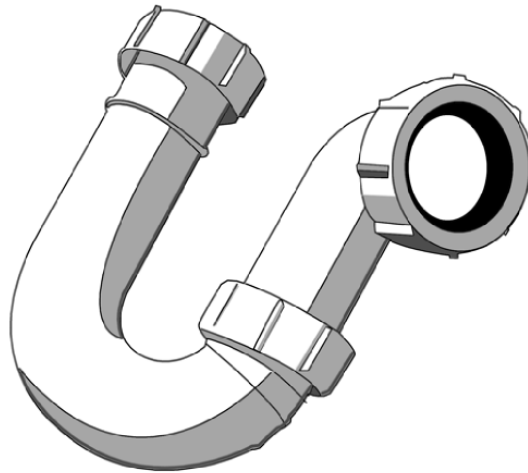
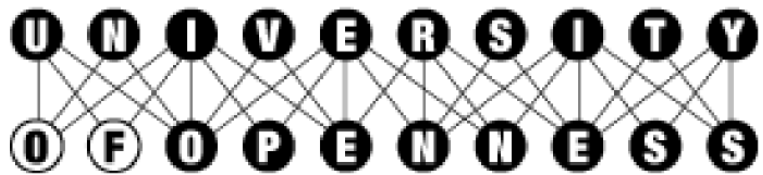


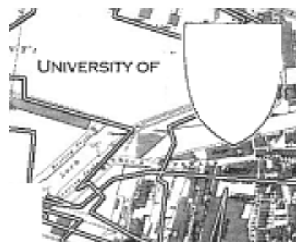
UNIVERSITY OF



Communications of the UO #3 Prospectus - Winter 2006



UNIVERSITY OF
UNIX AND ART



UNIVERSITY
OF OPENESS



What is the University of Openess?

The Uo is a framework in which individuals and organisations can pursue their shared interest in emerging forms of cultural production and critical reflection such as Unix, cartography, physical and collaborative research.

Any member may start a faculty to socialise their research with the Uo.

In light of the expense of higher education and the increasing tendency of universities to prioritise commercially sponsored research, and to allow that research to become intellectual property of the sponsors, free (in both senses of the word) educational institutions such as the Uo are more needed than ever.

Faculty How-to

Faculties are conceptual groupings, but also senses, perceptions, capabilities.

If you are interested in the Uo's study methods but your research requires its own faculty, please feel free to set one up. Here are some suggestions based on how other faculties have been started.

Socialised research

Research at the Uo can be any activity, the Uo is a mechanism for valorising and building on or breaking down that activity. Although individual operations are useful for some purposes, the Uo provides an opportunity for socialising research activity - sharing results and engaging with others in the assessment and representation of research.

So basically, a good way to start is to form a gang. This is also just more fun than doing things in isolation.

Representation

Although radically undocumented or secret faculties may never leave a trace, one way to present and invite further contributions to research is to create a Faculty homepage. This could be a website on your own server, a wiki, or a handwritten page in the prospectus.

Let the Uo know

The Uo is a great network of people, some may share your research interests and be good to work with so do let people know when you have founded a new faculty on the Uo mailing list: <http://one.server1.org/mailman/listinfo/uo/>

Then again, there is no reason that any researcher or faculty should feel the need to contact anyone or use a computer at all.

Prospectus

Your Faculty Here

Faculty Name:

Contact:

Web:

Description:

Faculty Collaborative Research

Faculty Name: Faculty of Collaborative Research

Contact: None / various

Web: <http://uo.twentiethcentury.com/index.php/CollaborativeResearch>

Description:

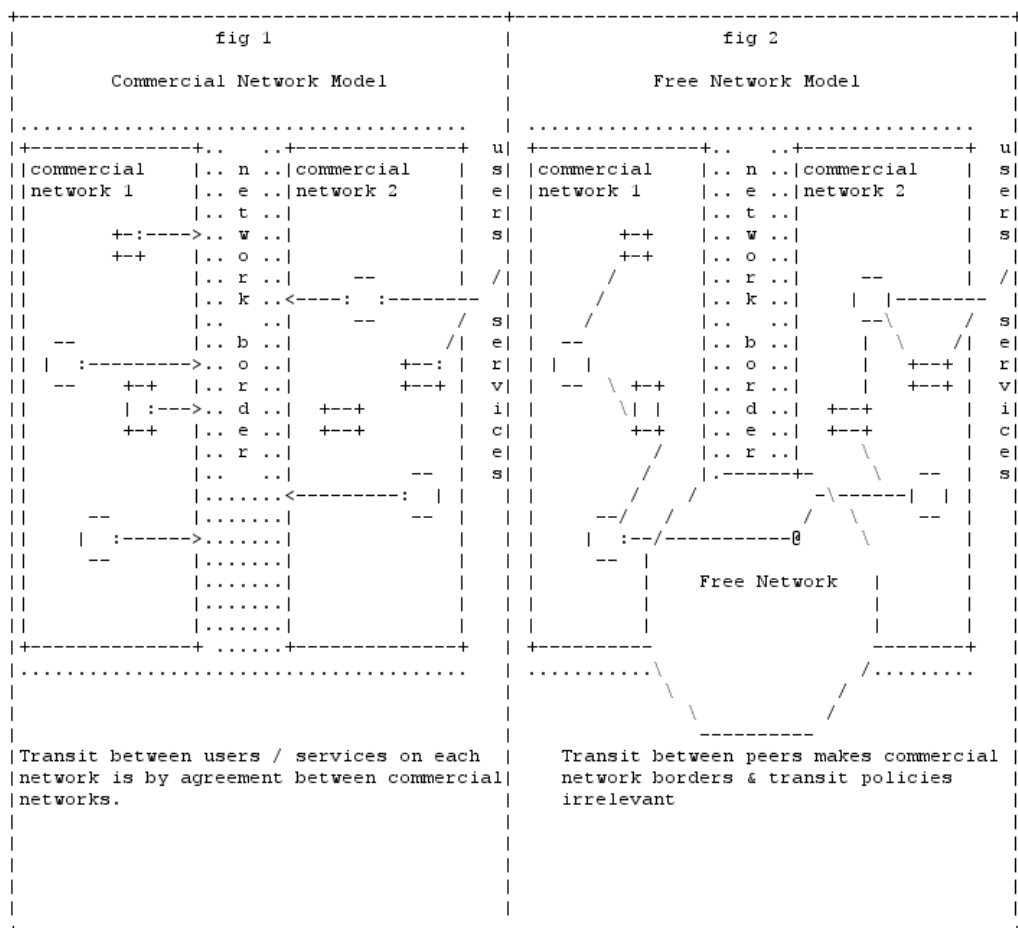
The faculty of collaborative research is interested in self-managed systems, collaborations and autonomous organisations such as Free Networks, self-institutions, auto-didactics, and collectively managed spaces and resources.

As well as undertaking research into these areas, the CR is also engaged in the practice of collaboration, seeking to develop tools, techniques and contexts of collaborative working.

"CAE believes that artist's research into alternative forms of social organization is just as important as the traditional research into materials, processes, and products." - [Observations on Collective Cultural Action](#), Critical Art Ensemble, 1997

One of the most important areas of research in culture and artistic practices at the moment is the development of techniques, tools and strategies for collaboration.

This research intends to document and develop these practices, and to work collaboratively in doing so.



A group of majikians in the late 80s in East Berlin after discovering classified KGB documents on psychic frequencies, created a secret Chaos Magic society which was to develop a database of the psychic frequencies and begin a process of testing these frequencies amongst the urban populations of the world. Initial phases were in ex military bunkers in Dusseldorf in the underground techno-trance scene. In this laboratory they began defining new methodologies of subjugating the human thought process by psychic frequency interference. Over the years they have refined this process to bypass the human senses and directly impact the individual psyche, enabling stimulation, depression, chaotic thought. Unfortunately this group disappeared from the underground and the last 10 years of research is unavailable and the level of advancement is unknown, although segments of this secretive society have made appearances on the east London cybergeographical underground network. The reasons this secretive society has made contact with the psychocybergeographical underground networks is due to its increased interest in utilizing wireless technologies as its preferred mode of experimentation on humans and sees the east London semi chaotic networks as an ideal laboratory for unannounced, undocumented and non-disclosed meetings:

stay tuned to this space

Uo faculty of psychic interference of the faculties
For a proletarian intervention

Collaborative Research

Sister Universities

- The Manoa Free University : <http://www.manoafreeuniversity.org/>
- The Université Tangente: <http://utangente.free.fr/> - who also have a fantastic cartographic department
- The Copenhagen Free University: <http://www.copenhagenfreeuniversity.dk> - "The Copenhagen Free University opened in May 2001 in our flat. The Free University is an artist run institution dedicated to the production of critical consciousness and poetic language".
- Universidad Nómada - <http://www.sindominio.net/unomada/>
- Facoltà di Fuga - <http://www.rekombinant.org/fuga/index.php>
- The Independent Art School - <http://www.independent-art-school.org.uk> see [IndependentArtSchoolLondon](#) also
- Informal University in Foundation - <http://www.jackie-inhalt.net> - The Informal University in Foundation 'IUIF' is an attempt to establish a network that shares resources and information, in the spirit of social change, as well as an open body that is able to produce new knowledge and research where the fields of form (structures), culture and society meet. The IUIF is currently based in Berlin.
- Mobilised Investigation - <http://manifestor.org/mi> (MI), a research-activism network established in 2002, offers a platform for the exchange and development of research which confronts power
- Minciu Sodas - <http://www.ms.it> - is an open laboratory for serving and organizing independent thinkers. Includes working groups on Global Villages <http://www.globalvillages.info>, participatory society and open economy <http://www.cyfranogi.com>, leadership development <http://groups.yahoo.com/group/backtotheroot/>, conceptual thinking and self-teaching <http://groups.yahoo.com/group/livingbytruth/> Hosts a social networking system <http://www.modofaccentral.com/mfc/> and works closely with <http://www.onevillage.biz> to respond to the AIDS challenge in Africa.

Sister Bureaus

- Bureau D'etudes - <http://bureaudetudes.free.fr/>
- The Bureau of Inverse Technology - <http://www.bureauit.org/>
- CRIT (Collective Research Initiatives Trust), Mumbai - <http://www.crit.org.in>

Sister Organisations

- Ourorganisation.org - the (dissolved) Self Institution Research Unit - <http://www.ourorganisation.org/>
- Informal - Informal is a research and implementation group for collaborative research with a focus on social development and technology. - <http://informal.org.uk>
- C-level - <http://c-level.cc> - C-level is a cooperative public and private lab formed to share physical, social and technological resources....based in LA.
- Space Hijackers - <http://www.spacehijackers.co.uk> - international anarchitectural research collective.
- Le Syndicat Potentiel - <http://syndicatpotentiel.free.fr/>
- Infopool - <http://www.infopool.org.uk/>
- Mute - <http://metamute.org/> - culture and politics after the net. Projects include: Mute magazine, Metamute web site, [OpenMute?](#) (Open source tools), [TheMuteMap?](#) (a semantic web resource), [YouAreHere?](#) - East End London networking.
- The Cube Cinema, Bristol - <http://cubecinema.com>
- Interflugs Berlin - a selforganized student initiative for autonomous transdisziplinary studies within the Berlin University of the Arts. - <http://interflugs.de>
- Sense, Think, Act: <http://www.sense-think-act.org> yay!

Collaborative Research

Building An Alternate Reality out of Cardboard

"If I was you I'd just relax because nobody's forcing you to do it, you can just make up stuff and enjoy your selves. Just do it, it's by your rules. Ask other people to join in. You can use a laptop to type out stuff in the game. Or you can imagine in your head what ever you want and see what its like. Pretend one thing is another thing. Whatever place you are in you can pretend its somewhere else, like the kitchen can be the city. Use towels, watches and gloves, whatever. You need at least two people. It depends what you're doing but sometimes it can be fun especially in the park. When you've done it some one can say "mission accomplished"".

"The main characteristic of play, whether of child or adult, is not its content but its mode. Play is an approach to action, not a form of activity." Jerome Bruner

On Friday 15th April at the Exner Gasse Gallery, part of W..Wir Wissen. Lottie Child and Anna Lucas from the University of Openness, members of the Manoa Free University, contributors to W..Wir Wissen and participating children will construct a low-fi, DIY, alternate reality using cardboard boxes, which they will inhabit together as action research into collaboration through play. This is field work for learning and relearning forgotten modes of creative research, trying out new behaviours, problem solving, investigating, organising ideas and suspending some of the rules of physical social reality. For all participants it is an experiment in working on equal terms. We will distil and synthesize what we learn from the process into a set of tools for collaborative activity. Playing in this other reality will create real understandings and behaviours that will remain with us, change us and can be applied in real situations.

This is experimental research, we are prepared to be surprised, for it to be awkward, fall apart, or even evaporate into thin air. By constructing this situation and seeing how it plays out we're wondering... Who decides who decides? In the light of Inclusivity policies in arts and business, can people with wildly different degrees of skill and power contribute equally? Can we remain involved during the process? Can we play together? Will children feel they can have a stake in wider society if they create a mini society and act within it? Can the ability to collectively imagine another reality that intersects with this one be powerful majik for social change? What kind of reality will we make?

Current UK legislation restricts adults from interacting with children in all but the most determined settings, thus further separating and restricting cross inspiration, through fear of bodies spiralling out of control. Play together move into multi-dimensional realityand then.....and then.....and then....

Physical Education

Faculty Name: Faculty of Physical Education

Contact: None / various

Web: <http://uo.twentiethcentury.com/index.php/PhysicalEducation>

Description:

An extension of the Uo, annexed January 2003, for the applied study of physical activities.

Physical Education

Physical Training is the art of critical rail travel, researched in the UK but with fundamental strategies applicable elsewhere.

The following are techniques specific to First Great Western train line, for the facilitation of self-transport between London & Bristol. These notes are in development.

LONDON PADDINGTON TO BRISTOL TEMPLE MEADS

- *enter at paddington*
- no fixed barriers at time of research
(if a station employee is checking tickets at the platform, walking fast & flashing a random ticket almost always does the trick)

method 1: offpeak / decreased contribution

1. buy a ticket to Reading.
2. Sit as far to rear of the train as possible in standard class: 9/10 times the conductor will start from the rear of the train & will check your carriage before the train arrives in Reading (25 mins). It is very unlikely that conductor will check all tickets again before bristol; or remember where you are travelling to.
3. Acting visually bland helps.

method x: no contribution/ xtreme fizzikal fuk

1. get on train early when theres no-one or little people on board yet
2. crawl into the gap underneath the seats
3. block the gap by a big bag and hey presto , u are pretty much invisible!!!
4. have a wank
5. emerge from your hole at the end of the ride (have a watch so u know when your stop has arrived)
6. (be warned of body/mind going numb, hence drink drugs and masterbation can help)

method 2: no contribution (works better at peak hours / on crowded train when conductor is overwhelmed.)

1. Get on as far to the front of the train as possible.
2. Stand, it is more effective to not relax.
3. Make sure the conductor is not at your end of the train (unlikely: but if so, go straight to the rear of second class - & reverse the direction of travel in the following instructions).
4. Look back along the train, conductor will be heading slowly forward up it. Unlikely conductor will reach your carriage by Reading (25 mins).
5. When you stop at Reading, stay inside: walk back along the train (as if heading for the nearest exit - repeatedly), you will pass the conductor who will be distracted managing doors & platform activity.
6. Alternatively you could run down the platform to the rear of the train, but you could risk being noticed by conductor as a boarding passenger. Lots of people get off at Reading: find a seat if you can in the rear secondclass carriage & simulate having been there all the time.

notes:

Occasionally the conductor will still start all ticket checking after Reading. It is better not to reveal yourself as a Physical Trainer but have cash ready to pay, even if only to the next station, where it might be interesting to break your journey. If you buy your ticket on the train, it is quite possible that the conductor will remember where you are supposed to get off. This is where it is useful to know segment information: including the full price. Some trains will go from Reading direct to Swindon: a relatively long segment (approx 40 mins)

segment information:

there are ticket gates at Reading. If you're trying to buy a ticket on the train from Reading (to swindon for eg.) can say you came from Maidenhead & changed trains at Reading, without time to exit & buy swindon ticket.

exit at temple meads:

ticket barriers in place, these are open late at night

if exiting late at night, look for discarded valid tickets to use next time

BIDIRECTIONAL TECHNIQUES

Physical Training is not a relaxing way to travel. Considering that insider (ticketed) train travel in the UK today is a highly expensive, soporific and frustrating experience (at best). Reconstructed as a physical & tactical outsider sport, it is possible to re-engage with an otherwise hyper-alienating infrastructure. Don't worry about losing, if you lose you get valuable data on how to succeed next trip Pretending to be asleep is often a bad idea. Try to not hide in the toilets: they expect it & will try to humiliate you. Having cash ready to pay if challenged is valuable, means the conductor won't register you as a Physical Trainer on your next journey if you need to know the fare for any segment of the journey, train pay phone located near the snack bar (08457 484950 for UK rail information).

Physical Education

Why Train?

(**Physical Training** is the art of critical (non-paying or reduced-payment) rail travel, researched in the UK but with fundamental strategies applicable elsewhere.)

- for the practical circulation of self-bourne skills and information
- redistribution of wealth from rail companies to ones self
- exploration, the opportunity to develop and declare new routes in a business-oriented, dwindling wilderness-of-uncertainty
- physical bravery is something we are conditioned to admire. Particularly the deinstitutionalisation of physical bravery: outlawdom or action heroics. Here combined with the utility of transportation
- involves an agreeable degree of self-mythologisation / the mythologisation of colleagues
- recalculating an otherwise dulling experience (train travel) as extreme sport. declaring an environment as sport reclaims it for enjoyment, mental & physical engagement. Like other sports, PT aims for physical transcendence, sense of euphoria, boasting and cash advancement.
- reorientation of reimbursements as physical training is largely unfundable and tricky to budget accurately due to unpredictable outcomes, for example the cost of a physical training exercise could be 0. although research funds can often be claimed as travel expenses via sleight of receipt . Can use the weight of the institutional travel budget against itself
- for border trials and experimentation: register and possibly overcome a border at will by the decision not-to-pay. The free flow of bodies can have broader migratory implications and applications
- physical training, like fence climbing or feral trade, is probing the surface of seeming sealed systems of unexpected places of passage or open transfer. (tunneling). success can be a transformational exercise - like for example teleporting, or skateboarding on verticles - a bodily transubstantiation.
- physical training takes an anti- anti social exclusion stance. Intensifies the experience of travel with narrative passage thru active social self-exclusion (to a hunted outlaw) and subsequent social reintegration.



Where social climbing is about forming social networks outdoors, communality and conviviality during trespass; PT is more a solo activity, suits the lone action figure, the concentration involved aligns with conditions of other martial arts. although an overt purpose is to facilitate self-flow over social networks, social coordinates will often outweigh or negate the point of Physical Training travel, for example it is usually better to spend an extra10gbp than be 4 hours late for dinner.

Physical Education

Wot the fuk is sex majik?

Magic is beyond science, art, religion or technology. And so sexual sublimation has nothing to do with revolutionary sex majik. Under consumer capitalism, SEX is not to be understood as just another commodity, but the BODY must be recognised as the primary source of PROPERTY relativity.

Sex majik does not eroticise the city in terms of phallic buildings or body field vibrations of pylons but look to the reproductive potential of the streets, their vaginal passageways of exits and entrances as a source of continual death and birth.

The sublimation of the body is the magician's preconception and first face: ANTI-BODY, a ghost like virus in the machine. The body is the opposite of a machine.

- Bodies are not machines: neither machines of desire, nor war machines, nor machines of power.
- Bodies destroy their function, come out of their frames, get into contradiction with themselves.
- Bodies show their discrete anti-machinery.
- Bodies carry the truth of all majik, which can be defined through the interrupted pulsing of 4 elements: body-thinking-happiness-suffering. Happiness is not a technology; neither is suffering. Suffering and happiness live at a high-speed detached from technologies, like death is a high-speed detached from life. (If you don't understand this, try drowning in a bathtub.) Thinking is not a technology because it can exist only in desperate disagreement (with the primate of technologies.)

And still, magic, majick or majik have different meanings to different people. Broadly, there are 3 main types of sex majik, and they are characterised by their place in differing majikal systems and relationships to life and death. In each type, the practitioner may take the role of priest or magician, but the class interests of each type of majik venerates itself in the form of its 'god/s' and can be understood through the different relationships to death:

- Imperial (or aristocratic) sex magick is practiced for power over death. Its purpose is immortality or the 'death of death' This depends upon a strict separation between life and death and requires ritual human sacrifice. This is similar to the role of genocide in imperial (ie aristocratic) warfare, eg "ethnic cleansing" to transform people and land.
- Modern sex majik (or bourgeois majick/ magic etc) is a feature of industrial/capitalist society and serves to make death spectacular and commodified. Sex is an alchemical processing which is hedonistic or decadent because it creates further production and consumption of commodities with the aim of totally transforming life and death into commodities. This involves a majikal process of objectification, and a feature of this magic or majick is the sublimation of sacrificial rites, where objects can come to stand in for people.
- Revolutionary sex majik does away with god/s, sacrifice and the murder of the body, and seeks the reintegration of the dead into the sexual practices of the living as a necessary step towards a real human community. It is important to note that this is very distinct from ancestor WORSHIP, which can be every bit as repressive as the denial of death.

Faculty Cartography

Faculty Name: Faculty of Cartography

Web: <http://uo.space.frot.org>

Contact: jo@frot.org

Description:

The uo is now the only university in the UK with a course that offers courses and research opportunities specifically for the study of Cartography (the last stand-alone Cartography department at Oxford Brookes closed in 2001).

The uo Faculty of Cartography is here for the study of maps and map making in the broadest terms, from mind maps and diagrams of political influence, to directions scribbled on a beer mat. The faculty is as interested in the cultural conditions of map making as in the practice itself, and seeks to investigate the diverse contexts of map making as much as its methodologies, technologies, and history.

Mailing List

The Faculty of Cartography has its own mailing list that you can subscribe to here: <http://mailman.twentiethcentury.com/mailman/listinfo/cartography> .

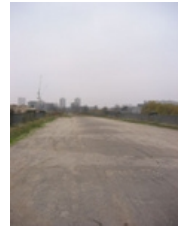
Walking the Olympic Sacrifice Zone

Saturday 12 December 2004, Bromley-by-Bow to Stratford.

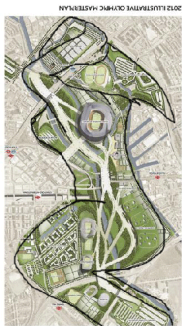


A Sacrifice Zone is any area of land whose speculative value is outweighed by the costs of capitalizing on that value, ie. it costs more to make it saleable than would be gained by selling it. When a space achieves this state, it becomes a sacrifice zone. What is then necessary for it to be made valuable again is a sacrifice of value: energy, time, money, human life.

The Sacrifice is the production of speculative value in a way that expects no economic return or direct exchange, and which actually harms the producer. This is a sacral act, based on faith and collective imagination, a religious act of making something precious sacred by destroying it.

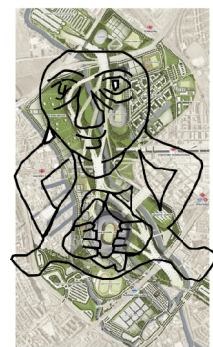


George Bataille calls this expenditure 'The Accursed Share', that portion of energy and human life that must be expended in order for the system that creates that value to maintain its structure. By his logic, Aztec mass human sacrifice maintained a sufficiently slow population growth rate to make it too costly for tribal wars to continue. The construction of the pyramids were, according to Bataille, also an expenditure of the 'accursed share', a non economic investment of slaves energy in the production (or destruction) of value that allowed the structure of Egyptian society to survive its imperial growth. He considers the second world war to be an example of what can happen when that value is not expended; industrial production suddenly causing a terrifying expansion of value, and of the capacity for value creation, that then required an equally catastrophic expenditure of that value in two world wars.



This is what is proposed for East London in 2012. The 'accursed share' in this case is the overproduction of value of the London property markets. The sacrificial zone is the proposed site of the Olympic park, east of Bromley By-Bow, out along the Lea Valley to Stratford, and the sacrifice will be made by the UK State plc. on behalf of its people. Their work, energy, life, money and crucially their attention will be demanded and expended in a the production of a huge and purposefully wasteful spectacle: the Olympic Games 2012. This public sacrifice will open up the

Olympic sacrificial zone to the private 'investment and return' model of value creation that produced its accursed share in the first place.



2012 ILLUSTRATIVE OLYMPIC MASTERPLAN

Speculations about the anatomy of the zone, that its voluptuous design is the intentional legacy of a rogue druidical landscape architect have been propagated by the same counter-subversives who gave temporary credence to the Temple/Monroe/Thatcher familial connection during the construction of the first Docklands imperial complex. This 'earth mother' theory distraction is compelling, because it purposefully insinuates a pornographic projection of the proposed Olympic landscape on top of the collective premonition of its post-apocalyptic topography (see below). Aerial photographs taken from orbit will pick out the unmistakable outline of a sheila-na-gig, giving birth to the Lea through the submerged labial curves of the collapsed stadium.

hack the bid! do not text 'accursed share' to 82012

<http://locative.us/photo/sacrifice/>

<http://www.fu2k.org/alex/photos/olympicsacrificezone>

Poplar doesn't really exist any more.



For ten years, during the construction of the Canary Wharf financial complex on the site of the abandoned West India Dock, street signage pointing to Poplar ceased to exist.

The above photograph, taken at dawn, shows the bulwark along the A1206 which isolates Canary Wharf, at the north, from the social reality which should be its context. The bridge running along the right is the old railway line along which a stretch of the Docklands Light Railway was built so cheaply. The bridge parallel on left is the new railway mount. At Westferry, the DLR

bifurcates, one branch heading into the pseudoterranean world via West India Quay; the other to "Poplar".

At the far left, one sees the entrance to the Limehouse Link tunnel. A 30s gothic style, its twin stands near the bottom of Narrow Street, at the other end of Limehouse near the entrance to the Rotherhithe tunnel under the Thames.



A1261

The cordon, operating between Canary Wharf and the council housing estates in what was once known as Poplar, is at its mouth, five parallel lanes of traffic heading towards the city or down to "Docklands"; a paved, empty aisle of space two lanes wide; and at least three lanes of cars in the other direction.

History of Independence

In the 20th Century, the Isle of Dogs has declared independence from Britain twice; once ostensibly in the 1920's, mentioned but not documented on the Internet; again in 1971, led by the revolutionary local politician Ted Johns, recently deceased. In those days there were only one, or two roads into the Isle of Dogs; it was easy to barricade.

The old West India Docks lend a moat-like effect to the main block of the canary wharf development. The two large empty plots are now subsidiary towers. All these towers have banks as their sponsors and main occupants; HSBC, Bank of America, Citigroup.



On the other side of "Heron Quays", a second string of business spaces are now developing. There is an enormous [Asda superstore](#) almost at the centre of the island

Development History : <http://www.iddc-history.org.uk/iod.html>
http://en.wikipedia.org/wiki/Isle_of_Dogs

PoliticalHistory: <http://politics.guardian.co.uk/politicsobituaries/story/0,1441,1214789,00.html> –
Obituary of Ted Johns, President of the Isle of Dogs: *without local involvement, he was convinced that the benefits of urban renewal would go to others.*

Faculty Cartography

Thing Drift

[from the Cartographic Congress, May – June 2003] Meet at 3.00, on Saturday June 7th, in the unnamed park between Pedley St and Buxton St (off Brick Lane) E1, opposite The House on Stilts

We want to put the Psycho back into Psychogeography

Psychoanalysis theorises a primordial loss that structures being - the loss of the Thing or 'das Ding' as Freud termed it; a hole in being which is responsible for producing the strata of subjectivity - id, ego and superego, the unconscious and the conscious. This lost object is often grasped as the infant's relation to its mother; a state of blissful fusion and worldly immediacy. This primordial state is shattered when the child is forced to enter the symbolic order. The father, wielding the knife of castration, severs the infant from its 'original' matrix and ushers him into the world of language and law. We (girls too!) are set adrift to hunt for the Thing in vain, transposing our attachment to it onto secondary or 'partial objects' which can never fully quench our desire. This constant striving comprises the drive, both ardent and deathly.

This at least is one version of events. But who's to say if this mythical state of wholeness is not just another repressive social fiction which casts the main motor of desire as always lost, submerged somewhere at the very bottom of our being? An 'always already lost' heaven which greys out all subsequent experience. This positioning of a lost primordial state of wholeness also accounts for the frozen dialectic of psychoanalysis which sees the repression of the id - with its (now unconscious) desire for incestuous fusion - as the tap-root of psychical pathology, and yet also attributes the possibility of social co-existence to this same repression. In other words, to cure the subject would mean to destroy 'civilisation'.

But what if we admitted the possibility that the Thing might be at large - still as yet untapped, seeping up through the paving stones beneath our feet? A figment of a quenched existence which does not need to be understood as forever lost, preconscious and determined by the family, but perhaps forever in potentia, 'out there' and pre-personal. What if we understood our desire for and cathexis of 'partial objects' as not secondary but primary reflexes pointing the way to a Thing of our own making? This idea can easily be transposed to the city. Little zones of ambience, the surface of walls, the eyes of buildings, certain sounds, the way things fit together, the energy of a street, the way people move or are moved all carry within them the very fabric of desire upon which the city rests. The dream would be to loosen these desires from their current grid-lock, to set them free from their capitalist surface tension, to glimpse them as unbounded fabricating power - to unmake the city.

Taking our desires as material is the intent of the Thing Drift. What if we were to explore the city with this very thought in mind? To go out into the streets, guided only by our desires, in search of the material Thing. This exercise might seem ludicrous, but the act of taking our desires seriously could be seen as an important step in freeing us from the repressing-representation of lost wholeness.

Our proposal is to invite people to meet one day during the Cartographic Congress for the purpose of a drift in the local environs made under the sign of the Thing-at-large. Clearly such an endeavour would be highly sensitive to inhibitions of every kind and should therefore be kept as loose as possible. We therefore propose that people responding to the invitation would meet, organise themselves into small groups, or remain alone, and make a series of excursions. It would be good if people could attempt to make a record of their findings either during or after their drift. We could then meet up again three hours or three weeks later to discuss the experience - preferably with the help of stimulants. The documentations could then be compiled and act, thereafter, as a preliminary MAP to an auto-graphic future.

The Many Thing Coalition, March 2003

Faculty of Decolonisation

Faculty Name: Faculty of Decolonisation

Contact: fabian@dczn.net

Web: <http://uo.dczn.net>

Description:

During this past year, the Special Committee consulted with some of the administering Powers on a series of actions that would trigger a process of decolonisation in these territories within this decade. I welcome this development, and I hope it continues in full partnership with the administering Powers, as well as with the active participation of the peoples of the territories. The aim must be to promote their political, economic and social development and determine the final status of each territory^{1?} within the framework of the three options envisaged in [resolution 1541](#): free association, integration with another State, or independence."

UN Secretary-General, Kofi Annan

See <http://uo.dczn.net> for the working pages for the VOICE Refugee Forum, Refugee self mapping project, and developmental [IRNA](#) Independent Refugee News Agency and Proletarian Data Gathering Networks.

Why is organising on a "Europe-wide" basis such a bad idea?

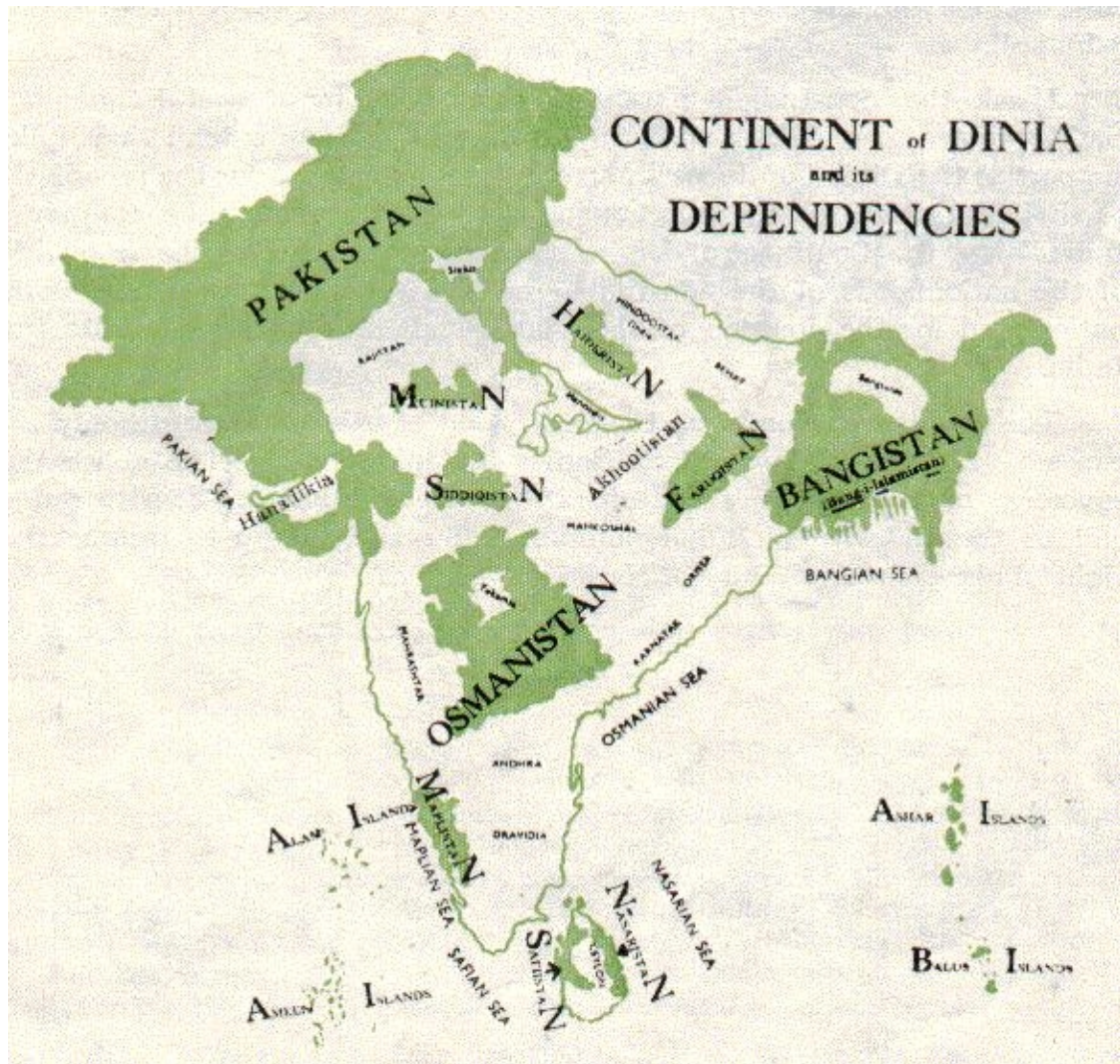
At various meetings arranged to help mobilise against the G8 summit, the idea of creating European Networks has been presented. Whether simply against repression or of a more general nature, the idea has been proposed more than once. There is also a separate idea that those involved in facilitating the well-being of protestors during the G8 conference should consider ways of developing the relationships that such work must involve for future activities. We would like to separate these ideas. As the European Union grows in power, Pan-European internationalism will create more problems than it solves. Whereas some may see "Europe-wide" links as being a healthy way of breaking out of the limits of the nation, for us the real key to internationalism lies in its universalism. We suggest that the abandonment of "Europe-wide" organising is necessary to allow a more egalitarian way of organising which does not privilege the "European", whether understood in terms of culture, race or region. It is precisely this three-fold ambiguity in the sense of the word "European" that gives it such a volatile ideological value. It can be understood by different people in different ways. Those that understand it terms of region, perforce must adopt the sort of territorialism which is characteristic of the state, in this case the emerging European Union. Another conception is racial, which originated in the consolidation of a White social elite in European colonies outside Europe. The third associates the highest level of human achievement with the history of Europe from the days of ancient Greece to today. Europe-wide organising has a reactionary effect by:

- Encouraging a European identity as something separate from humanity in general by privileging European connectedness.
- Discouraging the participation of people from non-European diasporas living in Europe by discriminating against their social, cultural and political connections with places outside Europe
- Obstructing a critical appraisal of Eurocentrism, institutional racism and White Supremacy by adopting a structure which facilitates all three.

"Globalisation" has highlighted our increasing need to develop counter-strategies at a global level. For this to succeed we need to ensure that an organisational practice that embraces the whole of humanity, rather than allowing a method of organisation which asserts the autonomy of one of the richest parts of the world which has a track record of spreading destruction, exploitation and brutality across the world since the inception of capitalism in the sixteenth century C.E.

17th May 2005 West Essex Zapatistas

Dinia



THE CAUSE OF THE CONTINENT OF DINIA

Now it was as a result of the perpetual working of these eternal, mysterious forces of Nature that there was born in 1933 a new ideology, as dynamic and fateful as that of Hellenism in the twelfth century B.C. and Yankeeism in the eighteenth century A.D. This was the ideology of "Pakism"

WHAT IS DINIA?

Dinia is the new designation and destiny of the old, ante-diluvian "India", which is dying its well deserved death. It is obvious that the word "Dinia" is composed of the letters of the word "India" itself and that, in the arrangement of letters, there is only one change. This is the transposition of the letter "d?" in "India" to the first place. That is all.

This change, though superficially simple, is semantically significant and morally historic. For it revolutionizes the meaning and message of the name of the lands, revives the fortunes of the 400 million people living in these lands, and profoundly affects the balance of power oin the world.

from DINIA by [Chaudhary Rahmat Ali](#), Cambridge, 5th September, 1946



The Nationality, Immigration and Asylum Act (2002) formally changed the name of "detention centres" to "removal centres". This action was part of a shift in the semantic dimensions of confinement and oppression that need to be considered along with the physical/ spacial or psychical/ temporal dimensions. Another suicide of a refugee in detention this month shows how lethal these conditions are. While the 'concentration camp' and the 'ghetto' are dimensional extensions of the semantic space of the 'nation', imprisonment is just such a feature of another dimension of 'citizenship'. The semantic elasticity of the IRCs is shown by the fact that Oakington is signposted off the A14 - not even as an Immigration "Removal" Centre, but an Immigration "Reception" Centre. Even the term 'immigration' and its semantic association with 'asylum' (again ? a term that denotes mental illness as a replacement for the term refugee ? a term which links a person's identity as a resister of the polarisations of imperial war) ? needs to be resisted, along with nationalism; Counter strategies must be re-introduced such as opening up the semantics of diaspora and inter/antinationalism.

Basically we should also remind ourselves that while spacial dimensions are confined, temporal dimensions must be expanded in order for imprisonment to be damaging (ie smaller space, longer time) - But most crucially this is meaningless unless semantic dimensions are controlled. Communication, not the commune, is the most basic element of Communism. In the IRCs , while one of the most damaging aspects of the confinement is the openness of the temporal dimension - there is no time limit to the detentin, we have also seen the damage caused by the control of semantic dimensions. The lack of any differentiation between convicted criminals, refugees and migrants, the lack of access to judicial process - or rather the spectre/image/spectacle of process removed from any real concept of justice - all of this is undepinned by the control of the means of communication. By providing phones, lawyers, communication and then withholding any access at any given point, detainees are shunted around semantic/ psychic spaces at a disorientating speed.

This is the mental equivalent of 'flying' imprisonment - a tactic used on a proletarian organiser in Pakistan where he was moved around cells and prisons on a daily, twice daily basis. It is also used on terror suspects at Belmarsh. In the Pakistan case this tactic failed as the said organiser was able to reach more people and spread his message further. This can also happen in semantic space as more and more concepts are brought into contact with a revolutionary critique. The control of spacial, temporal and semantic space with as and a new technology is something that is now being developed. Cerfews, tagging, surveillance are nothing new - and neither is the subtlety as well as the scale and savagery with which they are being put into practice - it only seems that way due to occultation and seperation between form and content.

Faculty of Decolonisation

Towards an Independent Refugee News Agency

Regional not national organisation: Break the colonial influence of English as an international language. Use native languages as well as English and concentrate on translation and networking translations. Somali became a written language in 1970s. The war in Somalia created refugees all over the world and many books and literature were written by refugees linked by the internet. So the Somali language has been developed not only in Somalia but in the US, in India in Japan and all over the world. So refugees play a significant role in the language.

Campaigning: The context of the repressive nature of the status quo is manifest in DEPORTATION. Anti deportation information is an important product of the network and a campaigning reality. The information's function is to build campaigns. This is the human element of the news and one to which we all have a direct responsibility. The network is formed not just by individuals but communities and community leaders. The community must support the individuals in court to fight deportation. Each time there is a successful resistance to deportation the lessons learnt need to go on to the next attempted deportation. This is so we can not only stop specific cases but also the whole concept of deportation.

A Geo-political relational database: Creation of a Database of Successful resistances to deportation and successful asylum cases. To include:

- basic information of the case
- links to lawyers who can make successful arguments. So precedents can be followed through.
- map of successful applications

network with other groups eg bail circles and National Campaign Refugee-centred approach to information, otherwise people become political pawns. On-line resource of petitions to assist cases. On-line map of incoming news to assist cases.

Building credibility and political positions: The political content of asylum, the lack of work rights is linked to the production of news and independent media for communities and refugees. Some schools and unions support refugees. This document can be part of your case and the judge is obliged to see reason in it. Statements and letters show means of support. Each case should be judged on its merits but to discredit people judges often overstep the mark and bring in factors that can be challenged by conflicting news. Sometimes refugees have no lawyer. The civil service also intervenes against refugees.

All paperwork supports the case : Information goes through channels. The community link is most important, especially as a way that experience can be shared, so all cases can help all others,

- Petitions Of Support in different languages. The petition is your work - which is the people who support you and will feed you as a refugee and is a statement to the court to support your case. This is different from NGO as the bondage of deportation in prison. Those outside go into the centres to bring the information out into the communities.
- Shows the judge you are political, self determined and linked to other groups.
- Press releases in support of cases for education, legal access - Build on success not defeat

Visiting Refugees in Detention: eg to Police Stations to secure the release of prisoners and refugees, by showing support

Court is not a solution - petitions may even win a case out of court. Psychological defeat of the court, eg campaign against Lufthansa in Germany.. (end 7)

Faculty Vortical Integration

Faculty Name: Faculty of Vortical Integration

Contact: Mary Harrington, mary.harrington@gmail.com

Web: <http://uo.twentiethcentury.com/index.php/FacultyofVorticalIntegration>

Description:

The Faculty of Vortical Integration is in the process of coming into existence.

Its goals include but are not limited to:

- Exploring strategies for countering spatial spam.
- bringing together restless thinkers and thoughtful activists.
- refusing the gang-raping of cultural energy for the money machine.
- incubating resistance to utopias.
- exploring applied chaos theory.

With the paralysis of institutional learning and the subsequent emergence of a generation of renegade thinkers denied the safety of an ivory tower come new responsibilities to create autonomous 'self-institutions'. We hope the Faculty of Vortical Integration will enable new linkages to emerge across Europe and beyond in the struggle to reclaim knowledge from the machine.

Faculty Vortical Integration

Ambient Attention Yoga: Proposition

It's not unusual [among the 0.1% of the planet's population daft enough to live in London... ;) - Provincial Ed.] to spend a good 90 minutes each day blankly staring at Tube-verts, because they're (apparently) the only or at least the densest blobs of meaning available in an otherwise seemingly dead or at least aesthetically uninspiring space.

So the experiment is very simple. Avoid at all costs looking at tube adverts, or at least avoid reconstituting them into units of signification. Do this for at least a week. At the end of the week report any conclusions/discoveries.

If it works, the experimenter should have begun a consciousness-shift from having to make a deliberate effort not to notice adverts, to simply erasing them from his or her awareness.

Working hypotheses:

- Noticing/interpreting Tube adverts is a waste of psychic energy;
- tube-verts actually drain energy (hence in part the exhaustingness of commuting);
- this occurs by a sort of vampirism. Tube-verts are dead space, even deader than their unattractive surroundings. The images masquerade as a promise of blessing but deliver only the desire for blessing, never the blessing itself. hence they draw forth desire so as to feed on (make money from) it.
- Ignoring them is best achieved through practising the [ZenOfWon't](#)
- The 'unseen' is central to GOOM tactics and applications, (see [TheObeliskOfGoom](#)). Hence whatever is deliberately designed to catch the attention deserves investigation if not outright suspicion.

The experiment also aims to discover whether it's possible to train the mind out of passive receptiveness not just the content of adverts but their very presence, and - by omitting these intrusive and exhausting irrelevancies - increase the yogi's capacity for attention to urban surroundings. that is, it's a feasibility test for possible methods of psychogeographical fitness training

NB: Ambient attention yoga needn't necessarily take place in London, but can be practised anywhere that has billboard adverts.

Ambient Attention Yoga Diary: Day 1

Today is the first day of the experiment. It's harder than I expect. Avoiding looking at the verts is a bit like playing Grandmother's Footsteps, or trying to sneak into a festival. It feels as though the verts are going to get me at any moment. The verts exert a palpable force-field at the edges of my vision, as though they're trying to reach out and pull my eyeballs into their lovey shiny [utopias](#). Though I maintain that this is a vacuum, or at best a malign force stemming from ☐ [Invidia](#), as opposed to an active energy, it takes will to avoid lapsing and I fail several times.

Strategies/paradigms: It's a bit like giving up smoking using the [ZenOfWon't](#) method (simply procrastinate every time you have the temptation to purchase/smoke more tobacco), and involves the same sleight of mind.

Conclusions: Working with the mostly-unconscious mind (ambient media, peripheral awareness, habitual inattention) takes a different set of tactics to the active force of will (eg 'I WILL get up in the morning'). The [ZenOfWon't](#) method is underrated. Paradoxically, however, it requires energetic will to deliver a forceful Won't.

Faculty Econometrics

Faculty Name: Faculty of Econometrics

Contact: Jo Walsh (Jo@frot.org) / Saul Albert (saul@theaps.net)

Web: <http://uo.twentiethcentury.com/index.php/FacultyEconometrics>

Description:

The study of econometrics is usually traced back to Sir William Petty, one of the more fascinating characters of early modern England and a central figure in the 'quantification of reality' - who deserves his own write-up in the archives of the UO.

Born the son of a small-time merchant in Hampshire, Petty studied with Hobbes in Paris in the 1640s and worked on the illustrations for his 'Optics', then returned to England to become the first Professor of Anatomy at Oxford in 1648. There's a fascinating portrait of him from this period in the National Portrait Gallery, with a skull held Hamlet-like in one hand, an anatomy book with a diagram of the skull in the other: from the relative position of the hands, you could almost see it as the tipping of the scales from the world of Shakespeare (with 'more things in heav'n and earth than are dreamt of in our philosophy') to the new world of scientific rationalism (Descartes' dreams interrupting the sleep of reason...). Petty was, naturally, a founding member of the Royal Society.

But his place as the founding figure of Econometrics began with his translation of his interests from the body physical to the body politic. Cromwell took him to Ireland as physician to the army, where he found himself in charge of carving up the conquered territory, securing extensive estates for himself in the process. His 'Political Anatomy of the State of Ireland' (posthumously published in 1672) combines the dispassionate language of scientific objectivity with the practise of expropriation by a colonizing power. Swift had a copy of his 'Essays' to hand when he wrote his 'Modest Proposal...' Petty himself proposed transporting three quarters of the Irish population and converting the island into a giant cattle ranch. A man ahead of his time, then. Unlike Swift, Marx was an admirer of Petty's: he's one of the few earlier economists he says anything complimentary about in 'Capital'.

The faculty of Econometrics is established for the founded for the study of community currencies and the various emergent practices and definition of triple entry accounting.

"Money. One of the "shattering simplifying" ideas of all time, money quantifies everything. Around 1300 Europeans took another giant step towards abstraction by introducing the notion of "money of account"--a currency used for keeping books but not necessarily for actually exchanging money. [The euro is like that now.] Money of account provided for finance what measures did for music or minutes for time-- a common unit of measurement. It made possible double entry bookkeeping, "a mirror in which the adept sees both himself and others." Double entry books, introduced at the beginning of the fourteenth century, record assets and liabilities separately. Ever since, bookkeeping has had a pervasive influence on the way we think, especially on our practice of dividing things into black and white, good and evil, this or that. "In the past seven centuries bookkeeping has done more to shape the perceptions of more bright minds than any single innovation in philosophy or science."

"Music, Money and Maps", The Measure of Reality, Quantification and Western Society, 1250-1600 by Alfred W. Crosby, Cambridge University Press, 1997

CVS for the Culture Industry

The application of statistical and mathematical methods in the field of economics to describe the relationships between key economic forces such as capital, interest rates, and labor in the 'soft' economies of art and cultural production first becomes necessary when we recognise that their various non-monetary systems (reputation, sponsorship in kind, 'participation') are simply efficient ways of regulating information-based labour.

We've described this collection of resources, venues, artists, organisations and projects as a 'map', and have imagined our activities spatially spread all over London over a set period of time. But the use of these resources - my sofa where I can sleep someone for 2 days, your video projector which is available for 8 days in September, his venue for our seminar, or that wedge of cash from a funder is potentially a more dynamic field of exchange than can be represented by the two, or three, or even four dimensional space of a map.

What we're talking about making with this map is a more like a CVS¹ for the culture industry. So often, when funding enters the subtle economies of voluntary labour, it polarises people into 'funded' and 'unfunded', 'artists' and 'technicians'. This not only distributes the available finances inequitably, it also completely subverts the reputation economy that enables the unfunded activity to occur in the first place. Whoever can present themselves as the centre of the creative process (the artist) wins all - which is then rolled through a [crass fame economy](#) into the institutional representation, then the national representation, and so on.

By creating a system which accounts for the otherwise unacknowledged forms of exchange that actually drive cultural production, we're not doing anything revolutionary. Quite the opposite - this accounting reifies those exchanges as cultural value, but their transparency, or rather their visibility keeps the efforts and energies of the 'participants' from being rolled into the inaccessible speculative value of the 'artist'. Like a LETS system, your effort becomes an investment on which you can trade.

Free Software is the paradigm for how a strongly coded representation of investments made can become the core of an independent mode of production that is symbiotic, but not reliant on commercial and governmental software production. Of course, this happens already in most successful cultural industries. In film you work your way up from being a lowly runner to doing more interesting work and achieving more recognition, then eventually you are able to capitalise on your investments to do the job you want and get paid well for it. But in film, this relies heavily on a highly structured accounting system - the credits. Every minor role, every extra, every third grip and assistant to the second cameramen is credited, as well as all sponsors, hosts and helpers. This even happens to a lesser degree in art practice where attribution, copyright and curatorial effort is strongly compensated financially and in reputation terms, even if it is overly weighted towards artists. But media art is a different story - its flux of technological, artistic and administrative processes are too heterogeneous to use the limited matrices of value available to commercial 'contemporary' art practices or commercial film making.

'Collaborative practices', the 'creative commons', 'open art'.. these forms are often based on a mythical communal ownership that uses the rhetoric of the 'commons' while the real investments of effort are hived off into a reductive, speculative economy that is only accessible to the named few.

I'm thinking about our cultural CVS in terms of Free Infrastructures. Just as CVS is the infrastructure for strongly accounting for the authorship and investments of programmers, the production of our cultural work can make an approximation of this process for the authorship and investments made in the production of a series of events, artworks and exhibitions.

This is a horrific outcome, but somehow pushing the limits of authorship to their logically coded extremes maybe clarifies what the values we're playing with are, and what is simply primate politics.

-- Saul Albert for the Uo Economic Observatory, 07/03/2005

¹The Concurrent Versions System (CVS), also known as the Concurrent Version System and the Concurrent Versioning System, implements a version control system: it keeps track of all work and all changes in a set of files, typically the implementation of a software project, and allows several (potentially widely separated) developers to collaborate. CVS has become popular in the open-source world. The developers of CVS release it under the GNU General Public License. -- definition from Wikipedia.org

Faculty Barnaby Snap

Faculty Name: Barnaby Snap Faculty

Contact: Barnaby Snap, barnaby@socialfiction.org

Web: <http://socialfiction.org> / <http://uo.twentiethcentury.com/BarnabySnap>

Description:

The Barnaby Snap Faculty hosted by the OU focuses on speculative programming, disruptive sociability, dialogues with cool people, 18th century ranters, african fractals, ornamental markup languages, ontological anarchism, gothic softspace, dark metadata & the vernacular of utopia.

Who was Barnaby Snap? Barnaby Snap (1770-1830) was a Dutch writer who moved to London in 1792. While in England he kept writing in his native language. All of his work, including a gothic romance, a book on hermits & countless essays on the mechanisation of literature, have only been published in small numbers, nothing survived. Snap was a good friend of William Hazlitt & a ferocious chess player.

Barnaby Snap Faculty

Hating the Money Job

The most successful flight in the Gemini project (that launched the first American into space) was the monkey operated test-flight. Much to the dismay of the human astronauts. It seemed to be the case that the astronauts wanted too much to be the pilot/adventurer/hero and so screwed up whereas the monkey just pressed buttons at the right time hoping to be rewarded with a banana. Something similar can said be said of my job. It is a part-time office job at a research institute for social health care, and my task is to handle data-files in a process that a monkey could learn easily and would execute with more care than I can keep up. Perhaps a rhesus-monkey would do better than a gorilla but that would only be for the size of its fingers. The reasons they hire me and not a baboon are twofold: 1) I am cheaper 2) There are no animal right activists willing to rally against inhumane treatment.

YES! I do hate my job!

Why do I work there? Because it pays rather well all things considering, I can travel with public transport for free, and I can decide my own hours. Nearly everyone have to account for every 15 minutes of they working hours. Because my job is so low-level I don't need to do this. I would cheat otherwise but I think from the 20 hours I have to clock I actually make 16. As it happens there is no work to keep me occupied even for these 16 hours. What do I do? I email, I play chess with friends, I blog, I manage my bookmarks at del.icio.us, I try to keep up with about a 100 websites (the Gilbert website is my favourite), I contribute articles to magazines, write code, use the copy-machine for my own use without paying and make long breaks. It is indeed a wonder that I have time to actually work.

I have a friend who wrote an article about 'slackers' for a magazine and because of this topic he decided do it during working hours. The only thing I never understood was when he decided to confront his boss with the article. Who liked it at first until he found out that he more or less paid for it. (And the magazine paid him as well.) A true slacker always avoids the confrontation at all times.

I never went to university or learned a profession and one of the most recurrent doubts is whether I should do it "now you are still young", as well-meaning advisors tell me. Your parents too probably warned you: do you want to work in a factory the rest of your life? then work hard at school! Having to do work like this for the rest of my life is not something I look forward to yet this job has washed all doubts away: my job is boring but nobody asks me to pretend it is. The Masters, PHDs and professors surrounding me maybe have respectable well-paid jobs most of them are extremely stupid and annoying and they all look incredibly boring, they talk boring, their research is boring and everywhere people are seemingly friendly but they will let you fall into the abyss if it gets them a new contract or title.

There are numerous stories about how not saying 'good day to you sir' when encountering the board of directors in the hallway will cost you your job. Which true or not is pretty sick in itself. I make it a point to blatantly ignore them when I see them, which is quit often. It is silly but it makes me feel good.

Barnaby Snap

Barnaby Snap Faculty

Disruptive Sociability

The disruptive sociability page (hosted by the Barnaby Snap faculty) will explore behaviour that is harmless, but highly disruptive. Disruptive sociability is the art of living in such a way that it distresses other people even though they know that there is no real reason to be distressed. Disruptive sociability is that sort of behaviour that is called mad but isn't examples are:

- hermits (<http://www.hermitary.com>)
- hardcore peripatetics
- monks/nuns
- turriphiliacs (<http://www.jeffers.org/reviews/review2.html>)
- inventors (the ones working in the basement at home)
- artists (some of them)
- geeks (most of them)

Case Studies:

Henry David Thoreau

If anybody, Thoreau exemplifies disruptive sociability.

"I have met with but one or two persons in the course of my life who understood the art of Walking, that is, of taking walks--who had a genius, so to speak, for SAUNTERING, which word is beautifully derived "from idle people who roved about the country, in the Middle Ages, and asked charity, under pretense of going a la Sainte Terre," to the Holy Land, till the children exclaimed, "There goes a Sainte-Terrer," a Saunterer, a Holy-Lander. They who never go to the Holy Land in their walks, as they pretend, are indeed mere idlers and vagabonds; but they who do go there are saunterers in the good sense, such as I mean. Some, however, would derive the word from sans terre without land or a home, which, therefore, in the good sense, will mean, having no particular home, but equally at home everywhere. For this is the secret of successful sauntering. He who sits still in a house all the time may be the greatest vagrant of all; but the saunterer, in the good sense, is no more vagrant than the meandering river, which is all the while sedulously seeking the shortest course to the sea. But I prefer the first, which, indeed, is the most probable derivation. For every walk is a sort of crusade, preached by some Peter the Hermit in us, to go forth and reconquer this Holy Land from the hands of the Infidels." - <http://socialfiction.org/psychogeography/thoreau.html>

Konrad Zuse

The inventor, at least the type featured in films and comics, tries to build something that only exists in a vision. In many ways the inventor is similar to the certain breed of artists that create art to be out of this world. In the case of Konrad Zuse, the two are combined because he built the first digital computer during WW2, in his basement. - <http://ei.cs.vt.edu/history/Zuse.html>

William Godwin

Godwin is regarded as the first anarchist. But anarchism was only one of many philosophies he subscribed to during his life. This can either be explained as that Godwin had a very flexible personality or a very superficial one. What counts in respect to this theme, is that people changing their opinions like dirty underwear get very little respect from anybody, even though there might be some truth in each and every contradicting way of explaining the world.

<http://plato.stanford.edu/entries/godwin/>

Symbolic Languages

"If one could find the characters or symbols to express all our thoughts as cleanly and exactly as arithmetics expresses numbers, or as analytic geometry expresses lines, one could do the same as one can do with arithmetics and geometry, as much as they are subject to reasoning. This is because all investigations that depend on reasoning would take place through the transposition of these characters, and by a kind of calculus."

Leibniz

from: http://www.langmaker.com/db/mdl_leibnizscharacteristi.htm

"There is a kind of gossamer web, woven between the real things, and by this means the animals communicate. For purposes of communication they invent a symbolic language. Afterwards this language, used to excess, becomes a disease, and we get the curious phenomena of men explaining themselves by means of the gossamer web that connects them. Language becomes a disease in the hands of the counter-word mongers."

T.E. Hulme, 1924

"In looking at objects of nature while I am thinking, as at yonder moon dim-glimmering through the dewy window-pane, I seem rather to be seeking, as it were asking for, a symbolic language for something within me that already and for ever exists, than observing anything new. Even when that latter is the case, yet still I have always an obscure feeling as if this new phenomena were the dim awaking of a forgotten or hidden truth of my inner nature. It is still interesting as a word - a symbol"

Samuel Taylor Coleridge, from 'Anima Poetae', 1804

"Blake's language evolved from an original state of pre-intentionality in which he intuited some sort of relationship between language and thought, to a conscious awareness of the fact of intentionality, through a reflexive analysis of the concept underlying the material language system, and culminating, ultimately, in what amounts to an attempt to create a new language system, through which he might apprehend the "ultimate" referent."

<http://www.esoteric.msu.edu/VolumeV/Reviews/Spector.html>

"Language is fossil poetry" -Emerson

"Speaking at the annual meeting for the American Association for the Advancement of Science earlier this year in Washington, Bassler explained that in addition to being able to communicate with members of their own species, many bacteria can also talk to members of other species using a universal chemical language."

http://www.livescience.com/animalworld/050310_talking_bacteria.html

Busiless Studies

Faculty Name: Faculty of Busiless Studies

Contact: The Superficialist International (dogmafinal@hotmail.com)

Web: <http://uo.twentiethcentury.com/index.php/BusilessStudies>

Description:

busiless (*n.* any activity without finality which extends horizontally. *trans* from Spanish; "Sinocio", meaning 'without leisure', as opposed to; ocio, leisure and ; negocio, business)

This course, organised initially by the Superficialist International, will blatantly and obviously attempt to politicise the kind of over-active dis-contents who may be pursuing art activities or other busilesses.

The initial reading list will include those texts being researched by the Superficialist Internacional, concentrating on anti-work practise and theory. Initially the proposal is to look at the current debate within the anti global movements of the issues arising within the autonomous movement in '70s Italy, including the concepts of Multitude and Exodus. In order to understand the class nature of these concepts and the refusal to work generally we propose to follow the research through the texts of the leading Autonomists, and their critics and enthusiasts, using them as a lens through which to view the relevance or otherwise of Marxist thought in our own attempts to control and reproduce our existence in ways that we find useful and interesting.

As to practical considerations, a reading group and self-tutorial (weekly? **fortnightly?** momentarily) which will define the scope and content of further reading, it would be to our advantage that various sub-groupings form within the initial impetus to pursue related topics such as Feminism and work refusal, History of the multitude as labour history (and liberal lie). Theories of Value etc. These topics could be informed and debated across the emerging disciplinary boundaries, though this will be decided by the reading group as a whole.

The Superficialist International feel that the content of this course will inform the form in which we choose to study and of how free university phenomenon can be developed into a pointless and valuable busiless .

All students will automatically receive a Failure to Pursue Quantifiable Labour Certificate. Whether they have understood anything or not.

Starting again is our history

One of the refrains of the autonomist project was the protagonism of the working class in their own history. This is nice. The various other socialisms in the corpse strewn supermarket of 20th century ideologies were more inclined to see the working class as the agent for their own transcendental moralism. To be educated, coaxed, led co-erced and finally abandoned as labourers in the construction of utopia, which is what we have been doing since records began. (It should now be clear that this bourgeois Utopia is the millennial apocalypse of the Reformation. We even provide our masters with their own despair, or rather they even appropriate our despair as a way of ruling themselves!) Such a practise was sanctioned by Leninist class epistemology. The working class being un-able to achieve anything other than organization under Capital, without the importing of the knowledge by the revolutionary intelligentsia they would be unable to perceive their purpose. But this location of knowledge outside the proletariat is part of the class structure of capitalism, whether that be in Soviet Russia or the social democratic west, a technical and scientific elite monopolise knowledge and hold power. That this attitude is so pervasive in left wing "thinking", whether social democrat, socialist or, god help us, new Labour confirms our suspicion that much of that thinking is no such thing. It is co-option and imposition. With the defeat of utilitarian socialism as the organization of the working class within capitalism this whole story is remembered as a defeat and coming to terms with Capital, to which there is no alternative. I don't believe that this is our history, as it seems more than anything to serve the political purpose of the command hierarchy, who measure our activities in terms of productivity, remunerability, success or failure. If the working class is the protagonist and bearer of its own history then recovering that history and its political project will reveal that, rather than a defeat, it is the history of our society as constructed and animated by our movements and capitals violence upon it. To abuse Marxist terminology, this is a necessary labour for our own social reproduction. The historiography of the working class was one of the key areas of Autonomist research, and was undertaken not in order to deliver a verdict but as an attempt to rediscover what was still living in that movement. This was and is a political project, as should be expected of a movement in militant struggle, constructing the knowledge of movement of the poor. The reading of Marx as a search for the movements of capitalist development and its overcoming was an extension of Marx's own project. It is in this grappling with their political history as part of their political struggle that these texts were born and if they are still alive it is because this struggle continues. Which is why it calls itself a movement. It is not possible to read this story without continually coming up alongside Marx. This is often experienced as a difficulty, not the inherent difficulty of a philosophical enquiry. It more of a psychological resistance to names which have been mis-used or stolen. That the communist project is so often seen nowadays as a variety of fascism is intolerable- the epitome of journalistic glibness and political disengagement. But there is a scandal which needs to be addressed. Amadeo Bordiga identified the revolutions of the 20th century as bourgeois revolutions whose political content was the development of productive forces. In short he saw the regimes born of these revolutions as Capitalist. In this he was following Marx to the letter. Lenin complained, on achieving power and faced with the task of "building socialism", that "about this Marx and Engels said not a word". An eloquent silence. To read Marx now, alongside the Italian autonomists is to bring his ideas face to face with the fully developed capitalism which he described as the stage for a communist revolution. The purpose of "Capital" was to describe the laws by which capital governed itself, in order to overcome it. At times this makes his work feel like that of a radical bourgeois, rather than the herald of communism, and much of the 20th century revolutionary history is attributable to that fact. But the overcoming of capitalism is not achieved by capitalism, but by communism as the community of the proletariat who reject their place in the social relations mediated by capitalist economy and evacuate. This has been called the exodus of the multitude. Which is not to say that the Multitude is spontaneously born with this insight. Our activity and construction of community, our production of knowledge and its distribution are militant practises towards communism. If it were possible to read this story and think the movement without militancy then what we produced would not be knowledge of our becoming, but the history of the regime under which we labour. A horror story. It is important that the Autonomist thinking on these issues grew from working in such close proximity to the Italian working class. They were thinking alongside that movement as it rebelled, rejected and finally succumbed to capitalist restructuring. But also as its behaviour and thinking was appropriated by capital in its violent attempt to police the permanent crisis which is its process and its eventual destruction. The refusal to work as the negation of capitalist social relations becomes the precarious job market where everyone is denied any economic security. Feminist agitation for a wage for reproduction becomes their conscription into that job market and the struggle to find a child minder etc. It may be true that a long chapter of the struggle is now over and that we will have to start again. Starting again is the condition of poverty and also the practise of thinking, as Negri has recently written. Starting again is our history and in order to begin again we must free ourselves from the history of capitalism and write the history of communism. Knowledge belongs to the poor.

Busiless Studies Reading List

Introductory Material:

1. *"Autonomia" and Autonomous Social Movements in Italy in the 1970s*, Patrick Cuninghame. - <http://tinyurl.com/y2rkg6>
2. *Storming Heaven. Class composition and struggle in Italian Autonomist Marxism*, by Steve Wright, Pluto Press, London 2002. (Review by Sergio Bologna* Translated by Arianna Bove - <http://www.generation-online.org/t/stormingheaven.htm>)
3. *LSD and the American dream*. by Jay Stevens, The Atlantic Monthly Press, New York 1987.
4. *COMMUNISM IS THE MATERIAL HUMAN COMMUNITY: Amadeo Bordiga Today* Loren Goldner: - <http://www.geocities.com/CapitolHill/Lobby/2379/gold62.htm>
5. *What is the Meaning of Autonomy Today?* - Franco Bifo Berardi: - <http://www.makeworlds.org/node/view/69>

Seminar 2: Early texts

1. *THE STRATEGY OF THE REFUSAL* – Mario Tronti: - <http://tinyurl.com/y2pqa8>
2. *The Implacable Yes* - <http://uo.twentiethcentury.com/index.php/ImplacableYes>
3. *Lenin In England*, Mario Tronti - http://www.geocities.com/cordobakaf/tronti_england.html
4. *Social Capital*, Mario Tronti - <http://libcom.org/library/social-capital-mario-tronti>
5. *The Capitalist Use of Machinery: Marx Versus the Objectivists'*, Raniero Panzieri - <http://www.geocities.com/Cordobakaf/panzieri.html>

Other Material -please feel free to add texts to these-

- *Gyn/Ecology The metaethics of radical feminism*, Mary Daly
- *The Right to Useful Unemployment*, Ivan Illich
- *Floss and the Crisis: Foreigner in a Free Land*, Martin Hardie - <http://openflows.org/%7Eauskadi/foreigner.html>

The Implacable Yes

The Implacable Yes is saying yes when you really mean no. You say yes you will do something then do it you don't. Something like this story:

I've got to be discreet about exactly which prison I work in, but none of you knows me. So I think I might chance my arm and give you a bit of advice, something for the New Year. Teaching in prisons is organised by further education colleges and, as some of you may know, these places do from time to time generate the odd bit of paperwork. My advice is: don't do any of it. Just say no. For me this is not too difficult: I have four part-time jobs and I can afford the sack in two of them at any given moment.

"Could I have a scheme of work from you, Alan?"

"No."

"Well, will you do one?"

"No."

"Lesson plans?"

"No."

"There's an inspection."

"Good, you can send them into my room."

"But you don't have one."

"I know."

To tell you the truth most inspectors are quite relieved when you have no files and booklets and schemes and records to offer and it is only the lecturers and administrators who have actually gone potty. The thing about teaching is that there is no end to it. There is always something else that could have been discussed, some better approach, a couple of references you should have remembered. But administration - well, that's a job, a proper job that actually produces something and you can say: "Done it." Teaching just isn't like that; it's never done and so it has built-in insecurity and dissatisfaction. The real purpose of paperwork in education is to give the illusion that something real and do-able has been completed - very seductive.

My advice will get you into trouble. You will have to make your way through a fair amount of flak. But get this into proportion. The flak will be, in the main, from polite middle-class liberals. Very rarely will they hit you. They might shout a bit or report you. If they shout, cry. If they report you, take comfort from the knowledge that they will be consumed with guilt and anxiety and even if they aren't, what does it matter? It's only a couple of bureaucrats being cross. But it need not come to this. There are all sorts of ploys that you can use. The most effective is to lie. The teacher whom I personally will never forget is the colleague who taught me about the Implacable Yes. This comes into effect when you have thrown away all communications unread. If any of this stuff was - and this is extremely unlikely - important, then someone will come to see you about it. Tell them that you did it last week and sent it to their office. They will, naturally, be unable to find it. If they really - and this also is extremely unlikely - want you to do it, they will come back to you. Accuse them of losing it. Off they will go with their state of mind in one way or another disturbed. In extreme cases they will ask you to do it again. Say, yes. And then don't do it. Repeat as necessary. Day-to-day use of the Implacable Yes avoids all sorts of tension and unpleasantness. Yes is what people want, so never give them no. You may think that I am contradicting myself here (see paragraph three), but you must remember that Yes, when it is Implacable, is only a way of saying No.

My own favourite technique at the moment is bewilderment. Everything that I am asked to do bewilders me; I am pathetic. It does not take very much of this before a woman will help me out, ie, do it for me. "Oh give it here," they say and snatch the bit of paper, taking delight in the fact that I have matched the "useless male" stereotype that modern women seem to need. I find it very odd that this cannot be overdone. Even when they know what you are up to, it still works. The guys in my prison classes were much taken with the Implacable Yes and its variants. They wondered why my register was stuffed with years of unanswered bits of bumf and thought that it was hysterical when I explained. But my revelation has bred anxiety.

"You'd better get that register right at least, or we won't get paid," says somebody, wagging a meaty finger under my nose. The guys get paid a small allowance for attending classes.

"Yes," I say, "of course I'll do it, you know I will, trust me."

"You're doing it to us now, aren't you? That Implacable thing. Bastard. Give it here now, give me that bloody register."

And they fill it in and then shove it under my nose.

"Check that. All right is it? Sign it there."

I smile up at them. - <http://education.guardian.co.uk/egweekly/story/0,,1386905,00.html> 12/1/05

Faculty Taxonomy

Faculty Name: Faculty of Taxonomy

Contact: Sarah Cook / sarah.e.cook@sunderland.ac.uk

Web: <http://uo.twentiethcentury.com/index.php/FacultyTaxonomy>

Description:

The World Is My Content Management System

The faculty of taxonomy is founded to investigate categorisation structures and classification schemas, and to look at various ways people have developed to deal with the mess of life. For example:

Taxonomy of My Jeans

1. Jeans that I wear with heels - Tight lucky jeans with rip in the arse.
2. Jeans that I wear when I'm feeling fat - Oasis wide leg, French Connection carpenter style.
3. Jeans that I wear when I need to look clean.
4. Joes Jeans (too tight).
- 5.
6. Jeans that I put on, look at myself in the mirror and immediately take off again - Three quater length cast offs from Greer.
7. Jeans that I've loved to death - old lucky jeans with rips in the thighs arse and knees.
8. Jeans that I shouldn't have cut the waist band off - Also Greer's cast offs.

Faculty Taxonomy

How to play Categories

On a sheet of paper, in landscape mode, draw a straight line across the top above which you will write the category headers. Draw a straight line down the far side of the paper for the point-total. Divide the remaining space on the paper into 8 equal columns. You could also download and print this template if you want. Then agree with your play-mates on 8 different categories. Write each one above the top line. For inspiration on possible categories, look [here](#).

Playing a round of the game

A player randomly picks a letter of the alphabet. (This can be done in a number of ways. In Ellie's family the player opens a book at random and points to a letter; In Saul's family one player says out loud the letter A and then counts through the alphabet silently and to themselves until the player to their left says 'stop'; In the commercially available game Scattergories a player rolls a 26-sided dice).

All players then attempt to write words in each category that starts with the chosen letter (as quickly as you can). The first person to finish says Stop at which point all players stop, whether or not they have words in each category.

Much argument then ensues about whether or not certain words fit into certain categories. This is the fun part. Score points for each word (see below), often through trying to convince your play-mates that your word is more valid in that category than theirs is. Total your word scores in the column on the far right of the page, then play another round. Repeat ad infinitum (though 8 rounds makes for a nicely even table).

Scoring (Saul's family's rules)

- Only you have an accepted word in that category: 3 points
- You have a word in that category that no one else has: 2 points
- You have the same word in that category as another player: 1 point
- You do not have a word in that category: 0 points

If, for example, the category is fictional characters and the letter is B and you write Billy Budd (in other words, if you have a correct answer with two parts, both of which start with the required letter) you score double the points you would otherwise score.

Tips

Often the categories become refined or changed throughout the play of the game. For instance, if one of the categories is movie stars, you might decide it has to be their first name that starts with the letter, or their surname, or either. The adaptations may also be lateral and inventive. For example, if the category is 'Fictional Characters', it might start with 'real' fictional characters, but be cleverly adapted to mean fictional fictional characters; then the object is to invent characters with names and descriptions that amuse and satisfy the group. The more clear you can be about what is acceptable and not in each category when you first agree on them at the beginning, the less discussion and lateral thinking is possible. Decide, based on the psychological profile of the group, whether extensive discussion is likely to lead to enjoyment or degenerate into violence.

- 1 THINGS THAT CLOSE
- 2 MATHS
- 3 FOREIGN WORDS
- 4 UNDIES / NIGHTWEAR
- 5 MORNING THINGS
- 6 PLANTS
- 7 THINGS YOU OWN
- 8 AT THE NEWSAGENTS
- 9 DIRTY THINGS
- 10 AWARDS / PRIZES
- 11 WRITING TOOLS
- 12 THINGS THAT CAN BREAK

- WORDS WITH 12 OR MORE LETTERS
- SONG-WRITERS
- BANNED THINGS
- COLOURED PEOPLE
- SPORTING FEMALES
- SHINY THINGS
- TURN OFFS
- THINGS YOU CAN SQUEEZE
- BANDS WITH FEMALE MEMBERS
- GASSES
- FOOD (2 WORDS)
- BOTH HAVE SAME LETTER

- 1 THINGS AT THE CINEMA
- 2 NAMES WITH 5 LETTERS
- 3 PORN TITLES (4 MAX)
- 4 GIFTS
- 5 THINGS OVER £1000
- 6 COMEDY SHOWS
- 7 SOFT THINGS
- 8 BODILY FUNCTIONS
- 9 SPORTS WITHOUT BALLS
- 10 CHEMICAL ELEMENTS
- 11 MEATY THINGS
- 12 TIRING THINGS

- 1 NAMES FOR VAGINA
- 2 CELEBRATIONS
- 3 FAST FOOD / SNACKS
- 4 DJs
- 5 COMEDIANS / FUNNY PEOPLE
- 6 METRO STATIONS
- 7 INDIAN THINGS
- 8 OLD FASHIONED NAMES
- 9 HAIRSTYLES
- 10 THINGS MADE OF PLASTIC
- 11 DANGEROUS THINGS
- 12 SEX

Faculty Taxonomy

Photo Categories

Photo Categories is a taxonomical game based on *Pelmanism** but with some twists and plays. It consists of 64 (8 x 8) different images that have to be paired according to categories created on the fly, categories that have to be agreed upon by all the players. It can have a few modes (at least two), but so far only one has been tested.

Getting the pictures

Contrary to the original memory game, all the cards should be unique. For our alphatest, two of us went out in Newcastle and took 32 pictures each on our digital cameras within an hour or so, then we got them printed. (We have to make another test with the contact sheet option which will be much cheaper and probably as good as the usual picture format). Players can also use photos from their personal collections but ideally it'd be better if these were diverse for the fun of the game (to avoid the redundancy of categories such as castles, birthday parties, etc., even though it sure can be an exciting game going a little deeper within those). Exchanges of images are encouraged, after the game, and, why not, meanwhile too.

Playing the game

Mode one (tested) : The 64 pictures are put face down in an 8 x 8 grid. The first player turns two over, if she or he can create a category for them, one that the other players can agree on, then the player takes the pictures and turns over two other pictures, continuing in this manner until no category can be found. Then it's the turn of the next player until there are no more pictures to be turned over. It can be played by individuals or teams. One can decide to count the pictures at the end but it's just as lovely and funny to collaborate in finding categories fitting the pairs, therefore making it difficult, if not pointless, to count points really.

Mode two (still untested) : All the 64 pictures are distributed to two or more teams which have to come up with pairs under categories they create. Series of three or four pictures per category can apply as well, perhaps with extra points (some debugging is needed at this stage of implementing the game).



* *Pelmanism* is a card game involving trying to match pairs of cards laid flat in a grid, each player returning unmatched pairs as they're turned over by successive turns. Players withdraw matched pairs from the board until the board is clear, matching a pair means you get another turn, the player with the most matched pairs wins. Invented by early 20th Century psychologist, Christopher Louis Pelman.

Faculty of Codes (and symbols)

Faculty Name: Faculty of Codes (and symbols)

Contact: Greenman@muti.tv

Web: <http://uo.twentiethcentury.com/FacultyCodes>

Description:

The Faculty of Codes (and Symbols) explores codified systems, the component symbols out of which they are comprised and the mechanics by which they operate.

Code *n*.

1. A systematically arranged and comprehensive collection of laws.
2. A systematic collection of regulations and rules of procedure or conduct: a traffic code.
3. A system of signals used to represent letters or numbers in transmitting messages.
4. A system of symbols, letters, or words given certain arbitrary meanings, used for transmitting messages requiring secrecy or brevity.
5. A system of symbols and rules used to represent instructions to a computer; a computer program.
6. Genetics. The genetic code.
7. Slang. A patient whose heart has stopped beating, as in cardiac arrest.

Department of Holy Days

The calendar is full of symbolic dates. Days that tie whole sets of concepts together into a festival or event. Holy days are an extremely important cultural tool, their use is critical to almost every coded memplex. Every religion and government reinforces it's memetic imprint on followers through symbolic events on special days of the year. The Department of Holy Days seeks to explore these days, seeking out old ones and making new ones.

Department of Organisational Systems

Most successful human organisations follow a code that describes how to operate within that system. Codes of Law, Codes of Moral Values, Codes of Civil Function, all these define roles and responsibilities within a group. The [FocDepartmentOfOrganizationalSystems](#) focuses it's research on these areas.

Courses

Principles of Programming in Languages beginning with P

This is a suggested course outline for the Faculty of Codes. Rather than a course in how to program, it is a course in understanding how to program. Practical taskwork will be allocated if desired or necessary.

Research Projects

The New Religions

Religions have always been the most vigorous in their lust for Codes and Symbols. The New Religions project is an exploration of the techniques used to establish a new belief system from scratch.

The Exploration of Codes

Coded systems are not static. The act of codifying an environment is one of defining a set of rules for an active process. Civilization itself exists because early pioneers defined the code by which society should operate. Coded social structures create the common ground that allows for progress ? a code provides a system of measurement, by its very definition, progress cannot exist without a way to measure distance. The study of codes is the study of the substructure of society.

Faculty of Codes (and symbols)

Principles of Programming in Languages Beginning with P

A suggested course outline, subject to change and distortion, projected to begin around December 2004 if people would like that.

This is not a course in programming per se, but is a course in understanding how programs work, what different approaches exist. It won't all be lectures though, each week attendees will write at least one program in that week's programming language beginning with P.

- **Week 1:** How we used to program (Pascal)
Structured programming, variables, assignment, blocks, conditions, loops, subroutines
- **Week 2:** How sane people program (Python)
Objects and properties and methods
- **Week 3:** How insane people program (Perl)
The swiss army chainsaw of programming languages. Regexes. Closures. JAPHs. Weird perl tricks.
- **Week 4:** Programming for the Proletariat (PHP)
Programming for the web. Relational databases. **yawn**
- **Week 5:** How people who aren't trying to program program (Prolog)
Predicate logic, recursion, functional programming, unification
- **Week 6:** How people who don't even realize they're programming program (Postscript)
So much more than a print processing language

Course mentors: Jo Walsh, Schuyler Erle

Faculty of Memetics

Faculty Name: Faculty of NLP and Memetics

Contact: Uncle Fester (no contact details)

Web: <http://uo.twentiethcentury.com/FacultyMemetics>

Description:

Faculty of NLP and Applied Memetics

The Faculty pursues research interests in neurolinguistic programming, memetics and related disciplines. Research activities include an ongoing review of the current literature together with in-the-field research into the application of NLP and memetic theory. Occasional experimental research is also undertaken.

Background:

- Emergent threads in history, literature and science
- Man and the urge to influence
- Macchievelli, Sun Tzu and practical handbooks
- Modernisation and scientific formalisation

NLP

- Gestalt psychology and the roots of NLP
- Clinical NLP and the focus on utility
- Milton Erickson and the development of hypnotic techniques
- Covert NLP in propaganda and advertising

Memetics

- Dawkins, Blackmore and the Meme meme
- Memetics metaphors - genes and viruses
- Memetics - science or pseudoscience?
- The Faculty focus on Applied Memetics

Future directions

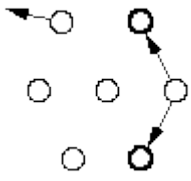
- The popular perception of NLP techniques
- Memetics as a maturing science - speculations on specialisations
- Memetics and culture
- IP Law - current approaches to controlling ideas
- Openness and the shifting paradigm of IP rights

Specific Faculty Rules

- A bloodless coup may be staged at any time for the [Chair](#) by amending the entry accordingly
- All official positions within the Faculty may be contested or created in this manner
- All Faculty Members are students unless otherwise indicated
- New Members may join simply by amending the list accordingly
- Known Associates may be added to this list in the same way
- Members are occasionally Shang Haid.
- All entries may be changed at any time.

Faculty founded 21 July 2004

What are Hypertheses?



Hypertheses are shared, evolving research texts. They are collections of linked documents produced online in a collaborative environment. Whereas traditional modes of enquiry proceed by the inchworm ratcheting on a document by document basis, hypertheses emerge from an organic process which is in constant change and constant renewal. They are living texts: never finished, always growing, always developing.

The stages in creating hypertheses are as follows:

1. Analysis and dissertation
2. Discourse and antitheses
3. Hypotheses and testing
4. Synthesis, resolution and maturation to hyperthesis

Analysis and dissertation

This is a process of initial research and resource collection. Documents produced at this stage are typical notes, essays, primers and literature reviews. Information is collected and organised. Gradually these progress to the point where they not only describe the data but also begin to infer relationships between these points. The essays mature and are joined by dissertations, longer pieces which provide the factual and theoretical basis for the next stage.

Discourse and antitheses

Within the collaborative environment, the maturing works attract comment and criticism. This is encouraged and will be incorporated into the text as annotations and linked essays. Where views begin to differ an antithesis text emerges, budding off from the parent and offering an alternative line of theory, maturing and in time being joined with further dissertations summarising and building on previous work. This aids in the creation of traditional scientific hypotheses - the negative statements to be tested.

Hypotheses and testing

As antitheses and testable hypotheses emerge, this allows the crystallisation of the text as an authoritative work. Some branches of the text become discredited and wither as vestigial records of theory and research. Others are reinforced and may continue to develop, branching and developing as they themselves mature and attract further discourse.

Synthesis, resolution and maturation to hyperthesis

As they continue to mature, texts become more records of knowledge than exercises in enquiry. As synthesis is achieved and the tensions between theses and antitheses are resolved, they become teaching and reference resources. They are richly linked and self-referential texts which have grown organically from collaborative enquiry in the field. In practical terms, however, these texts are unlikely to ever reach complete resolution and thus continue to grow and develop as further dissertations and discourse continue to generate fresh lines of enquiry.

Faculty of Unix

Faculty Name: Faculty of Unix

Contact: Ian Morrisson, ian@darq.net

Web: <http://darq.org.uk>

Description:

The Faculty of Unix is concerned with offering free software and operating systems as an alternative to the proprietary systems commonly taught elsewhere. We use FreeBSD as our teaching platform, for it's excellent documentation and freely available source code. We've helped our students build servers of all varieties, giving them the confidence to host their own content and others.

We provide free weekly Unix Workshops at the old Limehouse Town Hall which take place every Monday evening from 7:30pm to 9:30pm. This site is a continuing effort to log our adventures, in the hope that it will raise awareness and interest in people both local and far away.

Everything we do is completely free, and we exist through donations of space and equipment. If you're able to offer any help, please get in touch.

Funix and the University of Openness.

Ian Morrison <ian@darq.net>

A small group of seemingly random people lounged casually in the blue room of the old Limehouse townhall, a large and once ornate building on the road that connects the east ends docklands to the city of London.

Just one week earlier the room had been a hive of activity. Saws, drills and roll after roll of cable were strewn around the place almost as haphazardly as the participants; a bizarre mix of artists, practitioners, and local people. The two day event was part of the YouAreHere series of workshops organised by Mute Magazine, and was focused on the challenge of teaching the art of antenna and wireless node building to anyone who wanted to learn. Three quarters of the way through day two, the question of administration occurred. When a network is working, everyone's happy. Packets are flowing, messages get delivered, the network is transparent. More often than not, once it's set up, it "just works". Wireless is, however, as a result of the lack of wires, somewhat less reliable. The issue of administering the network needed to be addressed. That's how we came to be gathered in the blue room that night, and from where I was standing, that was the birth of what would later become known as the "University of Openness".

With the blue room secured for weekly use, the people at Mute Magazine rallied up interest. A pile of old Pentiums were arranged into a makeshift classroom, and under the rather aloof banner of "Unix for Girls", half a dozen eager students came along and learnt how to install FreeBSD. 6 girls, 2 boys, and 1 self proclaimed professor spent the next couple of hours playing with the machines, learning about disks, partitions, slices and of course Unix as they wandered calmly towards their goal.

There are a lot of reasons why people might want to run a variety of Unix. Firstly, and especially important in the artistic community, is that it's very fashionable to be running some kind of free operating system. It adds credibility to an individual if they can talk about directories rather than folders, booting and rebooting rather than starting up and shutting down. However, at Funix we don't talk about why you should run Unix. It's up to the student to find their own reasons for learning and using it themselves. The reason we use it to teach is because it's quite simply the closest we can get to the computer without frying our brains.

When a student first looks at a console, they see a black and white screen full of text. But as time progresses, they begin to notice and explore its colourless and amphibious nature. Over the last three years we've generally ignored the whizbang world of windowing systems, and instead focused our attention on the command line. Students learn that pretty much every task on a computer is based around manipulating files, and using simple commands they create and delete, modify contents and properties of files. They learn how to use the standard Unix text editor, "vi" - the VIsual editor - a program seemingly so arcane that it has no obvious user interface, doesn't accept your text when you start typing, and laughs when you, quite unsuccessfully try to exit using any of the methods you've previously learnt.

The classes run once a week, and providing we catch the students curiosity, they pick up the basics quite quickly, as long as they've taken the first hint and installed it at home. The absolutely best way we've found to learn Unix is to throw caution to the wind, and start using it for everything you do.

When the new user starts to use Unix for their everyday work, it creates dilemmas which require solutions. Logically, you'd suppose that it's best to skirt around these problems, and instead concentrate on the real issue at hand. It would seem to make sense to get your work done as quickly as possible, but that's just the bias of a certain personality type. At the UO we don't measure success by the outcome, but by the journey.

Hot Tips for Emailers / Uo Excellence in email communications.

The Basics:

- **Please! no HTML in email** - if you must use colours & fonts, attach a .rtf or .pdf instead - or make a webpage, or a wiki page and send the URL. You can turn off hated naughty bad 'html mail' in the preferences of outlook express, hotmail or whatever other mail client you're using. There is an excellent tutorial on how to configure your email application to send plain text only here: <http://expita.com/nomime.html>
- When replying to email: Quote what's necessary from the old email, delete the rest, add your reply UNDER the bit your replying to, so it reads chronologically and logically.
- Leave one completely blank line before your answer (with no ">" etc) to be sure your comments can be read clearly in plain text.
- Always use a SUBJECT line - preferably a meaningful one.
- Make good use of TO: / CC: / BCC: field (TO: put the person you are replying to (or the mailing list) in this field. CC = - carbon copy - for copying to people when you want everyone receiving the email to see that you're copying it to them, and BCC: - blind carbon copy - when you don't want every recipient to see who's getting the email, to preserve privacy etc.)
- Please put the names & addresses of multiple recipients of mails you send in the "BCC:" field (rather than "TO:" or "CC:"). This serves to protect people's privacy, when communicating with a number of people at once especially if those people then use "reply-to-all". So you don't end up giving everyone's email to everyone else. Also, stops people doing 'reply to all' emails - which can be spammy.
- Make correct attributions (like "Tom Phillips wrote..." not just "you wrote..." - especially when emailing groups and mailing lists)

True Excellence:

- Sending Attachments: if a file is over 1Mb in size an alternative to email should be used. If you have web-space, upload it there and email a link to the recipient. If the file is huge, burn a cd and send / carry it. Please don't send 'joke' video clips and images, they will eventually destroy mankind.
- Check before you send! Pause and re-read before sending - be sure to spell check & proof read It only takes a few seconds, although we suggest 30mins if you're stressed ;-)) - do ALL the recipients really need to see what you're sending? Also, it's easy to offend with email, make sure you're not being rude or obnoxious like me.
- If you find something worth sharing on the web, send a URL and brief synopsis of what it's about rather than copy & pasting whole chunks of text, conversely, try not to send JUST obscure URLs with no explanation.
- Lines should break properly at 64 - 70 characters to maintain good formatting when quoted.
- If you Use a signature file (aka ".sig") it should be 4 lines or less, properly de-limited with "--<ret>" (that's 'dash' 'dash' 'space' 'return'), so that sensible mail readers can handle them properly.
- When replying to mail, especially on lists, try to reply only to the ones that really are replies - ie. don't find an email from someone you want to write to, then press 'reply', then change the Subject: field to the new topic you want to talk about. This is because some very good mail clients (like [mutt](http://expita.com/nomime.html)) use 'threading' - displaying email conversations by subject. If you reply to a message, it records this as a part of that conversation. Replying to a post, then changing the subject means that the post is displayed in a thread it doesn't belong in. If people then reply to **that** post - it gets really messy.
- For more tips on good "netiquette" please see the following URLs:
 - <http://expita.com/nomime.html>
 - <http://email.about.com/cs/netiquettetips/>
 - <http://www.georgedillon.com/web/netiquette.shtml>
 - http://www.georgedillon.com/web/html_email_is_evil.shtml

[uo] First term at the University of Openess

Andrew Wasilczuk uo@twentiethcentury.com

Tue, 27 Apr 2004 21:12:48 +0100

- Previous message: [\[uo\] First term at the University of Openess](#)
- Next message: [\[uo\] No-one expects the Freemasons of the Future!](#)
- Messages sorted by: [\[date \]](#) [\[thread \]](#) [\[subject \]](#) [\[author \]](#)

Hi

On Tue, Apr 27, 2004 at 01:38:37AM +0100, Douglas Carnall wrote:

>

> It is a nice idea and it's Greenman's. I guess one small and achievable
> start might be some way to indicate interest that does not necessarily
> involve founding a faculty; maybe some guidance for new visitors (key
> historical links plucked from the mail archive?), some courses to sign
> for (actually that's obvious enough, just show up for events). I
> understand the difficulties of trite definition. Maybe have FreshersWeek
> stands at events? An AdmissionsTutor? I dunno. Do you want more people?
> Who? There is a Zen saying: "When the pupil is ready, the master
> arrives." Perhaps it is enough that UO exists, and those who need it will
> find it.

>



I discovered UO when I first saw the white board announcing free UNIX classes and rang the bell. It was just after I passed my A-levels and installed my first Linux distribution - I knew very little and UO was like nothing that I had experienced before, but I got to like it instantly. From the first class I got about 10% of what was going on. I usually like to talk but on Monday evenings I just used to shut up and listen - mainly because I was intimidated (I'm not sure if this is the right word to use) by all those people speaking sophisticated English about their sophisticated projects.

My English was (and still is, as you can see) quite poor quality and I was doing nothing interesting enough to talk about. But anyway, I think it was a good way to start. It made me work harder. At the moment I talk more (mainly ask Ian lots of lame questions), I understand most of the Monday evenings and I have a few old servers constantly running in my bedroom, which I use for The Neptune Project (www.t-n-p.org). In my opinion the "WelcomeWagon" was just right and UO gave me not only UNIX but also something else, something deeper, something that I cannot explain.

Andrew.

Faculty of Problem Solving

Faculty Name: Faculty of Problem Solving

Contact: Derek Lewis: derek@acm.org

Web: <http://uo.twentiethcentury.com/index.php/FacultyOfProblemSolving>

Description:

The Faculty of Problem Solving (FOPS) exists to support research into problem solving in the widest sense. Some of the principles driving the activities of the faculty are outlined in Fops Key Principles (below). The core research framework structures this research using the general areas of are Concepts (Ideas, taken from any area of study, that are useful in understanding problem solving, e.g. epistemology, logic, psychology etc.), Techniques (Techniques and approaches useful in solving problems, e.g. Six Thinking Hats, mind maps, brainstorming, etc.) and Tools (Tools useful in solving problems e.g. computers, calculators, models, props etc.)

The nature of the faculty projects are open. These may include playing games, reviewing techniques, interviews, constructing tools etc. Much of our research involves picking out examples of problem solving activity from **any** situation, and analysing them in terms of the research framework.

Overlap with the activities of other faculties is expected and encouraged.

Principles

- Everyone is a problem solver.
- People are more important than process.
- Problem solving can be fun.
- Unsuccessful attempts can be learnt from.
- **Sometimes** not knowing helps.
- There is usually more than one way of being right.
- If your are stuck, phone a friend.
- Being stuck is a perfectly respectable situation.
- The first solution you think of, may not be the best.
- Collaboration is good. Just ask the folks at the Faculty of Collaborative Research
- *"Computers don't solve problems, people solve problems."*
 - An anonymous ACM member.

Quotes

"In reality, there are few problems that can be solved by a simple yes or no. The challenge of true problems is unique. Their solutions demand a thoughtful and balanced consideration of all the 'pros' and 'cons' involved."

Manfred Eigen / Ruthild Winkler-Oswatitsch, *Laws of The Game* 1981

"What concerns everyone can only be resolved by everyone."

[Friedrich Dürrenmatt](#)

Faculty of Problem Solving

Emotional State Mapping

Dealing with a complex emotional state by following a simple procedure that makes it possible to explore it. The procedure resembles map making in that it tries to identify features (emotions) and their relationship with each other.

Many emotional states are too complex for the individual concerned to get a handle on them. There are too many interacting emotions of different levels of intensity. Taken together its easy for the individual concerned to get lost in the detail.

Emotional state mapping allows one to:

- visualise emotions and their interrelationships;
- gain sufficient psychological distance in order to be able to reflect on the emotions;
- use a simple process to look at each emotion in turn. The process provides some insulation from the 'charge' that each emotion carries. This enables one to identify the sorts of emotions involved and their connection with each other.

The aim is to gain a better understanding of ones emotional state, and as a result be better placed to make decisions.

The process works by encouraging movement in thought that would otherwise be very difficult for a person experiencing the confusion. The accuracy of the mapping is of less importance than the effect of trying to make connections.

This effort alone may allow a person to look at their situation differently, realise the importance or unimportance of the factors causing them to feel the way they do or come to terms with their feelings in some other unpredictable way.

How to use Tarot cards to perform Emotional State Mapping

This involves a pack of Tarot cards, a facilitator/dealer and a subject: person with some confusing emotions. It is possible for the facilitator and the subject to be the same person.

The most important thing to realize is that what is taking place inside the subjects head, is the most important part of the process. Everything else just supports this.

The process consists of one or more readings. One to three readings are recommended.

The deck is shuffled in the usual way with the additional step of occasionally rotating cards before inserting them back into the deck. This is because the orientation of cards, when dealt, affect how they are read.

In this scheme the tarot symbolism acts as a language of emotional state. Each card depicts an archetype of emotion. Some cards represent the same emotion but to varying degrees of intensity.

The facilitator draws a card from the deck and lays it down face up. Each tarot card relates to an emotion. The appearance of the card is interpreted by the facilitator as indicating that the subject is experiencing an emotion similar to that shown on the card. The facilitator can also read the subject's body language to gauge how relevant the subject feels the interpretation is. This is repeated for 10 cards in each reading.

Faculty of Problem Solving

How to run a Problem Solving group

If you have a problem that you want to share with others you might consider setting up a Problem Solving Group. This is a simple guide.

Think about the problem(s) you want or need to have solved.

- Is it really a problem?
- What is your motivation for wanting to solve it: fun, serious, other?
- What sort of result(s) are you expecting or hoping for?
- What level of visibility is acceptable: group members only, Uo, the world?

Draw up an interesting proposal.

- What can you say about the problem that would make it interesting to others?
- How can you present the problem in an attractive way?
- Where should you promote your proposal: at a Faculty of Problem Solving gathering (see http://uo.twentiethcentury.com/index.php/FOPS_Meet) the Uo wiki or uo mailing list elsewhere?
- Who are you hoping to attract? Certain kinds of problem attract certain kinds of people.

Provide a reference point.

- Where can people find information about your proposal? A homepage is good for this.
- Where can people get news about the problem solving effort?

Find resources.

- What sort of resource will you need? Will you use groupware on your own server, the Uo wiki, <http://openmute.org>, something else?
- Who can you approach?
- Where can you appeal for resources? Perhaps the Uo Mailing list?

Coordinate the groups problem solving effort.

- How will the groups problem solving effort be coordinated? Protocols may help (below).
- Can/should you delegate this to someone else?
- What degree of formality seems appropriate?
- Will you work together online, offline, in the pub, all of the above?

Problem Solving Protocols

A set of rules and procedures that can assist individuals or [groups](#) in solving problems. A key characteristic of these protocols are that they are easy to learn, remember and use. Protocols are used to direct the attention of groups or individuals as they work through a problem. They help to focus attention on different aspects of a problem in a systematic fashion. This helps overcome mental blocks in individuals and gridlock in groups. They seem to work by helping to manage the thinking process, structuring the conversation a person has with him/herself, or that a group of people have with each other. This reduces the effort required to think about and therefore solve a problem.

Protocols can come packaged as techniques, methods, steps, games etc. One or more protocols may be used in a given situation.

Faculty of Problem Solving

Some problem solving tools

Futurology

"Linguistic futurology investigates the future through the transformational possibilities of the language," Trottelleiner explained.

"I don't understand."

"A man can control only what he comprehends, and comprehend only what he is able to put into words. The inexpressible therefore is unknowable. By examining future stages in the evolution of language we come to learn what discoveries, changes and social revolutions the language will be capable, some day, of reflecting."

- *The Futurological Congress (from the memoirs of Ijon Tichy)* by Stanislaw Lem. trans. Michael Kandel, Continuum Publishing Corporation, 1974.

Psycho-history

That branch of mathematics which deals with the reactions of human conglomerates to fixed social and economic stimuli. ...Implicit in all these definitions is the assumption that the human conglomerate being dealt with is sufficiently large for valid statistical treatment. A further necessary assumption is that the human conglomerate be itself unaware of psycho-historic analysis in order that its reactions be truly random.

- *Foundation*, Isaac Asimov. Bantam, New York, 1991.

Pattern Munging

1. **A means of generating or transforming patterns.**
2. **A person involved in the discovery, interpretation or transformation of patterns.**

Anything - or anyone - involved in Pattern Munging. Some things are easier to use as Pattern Munging Machines than others.

Examples:

- loom
- knitting machine
- unix filters
- a large bucket and a stirring stick
- the transporter on Star Trek
- a siren
- nano assembler
- distorting mirror
- person
- organism

Uo Climbing Club

Faculty Name: Uo Climbing Club

Contact: Lottie Child lottie@malinky.org

Web: <http://malinky.org> / <http://uo.twentiethcentury.com/UoClimbingClub>

Description:

Climbing club meets to climb on the last Sunday of each month. Climbs will be announced on the [uo mailing list](#) and [news](#) pages. We maintain an open Climbing Club bibliography (<http://uo.twentiethcentury.com/index.php/ClimbingBibliography>) and make Climbing Club Reports (see below for what we've been climbing).

Urban climbing is a group activity, participants engage with architectural features and street furniture creating a change in perspective and a sense of multiple possible modes of engagement with the built environment. Using what would, in a conventional university, be an extra curricular activity as a central research method.

Activities take place no more than a few metres off the ground, no climbing equipment is used and only the most basic level of physical ability is needed, the climb is scaled to the ability of the individual participants.

How to organise your own climbing club With a few people, choose a location that interests you. Wander around, mess about. You might start by climbing stairs two at a time or walking with one foot on the road and one on the pavement. Be mindful of your fear it is a useful way to gauge what you are capable of. At some point you might want to get onto the façade of a building. Traversing, rather than scaling is a high reward, low risk approach.

Uo Climbing Club

Risk Conference

Risk Conference Meeting place: opposite the Lloyds Building on Leadenhall Street at half past six in the evening on Sunday 28th August

Risk Conference is a platform for investigation, analysis and discussion - a unique format for integrating intellectual and physical engagement with ethics and architecture. It spreads the conference call all over the facades of corporate buildings.

Delegates engage in a recorded conference call on the subject of risk, especially physical and financial risk. Some delegates climb on banks in the City of London while engaged in the conference call using their mobiles with hands free devices. Others speak from land line phones. Delegates include climbing club members Dougie, Alex, Arthur, Em, Lottie, Nacho and Rich - risk manager at JP Morgan. All, either risk averse, risk neutral and/or risk takers.

The Agenda is texted to all delegates before hand: How does the police shoot to kill policy effect our climb? How do we avoid being arrested? Where do we put out hands and our feet? What kinds of risk do we engage in regularly? What are the consequences of these risk - personally, to you and remotely to others?

Specific risk encountered include: Fear of heights lack of confidence in own abilities Security guards asking us to move on Crumbly brick work Inappropriate footwear.

Financial institutions climbed on and analysed include 55 and 99 Bishopsgate, the foot of the Natwest Tower, Intimate and expansive understandings of the city's culture and texture are produced. Rich, risk manager for JP Morgan has identified mortgages as a powerful factor in limiting many people's tendencies to explore behaviours divergent from the norm. Ben from Platform London pointed out the location of the first meeting of people intent on abolishing slavery. The conference calls are recorded

A previous Risk - Distributed Conference, took place on Sunday May 1st 2005 at 11.00am

Uo Climbing Club

Climbing report May 2nd

We met at 11.30 Nine of us attended: Sally, Mutsumi, Mus, Arthur, Dougie, Ben, Carl and Lottie, five year old Ruby was unable to come, she was too excited. The sun shone, we tackled the trees in the square in front of the Lloyd's building then scrambled on the roof of what I think must be St Mary Axe. It wasn't long before we were asked to climb down, which took some doing and gave the vicar a chance to see our skills as we descended. The raised walkway over Bishop's Gate was a pleasure to scale as were the walls and trellis work beneath the Natwest tower, the tower itself still seems unclimbable. It's good to see that we are having an influence in the city, a new fence and gate has been erected since the last time we were in that area. 99 Bishops Gate has an internal courtyard that was possible to climb down into but tricky to back out of, two thirds of the way up knees began trembling. The security guards did their jobs. The Barbican provided good climbing, jumping, fountain bathing and statue shagging opportunities. After a while we emerged onto a busy street and found ourselves wondering what fun could be had with moving cars. In a square beside St Paul's some of us actually enjoyed chasing a pigeon, possibly for the first time since any of us was in nappies. We climbed up to the best picnic spot in the city at around 3pm.

Climbing in Autumn Sunshine

We met 12 o'clock opposite the Lloyds building. Ben, Si, Lima, Chris, Lottie and Greenman attended. Chris looked like the cat in the hat does grungy rockstar on his BMX. I bumped into Fraidid a participant of the previous climb who we had met on the street and who had joined us, he said he was missing climbing club since the last time and couldn't look at the city in the same way any more. He didn't join us because he was fasting, too much physical activity makes it harder. We spent a long time experimenting with our bodies and the the planters newly placed in the square outside credit agricole. The planters appeared possibly in response to late night cricket matches which have sporadically taken place there. A notice for planning permission has been posted for hard and soft landscaping to take place in the square which will break up the space -large open spaces like this one provide too much possibility for unpredictable acts and uses and don't fit with the degree of control necessary to maintain the hegemony of the City of London. We hung around the gerkin and appreciated the benches/public art with text carved into their granite surfaces invoking wild, open spaces are these texts intended to facilitate mental flight to somewhere free and unregulated? We noticed lots of plaques to the things that have been destroyed by the things that are now standing on them. Lots of the moves we tried were about flexibility and stupidity, the benches were perfect for practicing the spinning pigs tail a move innovated by seven year old Callum Dublin involving lying half on the bench with your head and arms on the ground and then rolling off inelegantly. We discovered that the road called Houndsditch got its name because people used to go to what was then the edge of the city to throw dead dogs away. The police turned up, were quite aggressive and said what we were doing was stupid, as if stupid behaviour were something one could be charged with. One officer made some racist inferences from a subjectivity presumably so ingrained that when challenged he seemed genuinely unaware of how his comment was prejudiced. More meandering and considering what the limits of antisocial behaviour are and we dispersed.

Climbing With The Stags

We met up in Leadenhall Street. Indymedia (<http://indymedia.org>) sent a crew. The stags took a little while to warm up, but two new chimney routes were put up at the Swiss Re perimeter, and the facings on the Baltic Exchange offered some low risk extreme acrobatics. After this deviation we enjoyed the usual pleasures of the grilles on Deutsche Commerz Bank. At the Dutch Church the vicar put his head out of the window (rather surprised to see someone looking in one might imagine) but said that as long as we didn't piss on his church we could do what we liked. This made a good impression. A late stag caught up and was amused to be greeted from unusual elevation. We admired a concrete block dancing on a chain to the pipe of the banksman in the clear blue sky. At Change Alley two stylish cycle cops suggested that they might charge us with causing criminal damage, gave us all a pink ticket, and sent us on our way having established we were not *Fathers for justice*. The Lord Mayor's Parade provided some rather square beats for our retreat south to the precincts of Southwark Cathedral and a welcome cappuccino. The stags were elated: not yet noon and they'd all been ticketed by the cops. What men!

Uo Climbing Club

Important terms for physical and financial risk

Arbitrage: Taking advantage of the spaces between the remits of each building's security firm in order to climb in the area.

Hedging: Using equipment to try to minimize or eliminate risk.

Speculation: Through an investment process that uses experiential awareness of risk, climbers take into account the many factors at play, including high security and police anti terrorist shoot to kill policy, to strategise on how to extract valuable climbs from the volatile environment of the City. This investment process involves en route discussions about, factors that present themselves such as the proliferation of churches in the City, derivation of building materials, ethics of specific institutions and values of the City in general.

Climbing moves and activities approved by the City of London Police,

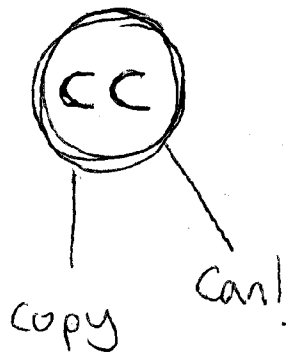
Pc Hutchins June 26 2005

On June the 26th climbing club met at the usual place opposite the Lloyds building on Leadenhall street in the City. Three riot vans and two police cars came to meet us, we were approached by an officer and told that we would be prevented from urban climbing. We immediately challenged the police saying that we would be deconditioning our bodies by experimenting with architecture and street furniture, that we would be expanding our repertoire of movements on the city streets beyond going to work or going shopping, we would be creating a group dynamic that evolved from each participants unique approach and desires. That we would be educating ourselves about the extent to which the built environment dictates our behaviour and therefore shapes society and hopefully experiencing a sense of possibilities for collective activity in the face of rigid controlling structures.

Some of the kinds of activities we intended to carry out were run past them and climbing club was able to hurriedly compile this list of City Police endorsed manoeuvres:

- Jumping on bollards
- Swinging on railings
- Climbing trees without causing damage to their branches
- Climbing lampposts up to but not beyond 2 meters
- Climbing on police riot vans is not allowed even if they do have useful grippy grilles and bars

The police officers were then invited to join in, they scratched their heads and perhaps feeling unable to unthinkingly enact conventional relations of power the police officers decided to come with us, after we had been climbing for a few minutes one of them told us that if we ran into any trouble from security guards they would be there to defend us. Two police officers remained with us throughout a two hour climbing expedition.



Le liscence 'copy can' est
un reponse fonctionalement à
l'idée de 'copyright' et 'copygauche'
qui toujours dit que propriété
intellectuelle est toujours propriété
et que ~~il est~~ ^{il faut expliquer ?} c'est necessaire
expliqué notre produits
intellectuelles avec un langage
legale. 'CopyCan' dit que si
~~notre product~~ c'est possible
à copier votre produit, il est
liscence 'CopyCan'. Si non, il
est 'CopyCan!'. C'est un
systeme sans ~~droit~~, sans
papiers, sans systeme. Voilà!