

**(note: written for ArtLies journal in relation to spurse practices)**

### **Discarded Recipes and other Partial Memories**

spurse

The catastrophic, the exceptional, the aberrant, the marginalized – all this that seems to lie outside of ourselves holds such a strong grip on our collective fascination. But these liminal distinctions are not the questions we find productive. Consider that there is no outside or other that remains a singularly distinct ontological category. There is no wilderness in the sense of an other localizable and delimited place. The myth of the other side of the frontier. There is only a wilderness folded into and moving through all events – a virtual zone of the experimentation, where the forces that produce wilderness have the capacity to continually produce difference and otherness. Everything is foreign to itself.

In 1862 Henry David Thoreau wrote in his essay "Walking", about his daily constitutional during which he chose either the direction west, which for him was extended nature, or the direction east, what was then the keep of culture. The question we face today is not whether these categories correspond to a geographical place, but whether categories like these hold true at all. Where would we begin to define a frontier? Is it in deep space, at the edge of the urban, at the edge of human economy, at the cell wall, or the genome? As spurse, we propose a type of commons, or shared space, that rests on provisional temporal structures, groupings, hybrids and agreements, and is not reliant on identities, but rather generated by forces. What is moved otherwise is the commons. This must be continuously created. It is not something exclusive to the human – it moves across all alliances – human and non.

The peregrine falcon on the 67th floor feeding on pigeons nesting under a bridge is no longer simply the natural appearing in an unnatural condition. Nor is the farmer sowing infertile seeds designed to promise repeat sales of seeds to support a global economic imbalance simply the practice of cultivating a wilderness. The world's surface doesn't fall into neatly defined territories, forces are moving over across and through everything. The globe can now only be drawn out as a vectoral mapping of intensities, speeds and forces. This we call Hyper-urbanism.

#### *Experiment Until Smooth:*

Nature has only one definition- that which cannot be refused.

Include all (people or otherwise), both one at a time and simultaneously.

Make mobile systems with fluid connections.

Resist exclusions with an alternate strategy.

Don't problematize the status of nature- assume everything is nature- take this as an invitation to experiment- do so. (Invent forms of experimental caution.) -- or take the opposite to be true – this will not be the same.

*The world is in its detail and entirety is an invitation.*

Meetings: the Laundromat on 24<sup>th</sup> street is wonderful, meet there.

Look over your shoulder only if there is a caterpillar there.

If people are going to sleep under freeway overpasses, why not make them better.

Vascularize everything into a new commons.

Refuse states of exception, but interrogate the exceptional.

### **Practices: *Autopoiesis***

We return to Thoreau to further interrogate his proposition of walking across the divide. In this constitutional, there is an opportunity. In his recent history of walking, Joseph Amato outlines the various developments of the expressive potential in walking. As society has moved towards the sedentary, walking has become a matter of choice.

But what else is lost in such a configuration. This cannot be known in advance.

The Hmong of the Laotian mountain country, when arriving in the flatlands, maintain the high stepping gaits they practice in the hills. They carry their manner of being with them when walking, and when they relocate, they engage their environment performatively. As an embodied practice, outside of subjectivity, they project a proposal, that an en-folding of geologic forces can generate new forms of being. For spurse, walking has the potential to establish and cultivate embodied opportunities for new forms of being/ becoming; that as a practice there is both a vulnerability to sets of reconfiguring forces and a consequently open field of experimentation with these forces. We let this form of ontologically constructive walking infect and inform other activities; driving, talking, politicking, eating, making...). A walking through the *becoming whatever*.

#### *Whatever: Set aside, then combine:*

Start walking. Walk too far before you begin walking.

Issue your own parking tickets.

Observe this behavior: Hiccapping at regular intervals. Hopping every 10<sup>th</sup> step.

Closing one eye before crossing the street.

Don't give up.

Serve food that is well prepared, thoughtful, nutritious and incomplete. Add these disjunctive incompletes together.

Arrange yourself by color - but not along color lines.

Fall asleep.

Hide yourself, then find a way out.

*Start over from where you are.*

How can one sustain this infection across activities, across categories of representation? We imagine a practice of life and making that is generative not representational, that hangs on the capacity of instructions to produce engagements that transgress one's subjectivity. It is to walk not simply by design, but by a score, letting the world, human and nonhuman, speak to you through the filter of an algorithm. Where in the realm of chance does the world begin anew? How do we imagine that first step into a terrain unfamiliar? One must pay attention, not to the voice in your head, but to the screams of blue, the whispers of the discarded, the catcalls of the wind-blown and the creep of the

unstartled – how colors affect your stomach... (Habits are, as Beckett notes, the chain that keeps the dog attached to his vomit).

*Mix, Fold, or Whip:*

Discover echoes where there is no surface- be active in their discovery.

Make a history of the Twentieth Century- take a 20th century history text, begin driving, read each paragraph- drive its distance and then turn left, right, forward or back depending on a simple analysis of the tenor of the paragraph- keep driving until the book is done- record- circulate (book) to others.

Use everything to become otherwise - For example: a dinner from a drive: use things encountered to determine a recipe- names of bodies of water crossed become ingredients, the quantities of which are determined by route numbers intersected, the number of ingredients determined by the number of letters in first town you drive through, methods of cooking determined by natural landmarks etc. Don't cheat in the details- ask the system to answer all the questions. Generalize this to other activities.

Decide what to do next after it's done.

**Productive Excess: *accessing the Virtual***

The virtual is that point at which a dynamic system becomes open and sensible to a multitude of new outcomes, where the future is not an evolution, but a becoming of something unknown, different, unpredictable. Here lies the point of innovation. It is the innovation of wings from heat flaps. Access to the virtual is through being sensible to what is in excess. The question is how to make productive what is in excess. What would the world be like if the sun delivered only enough energy as required for each thing's survival? Let a practice of making engage this field of excess: The black of night.

The drone of infrastructure. The heat of friction. Lint.\* The wind. The cry of misery.

*Catalyze with Appropriate Agent:*

Look at every piece of paper.

Media event: speak all text you see for a day.

Treat trash as gifts.

Enter the general economy as excess.

Develop in some format ideas towards the gratuitous.

Event: Sell intangibles.

Event: Open ended trust: Remove God from (US or other) currency: 1. Carefully tear "god" out of the phrase "in God we trust" so it reads "in \_\_\_\_\_ we trust" (best done by folding bill in half through word "God" and then tearing out) 2. Collect gods and do something better with them. 3. Return the currency into circulation.

Surround yourself with imperfections. Don't fix them. Nurture otherwise.

Let cream in coffee mature.

**Politics of Betrayal: *Transversal Engagement***

We understand betrayal as a complete and direct embrace of agency. It is to live into the glory of limitations, of imperfect freedoms, into the plane of constraint and it is the

forgiving of ethics. The event of the present exceeds us – we exceed ourselves – make this the site of agency – work from in this halo and not from within identity. It is an engagement through misunderstanding, where consensus is not agreement, but that which maintains the movement of an idea.

We follow the test case: the film *5 Obstructions*. The filmmaker Lars von Trier intends to set a trap via of a series of assignments, each more limiting than the previous, for his friend and mentor Jorgen Leth. By misunderstanding the obstructions, Leth moves out of limitation into opportunity. The trap von Trier sets becomes his own- where intention meets a form of productive refusal- a refusal that ultimately betrays the confinement of intentionality.

*Add where necessary or where otherwise forgotten:*

Eat piece of own flesh.

Mute event: Don't speak for a day.

Mutant event: Speak gibberish for a day.

Choose the day for action at random.

Internalize those things that you are expected to externalize.

Produce a set of stamps: Stamp at will: currency, library books, whatever. Add to the world.

Bike event: Ride with a flat tire as long as you can. Use your seat as a wheel.

Distribute truths only if you think they will be made false.

Develop an ear infection when listening.

Duck tape hand to foot. Duck tape someone else's hand inside your mouth. Go through a regular day like this- let it change you.

When asked for something finished, construct erosion.

In all library books read, add an 's' at the beginning of all instances of the word 'he', then return books into circulation.

Ask a question and refuse to understand the answers. Now use them.

Make a list and complete from the bottom up. Always begin the latest item.

### **Collective Becoming:**

After nature: Free roaming bacteria collide, become inextricably entangled setting the conditions for the complex cell to emerge. It is not simply a provisional cooperation, but a becoming of collective entanglements. For spurse, it is to imagine a politics outside of consensus, using instead the agency of all things to participate in a co-adaptive becoming. This is a practice of making *that-which-entangles*, implicates, contradicts, mutates, vascularizes and produces difference out of each collaboration, such that a new context – a new event arises. (Morality cannot precede genuine entanglements with the total field of agency. We do not know what a body can do...)

*Let sit until cooked:*

Develop a program and leave it on the bus.

Work towards someone else's goal.

Let ideas sleep.

Think what they are doing in the arctic right now- and then do it.

Greet friends in a consistently ineluctable language.  
Leave instructions for those who can't read (include your self in this category).  
Defend ideas you don't know anything about. But don't litigate.  
Wrap a gift in a gift.  
Carry an empty book of addresses. Ask someone for their address.  
Add things to other things so as they change in nature.

*Ask questions with the goal of producing common events:*

Garnish