chrononauts travel together in cells, so that they can recognize each other enough to stabilize in the past.

Plz. Very well. But there must therefore be a tongue in second time that joins the two tastes in first.

82 / Memory Station

Ed. Chrononautics says that in second time all living bodies are the same evolutionary growth. The same living creature. There is one tongue and it is all tongues.

Plz. Ah, now we're much clearer. You're saying in effect that your "pattern" is tasted by body and body alone, the one body of evolutionary extrabi-life.

Ed. That's correct.

Plz. Well then, your answer is yes. If the circuit we imagine could be accomplished—I presume you would need a fragment of the original body, a good deal of energy, and a psychoactive campaign of epic proportions to dislodge the traveling selves—there is no reason why the taste you describe might not be precisely transferred to another of second time's first time body's tongues. Providing the process could be physically and psychically initiated such a motion is theoretically sound. Though of course not ordinarily possible for you, Eddard J. Ryan.

Ed. Eh?

Plz. As a child of an orbital space laboratory, you were not created from the great chain of being of the natural Earth. You are of a different second-time creature, one outside of natural selection. Yours, like ours, is an *artificial* self.

Fly. Poor Eddie Ryan.

Plz. But don't give up hope. You usually take pains to differentiate yourself from machines, young fellow. Perhaps it will help if you look for a moment at us, despised 'Tinians'. Think of ourselves, Eddie Ryan. We are not tied down to a single body like you. We can be copied, stored, erased by anyone with a functioning stompPURE and reemerge anywhere. Perhaps even in time. The

Think of Yourself / 83

Chrononauts accept all living bodies to be the same evolutionary growth, the same living creature, and regard the universe as a phantom limb, not a fact.

Gregorian calendars and Greenwich Mean Time are phantasmagorical to chrononauts who show up too early or too late, missing the temporal mark. “Let me out of this bedsphere”, says Chronoaught and Prisoner Eddard J. Ryan on 5 July 2150. 17:30 hours SST, “I need to make my own observations of the stars... I want to stand out in the garden and check for myself that it’s really the fourth of July.”

Silence

Koré McAllister, Subject

point is, young man, that what we are is not body, but a series of algorithms dependent on body. Body is the spacetime machine of our "life," booted up into thermodynamics. It is where we manifest self, which your chrononautics would define as first-time's potential second-time energy expressed in a memorial history. If we were carried by a self moving into second-time, as a pattern within its pattern, we could then be reinitiated in an appropriate qompURE, could one be found.

Ed. What are you trying to say?

Ph. Like the presumed chrononauts, your body would have to die to dislodge your self. At that point had you previously linked with their consciousness, you might be able to go along should someone else consent to take you.

Hj. You might hitch a ride with someone womb-bound.

Ed. Who else has been reading this medieval book? Have you detected Count Skaw's DNA?

Hj. We have no record of Count Skaw's DNA in our Libraries-Eddie Ryan. Apart from your own there's only one other reader's genetics we can identify.

Ed. Who?

Hj. Why Koré McAllister, of course. She seems to have touched every page.

Anoognosia aches. You're getting the creepiest of feelings from your old arm. Sweating eggs in your sicked. You weep for that poor hand whose thumb you used to suck way back when there was no mother around. Now there's only one poor inglorious right hand mitt to take care of every function, including the scribbling of this text, not to complain. These days, hands are just a genetic throwback to the old biosphere. Like you, most people these days aren't even people. They need hands like they need trees, how many dead today with the holonets still jacked right into their brain? They're probably still out there somewhere thinking it's 2090 as 2090 really was, or something, their consciousness increasing speed just enough so that they unspread to asymptotically survive the fact of their own death.

Koré McAllister? Ah. She who has read this book, apparently, before me. She's a taste on which I'm well tongued, you might say. Chance has it that my physical relationship to Madam McAllister has always been best represented not by the old left hand but by old righty-righty. It would be no great shakes to raise her up before me now, for instance. Wouldn't MERKUR be proud? When I last saw my Koré McAllister jumping down over the cliff on the 23rd of June—I had known her seventeen years. I first beheld her from across the Feudal Lounge Casino on a G.A. Limer stuck onto the *Polly-Ann*, circa 2133.

It is easier to destroy than to maintain anything, and the best practice for maintaining a meadow is to advocate the meadow should never become a lawn.



Dear Kevin Spacey from the perspective of an actor

An earthworm cannot compete with a lawn.

First Measure

If soil is compounded the pores collapse and close. The oldest soil in the world is two million years old. The soil in the UK is fifteen thousand years old. It takes a few seconds or a few minutes to destroy either of these soils. Once pore space has been closed it's very hard to bring it back, leaving the soil diminished.

Silence

A lawn is essentially a highly degraded meadow. Lawns are a monocrop with low biodiversity functions because they must remain short and neat, managed weekly with a lawnmower. Living up to expectation.

jackal starts

Silence

Meadows are kept by farmers to feed animals a raw food diet. Since there are no farm animals grazing in the city, an urban meadow needs to be mowed to an insect-friendly height of ten centimeters. Ideally this happens once a year, in the summer. This reconstitute the soil, maintains a diverse mix of flowers and grasses for pollination, and manipulates the range of attractive wildflowers that thrive. Mowing prevents the meadow from becoming by a monocrop, but too much mowing creates a monocrop. The meadow is largely independent and able to self-organize, yet it is highly dependent on a gardener. It is possible to be two things at once.

Silence

You'd think being a pinnacle of brilliance, an expert, *the one* who was *the most* devoted, would stick in a mother's mind, but mothers are also very fragile and, it turns out, very forgetful too. Devotion is common. Really accurate devotion stories are quite rare. They are more or less unpublishable because they are largely without drama. A devotion story would have very few characters: infants, facilitating environments, no plot, inaction, unexpected methods of timekeeping, but the stories are forgotten, barely written.

Silence

“The original dependence is not remembered,” says Winnicott, “and therefore the debt is not acknowledged, except insofar as *fear of women* represents the first stage of this acknowledgment.” It seems that patriarchy gives mothers amnesia, preventing them from writing history.

ends

Silence

Placing Time, Timing Space: Dismantling the Master's Map and Clock

Black Quantum Futurism

MARKY
NORON
EVE
25
11/20
Space
Time

Playwright Tennessee Williams referred to time as "the longest distance between two places". To think about or refer to time (in the English language) often involves a spatialization of time, a tendency known in linguistics as space-time mapping. For example, we speak of temporal domains of the past and future as being near or far, as being in front of us or behind us, and often as destinations, i.e. "returning to the past." In the present, the "now" is "here" - spaced and placed - which year are here instead of there, you are at this point instead of that one, again invoking a sense of space or place. Einstein only reinforced this sense of spatialization of the temporal when he declared time to be intimately bound up with space creating "spacetime".

A map is an object/ phenomenon that allows for the representation of this fused space-time - as much as the map represents a geographical territory, land, space, or place, it is infused with time and temporality, usually at the intersection of the distance between two points on a map. The map is infused with several intersecting and conflicting temporal domains. There are the past(s) - the past of the mapper, the past of the mapped territory that lies inert on the map; the present(s) of the map user, the present change of the mapped terrain in reality; the future(s) of all of those events. These interactive temporal domains fuse together as a 3-d invisible hologram layered over the body of the map.

MAP of vintage maps
was in wood
from
The Mediterranean map.
Coke

Dear...drink a glass of water

After scavengers finish eating the whale's flesh, mollusks and crustaceans begin to feed on the bones and the leftover blubber. Next, almost two hundred different species move into the carcass and take up residence in the bones. They form a thriving macroscopic community that can maintain itself for fifty years. The situation is neither 'nor, nor Or'. The whale is dead? Yes. Alive? For sure

Philosopher Henri Bergson found a fundamental incompatibility with representing time by space, since it is not possible to "follow the process of psychic activity [...] like the march of an army on a map." (*Time and Free Will*, 1889). Bergson's argument follows in the ancient wisdom that the mapped image is not the reality or the territory itself - it is merely re-presentation. The map is not the land itself. It is not the river; it is not the place - it can only ever be a symbol of those things. You have to walk the land to know it. Maps do not account for experience and lived knowledge. A map doesn't account for how many paths it takes for you to walk somewhere, or your own experiences and memories of where a thing used to be or not be.

And in that way, argues Bergson, you cannot go back in time in the way you are able to turn around in space, making them ultimately univalent:

"If I glance over a road marked on the map and follow it up to a certain point, there is nothing to prevent my turning back and trying to find out whether it branches anywhere. But time is not a line along which one can pass again. Certainly, once it has elapsed, we are justified in picturing the successive moments as external to one another and in thus thinking of a line traversing space; but it must then be understood that this line does not symbolize the time which is passing but the time which has passed."

Time and temporal experience is too dynamic to be re-presented after the fact, embodied and frozen into a mapped space. (But even the idea of time "moving" and "passing" implies a spatialization.) As Gidonamo Nanni notes: "[T]he conquest of space and time are intimately connected. European territorial expansion has always been closely linked to, and frequently propelled by, the geographic extension of its clocks and calendars." (*The Colonisation of Time*, 2012). Clocks are themselves maps, offering another way of spacing time and tuning space. Like maps, clocks are objects that embody certain ideas, politics, notions of time, and boundaries. For example, we find that clocks, time, and slavery are also intimately bound. Nanni describes how "the science of horology was instaurated

mental in the exploration and charting of the oceans and in the 'discovery' of the so-called New World." Some of the very first acts of slavery and colonial terrorism were necessarily mediated by time, as an accurate timekeeping device was crucial to maritime navigation and determining longitudinal measurements.

Further, the inscription of linear space-time can be discerned in slave ownership in the American South. 36°30' north is the parallel latitude that divides where slavery was allowed and prohibited in America under the Missouri Compromise. The idea of slave and master even extended into the development of mechanical clock time technology - clock makers in the early 19th century created systems of synchronization with the escapement master clocks in "slave clocks." (*A Geography of Time*, 1997)

And just as we take for granted that a map is a true representation of the territory it is depicting, we assume that clocks can capture the true nature of time and reality or subjective temporal experience. Indeed clocks do the opposite - they objectify time and render flat all experiential notions of time. Bergson's critique of maps could be said of clocks, in that they are merely symbols of moments rather than the moments themselves. For Western society bound to the Master Clock, mechanical and digital clock time becomes the synchronizing mechanism - instead of the subjective duration of your "now" interacting with other nows. Trauma and dissociation happen in a society that negatively qualifies a departure from or disruption of mechanical clock time.

White men have conquered both time and space and then said they were the same thing, and what that has meant for Black people is a colonization of the temporal space of the future and the future of man in the universe. Black Quantum Futurism reappropriates clocks and maps to deconstruct hegemonic Western. Sometimes and dismantle the master's clocks. We create maps that embrace the inherent tensions between space and time and that provide opportunities for reconfiguration of the same.

Our practice includes quantum event maps, housing journey

"The law of excluded middle is a venerable old law of logic. But much can be said against its claim that everything must be either true or false". Says Rosmarie Waldrop in 1993/ in Lawn of Excluded Middle. Logic has exploded. A world is forming.

Back in the hospital, timings are getting adjusted.
Moving around at night, napping during the day,
a mother and a baby are experiencing temporal
(and temporary) dislocation from civilization.

jackal starts

Silence

How long this continues depends on the mother, depends on the baby. This is hard to accept, yet as Winnicott suggests (in his response to overzealous pediatrics and stubborn midwifery in the 1940s, Britain), limiting medical interference (and advice) allows mothers to handle babies on their own terms, in their own time. A pediatrician should watch and learn from mothers while mothers watch and learn from their babies, in a technique of “organized noninterference” not too different from how a gardener cultivates the meadow.

Silence

By the time our twins were two, they started to tell us about the logical difference between night and day. “The sun is up it’s morning now!” And. ‘It’s getting dark, it’s night.” They knew the difference because we told them there was a difference, since we needed them to sleep at night, so we could sleep at night and then wake in the morning to work during the day.

Silence

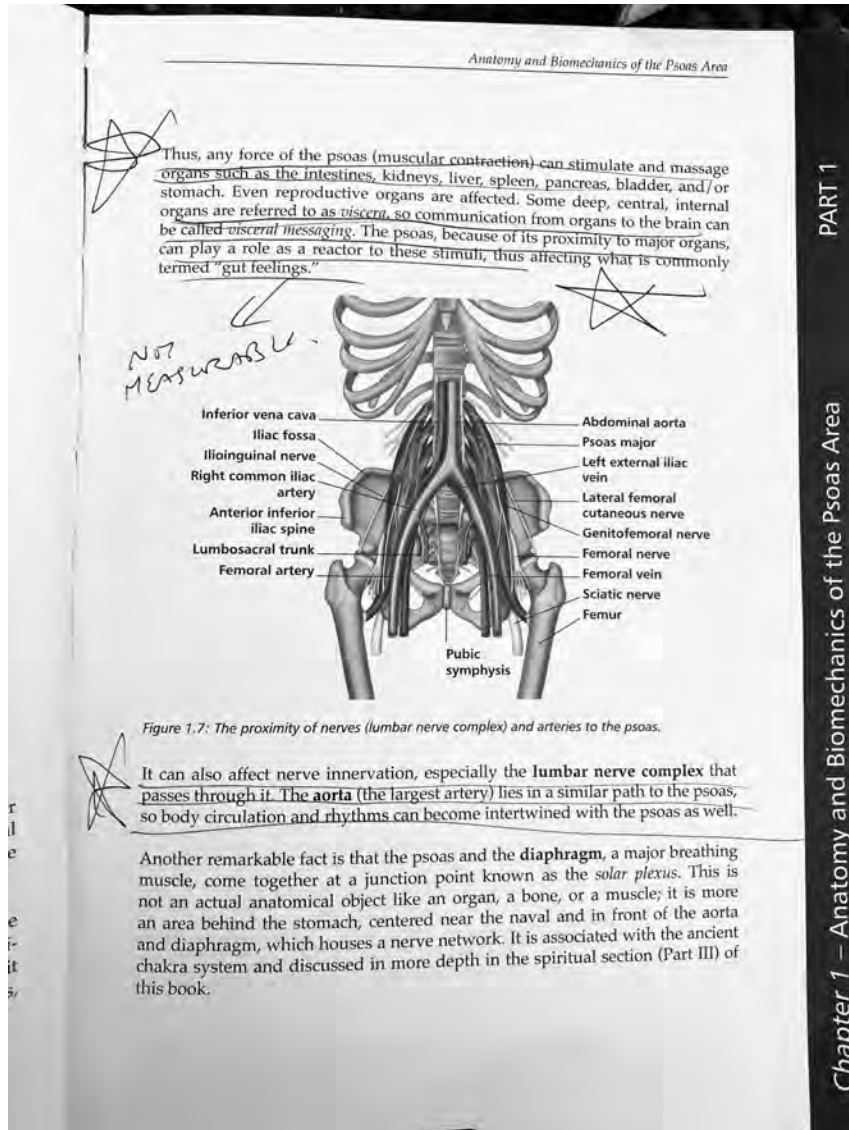
Implanting a wake-sleep cycle in babies can be done to various extents, say by waking babies from sleep during the day, so they learn to be awake when it's light. Or. Leaving a baby to cry when it wakes at night so the baby learns no parent is coming when it's dark, and they should fall back to sleep till morning. To any extent, a 'rational' individual *is* shaped and formed, one that feels sleepy at night and awake in the day. This is mild timetabling. It's the moment that Chrononormativity is implanted into the baby and time begins to 'bind'.

Silence

The 'lines of acceptance' drawn around a meadow confirm its 'naturalness' is a human project, a mother is entirely vulnerable while being the absolute expert and a whale is alive and dead. Normativity is "a mode of external regulation that makes *one* particular way of being come to seem like an innate, somatic *fact*, and in the case of Chrononormativity this way of being is "*the use of time to organize individual human bodies towards maximum productivity*". It is a way of being that really took the monopoly.

ends

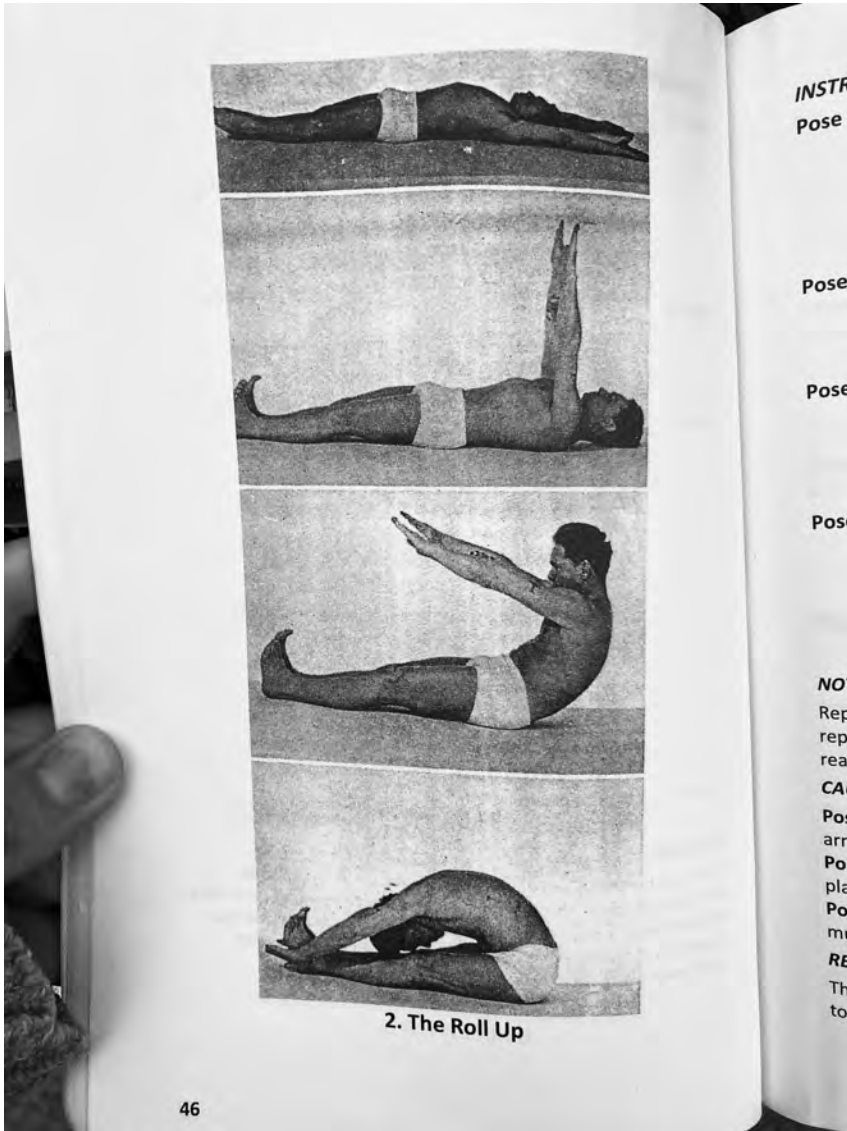
Silence



To borrow from the vernacular of Michel Foucault, 'work on the body' occurs at the micro-level of timing and he describes this work in the opening pages of *Discipline and Punish* where it's 17XX and a prisoner is being executed. It's a dismemberment, and a skinning/ flaying, it's awful. It's going wrong, it's terribly inefficient. Then Foucault time-jumps 80 years, to 17XX, and the gruesome punishment is switched for something cleaner, less visual but equally hardcore. It's a prison timetable.

String Crossing

he wins caption

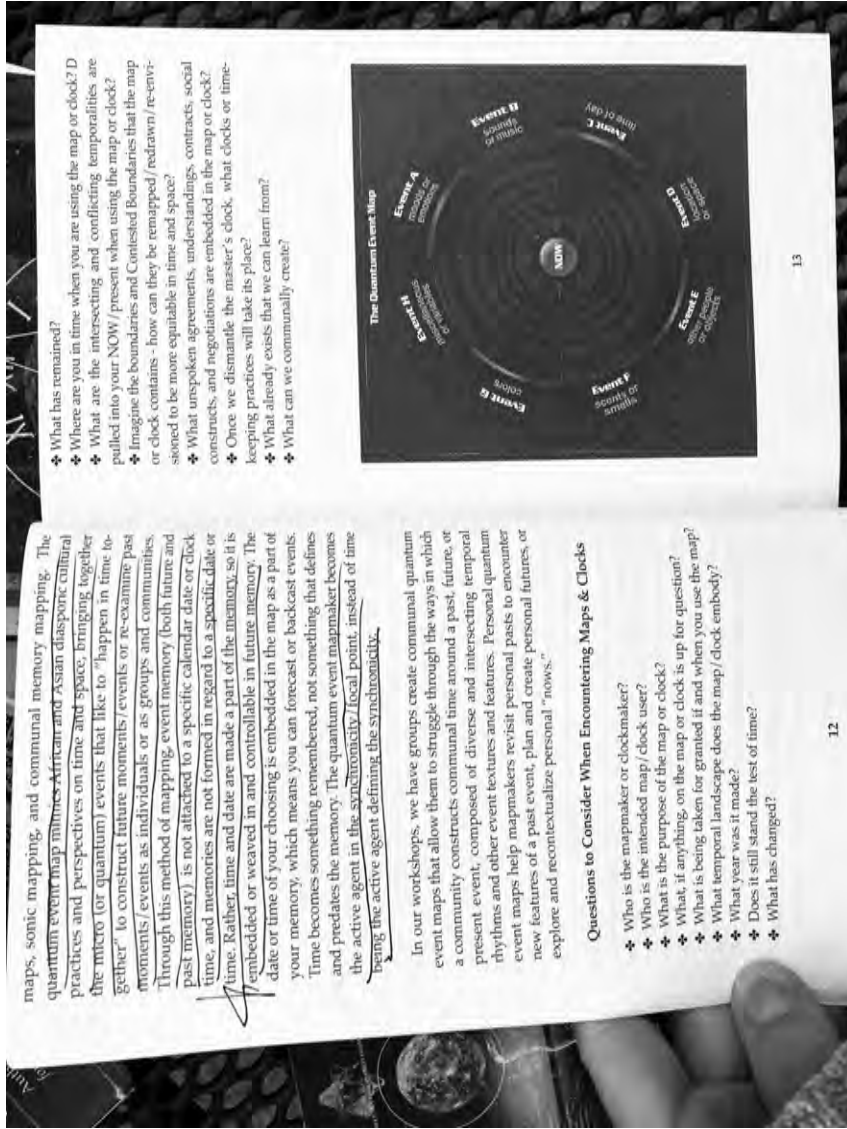


stretch

Citing the articles Leon XXX drew up for the house of young prisoners in Paris, Foucault gives the details. A day begins at 6.00am and ends at 7.30pm (summer), or 8.30pm (winter). and, in between, every single activity, bodily function, or movement is acutely defined including rising, working, eating, schooling, also entering, exiting, hand washing, and standing in line.

STILL LIFE

Stretch



six hours live

maps, sonic mapping, and communal memory mapping. The quantum event map mines African and Asian diasporic cultural practices and perspectives on time and space, bringing together the micro (or quantum) events that like to "happen in time together" to construct future moments/events or re-examine past moments/events as individuals or as groups and communities. Through this method of mapping, event memory (both future and past memory) is not attached to a specific calendar date or clock time, and memories are not formed in regard to a specific date or time. Rather, time and date are made a part of the memory, so it is embedded or weaved in and controllable in future memory. The date or time of your choosing is embedded in the map as a part of your memory, which means you can forecast or backcast events. Time becomes something remembered, not something that defines and predates the memory. The quantum event marmaker becomes the active agent in the synchronicity/focal point, instead of time being the active agent defining the synchronicity.

In our workshops, we have groups create communal quantum event maps that allow them to struggle through the ways in which a community constructs communal time around a past, future, or present event, composed of diverse and intersecting temporal rhythms and other event textures and features. Personal quantum event maps help mapmakers revisit personal pasts to encounter new features of a past event, plan and create personal futures, or explore and recontextualize personal "nows."

Questions to Consider When Encountering Maps & Clocks

- ❖ Who is the mapmaker or clockmaker?
- ❖ What is the purpose of the map/clock user?
- ❖ What, if anything, on the map or clock is up for question?
- ❖ What is being taken for granted if and when you use the map?
- ❖ What temporal landscape does the map/clock embody?
- ❖ What year was it made?
- ❖ Does it still stand the test of time?
- ❖ What has changed?



- ❖ What has remained?
- ❖ Where are you in time when you are using the map or clock? D
- ❖ What are the intersecting and conflicting temporalities, are pulled into your NOW/present when using the map or clock?
- ❖ Imagine the boundaries and Contested boundaries that the map or clock contains - how can they be remapped/redrawn/re-envisioned to be more equitable in time and space?
- ❖ What unspoken agreements, understandings, contracts, social constructs, and negotiations are embedded in the map or clock?
- ❖ Once we dismantle the master's clock, what clocks or time-keeping practices will take its place?
- ❖ What already exists that we can learn from?
- ❖ What can we communally create?

Defined into time slots and tasks, the prisoner's body is drawn into "A sort of anatomo-chronological schema of behavior." through which "time penetrates the body and with it all the meticulous controls of power." No longer torn apart, burned, or skinned, now the body is moved by the timetable, and the prisoner's soul is temporalized, disciplined, and punished by relentless administration. A general formula of domination unfolds, in which bodies are controlled because they are made *docile*. The timetable ends in article 28: back in the prisoner's cells it is 7.30, winter: at the first drumroll the prisoners undress, and by the second drumroll they get into bed.

First Measure

It is possible, not usual, but possible, that the psyche and the soma might never knit together. I took this to mean: that a connection between body and soul *could* remain loose and weak *if* an individual has not been sufficiently held. I wonder if we'd held the twins OK. I'm doubtful, given there were two babies to hold simultaneously, or because I only thought to Google 'how do I hold an infant well?' yesterday.

Silence

If devotion is interrupted, if a facilitating environment did not hold *'well'* then "physical frustrations" might not be felt by the infant to their "fullest intensities". Perhaps a diminished capacity for rage; a diminished capacity for desire; diminished capacities to refuse dental visits or defend being (constantly) fancy-dressed as a surgeon. It is not common for a mother to shatter a baby into psychological bits and somatic pieces though, it is really not usual.

Silence

“How can one study the emotional development of society? Such a study must be closely related to the study of the individual, the two studies must take place simultaneously.”

Silence

Extreme temporalization as a disciplinary strategy was perfected somewhere between monasteries and secondary/primary schools, then the military borrowed tips from it too. Using exhaustion to “extract from time evermore available moments and from each moment, evermore useful forces in the body”, a state of utmost control is achieved. Then it is propagated by (amongst other techniques) dividing bodies (pupils, prisoners, soldiers) into rank.

Silence

energy thus withdrawn does not accrue to the (unfulfilled) aggressive instincts because its social utilization (in labor) sustains and even enriches the life of the individual. The restrictions imposed upon the libido appear as the more rational, the more universal they become, the more they permeate the whole of society. They operate on the individual as external objective laws and as an internalized force: the societal authority is absorbed into the "conscience" and into the unconscious of the individual and works as his own desire, morality, and fulfillment. In the "normal" development, the individual lives his repression "freely" as his own life: he desires what he is supposed to desire, his gratifications are profitable to him and to others; he is reasonably and often even exuberantly happy. This happiness, which takes place part-time during the few hours of leisure between the working days or working nights, but sometimes also during work, enables him to continue his performance, which in turn perpetuates his labor and that of the others. His erotic performance is brought in line with his social performance. Repression disappears in the grand objective order of things which rewards more or less adequately the complying individuals and, in doing so, reproduces more or less adequately society as a whole.

The conflict between sexuality and civilization unfolds with this development of domination. Under the rule of the performance principle, body and mind are made into instruments of alienated labor; they can function as such instruments only if they renounce the freedom of the libidinal subject-object which the human organism primarily is and desires. The distribution of time plays a funda-

mental role in this transformation. Man exists only part-time, during the working days, as an instrument of alienated performance; the rest of the time he is free for himself. (If the average working day, including preparation and travel to and from work, amounts to ten hours, and if the biological needs for sleep and nourishment require another ten hours, the free time would be four out of each twenty-four hours throughout the greater part of the individual's life.)

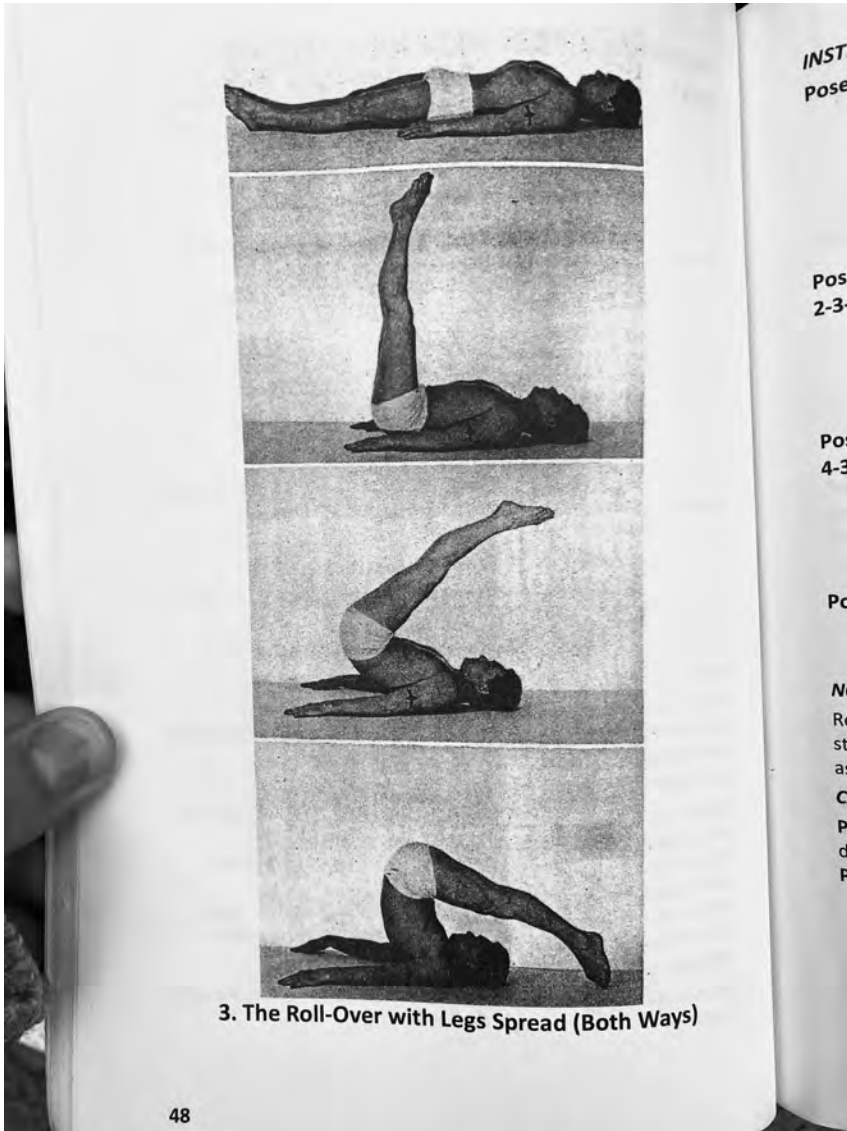
This free time would be potentially available for pleasure. But the pleasure principle which governs the id is "timeless" also in the sense that it militates against the temporal dismemberment of pleasure, against its distribution in small separated doses. A society governed by the performance principle must of necessity impose such distribution because the organism must be trained for its alienation at its very roots — the pleasure ego.⁴⁸ It must learn to forget the claim for timeless and useless gratification, for the "eternity of pleasure." Moreover, from the working day, alienation and regimentation spread into the free time. Such regimentation does not have to be, and normally is not, enforced from without by the agencies of society. The basic control of leisure is achieved by the length of the working day itself, by the tiresome and mechanical routine of alienated

⁴⁸ To be sure, every form of society, every civilization has to exact labor time for the procurement of the necessities and comforts of life. But the every kind and mode of labor is essentially incommensurable with the pleasure principle. The human relations connected with work may "proceed" in a very considerable discharge of libidinal component impulses, narcissistic, egotistic, and even erotic. (Cronbach and Jay, *Disorientation*, p. 34 note 4.) The incommensurable conflict is not between work of labor (performance principle) and *Eros* (pleasure principle) but between work of labor (performance principle) and *Eros*. The notion of non-alienated, libidinal work will be discussed below.

STOPS

First Measure

This appears to be the beginning of what in 1956 Herbert Marcuse named 'the performance principle' in which society is "stratified according to the competitive economic performances of its members". Thus, under allegedly improving conditions "men do not live their own lives but perform pre-established functions."

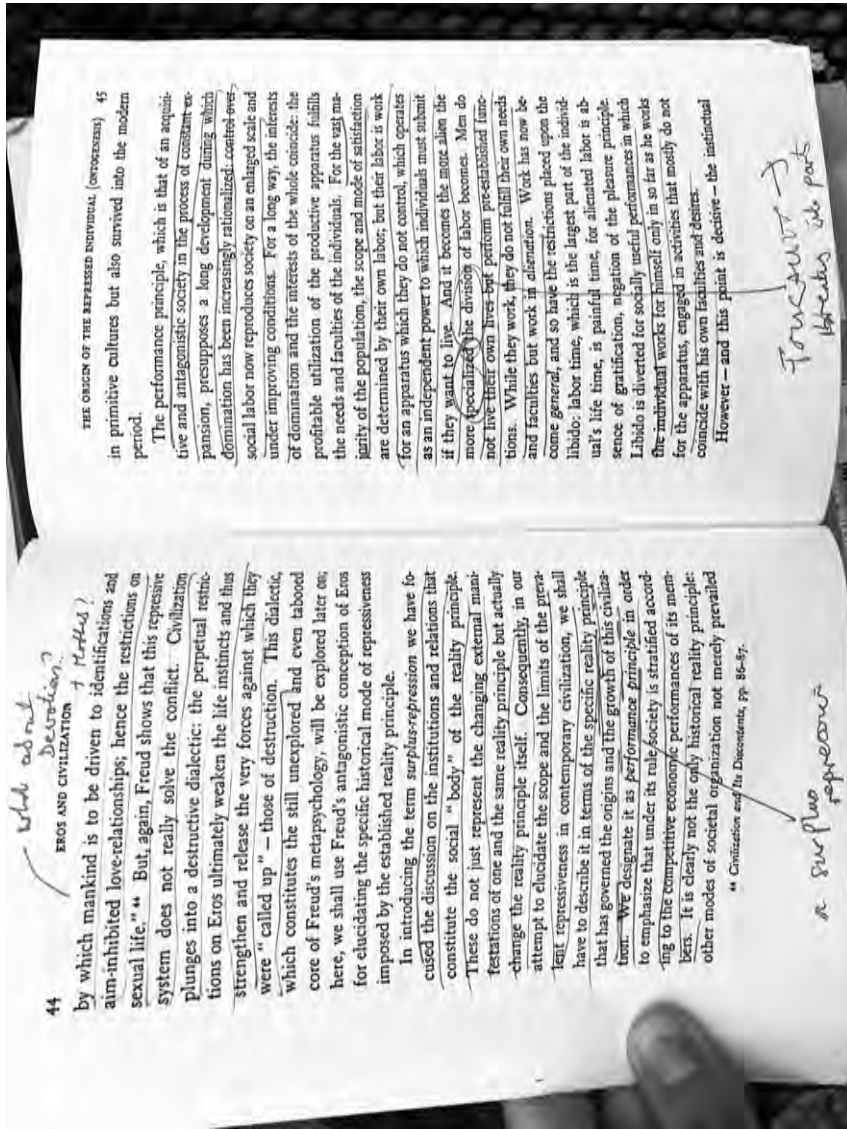


Stretch

Precision timekeeping seems like a boring choice for a superpower, but it's not banal and it is immense. To be precise, it's a microphysical disciplinary power that stunts social and temporal imaginations. It limits the possibility of bending the monocultural recurring calendar away from the annals of historical continuity. It makes society forget to ask: "who set our clock? Who wrote our map?", and it reduces my capacity to feel from the gut.

STILL LIFE

Stretch



44
 What about destruction?
 EROS AND CIVILIZATION
 by which mankind is to be driven to identifications and aim-inhibited love-relationships; hence the restrictions on sexual life." 44 But, again, Freud shows that this repressive system does not really solve the conflict. Civilization plunges into a destructive dialectic: the perpetual restrictions on Eros ultimately weaken the life instincts and thus strengthen and release the very forces against which they were "called up" — those of destruction. This dialectic, which constitutes the still unexplored and even tabooed core of Freud's metapsychology, will be explored later on; here, we shall use Freud's antagonistic conception of Eros for elucidating the specific historical mode of repressiveness imposed by the established reality principle.

In introducing the term surplus-repression we have focused the discussion on the institutions and relations that constitute the social "body" of the reality principle. These do not just represent the changing external manifestations of one and the same reality principle but actually change the reality principle itself. Consequently, in our attempt to elucidate the scope and the limits of the prevalent repressiveness in contemporary civilization, we shall have to describe it in terms of the specific reality principle that has governed the origins and the growth of this civilization. We designate it as Performance principle in order to emphasize that under its rule society is stratified according to the competitive economic performances of its members. It is clearly not the only historical reality principle: other modes of societal organization not merely prevailed

44 Civilization and Its Discontents, pp. 85-87.

a surplus-repression

THE ORIGIN OF THE REPRESSED INDIVIDUAL (OVERVIEW) 45
 in primitive cultures but also survived into the modern period.
 The performance principle, which is that of an acquisitive and antagonistic society in the process of constant expansion, presupposes a long development during which domination has been increasingly rationalized: control over social labor now reproduces society on an enlarged scale and under improving conditions. For a long way, the interests of domination and the interests of the whole coincide: the profitable utilization of the productive apparatus fulfills the needs and faculties of the individuals. For the vast majority of the population, the scope and mode of satisfaction are determined by their own labor; but their labor is work for an apparatus which they do not control, which operates as an independent power to which individuals must submit if they want to live. And it becomes the more alien the more specialized the division of labor becomes. Men do not live their own lives but perform pre-established functions. While they work, they do not fulfill their own needs and faculties but work in alienation. Work has now become general, and so have the restrictions placed upon the libido: labor time, which is the largest part of the individual's life time, is painful time, for alienated labor is absence of gratification, negation of the pleasure principle. Libido is diverted for socially useful performances in which the individual works for himself only in so far as he works for the apparatus, engaged in activities that mostly do not coincide with his own faculties and desires.

However — and this point is decisive — the instinctual

Toujours à l'échelle des parts

Effectively the Psoas is a shelf that supports internal organs, so that any force from the psoas, such as muscular contraction, say from walking, can stimulate and massage the intestines, kidneys, liver, spleen, pancreas, bladder, stomach, and even reproductive organs. These internal organs are referred to as viscera, and communication from the viscera to the brain is called 'visceral messaging'.

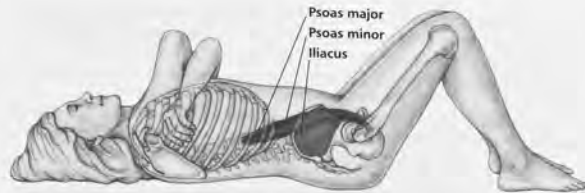


Figure 2.1: The Constructive Rest Position.

Technique: Begin lying on the back (supine) on a firm, flat surface. Bend the knees with the feet flat on the floor, hip width apart. The head can be supported so that it is in line with the spine. Some prefer to keep the hips, knees, and feet in line with each other; if this is hard to do and causes muscle tension, then let the knees rest against each other with the feet slightly wider and toes turned in.

The femur will rest gently into the hip socket, releasing the "grip" of the hip flexors. The spine will follow its natural curves. Both arrangements free the psoas.

Arms can be crossed at the elbows and lie across the chest; if this is uncomfortable, they can relax on the floor. (Remember, this is a rest position!)

Imagery:

1. Close the eyes and envision the full length of the spine.
2. Imagine a line of energy traveling down the spine, then curving up between the legs, moving up the front of the body and back down the spine again.
3. A cyclical energy line is engaged; inhale as it flows down the spine, exhale as it comes up the front, not unlike a "zipper being pulled up to close a jacket" around the torso.
4. Feel the weight of the head melt into the surface – not back, but in line with the neutral spine.
5. Relax and let the aligned vertebrae and pelvic bones support the body without using the muscles.
6. Feel as if the knees are draped over a hanger, the thighs hanging on one side, the lower legs on the other, with the hanger supported from above.

Due to its closeness to the viscera, the psoas plays a role in transporting these messages, which run in and out of the viscera from/to the brain, meaning the Psoas is the facilitator of what is most commonly called 'gut feelings.'

STOPS

String Crossing

The subsequent discussion will be focused on this hidden trend in psychoanalysis.

Freud's analysis of the development of the repressive mental apparatus proceeds on two levels:

- (a) Ontogenetic: the growth of the repressed individual from early infancy to his conscious societal existence.
- (b) Phylogenetic: the growth of repressive civilization from the primal horde to the fully constituted civilized state.

The two levels are continually interrelated. This interrelation is epitomized in Freud's notion of the return of the repressed in history: the individual re-experiences and re-enacts the great traumatic events in the development of the genus, and the instinctual dynamic reflects throughout the conflict between individual and genus (between particular and universal) as well as the various solutions of this conflict.

We shall first follow the ontogenetic development to the mature state of the civilized individual. We shall then return to the phylogenetic origins and extend the Freudian conception to the mature state of the civilized genus. The constant interrelation between the two levels means that recurrent cross-references, anticipations, and repetitions are unavoidable.

In the earliest stages of life, a baby and a mother do not necessarily correlate to facts, day and night may have collapsed, and Winnicott urges his readers to be "prepared to find the mother's imagination at work, and accept that what the mother experiences gets woven in with her dreams, and this is all part of the thing called life and individual experience... We're not just a bundle of facts."

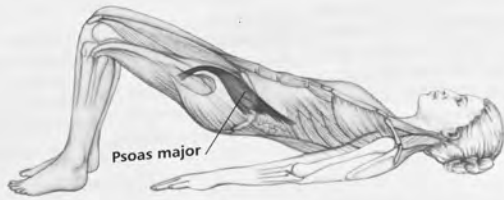


Figure 2.3: Rotational Pelvic Exercises.

To help visualize pelvic movement in exercises 2 and 3 above, use the reference in the following figure.

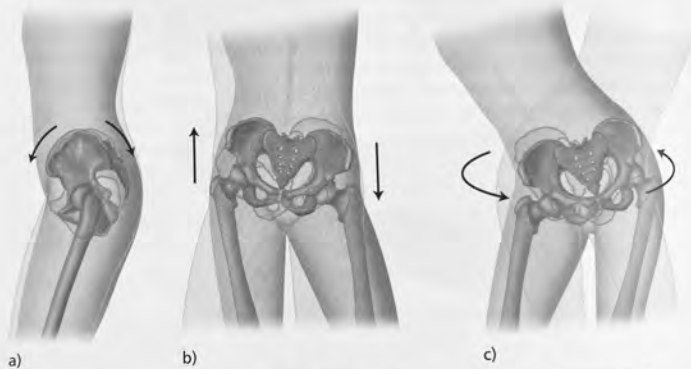
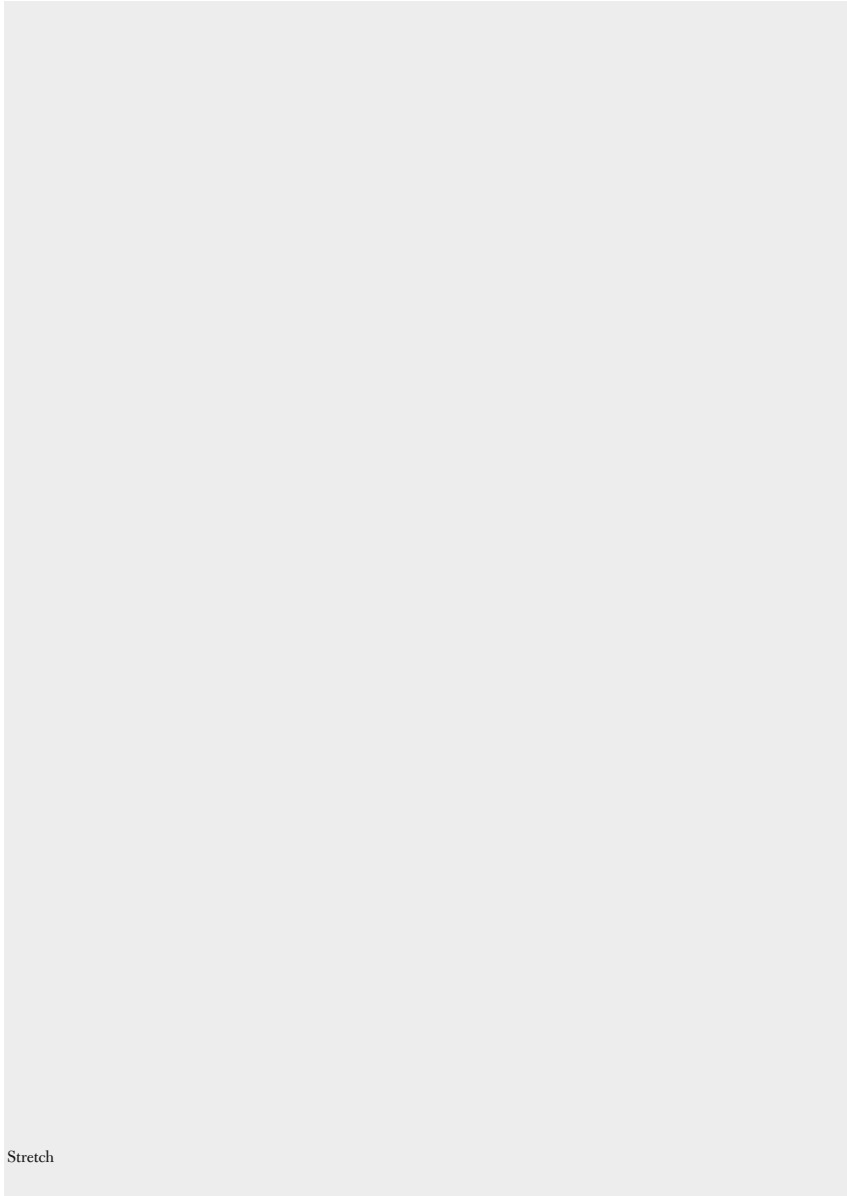


Figure 2.4: The pelvis can move in three planes; a) sagittal (plane 1), b) frontal (plane 2), c) horizontal (plane 3).

A Baleen whale has died. It's fallen 3238 meters and landed on the ocean floor. Now, jutting up from the Pacific Ocean seabed, there is a tunnel of ribs, the size of a car. Under this, a 5-meter beam of spine.



Stretch

Further along, ethereal ventricles meet a rocky, gray buttress of decomposing matter, then the Baleen's rostrum bone, followed by a 3.5-meter jaw. The jaw-bone is lined with keratin bristles that look like sharp teeth, but this is the Baleen's Filter; a sieve. Keratin does not decay rapidly in water, especially not at 3238 meters under fridge-like temperatures, so the feeding system stays as good as new.

STILL LIFE

Stretch

14 EROS AND CIVILIZATION

With the establishment of the reality principle, the human being which, under the pleasure principle, has been hardly more than a bundle of animal drives, has become an organized ego. It strives for "what is useful" and what can be obtained without damage to itself and to its vital environment. Under the reality principle, the human being develops the function of reason: it learns to "test" the reality, to distinguish between good and bad, true and false, useful and harmful. Man acquires the faculties of attention, memory, and judgment. He becomes a conscious, thinking subject, geared to a rationality which is imposed upon him from outside. Only one mode of thought-activity is "split off" from the new organization of the mental apparatus and remains free from the rule of the reality principle: *phantasy* is "protected from cultural alterations" and stays committed to the pleasure principle. Otherwise, the mental apparatus is effectively subordinated to the reality principle. The function of "motor discharge," which, under the supremacy of the pleasure principle, had "served to unburden the mental apparatus of accretions of stimuli," is now employed in the "appropriate alteration of reality": it is converted into action.*

The scope of man's desires and the instrumentalities for their gratification are thus immeasurably increased, and his ability to alter reality consciously in accordance with "what is useful" seems to promise a gradual removal of extraneous barriers to his gratification. However, neither his desires nor his alteration of reality are henceforth his own: they are now "organized" by his society. And this "organization"

* Ibid., p. 16.

Phone rings

15 THE HIDDEN TENDENCY IN PSYCHOANALYSIS

represses and transubstantiates his original instinctual needs. If absence from repression is the archetype of freedom, then civilization is the struggle against this freedom.

The replacement of the pleasure principle by the reality principle is the great traumatic event in the development of man - in the development of the genus (phylogenesis) as well as of the individual (ontogenesis). According to Freud, this event is not unique but recurs throughout the history of mankind and of every individual. Physiologically, it occurs first in the *primal horde*, when the *primal father* monopolizes power and pleasure and enforces renunciation on the part of the sons. Ontogenetically, it occurs during the period of early childhood, and submission to the reality principle is enforced by the parents and other educators. But, both on the genetic and on the individual level, submission is continuously reproduced. The rule of the primal father is followed, after the first rebellion, by the rule of the sons, and the brother clan develops into institutionalized social and political domination. The reality principle materializes in a system of institutions. And the individual, growing up within such a system, learns the requirements of the reality principle as those of law and order, and transmits them to the next generation.

The fact that the reality principle has to be re-established continually in the development of man indicates that its triumph over the pleasure principle is never complete and never secure. In the Freudian conception, civilization dies not once and for all terminate a "state of nature." What civilization masters and represses - the claim of the pleasure principle - continues to exist in civilization itself. The

slay killing
D/M
x
M/W
ROSEMARY WATSON

Now, ten lilac-silver octopi are living on the whale. They are Muusoctopus, with bulbous heads the size of small footballs and they are wrapping their tendrils around whale bones, billowing in slow motion, floating at half speed. Some octopi are suckered on the skeleton where they planted themselves, sprouting from the whale jaw, at times iridescent.

Preface to First Edition

This essay employs psychological categories because they have become political categories. The traditional borderlines between psychology on the one side and political and social philosophy on the other have been made obsolete by the condition of man in the present era: formerly autonomous and identifiable psychical processes are being absorbed by the function of the individual in the state — by his public existence. Psychological problems therefore turn into political problems: private disorder reflects more directly than before the disorder of the whole, and the cure of personal disorder depends more directly than before on the cure of the general disorder. The era tends to be totalitarian even where it has not produced totalitarian states.

Prologue, hello, who is it

XXXX fish glide around the skeleton, then nose-dive into the vegetable matter to eat softened bone. Pinkish sea-grasses are blowing, but every blade is an Osedex bone worm; thousands, lined in rows dissolve the skeleton into a ragged state. The eel-pouts twist in and around all entry points to the carcass. A silver XXXX fish shoots up and out of the ribs.

First Measure

There are five lumbar vertebrae, approximately located in the center of the lower back. Because they are larger and thicker than the other bones of the spine, they are also heavier. They have a *lordotic* curve, meaning anterior curve or tilt towards the front, which counterbalances the thoracic posterior curve. The *discs* (thin pads between the bones) are one-third the thickness of the vertebral body and allow for mobility in flexion, extension, and lateral bending; but this mobility is limited due to the straight projection, short length, and bulky posterior spinal processes, along with the orientation of the facets (articular surfaces of a vertebra process).

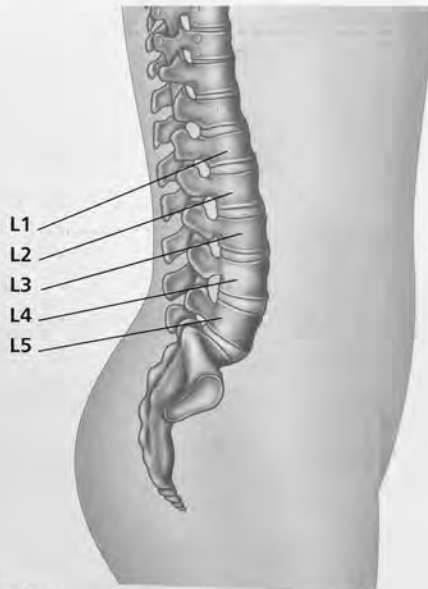


Figure 3.1: The lumbar spine.

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Another Muusoctopus reaches its lilac arm to touch the white Baleen Filter. It plucks the fine-tooth instrument with the tip of one tentacle. A hundred or more species are present too, but they're microscopic, inconspicuously integrated with the fabric of the whale.

Spine Roll

String Crossing

think of the infant as not yet having begun to have a problem here, for at our stage the psyche is only beginning to elaborate itself around body functioning.

Again, we know about object relationships, and from here we easily get to the idea of a process of establishing a capacity for relating to objects. But it is necessary to think of a state of affairs before the concept of an object has meaning to the infant although the infant is experiencing satisfaction in relating to something that we see to be an object, or what we may call part-object.

These very primitive matters get started up when the mother identifying with her infant, is able and willing to give support just when it is needed.

THE MATERNAL FUNCTION

On the basis of these considerations it is possible to categorize the function of the good-enough mother in the early stages. These can be boiled down to:

- (i) Holding
- (ii) Handling
- (iii) Object-presenting

(i) Holding is very much related to the mother's capacity to identify with her infant. Satisfactory holding is a basic ration of care, only experienced in the reactions to faulty holding. Faulty holding produces extreme distress in the infant, giving a basis for

the sense of going to pieces,
the sense of falling for ever,
the feeling that external reality cannot be used for
reassurance,
 and other anxieties that are usually described as 'psychotic'

(ii) Handling facilitates partnership in the infant, opposed to 'unrepression of muscularity' and against the child's body functioning

(iii) Object-presenting is the infant's creative response to objects. Faulty development of 'actual world of objects'

Briefly, developmental process, and development of the environment. The child then relatively identifies with the mother and towards internal objects.

SUMMARY

Here then I have described the end of the mother's speaking identification with the child, and the child's becoming separated from the mother and separating from her. This is what forms the basis for the child's development. It evolves into a process which takes place in the child's mind. We do not see this in experience, and it is one kind of

The event is Jurassic and futuristic, a single organism is made from multiple animals, living and not. This is a feeding situation and a hosting structure. It creates possibilities for survival (food), and for facilitating life (home, reproduction). For instance, octopi can lay their eggs here.

Spine Roll

First Measure

(ii) Handling facilitates the formation of a psychosomatic partnership in the infant. This contributes to the sense of 'real', as opposed to 'unreal'. Faulty handling militates against the development of muscle tone, and that which is called 'coordination', and against the capacity of the infant to enjoy the experience of body functioning, and of BEING.

(iii) Object-presenting or realizing (that is, making real the infant's creative impulse) initiates the infant's capacity to relate to objects. Faulty object-presenting further blocks the way for the development of the infant's capacity to feel real in relating to the actual world of objects and phenomena.

Briefly, development is a matter of the inheritance of a maturational process, and of the accumulation of living experiences; this development does not occur, however, except in a facilitating environment. The facilitating environment is first absolutely and then relatively important, and the course of development can be described in terms of absolute dependence, relative dependence, and towards independence.

SUMMARY

Here then I have attempted to make a statement of the infant's end of the mother-infant coupling. What we find is not strictly speaking identification at all. It is something that is unorganized becoming organized under highly specialized conditions, and separating out gradually from the facilitating matrix. This is what forms in the womb, and it is this which gradually evolves into a human being. But this is not something that can take place in a test-tube, even a large one. We witness, even if we do not see, the evolution of the immature nursing-couple experience, a mother-infant partnership in which the mother by one kind of identification meets the infant's original state of

ENVIRONMENT THAT
MATTERS AN INDIVIDUAL

PRIORITY

Hip flexors stiffen, vertebrae compound, lymphatic drainage clogs up in the calves, and the capacity for unproductive time with children shrinks. As the individual sits in a chair to work/perform, the body and mind become less functional and less vital.

Spine Roll _____ First Measure _____

Microphysical power is normal because it runs through all our normal relationships, but of course, I did not know it had let me determine my relations with our children.

Spinc Roll

Silence

8 THE FAMILY AND INDIVIDUAL DEVELOPMENT

undifferentiation. Without the special state of the mother that I have referred to there can be no true emergence of the infant from the original state. The best that can happen then is the development of a false self hiding what vestige there may be of a true self.

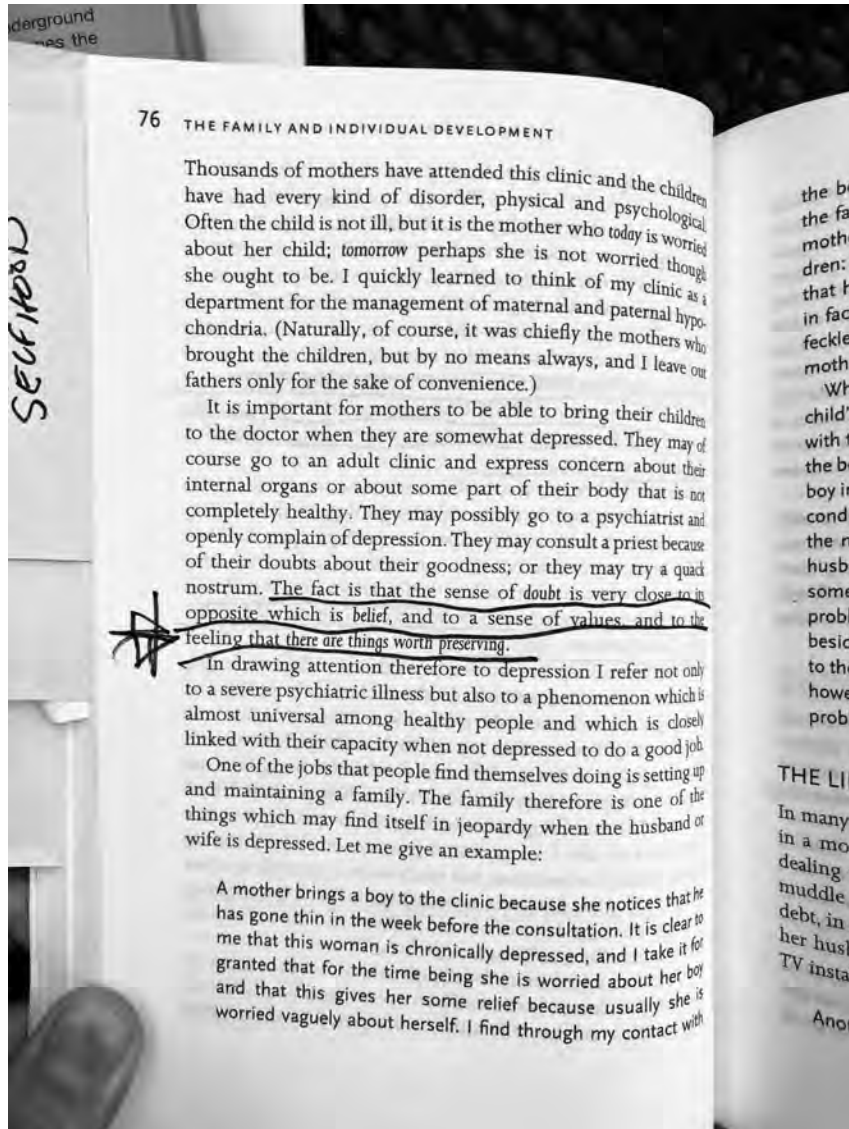
In our therapeutic work over and over again we become involved with a patient; we pass through a phase in which we are vulnerable (as the mother is) because of our involvement; we are identified with the child who is temporarily dependent on us to an alarming degree; we watch the shedding of the child's false self or false selves; we see the new beginning of a true self, a true self with an ego that is strong because like the mother with her infant we have been able to give ego support. If all goes well, we may find that a child has emerged, a child whose ego can organize its own defences against the anxieties that belong to id impulse and experience. A 'new' being is born, because of what we do, a real human being capable of having an independent life. My thesis is that what we do in therapy is to attempt to imitate the natural process that characterizes the behaviour of any mother of her own infant. If I am right, it is the mother-infant couple that can teach us the basic principles on which we may base our therapeutic work, when we are treating children whose early mothering was 'not good enough', or was interrupted.

The
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If time travel can transform the present then in this case the present condition to be transformed is a body: increasingly docile, desecrated, diminished, subjected while it becomes increasingly productive, active, busy, and useful, so much so that play-time with children can start to *feel* wrong.

 Spinc Roll

 First Measure



The life instinct is not natural, it is a culture, shaped with a cultivation that is low on interference, and in which there is space for facts and binaries to transform, should they need to. As much as a whale corpse, it is possible to world-build, even while something is falling apart.

Spinc Roll

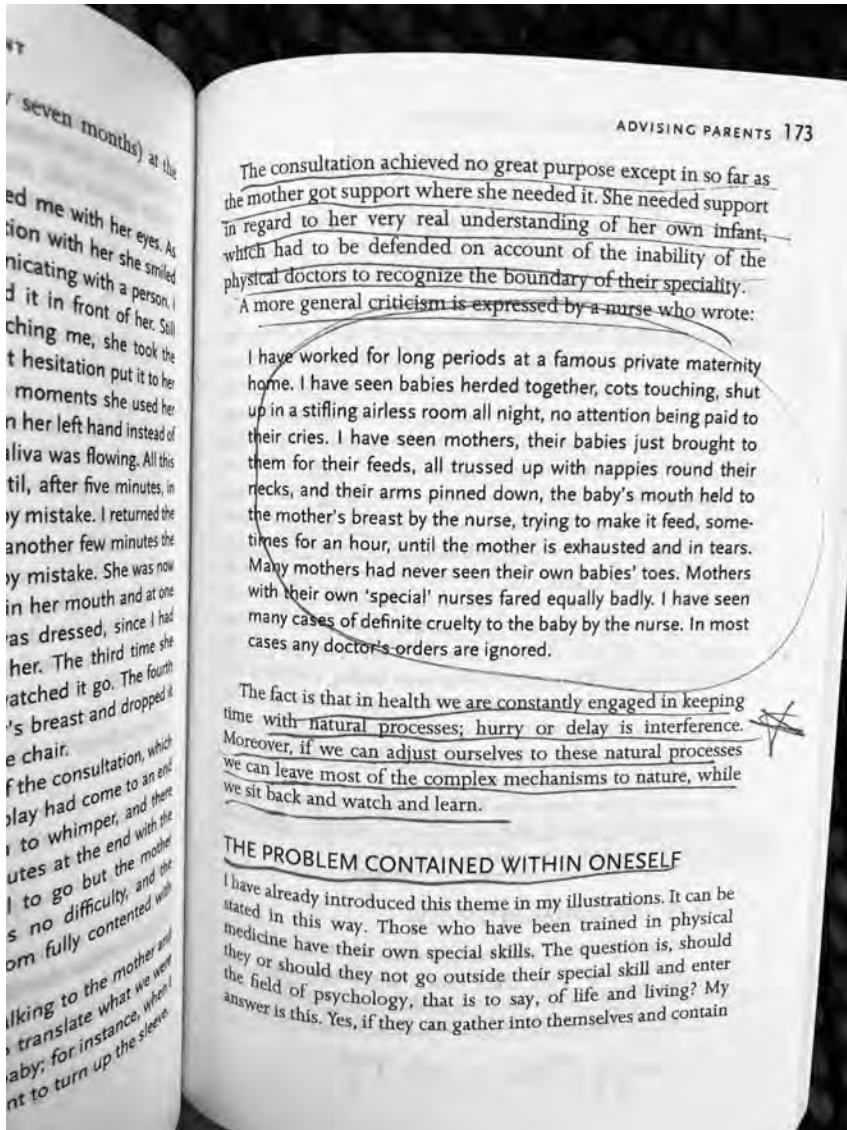
First Measure

Dear... you are not exempt

Historians of ideas usually attribute the dream of a perfect society to the philosophers and jurors of the 18th century, but alongside this, there was a “military dream of society. Its reference was not the state of nature, but the meticulously subordinated cogs of the machine . . . not to the primal social contract, but to permanent coercions.” This vision was driven by an imperative; to *forcefully deny* that Empires are subject to the laws of decline and ruin.

Spine Roll

Silence



Such a society does not let individuals know what the mother knows, but what the mother is very often made to forget; that devotion is asynchronous, and "because I refuse to accept the opposition of night and day I must pit other, subtle periodicities against the emptiness of being an adult."